

SHÌ 國 :

Dynamics of Cognition and Causation

in the axial period of Chinese philosophy (500-200 BC)

Marnix St. J. Wells: Ph D Thesis

East Asia Department

School of Oriental and African Studies

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Thesis Abstract

This thesis asks the question how far the word 勢 Shi, in axial Chinese philosophy, can be equated with the Greek *dynamis* (*dimamis*). *Dynamis*, I contend, sharing with Shi the primary senses of Force and Power, is central to Aristotle's theory of causation, where it acquires the abstract sense of 'potential'. This thesis investigates the role of Shi in proto-scientific thinking. Shi, I demonstrate, can be a physical force of accumulation, gravity, flotation, and leverage, producing external conditions and affecting sensory perception and cognition. It encompasses human morale, energy and skill, as well as a transcendent Power of a divine Heaven or Nature. This thesis challenges interpretations of the language of Chinese philosophy as symbolic, rather than representational. It is a radical reappraisal of Chinese philosophy, through Shi, and the rediscovery of its foundations in empiricism and logic.

Using and augmenting computerised compilations, the thesis edits and tabulates 603 occurrences of **Shi** in nineteen original texts. Among these texts, I reinstate a line to Thompson's *Shèn Dào*, which, I argue, completes a chain of quasi-syllogistic reasoning. Starting from the ancient graph 執, I examine related, confused or unrecognised forms, tied to a **Shi/yi** alternation in pronunciation, Karlgren: **siad/*ngiad*. It adduces newly unearthed texts to argue that this alternation can be explained by Conrady's '*s- prefix', which, I postulate, converted the noun yi into the verb Shi/ʌè 'to plant/erect', which thus evolved via verb-noun into the abstract noun 'establishment/force/manifested conditions', while the verb 'to plant' was replaced by 蒔 shi; and 'to erect', as Qiú Xigui 1998 shows, by 設 shè

The thesis critically evaluates Shi's semantic range and evolution, through existing translations, and offers new literal translations. It illustrates Shi's unique conceptualisation of potentiality in spatio-temporal theories of gradualism, Moments of change, advantage of Position, the Five Actions and technology. It discusses Shi under four categories: 1) military, 2) psychological, 3) political and 4) physical. Fresh interpretations of Shi, as 'Tactics' in warfare, and 'Effect' of influence on sensory perception, and 'Conditioning' in cultivation of external circumstances and Force of Necessity in dialectical logic, are presented. Shi's senses are summarised under the four heads of Circumstances, **Power**, **Potential** and Force. Finally, a generic translation of Shi as '**Dynamics**' is proposed.

Table of Contents

Thesis Abstract

Table of Contents

Acknowledgements

Format and Transliteration

INTRODUCTION

Problem and Method

Causation, *Dynamis* and Shi

'Shi' in recent studies

A Theory of Token Translation

A Case for Universal Concepts

Terms Defined — Towards 'Correct Naming'

PART I: ANALYSIS

I. THE IDEOLOGY OF SHI: TRANSMISSIONS AND CATEGORIES

1. Recent Chinese interpretations of Shi

2. Twentieth Century translations of Shi into English reviewed

3. Collocations of Shi

II. THE ENMIGRATION OF SHI

1. Verb and noun

2. The *s- prefix and phonetic evolution

3. Multivalence and lexicology

4. Possible orthographic concisions

III. MILITARY APPLICATIONS

1. Tactics

2. Morale-Terrain-Adaptation

3. Winning by Odds

IV. PSYCHOLOGICAL AND COGNITIVE

1. Cognition of Physical Conditions

2. Perceptual Effects and Contact

3. Human-Nature and Circumstance

4. Accumulative Conditioning

5. Force of Dialectics

V. POLITICS AND SOCIETY

1. Imbalance of Power

2. Division of Labour and Separation of Powers

3. Adaptation

4. Control and Causation

5. Consumerism: Profit Motive and the Individual

VI. PHYSICS AND NATQRE	166
1. Form's Power	164
2. Time-space	172
3. Energy and Force's Five Conquests	18
4. Material Causation	18
5. Creative and Adaptive Technology	19
VII. G0NCI9SI8 N	207
Summai	207
Shi and Dynamic Potential	207
Power as Relationship	210
PART II: TRANSLATIONS.	218
1. Shèn Dào [ex: Qúnshu 2Jùyào]	213
2. Staangjun Shu: 24 Prevention and Cause; 26 Defined Divisions	27.
3. An Exploratory Phraseology of Shi as ^Dynamics'.	29i
BIBLIOGRAPHY.	301
Appendix 1: Concordance of Shi.	31 :
Appendix 2: Summary of Shi Occurrences Referenced by Work.....	34 ;
Appendix 3: Tabulation of Shi Occurrences by Collocations	34'
Appendix 4: Shèn Dào Fr 咄ments concordance.....	35 ;

For Knowledge itself is power.

:Religious Meditations: Of Heresies.

Human knowledge and power meet in one; for where the cause is not known the effect cannot be produced. Nature to command must be obeyed; and that which in contemplation is as the cause in operation is as the rule.

:Novum Organum: Idols which beset men's minds iii. (1620)

Francis Bacon (1561-1626)

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I record here my appreciation to Paul Thompson. I should also like to thank Glen Dudbridge for his support; and Li Xuéqin, Sarah Allan and Edmund Ryden for their advice. Guo Shirong and Andrea Bréard kindly supplied materials on mathematics; Ulrike Middendorf assisted in particular with philological sources. I should also like to thank Nick Bunnin, Roderick Whitfield, and, not least, my parents for their valuable advice and encouragement.

I have made particular use of the work of A.C. Graham 1978: *Later Mohist Logic, Ethics and Science*, and of Paul Thompson 1979: *The Shen Tzu Fragments*. All translations and interpretations provided in this thesis, unless otherwise stated, are my own.

Format and Transliteration

All Chinese sources used in this thesis, spanning the entire range of axial period literature, are taken direct from original sources, many hardly known, which I have specially translated to facilitate cross-checking and comparative referencing. The readings of the graph 勢/執 **Shi/ yi**, and their translations e.g. **Tower'**, the focus of this thesis, are consistently shown here in bold type. Furthermore, **Shi** itself, and the translations of it, and of other key concepts, are capitalised. Reconstructions of Old Chinese pronunciation are prefixed by an asterisk: e.g. ***siad**.

Ideographs from received texts are reproduced without interpretative punctuation, except where ancient punctuation has been transmitted, as with the 'comma' gou 句 in *Mò Zi: 40-43 Warps* and *Warps Explained*. Instead, interpretative punctuation and phrasing is shown fully in the *pinyin*. In order to save space and differentiate the languages, Chinese graphs and transliterations of more than one syllable, aside from proper names in the text, are reproduced in small type (point 10).

Traditional ideographs are supplied in the narrative for Chinese personal names and special terms, but not for book titles, listed in the *Bibliography*, nor for well-known place-names. Chinese personal names, at first occurrence, are given in Chinese graphs after the *pinyin* transliteration. Translations of Chinese terms and of Chinese quotations are followed by Chinese graphs, before the *pinyin* to indicate standard modern Chinese pronunciation by which the ancient texts are commonly read today, thereby furnishing a convenient tool of cross-reference. Even more significantly, I develop here through the transliteration a new method of clarifying grammatical structure and phrasing, thereby facilitating scientific interpretation. Lastly, *the pinyin* helps to demonstrate the integrity of classical Chinese as a living oral tradition, by emphasising the vital presence of a spoken language, which Graham 1989 detected, behind the ideographs. It may confirm, as Graham and Rosemont hold, that ancient Chinese, like the modern language, was intelligible to the ear through binomes and phrases, not isolating monosyllables.¹ It should be noted that while the *pinyin* does not represent the ancient pronunciation any more than the received written forms match those current in pre-unification China, which it is now realised were not infrequently phonetic loan graphs. The modern phonetic forms still conserve root

symmetries of sound which may assist interpretation of obscure phrases, as in the Mohist *Warps*, whose text may be not 'corrupt', but rather reflect authentic, pre-standardisation script (e.g. 輕於秋 qing -yú qiū = ? □ 秋 ? jing -yú qiū. see below, p 97),

Speech tones and phrasing are inserted, in a purposeful breach of the self-perpetuating barrier between written and spoken, ancient and modern, Chinese. First tone is indicated by the absence of a diacritical mark; second tone by an acute accent e.g. 'á'; third tone by a circumflex accent e.g. 'â' (an inverted circumflex was not available in the type font); fourth tone by a grave accent e.g. 'à'. Tones are marked over final vowels e.g. 'jià', except for the four diphthongs: ai, ao, ei, ou, which are indivisible and treated as single vowels e.g. 'ào'. Transcriptions obey standard *pinyin*, in so far as the current computer font allows. It has not been feasible to combine umlaut with accent marker, so a "y" has been inserted to indicate umlaut, as in 'lyfi' , and also in 'lyue' , (where standard *pinyin* omits umlaut).

'Empty words' 虛辭 xuci, i.e. pronouns and grammatical particles, are preceded by a hyphen: e.g. 王之道 Wáng-zhī Dào = the King's Way. Numbers are succeeded by a hyphen: e.g. 六國 Liù-Guó = Six Nations. This is a necessary device, proposed by this writer, and introduced here to facilitate phonetic comprehension of classical Chinese texts in *pinyin*.

Nominal, verbal or adjectival functions in classical Chinese are largely determined by word order. The translations, which I have undertaken below, transpose the structure and word-order of the originals, to the maximum extent possible. At the cost of conventional English syntax, I attempt to reproduce rhetorical devices, such as parallelism and cross-resonance, to extract fresh meaning from the originals. I hold that grammatical meaning is conveyed by rhythmic pauses and emphases, not by parts of speech alone. My translations have been formatted to aid the apprehension of the originals' parallelism.

The *pinyin* transliterations indicate the interpretative reading of phrasing both by punctuation, and compounding of syllables. Thus, syllables may be grouped as binomes, to assist phonetic intelligibility, after the manner of the modern idiomatic language, rather than arrayed as unintelligible monosyllables

¹ Graham 1989 p 390.

in customary sinological style. The *pinyin* lines are formatted in quasi-verse format to demonstrate parallelism, a key feature of Chinese prose by which possible ambiguities in construing grammatical relationships are resolved. In order to exhibit this parallelism in translation, the English renderings endeavour to reproduce the original Chinese word order. Here is an example of my method:

Accumulate earth to make a mountain:

Wind and rain arise from it.

積土成山風雨興焉 Jitū chéngshan, fēngyǔ xīng -yan.

The position of each main English word parallels that of the corresponding Chinese word. Note the final hyphenated empty word '-yan', translated: 'from it'. 'Accumulate earth' has been treated as a binome in the *pinyin*. jitū, as it would be spoken in modern Chinese. This binome may be analysed as: main verb plus object, or alternatively as: adjective plus noun. Likewise, 'make a mountain' chéngshān, and 'wind and rain' fēngyǔ may be construed in various ways. The sentence itself is then open to different possible grammatical interpretations, e.g.

When accumulated earth has become a mountain, wind and rain will arise from it.

I opt for the simplest form necessary to suggest the sense, while endeavouring to preserve a sense of the latent ambiguities that are inherent in the original, as in all living language. I thus avoid paraphrase and strive to exclude interpretation from the rendering itself.

References in footnotes to Chinese works are by 'chapter' pian number, followed by chapter-title, and page number of the edition listed in the *Bibliography*. Page numbers of works in Chinese are shown, for brevity, by 'p' immediately followed by the number e.g. p45; page numbers of non-Chinese language works are shown, to distinguish them, by 'p', space, number e.g. p 45. I give chapter-title to make clear the subject matter of the 'chapter' in question, which may often be considered an independent essay. The full style of referencing permits easy consultation of various widely accessible standard editions, and not merely one edition, thereby minimising ambiguities from different paginations, or even chapter enumerations. In the case of *Lyūshi Chunqiu* 'Lyū Clan Spring-Autumns' I show a running serial number, after the traditional text chapter and subdivision in square brackets, e.g. [7-5] 35 *Huàichōng*. For reader reference, I have chosen not to abbreviate book-titles. By giving

chapter names I assist the reader's immediate identification , without his time-consuming referral, of the relevant matrix context and topic.

Postulated textual amendments of ideographs are prefaced by a question mark, and followed by the original in brackets, e.g. ? Conditions... ? ^ (執)... ? Shi (zhi)... Square brackets indicate reconstruction of a hiatus, e.g. [Form-Names]... [形名]. • • [xingmingh..

In preferring a translation or textual reading, I seek the concrete before the abstract, physical before metaphysical, simple over prolix, and, above ail, sense over no-sense. Rather than relying on commentaries, which are strongest in the main Scholiast scriptures, and scarce in the Shi literature, I strive to muster similar or parallel texts from all schools. For this purpose I have assembled 啟 concordance in *Appendix 1*.

The categorisation of Shi occurrences, given in the Appendices, follows the editions and page numbers of editions used by the Academia Sinica , Taiwan for their computerisation of ancient texts project. I quote the line of each occurrence 'unsorted', with normally 14 symbols to the left and right of each Shi location. I have divided these occurrences by received chapter numbers, indicated by Roman numerals, and further categorised them in numerical sequence, with initial capital letter codes for each text. Lower case letter codes are used for orthographic variants and doubtful readings.

I mark established occurrences of Shi 勢 , in the Computerised Concordance of *Appendix 1*, by catalogue number, e.g. 'LS001' , , meaning the first occurrence of Shi in *Lyūshi Chunqiu*.

Archaic or putative occurrences of Shi/yi are shown in lower case. e.g. 'Is001' which indicates the archaic form of Shi 執 , preserved in a few received texts.

INTRODUCTION

Problem and Method

The problems surrounding the understanding and interpretation of **Shi**, for whose study I have assembled the comprehensive range of materials, from the period under discussion, for this thesis, comprise:

- questions on epigraphic and phonetic morphology concerning variant, related or confused forms of the word.

To answer these questions, I trace the linguistic evidence for Old Chinese, from the earliest inscriptions and phonetic reconstructions, and survey evidence from newly excavated texts and anomalies in received texts, with a view to mapping the roots and gradual evolution of the word. This is related through the received texts in ideographs and *pinyin* transliterations.

- questions on grammar and syntax concerning the word's verbal or nominal functions, and the functions of words frequently associated with it

To answer these questions, I reproduce as far as possible in English translation the structure of the originals, with *pinyin* punctuated, and parsed by hyphenation to indicate 'empty' participles 虛詞 *xuci*. The translations strive to reproduce the word-order of the originals, to the decisive role of position in determining function in classical Chinese by the basic sequences of subject-verb-object, or other sequences deducible by the standard device of parallel constructions. From such analyses, it becomes evident that **Shi** is rarely verbal, though it appears to have a verbal surrogate in 'to erect' **shè**. Words are translated, so far as possible, by one fixed equivalent to facilitate tracking it through diverse usages. My method here has been to maximise the sense of literal, concrete and substantive roots in translations. For example, the verb 'adapt to' 因 *yin*, of great interest in the theory of cognition and reactive control, may also in various situations be rendered by the grammatical particle 'from' and so effectively disappear from philosophical notice. I maintain that such usages may be vital to an overall understanding of the concept.

- questions on semantics concerning the word's range, ambiguities, pejorative or promotional usages, and general philosophical significance.

To answer these questions, I catalogue the word's contextual matrices, and statistically tabulate and sample its collocations. Major topical themes, in which the word plays a prominent role, are then isolated in chronological analyses by specialised chapters. Problems of multi-valence are addressed by detailed consideration of individual usages, while parallel or contrastive cases demonstrate inter-connections. Finally, the abstract sense of the concept is examined as a philosophical category in relation to the international forum, with particular reference to Aristotelian philosophy.

Causation, *Dynamis* and Shi

'Cause' in English is both noun and verb. In Chinese, verbal 'to cause/direct' 使 shi and nominal 'cause' 故 gii are etymologically unrelated. As *Mò Zi: 42 Warps Explained* points out, 'a cause' is necessarily followed by an effect, whereas 'to cause/direct' need not necessarily produce a result.² The noun 勢 Shi can be the subject of shi 'to cause', but not its object. 'Results' 功 gong, as noun-objects, are effected by 致 zhi, causative of 'to arrive' I contend that 'to erect/establish' 設 shè represents the lost causative verb of Shi.

Aristotle (BC 382-322)'s Physics, I postulate, provide the most authoritative definition of causation in the history of European philosophy. It consists of four fundamental factors or types of cause, namely: material, formal, final and efficient. Aristotle explained them by the example of a wall: composed of bricks for material, designed according to a formal plan or shape, built for a final purpose as to make a house, and made into actuality by efficient labour. These four causes appear closely related to Aristotle's more general dual concepts of 'potential' and 'actuality', which he repeatedly equates with matter and form, *dynamis* and *energeia*, and hence with final purpose and its efficient actualisation.

Aristotle's potential and form derive in turn from Plato's physical matter and abstract Ideas. Hegel says: "Aristotle calls the Platonic idea a mere *dynamis*..." because it has not been actualised.³ Form and *dynamis* supply tools for the understanding of movement and change in the living world, and further of the interaction of mind and matter. In the physical and temporal (but not mental) sense, I would interpret material and final, or *dynamis*, as cause; formal and efficient as effect. I conclude that Shi is essentially apprehended, directed, or rationalised power or force. It thus adds a mental or cognitive element to mere brute force li. From this mental perspective, we may agree with W. Allyn Rickett that Form is cause and Shi effect.⁴

Francois Jullien 1993 in a general historical and philosophical survey, compares Shi, as a negative counter, both fatalist and manipulative, to Aristotle's dynamis. This thesis aims to pursue the concept

² *Mò Zi: 42 Jingshuo-shang* p210.

³ *Hegel's Logic*, tr. William Wallace, Oxford, 1873, third edition 1975, #142, p 202.

⁴ Rickett 1985 p 59.

of Shi, primarily through its linguistic and philosophical origins in the pre-Qin period, which Karl Jaspers has called the axial period of world philosophy. This thesis is thus an attempt to place Shi more clearly in a global philosophical context. It is also an effort to chart the full scope of Shi in the formation of foundational Chinese philosophy, with particular reference to what I perceive to be the neglected areas of psychology and physics.

'Shi' in recent studies

The ancient graph for **Shi**, now pronounced yì, is 執. The traditional form 勢, with the 'Force' 力 radical beneath it, is not attested before the Hàn. In standard editions of classical texts, with few exceptions such as *Xún Zi*, and *Sun Zi: 5*, the word has been revised in transmission. In China, Qiú Xigui 裘錫圭, working from newly unearthed texts, has pointed out that 執 Shi/yì is used for the verb 設 shè 'to establish'.⁵ I argue that this constitutes evidence for a lost verb Shi, Karlgren: *siad, for which yì *ngiad was the noun.

Shi has been confused with visually similar forms, in particular 執 zhi 'to hold', though zhi is not etymologically cognate with Shi. This thesis analyses cases where such confusion may have obscured the meaning of controversial passages, such as in the 'logic chapters' of *Md Zi*.

The word itself has a broad semantic range. *Hán Fei Zi* 韓非子: 40 *Objections to Shi* gives us fair warning, in a remarkably precocious recognition of semantic multi-valence:⁶

'Shi's name is one, but its mutations are numberless.

夫勢者名一而無數也 - F i i Shi-zhē, míng yì, -ér biàn -wúshù-zhē-yé.

Aristotle says a thing may in 'actuality' be one, but, in 'potential', *dynamis*, many.⁷ Ambiguity is, it seems, inherent in language.

Shi, by its primary associations, is linked to physical matter. It therefore is a concept that can serve to describe scientifically the effects of phenomena in abstract terms, with relatively little risk of confusion

⁵ Qiú Xigui 1998: *Guodiàn Chùmù Zhuyiàn: Láo Zi -bing* p122 endnote 7; *Zun Déyi* p175, endnote 16.

⁶ *Hán Fei Zi: 40 NànShi* p16. HF123.

⁷ *Aristotle's Physics i.2.186a3*, p 7.

with spiritual values or mystic qualities. By contrast, the word Virtue 德 dé, translated by Arthur Waley 1938 as '**Power**' and by Graham 1989 as 'potency', while possessed of definite physicality in certain contexts, is tied primarily to spiritual and moral values.

Curiously, Waley attributes many of the properties, which we have found associated with Shi, to 'Virtue' dé.⁸

But the early Chinese also regarded the planting of seeds as a 得 [dé]. The words 'to plant' (ancient Chinese *dhyek*) and *tê* (anciently *tek*) are cognate, and in the earliest script they share a common character. [Takata Tadasuke: *Kochu-hen*] Thus *tê* is bound up with the idea of potentiality... Hence *tê* means a latent power, a 'virtue' inherent in something.

Waley, and later Graham, are chiefly concerned to capture the primitive sense of "*Lào ZV* and *ZJruang Zi*".⁹ *Lào ZT* and *Zhucmg Zi* in reaction to the Scholiasts' Virtues' of 'Humanity and Justice', and opposing establishment hypocrisy. Hence we find *Way-Virtue: 38's* paradox "Superior Virtue is not virtuous" 上德不德 Sh[^]ngDé -bùdé. *Hán Fei Zi: 20 Interpreting Láo* explains the contradiction by distinguishing two related meanings: an internal., spiritual 'Virtue' dé; and a verbal, corporeal 'getting' 得 dé. Yet this external success can only be 'got' by spiritual non-dissipation. It is therefore inaccessible to contrivance, desire, thought and direction.¹⁰ Equally revealing is the contrast made, as we will see, in *Hán Fei Zi: 40 Objections to Power* between Shi and the verb shè 'to establish'.

On the other hand, I demonstrate, Shi is closely allied to sensory phenomena, and produces tangible effects through the elemental 'Five Conquests' of nature: fire, water, earth, wood and metal. It describes the interaction of gravity and friction on water and rocks, the round and the square; the tension of a drawn bow, morale and deception in military tactics. It describes the power of size and numbers, weight and leverage; traction and flotation, even the sun's power. It distorts cognitive perception, but is also inherent to human-nature.

⁸ Waley 1934 p 31.

⁹ Graham 1989 p 308.

¹⁰ *Hán Fei Zi: 20 Jiē Láo* p!6.

In China, Tú Guangshè 1990 plotted the role of Shi through the history of Chinese aesthetics. Indeed **Shi** and 'art', 藝 yi, as we shall see, are cognates. Tú Guangshè notes: "⁴until now nobody has, in regard to the abundant materials on ancient theories of Shi, carried out 汪 systematic re-arrangement and holistic explanation".¹¹

Francois Jullien 1993 in *The Propensity of Things* propounded a philosophical interpretation of Shi. He traces its use from pre-Hàn times, to aesthetic and literary theory in Liú Xié 劉鑑(c. 465-532) of Liáng; Jin Shèngtàn 金聖嘆(c. 1610-1661) of late Míng; heterodox historico-politics of Liú Zongyuán 柳宗元 (773-819) in Tái; Liú Yin 劉因 (1249-1293) in Yuán; and Wáng Fuzhi 王夫之(1619-1692) in early Qing.¹²

Karl-Jaspers 1951 dubs BC 800-200, spanning the Eurasian landmass, the "axial age", because, there:¹³
as in China, all philosophical trends, including scepticism and materialism, sophistry and nihilism were developed... This era produced the basic categories in which we still think...

The present study limits itself to the pre-unification period of the Warring Nations (483-221 BC) in which armies as well as philosophers contended. Their shared analogies or terms need not entail agreement in their application. This thesis proceeds on the hypothesis that there exist as great diversity between individuals within a demarcated cultural area, as between those on either sides of the political divides. Rather than claiming that a given idea represents 'Europe' or 'China', or even a particular 'school', each idea is identified where possible by individual thinker or work as a discrete entity.

Yet, if philosophy is a business of reductionsim, with pretensions to universal validity, cross-cultural equations of ideas, are a requirement. For Aristotle (BC 384-322), *dynamis* is the tendency of rest towards motion, potential towards actual, matter towards form. It underlies cognition and causation. For Sun Wû 孫武, better known as Sun Zi 孫子(c. BC 500), **Shi** is an objective force both of situation and morale on which a general relies to gain relative advantage. For Shang Yang 商鞅(d. BC

¹¹ Tú Guangshè 1990: *Shi -yü Zhongguo' Yishii*, postscript p253.

¹² Jullien 1993 p 14.

¹³ Jaspers 1951 pp 99-100. cf. Graham 1989 p 1.

338) , **Shi** is the force of Law and Technique which can create wealth and strength, and so 'Kingship' of the Under-Heaven. For Shèn Dào 慎到 (c. BC 300) , to extrapolate from scattered citations, **Shi** is a potential of physical resources realised by adaptation and division.¹⁴ Its power depends on the utilisation of conditions, just as visual perception depends on light.

Xún Zǐ 荀子 (c. BC 315-235)'s idea of gradualism by positive accumulation comes closer to Aristotle's concept of the progression of material quantity towards formal quality. Xún Zǐ, known for his rejection of Mèng Zǐ 孟子 (c. BC 371-289)'s doctrine of human nature as good, believes in the power of education, through study and practice, to reform by a process he likens to the **Shi** of 'pouring and placing' 注錯 zhùcuò or accumulation, as of earth forming a mound, or water a pool.¹⁵ The analogy of piling up earth into a mountain is used by Confucius (c. BC 551-457) himself in *Analects*.¹⁶

Needham posits a positive role for 'Daoism' in science. I follow Graham in crediting the leading contributions in physical science and technology to Mohism, whose written remnants were preserved only by incorporation into an obscure corner of the Daoist patrology. *Lyū Clan Spring-Autumns* treat Mò Zǐ 墨子 (c. BC 400) on a level with Confucius. Mohism with its logic , both altruistic and utilitarian, evidently held a strong position in Qin, where Confucian Scholiasts were lacking. Its Mohist chapter, [2-4] 9 *Appropriate Dyeing*, lists Lǎo Dān 老聃 , who lacks this stature in *Zhucmg Zf s Inner Chapters*, as a teacher of Confucius. *Liji: 7 Zeng Zi's Questions* quote Lǎo Dān repeatedly instructing Confucius, but only on details of funerary ritual. Thus Mohism in Qin, I argue, may have helped inadvertently to develop the myth of Lǎo Dān the Sage.¹⁷

Prince Liú Ān 劉安 (179-122 BC)'s *Vfuaíndn 7A: 13 General Theory* mocks 'Scholiasts and Mohists' in 'wide robes and broad belts' for their having condemned as 'violent rebels' those who fought to

¹⁴ *Shangjun Shu: 26 Dingfèn* pp94-95; *Lyūshi Chunqiu: 98 [17-6]* Shèn Shi pp14b-15a interprets Shèn Dào's analogy on social divisions in terms of Shi. Thompson 1979: 82 p 280.

¹⁵ *Xitū Zt: 1 Quānxué* p3 cf. *Dàddi Liji: 64 Qiānxué* p252ff; *4 Rónggrú* p57; *8 Rùxiào* p139:
By habit and custom, alter the will; by piling up permanently, alter quality/substance.
習俗移志安久移質 Xisú yizhi, anjiū yizhi.

¹⁶ *Lúnyū: 9 Zihān* p131.

¹⁷ *Xún Zǐ: 16 Qiānggud 'Strong Nalivn'* p324: Scholiast lack in Qin. *Lyūshi Chunqiu: [16-7] 91 Qùyóu* p15b: Mohism in Qin under King Huǎ (r. 337-311 BC); [2-4] 9 *Dangrdn* p9b. *Liji: 7 Zeng Zi wèn* p322, 337 , 339 , 341 on Lǎo Dān.

overthrow Qin, and establish Hàn.¹⁸ This implies Scholiast and Mohist collaboration with Qin rule. Mohist positivism is palpable, I argue, in *Huainan Zi*'s re-interpretation of 'Non-Contrivance', the quietist ideal of 'Lao Zi, as pro-active adaptation.¹⁹ Mohists, known as experts in defense technology, having played a leading role under Qín, appear not to have disappeared, or been absorbed by an emergent Daoism, until Hàn. Given the importance of surviving, but fragmented, evidence of science in *Mò Zi*, I have made a special effort to trace the possible role of **Shi** there.

A Theory of Token Translation

I propose to translate individual Chinese words, especially key-concepts, so far as possible, by a single all-inclusive equivalent in English, as symbolic 'icons', or quasi-algebraic tokens. In selecting tokens, I have used three criteria: root-meaning, brevity, and flexibility. The initial letters of these token translations of key-concepts are capitalised to facilitate tracking e.g. 'Profit' 利 *li*. Alternative translations of these concepts are listed, below, under *Terms Defined*. The aim is to maximise transparency to the general reader, even at the cost of comfort^ so as to demonstrate the scope of Chinese semantic building-blocks, and their inter-relationships between similar or dissimilar texts.

The spoken monosyllable Shi, in modern Chinese, is unintelligible alone. By contrast, the word 'Dao' (Dào), for 'Way', which has few possibilities of confusion, enjoys near-universal recognition. Given the difficulties of assimilating the word Shi as a recognisable morpheme, a serviceable translation, adoptable even as token, would facilitate discussion. I propose 'dynamics' as such a byword for Shi. In the body of the thesis, I avoid the use of the translation 'dynamics' for Shi, in order to illustrate the scope of alternative renditions required by different contexts. I shall then argue in conclusion my reasons for favouring the term 'dynamics'.

Difficulties in assimilating Chinese concepts may derive from differences of categorisation. Thus, Donald Harper points out the failure, before archaeology, to appreciate the role of personalised 'religion' in China, whose early literature subsumes religion under 'ritual', 'history', or 'philosophy',

¹⁸ *Huainan Zi: 13 Fànlián* pp8b-9a.

and rarely depicts gods.²⁰ Conversely, in Judaic tradition, the books of the Old Testament could easily be classified in the same manner. The concept of religion and philosophy as categorical opposites is hardly expressed during the early period. If we assign fixed symbols to represent terms, which must be considered variable by context, we may attempt to chart their full scope of denotation. One may then attempt to isolate a root meaning from the different, yet not totally unrelated usages, which is flexible enough to match the scope of the original term.

Chinese may be said to have isolating and combinative flexibility to a high degree. It has been able to coin neologisms for modern and international concepts without difficulty. Comparably, in the European tradition, ancient Greek stems are used to graft new scientific words. It is my contention that the Greek root *dynamis*, as 'dynamics' in modern English, most comprehensively expresses the core concept Shi in Chinese philosophy.

A Case for Universal Concepts

Early mediaeval Buddhist translators apply the token method, when they render Sanskrit *Dharma* as Fâ 法, 'Law'. *Dharma* can mean Buddhist doctrine, as well as transitory phenomena, and thus has dual connotations.²¹ The prior associations of Fâ hardly match those of *dharma*, yet readers of Chinese Buddhist scriptures rapidly become accustomed to Fâ's new frame of reference there. The target language is inevitably modified, remoulded even, by the absorption of new ideas and modes of thought. 'Law', which covers the verb 'to take as model', poses problems for translators of Fâ from Chinese to English. R.P. Peerenboom 1992 argues Fâ encompasses a 'foundational' Law of nature.²²

¹⁹ *Huainán Zi*: } *YuánDào 'Original Way'* p3b on pro-active Adaptation, though the "four limbs are immobile" si-zhi - bùdòng 四支不動; *Mò Zi*: *Daqū* 44 p245 on Sage's benefiting the world, though his "four limbs are immobile" ? 四(IE)體不動? si (zhèng)-ti -bùdòng.

²⁰ Donald Harper: "Chinese Religions 4000 B.C.E to 220 C.E." *Journal of Asian Studies*, 54-1, Feb 1995, pp 153-154.

²¹ Kalupahana 1976 p 63 equates early Buddhist *dhamma* with "the truth about the world which the Buddha discovered, that is, causality"; p 81 "it conveys two distinct meanings: (1) phenomena or things in general, and (2) mental processes." William Empson 1951, London: *The Structure of Complex Words* pp 69-70:

"The Sanscrit *dharma* of an individual is, first of all, his essential nature, the intrinsic law of his being and development. But *dharma* also signifies the law of righteousness and piety..." (quoting Aldous Huxley: *The Perennial Philosophy*, MSJW underlining)

p 71 compares the dual senses of Hindu *dharma* with those of 'nature' in English and Chinese: an individual's nature as 'character'; and an emotive 'abstract Mother Nature' which is "Good! Not Forced! Worthy to be followed! cf. I. A. Richards: *Mencius on the Mind: Experiments in Multiple Definition*. 1932.

²² Peerenboom 1993 p 333 note 57.

Literality, just sufficient to convey a modicum of meaning, allows a reader to participate more directly in the thought processes of original texts. Montgomery Furth attempts to penetrate the veil of ancient Greek, in a 1985 rendition of Aristotle into a pidgin he dubs 'Eek'.²³ This method of attempting consistently to apply a single translation over varying contexts is a discipline to the translator, forcing him to confront breadth and explore the roots of the original, rather than slip into comfortable paraphrase or circumlocution. The reader is thus invited to participate directly in hardships at the edge of interaction between language and meaning, and his patience craved.

Respect for fixed equivalences can help avoid false resonances, as when two or more Chinese words cover one word in English. Thus: 'Heaven' 天 *tian*, 'human-nature/character' 性 *xing* and 'self-so/spontaneous' 自然 *zhin*, though they overlap in the English word 'natural', are here distinguished. Less inherent logic binds the Greek-derived word for serpent 'dragon' to 龍 *long*, or this Chinese term to the Indian *nāga*: equations long sanctioned in usage. Should 'Heaven', with a capital letter, not translate classical Chinese because the English word holds Christian connotations? Such a ban fails to take into account the necessarily multi-compartmental applications of words.

Lin Tongqi, Henry Rosemont and Roger Ames point out, in a recent article on cross-cultural and translation problems in Chinese philosophy, that the subject is not recognised in schools of 'Western' philosophy.²⁴ The discovery of the 'other' should lead to a better definition of 'self' by both sides. The first casualty of a free philosophical market, would be the pretensions to monolithic integrity, or a monopoly of 'intellectual property', on terms like 'reason' or 'logic', or even 'philosophy' itself. One way to categorise 'other' cultures has been to class them as 'spiritual', or even 'irrational'. Thus, Chad Hansen 1991 maintains that Chinese 'discrimination' 辯 *biàn* is not to be equated with 'reason':²⁵

Classical Chinese philosophy has no rationalists, and so no anti-rationalists.

²³ Aristotle *Metaphysics* (VII-X), 1985, Translator's Preface p vi: "a rendering of Aristotle's Greek, into a vernacular neither English nor Greek, called Eek".

²⁴ Lin Tongqi, Henry Rosemont and Roger Ames 1995 pp 748-751.

²⁵ Hansen 1991 p 205.

Graham ripostes that words in different languages rarely if ever exactly coincide:²⁶

There is a point in asking how far the Chinese concept of *bian* ['discrimination'] resembles and differs from ours of rational discourse, but none to my mind in stressing that China lacks the concept of Reason, or of Philosophy, Ethics, Politics, Freedom, Justice, Civilization, Art...

Robert Wardy 1999 in his introduction to *Aristotle in China*, a translation of an early 17th century literary Chinese rendition of Aristotle, transmitted by Jesuits, gives compelling evidence against what Wardy calls the 'logocentric', and 'restraint and guidance' view of language, in regard to Chinese.²⁷ Michel Foucault's inscrutable 'Chinese encyclopaedia' is a symbol of 'the other' place, **heterotopia**.²⁸ It redefines knowledge and power in relation to place. The notion inspires Jullien to "escape from the Indo-European", by way of China, applying the method of "stepping back" (d \acute{e} calage).²⁹ Jullien concludes, on the strength of his interpretation of **Shi**, that the Chinese are ruled by 'efficacy'.

Yet notions of discrete culturo-geographical integrity presuppose that cultures are identifiable with national territories. Without common ground, the study of 'other' cultures may be a futile exercise, and translation in vain. While Jullien's method of investigation *a contrario* is laudable, incomplete research of background contexts leads to misleading generalisations and abstractions. Identities must first be established before genuine differences can emerge. I propose rather to begin by comparing like with like, shunning national and still more hemi-spherical terms like 'east' and 'west' as intrinsically irrelevant to ideas. I embark from a premiss of homotopia. I hold with George Steiner 1975 "If translation can be achieved, is it not precisely because of the underlying 'sufficiency of universals'?"³⁰

²⁶ Graham on Chad Hansen in Rosemont 1991 p 292.

²⁷ Wardy 2000, passim.

²⁸ Foucault 1970, London: *The Order of Things (Les Mots et les choses)* p xix.

²⁹ Jullien: *Thinking from Without (China)*, paper presented at Needham Institute, Cambridge, February 1997.

³⁰ George Steiner 1975, London: *After Babel- Aspects of Language and Translation* p 357 pp 106-107 challenging the translation scepticism of N. Chomsky 1965: *Aspects of the Theory of Syntax* p 30, footnote pp 201-202; *On Translation* PP 120-121 cites Achilles Fang: *Some Reflections on the Difficulty of Translation* "the genius of Chinese prose is verse."

Terms Defined - Towards 'Correct Naming'

Accumulate (v.n. cf. duration 久 jiU, store 藏 c如g; will/memory 志/誌 zhi)積 ji

Action (v. enact, travel; opp. Stop 止 zhT; n. conduct; F/ve-Actions—elements,)行 xing

Actual (n. true, perceived reality, emotions cf. essence 精 jing, 'This'/truth 是 sh |)qing 情

Adapt to (v. accord with; n. premiss cf. comply with 循 xún)因 yin

Attract (v. summon)招/召 zhao

Authority, Weighing (n. scales, contingency; power cf. 稱 clieng, 懸 xuán)權 quán

Cause (v. direct; send; if; cf. adduce 致 zhi; opp; prevent/prohibit 禁 jin; so, therefore, n. cause 故 gù)
使 shǐ

Comply with (v. follow, adopt cf. adapt to 因 yin)循 xún

Contact (v. touch; n. physical perception)接 jie

Contingency (n. appropriate cf. weighing 權 quán)宜 yi.

Contrive (v. act with motivation; be; do; deem; on behalf of; artifice 偽 wèi)□ wéi/wèi

Create (v. do, start; opp. transmit 述 shù cf. adapt 因 yin; move 動 dòng)作 zuò

Division (n. lot, role, rank cf. define 定 ding; separate SO bié, discriminate □ biàn)分 fèn

Duration (n. , a. long-lasting)久 jǐG

'Dynamic' (n. power, skill 藝 yi, v. to plant; to establish 藝, 蒔 shì, 設 shè)勢/執 Shi

Emperor (n. High-God, Ancestor)帝 Di

Energy (n. morale, emotion; breath, weather; v. call/attract 召 zhao; nourish 養 yāng)氣 qi

Equal (n. equilibrium, stalemate cf. par 等 d^ng; level 齊 qí; match/opposed 敵 dì)均 jun

Equation (n.v. join)合 hé

Form (n. corporeal shape, terrain, pattern / penal code, physical amputations)形/ 刑 xing

Human-Nature (character cf. n. life, v. generate 生 sheng)性 xing

Induction (n., v. 'pull'; opp. deduction, 'push' tui 推)援 yuán.

King (n. *de jure* sovereign, v. rule by divine right/virtue; opp. Hegemon 霸 Bà)王 Wáng

Know, Knowledge (v.n. perception, intelligence; wisdom cf. recognise 識 shì)妙智 zhi/zhi

Law (n. method; v. to take as model)法 Fā

Mind (n. heart, subjective, ruler of body's 'form' q.v.)心 xin

Moment (n. opportunity; trigger; minute particle cf. subtle 微 wei; insecure 危 wéi) 幾 顧 jǐ
 Name (n. word, reputation cf. command, mandate, Fate ming 命) 名 míng
 Necessity (v. must cf. no alternative 不得已-buǎdeyǐ; natural, self-so 自然 zìrán) 必 bì
 Non-Contrivance (n. inaction, non-interference cf. no job/trouble 無事 wúshì) 無 爲 wúwéi
 Odd versus Correct (a.n. un/even; ir/regular, un/orthodox) 奇 正 qízhèng
 Reality (n. fruit, effect; fill], substance) 實 shí
 Reason (n. · v. arrange cf. ritual 禮 lǐ, 'wherefore' 所以-suǒyǐ; opp. irrational, perverse 悖 bèi) 理 lǐ
 Reform (v. to transform) 化 huà
 Result (n. success; v. achieve/complete 致/成 zhì/chéng) 功 gōng
 Rhythm (n. period, timing; tally, discipline) 節 jié
 Scholiasts (n. 'Confucians', 'classicists') 儒 rú
 Selfish (a., n. private, subjective; unilateral 獨 dú; 'free' 自 zì, opp. objective 公 gōng) 私 sī
 Stop (v. define, limit; opp. act 行 xíng cf. 'fix' 定 dìng; 'correct' 正 zhèng) 止 zhǐ
 Substance (n. quality, target, pledge; v. to question) 質 zhì
 Technique (n. Numbers, calculation) 術 '數 shù
 Under-Heaven (n. the world, universal empire cf. v./n. govern ' 治 chí/zhi) 天 下 tiānxià
 Unity (whole cf. combine 兼 jiān; both 具 jù, 並 bìng; opp. two, ambiguity 二 èr) 壹 / — yī
 Virtue (n. var. 'straight + heart' 直 zhí + 已 yǐ, xi; Waley: 'Power'; Graham: 'potency'; v. favour cf. win/get 得 dé cf. able 能 néng; Justice n. right/reason 義 yì) 德 dé
 Way (n. road; natural 'Law', philosophy; v. teach/guide 導 dǎo cf. Way-Virtue 'morality'- 道 德 dàodé) 道 dào

PART I: ANALYSIS

1. The Ideology of Shi: Translations and Collocations

Summary

This review of current translations and interpretations of **Shi**, and collocations which I have extracted from 19 pre-Qin texts, illustrates the semantic range of the word, which I summarise under four heads, namely: **Circumstance, Potential, Power and Force.**

1. Recent Chinese interpretations of 'Shi'

This is an examination of the analyses of **Shi** a) in *Hán Fei Zi* by Xiè Yúnfei 1980, a comprehensive attempt to define the scope of the term and its early evolution in philosophy; b) in the history of Chinese art and aesthetics, and its conceptual evolution, by Tú Guangshè 1990; c) in the military schools of ancient China, with insights into its implications in the physical sciences, by Lú Ruiróng 1999.

2. Twentieth Century translations of Shi into English reviewed

This is a critical survey of representative translations and interpretations of **Shi** in English during the twentieth century. Ames in the USA and Jullien in France have initiated consideration of **Shi's** philosophical implications. Nevertheless, I contend, **Shi's** role in perception and cognition, which I investigate below, has yet to be recognised.

3. Collocations of Shi

Here is an abstract from the collocations presented in *Appendix 3*. It illustrates key-terms, from 19 pre-Qin texts, frequently encountered in close association with **Shi** whose varying connotations there they may help to define.

1. Recent Chinese interpretations of Shi

a) Hân Fei Zi's Shi

Xiè Yúnfei 謝雲飛 1980 analyses the meanings and usages of **Shi** in *Hân Fei Zi*. Xiè Yúnfei cites an anecdote from *Hân Fei Zi: 33*, in which Guân Zhòng 管仲 (d. BC 645) is counseled by Dongguo Yá 東郭牙 to rely on 'Power' over trust.³¹ Guân Zhòng, as premier of Qi, made his lord the first Hegemon 霸 Bà, loosely uniting China under his sway by military might, rather than by virtue. For practical realism, Guân Zhòng, despised by the Scholiast Mèng ZI, was a hero to Hân Fei Zi. Yet it is uncertain how far even the earliest strands of *Gudn Zi* reflect the thought of the historical Guân Zhòng.

I note that *Gudn Zi: 1 Herding the People* and 2 Form's Power are a rich source of political ideas later associated with **Shi**. However, this term is not used by them, except in 2's title which connects it to 64 Form's Power Explained. 64 is a commentary on 2, interpreting its metaphors of tiger and leopard in secluded lair to the ruler's 'awesome' **Power**.³² Simâ Qian refers to this chapter by its opening words 'Mountains High'.³³ I therefore conclude that the title (Form's Power), may represent this same commentator's interpretation, and is not original.

Gudn Zi's first contextual use of **Shi** is in 'Form's Power and weaponry' 勢 勢 xingShi qixie, in 6 *Seven Laws*, surely refers to fortifications.³⁴ The idea of 'Form's Power' to mean positional Power is first expounded in the *Gudn Zi* by the commentary chapter *Gudn Zi 64*. This matches the ideology of *Hân Fei Zi: 21 Explaining Lâo's* interpretation of 'Lâo Zi's fish in a deep pool, and *Hân Fei Zi: 40's* use of the dragon and snake metaphor from *Shên Dào: 1 Awe and Virtue*. *Gudn Zi: 46 Illuminating Law* largely parallels *Hân Fei Zi: 6 Having Degree*. Its commentary chapter *Guân Zi: 61 Illuminating*

³¹ Xiè Yúnfei 1980 pp 95-100. HF070.

³² *Gudn Zi: 2 XingShi*, GZ001; 64 *XingShi Ji§*, GZ035-37. see: below, footnote 40; Rickett 1985.

³³ 62 *Guân, Yàn, tàishigongyue* p366: 'Mountains High' 山高 Shangao.

³⁴ *Gudn Zi: (1-9 JingydnJ: 6 Qi-Fd* p28 GZ002-004.

Law Explained, containing the highest total (17) of **Shi** of any chapter in *Gudn Zi*, is judged late third century BC.³⁵ I therefore conclude that *Gudn Zi: 64* and *67* represent the school of Hǎn Fēi Zǐ.

Xiè identifies further possible antecedents of **Shi** in political philosophy, in schools of Penalty/ Form-Name 刑形名 Xingmíng, represented by Dèng Xī Zǐ 刑子 who codified the laws of Zhèng (c. BC 500), and Yīn Wén Zǐ 尹文子 (fl. BC 300). Yet extant works, ascribed to these writers, are adjudged fakes. I note that "*Yin Wén Zǐ* names its sources and makes no pretension to antiquity. I interpret its 'upper' and 'lower' chapters as twin essays on Names and Forms, Names and Penalties, respectively. It thus fits the notice of 汪 unique "two chaptered" treatise on *Form-Names* by the recluse (Jin) Lǔ Shèng 魯勝 (c. AD 300), expert on 'names', and editor of *Mò 7A: Warps*, "*Yinwén Zǐ* defines **Shi** explicitly as the 'Power' behind Law, and hence Names. 'Sharp' 禾 | 11 is a pun on 'Profitable':³⁶

'Power' is control of Law's Sharp Weapon.

勢者制法之禾 | 勝 Shi-zhē zhi Fǎ-zhì liqì.

The "*Yinwén Zǐ* dictum is a sophisticated development from *Hǎn Fēi Zǐ: 21 Explaining* ㄞLào^.

Rewards and punishments are the nation's Sharp Weapon.

賞罰者邦之利器也 Shāngfá-zhē bāng-zhì liqì -yē.

³⁵ Luó Gēnzé 1930 pp 97 collates *Gudn Zi: 46 M'ngfā* with *Hǎn Fēi Zǐ: 6 Yūdù* 118ff dates the 'five commentary chapters' *Gudn Zi: 63-67* to late 3rd century BC.

³⁶ *Lyúshì Chūnqiū: 116-8J 92 Zhèngmíng Correct* ; ㄞwmlg' ppl7b»18b: cites the historical Yinwén on 'Penalty-/Form-Names' in relation to criminal law. (Tàng) Wèi Zhèng: *Qúnshū Zhìyào's* cites "*Yinwén Zǐ*' s opening chapter, titled by its first words: "*Great Way*", as if it were but one chapter in a long work. *Yinwén Zǐ* dated c. A.D. 200 by Graham 1978 p 66 footnote 82, is translated by Dan Daor 1974. Graham notes that it "begins with a discussion of names and objects". I argue the entire two-chapter. *Yinwén Zǐ* is devoted to Form-Names, thus fitting the lost "*Form-Names*, two chapters" *Xingmíng*, èr-piān 刑名二篇 compiled by Lǔ Shèng, as related in his biography by *Tin Shi: Zhuàn: Yinyi: Pǎi-nà* 94, 6A/6-6B/3. see: footnote 288, below, on *Yinwén Zǐ*.

cf. *Sun Zi: Bīngfǎ: 1 Jì* p5 'Profit' 利 li. SZ001-002. *Hǎn Fēi Zǐ: 21 Yūdù* p36. Xiè Yúnfēi 1980 pp43-44. HF063-65.

‘Weapon’, or ‘tool’, 器 *qi* occurs in place of **Shi** in the *Mǎwángduì Lǎo ZV: 51*. All three are terms of practical realism. In regard to overall philosophy, Xiè Yúnfei, citing *Hán Fēi Zì: 40*, distinguishes two basic types of **Shi**:

- Natural/spontaneous 自然 *Zìrán* (innate),
- Human contrivance 人爲 *Rénwéi* (artificial).

Xiè lists **Shi**'s implications as four:

- Governing force 統治力 *Tǒngzhìlì* (established position),
- Awesome force 威力 *Weilì* (power),
- Power-levers 權柄 *Quánbǐng* (rewards and punishments),
- Opportunity 時機 *Shíjī* (timing).

and **Shi**'s applications as four:

- Valuing the person (of the ruler) 貴身 *Guìshēn*,
- Overcoming the multitudes 勝衆 *Shèngzhòng*,
- Enforcing commands 行令 *Xínglìng*,
- Governing the nation 治國 *Zhìguó*.

I observe that, whereas Confucian virtue, cultivated in the person, communicates itself to the world, here **Shi** represents a materialist, epicurean care of self, preparatory to wider domination, through the apparatus of bureaucracy and law, backed by military 'awesome force'. Xiè is surely correct in charting this range of **Shi**, beginning with the person. Yet I note that Xiè stops short of tracing **Shi** to the mind and senses, the realms of cognition and perception where it takes root. This failure is, I argue, the crucial defect in studies of **Shi** hitherto.

b) Shi in the history of Chinese Art

Tú Guangshè 涂光社 1990 discusses Shi, in the pre-Qin and Hàn periods, under the heading: "theory of Shi before its turn and shift towards the aesthetic realm". Within this section, Tú Guangshè defines Shi in three distinct ways:³⁷

- 'position', 'authority's force' 地位, 權力 quánli in *Xú Zi* and *Hém Fei Zi*'s political theories;
- 'deployed form', 'situation' 陳形, 格局 cǎnxíng, géjú in *Sun Zi* and *Sun Bin's* military theories;
- 'motion's tendency, principled or derived from abundant life-spring's awesome force' 運動趨勢, 規律或者來自旺盛的威懾力 yòngdòng qūshì, guīlǜ huòzhě lái zì wàngshèng shèngjī' weishèli in relationship to 'Reason' and 'Way', *Huàinán Zi* theory of natural phenomena, and Wáng Chong: *Lùnhéng*'s theory of energy.

I note that Tú Guangshè displays penetrating insights in his relation of **Shi** to Reason and Way, and its application to the laws of physics and natural forces. Tú goes on to remark the identity in early script between **Shi** and 'art' yi, though these differ in pronunciation and sense. Yet he concludes that the reasons for this can no longer be known, although the words evidently maintain a close affinity throughout history. Tú Guangshè concludes that **Shi** is connected with quantitative physical force and form, as well as at times reflecting the human spirit in interaction with phenomena. He detects the cognitive significance of **Shi**, but fails to appreciate fully its relationship to physical perception itself.

³⁷ Tú Guangshè 1990 pp5ff, 15ff, 22ff.

c) Shi, seen from early military texts

Lú Ruiróng 盧瑞容 (National I-lan Institute of Technology) 1999, after an examination of the graph's palaeographical roots, in crop planting and growth, turns to classic military writings to develop a more general view of **Shi**. These are the six themes he extracts from *Sun Zi*:³⁵

1. 'advantageous situation' 有利情勢 yǒulì qíngshì.
2. 'through assessment to penetrate change and control advantageous situations'
通權達變以掌控有條件 tōngquán dàbiàn-yì zhāngkòng yǒulì tiáojiàn.
3. 'basic method' 方法 jìbānfā.
4. 'power&l force' 強大力量 qiángdà lìliang.
5. 'tactical or strategic situation' 策或戰勢 cè huò zhànshì.
6. 'conditions' 條件 tiáojiàn.

Lú concludes on the absence here of a common later assumption of equivalence of **Shi** with terrain. He notes the word's spatio-temporal dimensions, and its complicated relation to form:

- a. "In the early period, military schools 'Shi' does not indicate vital terrain",
- b. "'Shi' in combination with speed can produce greater results".
- c. '**Multiplicity** of meaning in the military schools' 'Form and **Shi**' theories".

Finally, Lú arrives at a new insight into the word's wider philosophical and scientific significance, combining 'duration' with 'extension', "including various forces application", whose ultimate derivation he leaves to future monographs:

The concept of 'SW's manifestation of ideas of **relativity**.

‘勢’ 概念指示相對關係之思考 Shì gāi'nian -sudxiānshì d' xiāngduì guānxi-zhī sīkǎo.

³⁸ Lú 1999 ppl23ff : 125, 126ff, 133ff.

2. Twentieth Century translations of Shi into English reviewed

We will now survey translations of Shi, offered to date, which make significant contributions and have at least partial validity. I class them under the three heads of Force, Condition and Potential. Yet I conclude that Force is the underlying sense of all.

It may be argued that 'Condition' implies a passive state of rest, as indeed does 'Potential'. To this, I reply that 'Potential' refers to the force within a fixed state: it does not mean form itself, its opposite which is called the 'actual'. Philosophers since before Plato have observed that perfect Forms (e.g. the circle) are abstractions which do not actually exist in the material world. Since I argue that **Shi** is essentially physical, it must belong to the domain of potentiality and dynamism, not to Form and Actuality in the Aristotelian sense. In this I may appear to differ from some of the formulations offered by Jullien, and by Hay.

Here is an historical recapitulation and critical review of twentieth century translations of Shi in English. I highlight translations of Shi by heavy type:

1) Giles, Lionel: *Sun Tzu*, 1910:

Giles' *Preface* p vii quotes a curious version, by Jesuit Joseph Amiot (Paris 1782), of the start of *Sun Zi: 5* which renders Shi as: Thabileté'. The received *Sun Zi* preserves, only in chapter 5, the archaic form 勢 yi/Shi, which Giles at first took as indicating a different sense of Shi from the standard ideograph, but later accepts that there is no inherent difference.

p33: V. ENERGY [Giles notes]:

勢 here is said to be an older form of 勢, Sun Tzu, however would seem to have used the former in the sense of "power," and the latter only in the sense of "circumstances". The fuller title 兵勢 is found in the *T'u Shu* and the modern text. [Sòng] Wang Hsi [Wáng Xi 王晰] expands it into 積勢之變 'The application, in various ways, of accumulated power;' and [Sòng] Chang Yu [Zhang Yú 張預] says: 兵勢以成然後任勢以取勝 "When the soldiers' energy has reached its height, it may be used to secure victory."

p 37: 10. ... method of attack...

p37: 12., and p 38: ... onset.

p 38: 15. Energy... [Giles explains]:

the force is potential, being stored up in the bent cross-bow until released by the finger on the trigger. None of the commentators seem to grasp the real point of the simile.

p 39: 18. ... a **fund of latent energy**. [Giles remarks]:

it is passing strange that commentators [e.g. (Táng) Dù Mù 杜牧(803-852)] should understand 勢 here as "circumstances" — a totally different sense from that which it has borne in this chapter.

p 41: 21 , 22. ... **combined energy**. [Giles notes]:

Ts'ao Kung [(Wèi) Cáo Cao 曹操(r. 155-220)] calls this 任自然勢 "the use of natural or inherent power."

23.... energy developed... as the momentum... energy...

In chapters 人 6, and 10, where the traditional graph for 勢 Shi appears, Giles translates:

p 5: 1-16. and 17. ... circumstances.

p 53: 6-32 ... conditions.

p 104: 10-12. and 15. ... strength.

Corrigenda concedes that there is no firm basis for a semantic distinction between the two orthographic forms of Shi:

[unnumbered end page]: P. 33 note on heading; Cf. X. #12, where 勢 is translated "strength," though it might also be "conditions." The three words 執, 執 and 勢 have been much confused. It appears from the *SHuo Wen [Shuowén Jiězi]* that the last character is post-classical, so that Sun Tzu must have used either 執 or 執 in all senses.

Despite a suspicion that Père Amiot's *Thabilete* , ' , in *Sun Zi: 5*, derives from a naive reading of y1/Shi as 'art/skill', I consider that 'skill', or still better 'Tactics', does yield a plausible rendering in this context. Giles reserves 'tactical dispositions' for the title of *Sun Zi: 4* (Fo?m 形 *Xing*, which in my reading is better taken as: 'strategy', treating as it does of calculations and pre-planning.

Giles makes a distinction between **Shi** usages in *Sim Zi: 5* which involve '**energy**', and the remainder for which '**Conditions**' may seem more appropriate. Yet Giles admits, in *Corrigenda*, that '**strength**' and '**Conditions**' are not mutually exclusive. I concur on the grounds that '**Conditions**' as 'force of circumstances', still involve force and so strength or energy. I would further remark that 'force' and 'skill' are not mutually incompatible readings, if skill is the subjective ability to harness and employ objective forces. Thus, ironically, Amiot's 'naive' recognition, over two hundred years ago, implies the link of cognitive to causative aspects in Shi, which I will argue, below.

2) Mathews, R.H.: *Chinese-English Dictionary Compiled for the China Inland Mission*, 1931:
p 812: Power; influence; authority; strength. Aspect, circumstances, conditions.

Mathews dictionary, which has long stood as a standard English work of reference, puts 'Power' first, implying both the moral and physical, followed by its positional derivations as 'aspect' and 'Circumstances'. 'Aspect', a way of looking, introduces the important new element of sensory perception. Following Morrisons' dictionary, completed in 1822 at Canton, S. Wells Williams: *A Syllabic Dictionary of the Chinese Language*, 1874, consolidated, in my judgement, the foundations for Chinese-English dictionaries. Wells Williams gave an even broader spectrum of Shi (765) equivalents, which it notably identifies as "from strength and skill", and draws attention to certain components, e.g. 'pomp', which I would categorise as representing visual or auditory display:

power; authority; influence; pomp, dignity, grandeur; strength or that wherein it lies, resources; virility of males; air, exterior, figure; condition, state of.

3) Lin Yutang 林語堂: *My Country and My People*, 1936:

p 279 [on calligraphy]: '**posture**', which represents a beauty of **momentum**.

: *The Chinese Theory of Art*, London 1967:

p 175, footnote: *Shih* means force of movement, advantage of position, the striking position in battle, influence in government, or leverage in jujitsu. It may refer to the quick force of an oncoming flood, or the **latent danger of a collapsing wall**, etc. It is always associated with **movement and action, or their possibility**.

p 177 [Shên Zongqian 沈宗騫 of Wúxing, Jiangsu: *Jièzhōu* 芥舟•• *Xuéhuà Pīan* 學畫篇, 1781, in Lin's translation]:

All matter is formed of accumulated force... All things differ in shape and manner, yet all are governed by this life-force and possess the beauty of life. This is what we call *shih*, **force of movement... force of the brush** (*pi-shih* 筆勢) brings out the body posture of the different objects.

Shi's importance in aesthetics, particularly in calligraphy and painting, is highlighted by Lin Yutang. Again the key meaning is 'Force', followed by words of 'position', including 'leverage' and 'posture'. There is emphasis on the element of 'motion' and 'life'. The suggestion or anticipation of change, 'latent danger', and 'possibility', involve dynamic potential, and its human apprehension as fear. Aesthetics necessarily involve cognition. I posit that the visual imagery of external phenomena in art reflects an emotional psychology of which Shi is the animating factor.

- 4) Shih, Vincent Yu-chung: *The Literary Mind and the Carving of Dragons* [(Jin) Liú Xié 劉協: *Wénxīn Diāolóng* 文心雕龍], 1959, re-issued 1983;
p 327 ... literary 'style'; and p333 ... tendency, [cf. Siu-kit Wong et al. 1999, below]

In this translation of the classic of Chinese literary criticism (c. AD 500), Shih renders Shi as 'style' and 'tendency', which barely conveys the idea of force. Here, I contend, Shi describes force of verbal expression, conveyed through sound and meaning, to auditory and cognitive perception. Physical force is described in metaphors for emotional expression and response. This subjectivist aspect of Shi has not yet been confronted by researchers, I claim, in either translation or analysis.

- 5) Ames, Roger T.: *Huainan Zi*, 1983: [on *Huainan Zi: 9Ruler's Technique*]
p 65: [chapter] 3 *SHIH* (*Strategic Advantage/Political Purchase*) 勢... In spite of its central importance, the historical development of *shih* [Shi] prior to its adoption by the early Legalist thinkers has not, to my knowledge, been examined in any depth; as a consequence, the full range of this concept has yet to be clearly delineated. Because it gradually accrued a wide

though not unrelated range of meanings, it has often suffered the common fate of being interpreted in early texts with all its later connotations. If the meaning of *shih* as used in the earliest sources can be determined with some accuracy, this definition can be used as a starting point to trace its later development as it gradually took on additional dimensions of meaning, pp 66-67 [*Sun Zi*] ... A second, more complex use of *shih* is that of "disposition", **"configuration", "deployment", or even "shape". As DC. Lau has indicated...** *hsing* [形 *xing*] ("shape") and *shih* are used as near-synonyms [in *Sun Zi*]...

Basically, *shih* seems to mean occupation of high ground and the "purchase" or strategic advantage it confers.

p 75 [*Shangjun Shu*] **"prevailing circumstances" or "prevailing conditions."**

p 87 [*Hdn Fei Zf*] endnote 52, p 225:

... 'relationship' between two things, as between two armies.

pp 87-88 ... There is a definite relationship between one's *fen* - social and political status - and the purchase which exists as a condition of this status. The expression *fen shih pu erh* [分勢不二 *fenSbi -bù'èr*] (⁴"where purchase matches status") occurs twice...

p 92 ... Shen Tao [*Shèn Dào*] concludes that it is political purchase and the position which it presupposes that are necessary and sufficient conditions for political control.

p 149: ... device for maintaining a desirable political organization conducive to universal political realization... I have purposely avoided using **"power" or "force"** as equivalents for *shih* because I believe that *shih* usually refers to something quite different from the actual strength required to accomplish something. It is a kind of power but "power" is too vague here.

Ames see a need to determine the root of Shi's "not unrelated range of meanings", but declines to translate it as 'force', or 'power', though admitting: "it is a kind of power". By this avoidance, Ames misses the link between the word's varied usages. Ames fails to remark any cognitive uses of SWt. Ames posits the primacy of military usage. Yet Ames, while giving many examples of a tactical sense, repeatedly describes Shi as 'strategic'. Ames notes the close association of Shi with 'shape' 形 *xì'ng*, "in the sense of physical terrain", in *Sun Zi*, yet this is insufficient, I fear, to call them 'near-synonyms'.

Ames translates, as **'purchase'**, **Shi's** usages with 'status' [literally 'division' 分=份 fèn], as in *Hdn Fēi Zi* which he renders ⁴ "where **purchase** matches status." (p 88) To contest Ames' reading of 分 as a noun, and take it rather as a verb, in the sense: "To divide **'Power'** unambiguously". The point here is need for an undisputed succession of power. Ames translation of Shi as **'relationship'** (p 87 endnote 52) describes a balance of political forces.³⁹

6) Rickett, W. Allyn: *Guanzi, volume one*, Princeton, 1985

pp 58-59:1,2 'Conditions and **Circumstances**'. Rickett comments:

These two characters *xing shi* [xingShi] in modern Chinese form 况 compound meaning "circumstances", or "conditions". Here, however, they should be rendered separately to refer to a specific condition or situation (*xing*) and its resulting circumstance (*shi*). The opening line of the text may be taken as an example to show what is meant: "If a mountain rises high and never crumbles (the specific condition), sacrificial sheep will be presented to it (the resulting circumstance)."

Rickett notes a late Hàn interpretation, "in a slightly different sense", p 59 footnote 4:

Ch'i-yun Ch'en, in his *Hsun Yueh and the Mind of Late Han China*, pp81-82, cites the *Han ji*, 2/12b ...:

Hsing (*xing*) means the overall favorable or unfavorable conditions; *shih* (*shi*) means that which is appropriate at the moment and makes a time propitious for advancing or retreating; *ch'ing* (*qing*) means the mind and the intention [of men] which may or may not be appropriate [for the task].

p 127: H, 6 [XingShi]... conditions.

p 132: ... a **powerful force** when using one's armed forces.

p 475: INDEX *shi* 勢 political authority or influence... force .. position or circumstances ..

³⁹ Ames 1983 military usage p 66, citing Hsu Fu-kuan, vol. 2, p 143. 'Purchase/status' p 88; p 225 note 53. HF095, HF153.

Rickett, translator of the massive *Gudn Zi*, which I here sample, proposes an interpretation of *XingShi*, title of chapter 2, in terms of cause and effect, or as he puts it 'specific condition' and 'resulting circumstance'. Unfortunately he does not provide more examples. Rickett omits here to mention **Shi**'s 'power' connotations, though subsequently he translates **Shi** in a military context as '**powerful force**', and elsewhere '**political authority or influence**', without palpable connection.

Rickett speaks (p 59 *et passim*) of 'Daoist' elements present, assuming without question the pre-existence of a Daoist school. Rickett fails to remark that neither the title binome *XingShi*, nor its components, actually occur within the chapter itself. This absence might suggest that the title is not original. Indeed Rickett (p 61) accepts a late date for the explanatory *64 XingShi-jie*, but I must reject his verdict "hardly before the first century B.C." Rickett bases his date on "a corruption that must have entered the *Guanzi* after it had been used as the basis for a similar passage in the *Huainanzi*."⁴⁰ see no reason why different versions of an aphorism, in *Guanzi: 2* and *Huainanzi: 13*, should stand in the same line of manuscript transmission. A corrupt copy is not ipso facto later in time than a correct one.

7) Schwartz, Benjamin: *Philosophical Thought in Ancient China*, 1985:

p 245: ... 'principle of authority'...

p 446, endnote 156: The word whose basic meaning seems to be something like **power** or **force** is used to refer both to the **inertial drift** of things (itself a kind of force) and the **inertial** power of established authority.

'Principle of **authority**' is a translation of Awe 威 *wei*, T object, rather than of **Shi**. Schwartz describes the 'force' of **Shi** as 'inertial', of both things and authority. '**Inertial**' describes the passive aspects of

⁴⁰ Rickett 1985 p 73, footnote 54: "Those with large feet may take a long pace." see: footnote 32, above; on affinities between *Hán Fei Zi* and *Gudn Zi: 64*.

Shi, but is inadequate for their generation. It describes those aspects beyond direct human control, to which man may adapt. Here Schwartz's recognises the importance of Shèn Dào, in developing a theory of adaptation, as in Thompson's *The Shen Tzu Fragments*. Schwartz ignores cognitive usages.

8) Knoblock, John: *Xunzi: i*, 1988:

p 177 [3 *Biigōu* p40]: ... [horses'] inner constitution 執然也 Shi -rdn-yē].

p 192 [4 *Róngrū* p 57]: ... the accumulated effect of circumstances ... 注錯習俗所積一
z[^]i Shi zhùcuò xisú-zhi -suō jī -ēr].

Xún Zi iiiy 1994:

p 109 [21 *Jiēbi* p444]: The force applied to the senses has disordered them... circumstances of the water make for deception". [執亂其官...水執玄也 Shi luàn -qī guān...ShuiShi xuīn -y%].

Knoblock's translations importantly recognise here the cognitive role of Shi as 'force', and not merely as 'circumstances', in distorting perception; and as causative 'effect of circumstances' in the process of accumulating knowledge. The translation of Shi as 'inner constitution', to explain the neighing of horses, is questionable. I would propose 'tendency' as less static alternative.

9) Graham, A.C.: *Disputers of the Tao*, 1989:

p 206: [*Zhuang Zi* 17 *Qiushui*] 'situation from which one is seeing' ,

pp 278ff: 'power-base', 'Power', 'a situation of strength, or on occasion weakness, in relation to circumstances, for example, strategic position on the battlefield'.

Graham's translations cover 'situation' , which influences visual perception; 'Power'; and 'strategic position' , cf. Ames, above. I argue that Shi's tactical usages in manuals of warfare, such as *Sun Zi*, predominate, and deny that the word is normally to be understood there as an adjunct of terrain.

10) Sawyer, Ralph: *The Seven Military Classics of ancient China* , 1993:

p 164: [*Sun Zi: 5 Shi*] Strategic Military Power.

p 165: ... strategic configuration of power.

pp 429-433, note 37 [on Shi in *Sun Zi*: p 432: ... first,, the strategic advantage conveyed by superior position, and, second, the power of the forces involved. ("Power" refers to the army's overall capability in all aspects • including endurance, spirit, discipline, equipment, command and physical condition - rather than strength of numbers alone.) Obviously as the commentator Chiang Pai-li has noted, strategic advantage has a pronounced temporal character; therefore, it should not be confined to exploiting the advantages of terrain, as it is usually characterised.

... Finally, in the context of battlefield situations, where "strategic" is inappropriate in scope, *shih* is translated as "**tactical configuration** of power" or "**tactical power**".

p 432, note 38 [on xíng]: *Hsing* primarily means shape or form... may be nearly synonymous with *shih* at times. We will normally translate the term as "disposition of forces" when it appears alone to avoid confixsion with "**configuration of power**".

p 433 , note 39 [on quán]: ... Within limited battlefield contexts, in parallel with the translation for *shih*, *ch 'uan* is rendered as "tactical balance of power."

Sawyer recognises 'tactical power' as a limited sense of Shi, but adopts 'strategic power' as principal sense. He remarks Shi's application to human factors, including training and 'physical condition', and not merely terrain. Sawyer, like Lau and Ames (above), accepts that 'Form' Xing and Shi "may be nearly synonymous at times". I contest this because in *Sun Zi* each of these words entitles a separate and distinct, though successive, chapter. Since *4 Xing* plainly deals with dispositions and calculations, starting with terrain, which are undertaken prior to fighting, it best fits the normally accepted definition of 'Strategy'. Conversely, in my view, 'Tactical' is an apter description than 'strategic', and 'Force' than 'power', of the battle functions described by *5 Ski*.

11) Jullien, Francois: *Jhe Propensity of Things - Toward a History of Efficacy in China* trans. Janet Lloyd: *La Propension des choses: Pour urn histoire de l'efficacité eri Chine*, 1992, 1995:

p 14;... inherent **potentiality** . functional **bipolarity**... **tendency**...

pi5: Above all, by forcing us to move across domains, this word makes it possible for us to discover many overlapping areas. Common themes emerge: an *inherent potentiality at work in configuration* (whether in the deployment of armies on the battlefield, the **configuration** of an

ideogram set down in calligraphy and a painted landscape, or established by literary signs); a *functional bipolarity* (whether between a sovereign and his subjects in a political situation, between high and low in aesthetic representations, or between the cosmic Reasons "Heaven" and "Earth"); and a *tendency* generated *sponte sua* simply through *interaction*, which proceeds to develop through *alternation* (whether, again, it involves the course of a war or the unfolding of a work, a historical situation or the process of reality as a whole).

p 75: ... actualization of universal dynamism.

p 118: **Strategy** (i.e. Strategic Disposition)...

p 254: *shi* is ineluctable.

Jullien takes up Leibniz's concept of **Shi**, from Jesuits in China, as 'la **propension** des choses', a concept of **efficacy** or immanent force directing things. He goes to the heart of the philosophical problem of '**bipolarity**' surrounding **Shi**. Jullien first calls **Shi** a '**potentiality**', but later the '**actualisation**' of '**dynamism**'. Jullien goes on to paint a racio-cultural difference, by which Shi is merely an ineluctable' Chinese force of fatalism, but without the Aristotelian 'final end', 'telos' (pp 17, 211). Nevertheless, despite this lack of 'final end', Jullien finds that (p 69): "'Manipulation, not persuasion, was the Chinese way."

Jullien makes a ground-breaking comparison of *Shi* to Aristotle's *dynamis*, but concludes that *Shi* is an actualisation, rather than a force. This appears, to this reader, a self-contradiction in terms.

12) Hay, John: *Boundaries in China*, 1994:

p 19: We can further note an even more fundamental concept, that of the *shi*, 'configuration of energy' in one of its varied renderings. In texts of the Warring States and Qin period it is often paired with *xing*, 'external shape'. A stone has a 'shape'. A boulder balanced at the edge of a cliff is a *shi*. In the language of the legalists, the emperor has his *shi*, so long as he remains within the centre of his government, the configuration of any phenomenon as it is manifested out of a state of potentiality, from entropic energy into specified matter. Its boundaries are therefore in time as well as in space; they are never geometrically precise or fixed. Instead of

exterior planes, they have a changeable envelope of **textured energy**. The **bodies** of both humans and mountains are *shi*, and we should bear this distinctive concept in mind when trying to excavate many kinds of Chinese boundary." endnote 21 , p 300: "Some discussion of *shi* can be found in most studies that try to treat of Chinese material reality, such as those of Needham and Porkert...

pp 20-21 **Boundaries** such as *shi* are more deeply embedded in language. Recent scholarship has tended to show that the 'reality' of early Chinese thought is essentially one of language... In studying the language itself, Chad Hansen [1983 pp 31-39] has defined its 'ontology' (he uses the word) as 'mereological' . He bases this on the function of 'mass nouns' - such as *water*, *rice* and *paper* — in English. These nouns are delineated by measures... Hansen [p 55] writes:

The mind is not regarded as an internal picturing mechanism which represents the individual objects in the world, but as a faculty that discriminates the boundaries of the substances or stuffs referred to by names ...

Chinese philosophy has no theory either of abstract or of mental entities.

p 21: ... the mereological 'stuff that he describes is completely consistent with the material universe of *qi* and *shi*. But Chinese thinkers had little inclination to go beyond the boundaries of language, in which *qi* and *shi* were phenomenologically incorporated...

p 22: [on the 'images' xiàng of *Yijing: Xici*] ... potentiality (heaven) into actuality (earth). The universe (literally, the 'heaven-earth world') is sustained by the ceaseless transformation, both in and out of potentiality, of this imaging process...

Hay appears to accept Hansen's assumptions that: firstly, Chinese thought rests on 'mass nouns', and conversely that the Chinese have no "objects understood as individuals";⁴¹ secondly, the Chinese lack a theory of "abstract or mental entities" . I reply, firstly, that Chinese nouns function both as mass and individual nouns, though this may not be apparent in the words themselves, where single and plural are differentiated by context alone. 'Discrimination', or 'cutting-up things', in *Xún Zi* or *Md Zi*, appears not inherently different from the Socratic/Platonic practice of attempting to define the meaning of words. Chinese water as a mass may be physically measured and divided. There may also be individual Chinese waters, for example named as streams. Similarly, Shi as 'Force' is physically measurable, by weight, position, and moment. Shi is both divisible, and generically countable, just as are 氣 qi

'energies'. **Shi** as 'forces' or '**Conditions**' with the enumerators 'two', and 'five', are catalogued in the *Appendices*, below ⁴²

Secondly, the 'images' in the *Yijing* are themselves, I would argue, one Chinese theory of abstraction. The ideographic writing system is another. Mò Zi's theory of 'Heaven's Ideas' and Confucian moral ideals, attacked by ⁴Lão *ZV* as unreal, are yet another. The theory of 'names', or language itself, in debates, from at least the time of Confucius, over their relation to things is surely as inescapable there, as in mediaeval European controversy between material 'Nominalism' and idealist Platonic 'Realism'.

Hay addresses the role of **Shi** in aesthetics, and hence cognition. Hay equates Shi with xing 'shape', though noting; **Shi**'s "boundaries... are never geometrically precise or fixed". Hay's **Shi** is both "**mereological 'stuff'**", **and 'boundary'**. **Shi is 'manifested out of potentiality', as if Shi were actuality, rather than potentiality.** Hay's equation of potentiality/actuality with Heaven/Earth, in the *Book of Change* echoes Cary F. Baynes rendering of Richard Wilhelm's translation of 地勢 *diShì*, as 'earth's **condition**'. I understand 'Earth' there represents the potentiality of gradualist accumulation, an ongoing process, not, paradoxically, the finality of form.⁴³

13) Lau, D.C. and Ames, Roger T.: *Sun Pin, the Art of Warfare*, 1996:

p 86: The key and defining idea in *Sun-tzu: The Art of Warfare* is *shih* (pronounced like the affirmative, "sure"): manipulating circumstances to create a strategic advantage as an alternative to the commitment of brute force...

P 87: When *shih* is translated as "**strategic advantage**", many Western readers move immediately to assign it to one side of the conflict or the other. *Shih*, however, refers to all of the factors on both sides of the conflict (numbers, terrain, logistics, morale, weaponry, and so on) as they converge on the battlefield to give one side the advantage over the other. It is the

⁴¹ Harbsmeier 1991 p 50ff, and Roetz 1993 e.g. p 90, make telling criticisms of Hansen's "mass noun hypothesis".

⁴² 'Two': HF037, SJ006; 'five' - GZ057-058, HF012.

⁴³ Wilhelm 1967 p 10: "The Receptive [Kun: Earth] connotes spatial reality in contrast to the spiritual potentiality of the Creative [Qian: Heaven]." p 389: "The earth completes within the form; hence, in reference to it one says "condition".
WⁱⁿS: *Kungud*: xiàng.地 坤 *DiShi Run*.

tension generated in the contest between surplus and deficiency that becomes the "force of **circumstances** , , ...

p 88: *Shih* is not a given: it must be created and carefully cultivated... The "cultivating" aspect of *shih* can be made more explicit by highlighting its etymological root, *yi* , "to sow, to plant, to cultivate," and its cognate >7 , "the arts." The second meaning *oivi* here is of particular interest because it refers to the cultivation of artistic talents and skills, especially those that make up the standard Confucian curriculum appropriate to the growth and regulation of the human being: ritual, ceremony, music, archery, charioteering, writing, and quantitative skills...

Lau and Ames' 'Tension generated in the contest between surplus and deficiency' gives a higher level of abstraction to definitions of **Shi**. It indicates **Shi**'s mathematical foundations. Recognition is paid to the 'cultivation' aspect in the word's etymological root, and the evolved meanings of 'skills', though its connection to **Torce**' is not explored.

14) Defoort, Carine: *The Pheasant Cap Master, a rhetorical reading*, 1997:

p 146: [*Héguan Zi*: 17:111/5] What we call 'heaven,' is it not that which prevails without any check and what the myriad things are submissive to by the superiority of the sun's positional **advantage [Shi]**?

I contend that '**positional advantage**' , , in the style of Ames, here is both inadequate and inappropriate in translation of **Shi** as what surely is intended to denote the sun's **Power**.

15) Hall, David T. , and Ames, Roger T.: *Thinking from the Han: Self, Truth and Transcendence in Chinese and Western Culture*, 1998:

p 38-39: *The 'Transcendence Debate' in Contemporary China:...* **The classical Chinese** language tends to locate action within a situation as a whole, rather than within a discrete unit or agency. For example, shi 勢 , conventionally translated as 'Power' or 'Force', locates this energy as an aggregate tension that includes but is not limited to the specific parties in a dispute. It is the '**force of circumstances**'.

p 230: Said another way, if we allow for a full consideration of both determinate and indeterminate forces, each site is going to be attended by a certain degree of unpredictability. This sense of dynamic order is reflected in the language, for example, in the notion *shi* 勢, which possesses in its semantic range the seemingly disparate meanings of 'force of circumstance', 'disposition', 'momentum', 'strategic advantage', and so on, the determinate and indeterminate aspects are captured in the contrast between 'regularity' (*zheng* 正) and '(what is left over =) strange, surprise, unexpected' (*qi* 奇). The point here is that the indeterminate aspect provides the opportunity for manipulating the existing order for one's strategic advantage. The chaotic element, far from inhibiting order, allows for creative transformation. It is because *shi* describes a sense of order unfamiliar in western culture that, even more than many other philosophical terms, it resists adequate translation.

Here is a rare attempt to probe the underlying philosophy of **Shi**. Here are confronted the 'conventionally translated', 'Power' and 'Force', aspects of *Shi*, which Ames had studiously avoided (1983). I would contest Hall and Ames' conclusion that **Shi** expresses any 'sense of order' that is intrinsically 'unfamiliar in western culture'. 'Western' is itself a term of elusive and circular definition. 'Aggregate tension', in relation to the situation as a whole, is apt of **Shi** as a unifying force.

Hall and Ames provide insights into **Shi**'s relevance to the contemporary 'transcendence debate', 'dynamic order', 'unpredictability', and the 'chaotic element', recalling the chaos theory of modern physics. Certainly, **Shi** must possess a degree of unpredictability, if determinism is to be avoided. This vital aspect in Sun ZT's theory of *qi*, which I translate as 'odd', is penetratingly glossed: "'(what is left over =) strange, surprise, unexpected'" and 'opportunity'. Yet Hall and Ames fail to consider cognitive aspects of **Shi**, or the concept of potentiality.

16) Wong, Siu-kit: *Notes on Poetry from the Ginger Studio*, 1987 [Wáng Fuzhi 王夫之 (1619-1692): *Jiangzhai Shihua* 薑齋詩話]:

pp61>62 ... *Shi* has the basic meaning of "energy" or "force", such as the force engendered in physical action or movement; it is also frequently used somewhat metaphorically in the sense of

"influence"... the two senses of *shi* are , as I have suggested, "force" and "energy", and the two stages of the process of art are in the "making" and the "being"... the poet... should subject his being to the "force" of art, for that force is capable of producing richer beauties and mysteries than the conscious human mind... A good poem is an organism...

pp 154-155 ... "forcefulness"... The *shi* in the artist is a creative force; that in the work of art is forcefulness, suggestiveness, or pregnancy.

:with Lo, Allan Chung-hang; Lam, Kwong-tai: *The Book of Literary Design* [Liú Xié: *Wénxin Diaolóng*], 1999:

pí 14 .; The circle is the shape drawn by the compasses and it has the **stylistic force** to twirl naturally; the square is the form produced by the set-square and it has the **stylistic force** to sit secure. The **stylistic force** of writing is no more but so.

Wong adds the physical word 'Force' to the mere 'style' of Vincent Shih, above. This is appropriate, since Liú Xié's metaphors relate the abstract forms of circles and squares to physical forces. 'Force' in Liú Xié has evidently been internalised as a mental quality, that of the creative process in the arts. Wong importantly explains Wáng Fuzhi's theory in which Shi unites the two senses of "making" and "being", the resultant poem becoming a living "organism".

Conclusions

I conclude that directional force is the root meaning of **Shi**. It is a function of space and time, mind and body, yet it is neither matter nor form per se. To the various renditions cited above, I present a supplementary three: 'Conditioning' as of gradual accumulation and self-cultivation, 'Trend' with regard to historical change, and '**Tactics**' with regard to warfare. Giles and Sawyer use 'strategic' of Shi, while Giles applies 'tactical' to *Sun Zi: 4 Xing 'Form'*. Yet *Sun Zi: 5 Shi* concerns exigencies of battle, including local superiority of numbers, morale, impetus and timing. Strategy, on the other hand, is defined by *Sun Zi: 4 'Form'*, as winning before seeking battle.

Bearing in mind inherent ambiguities, I propose broadly to classify the above quoted translations under four headings: **Circumstance**, **Power**, **Potential** and **Force**. I contend that these correspond to the Aristotelian four types of causation, namely: material, formal, final and efficient causes. It is my contention that the abstract senses of **Circumstance** of time, and **Power** of spatial position, are late developments; of the fifth BC onwards notably by Zi Xià 子夏 and Shèn Dào, respectively. I further propose '**Dynamics**', in the Platonic and Aristotelian sense of *dynamis*, as the generic equivalent, most able to span the word's required range. This word is, I contend, best able to bring out its philosophical import, especially as the concept of 'force of position', first developed by Shèn Dào.

I would distinguish material and formal causes, as spatial elements of status quo, from final and efficient causes, as temporal elements of future and present action:

Circumstances (‘material cause’)	Power (‘formal cause’)	Potential (‘final cause’)	Force (‘efficient cause’)
circumstances (Giles)	authority (Mathews)	advantage (Lau/Ames)	Actions (Wells)
chaotic element (Hall/Ames)	bi-polarity (Jullien)	danger (Lin)	aspect (Lin)
conditions (Giles)	combined energy (Giles)	Dynamics (Wells)	display (Wells)
Conditioning (Wells)	configuration (Jullien)	dynamism (Lin)	effect of circumstances (Knoblock)
cultivation (Hall/Ames)	constitution (Knoblock)	leverage (Lin)	Erection (Wells)
deployment (Ames)	creative force (Wong)	opportunity (Hall/Ames)	forcefulness (Wong)
disposition (Hall/Ames)	posture (Lin)	positional advantage (Defoort)	inertia (Schwartz)
indeterminateness (Hall/Ames)	power (Mathews)	possibility (Lin)	life-force (Lin)
influence (Mathews)	power-base (Graham)	potentiality (Jullien)	momentum (Giles)
latent (Giles)	shape (Ames)	pregnancy (Wong)	movement (Lin)
relativity (Lú)	strategic (Giles)	propensity (Jullien)	onset (Giles)
relationship (Ames)	strategic power (Graham)	suggestiveness (Wong)	pomp (Wells Williams)
situation (Graham)	strength (Giles)	surprise (Lau/Ames)	tactical power (Griffiths, Sawyer)
unpredictability (Hall/Ames)	style (Shih)	tendency (Shih)	Tactics (Wells)
		tension (Lau/Ames)	
		trend (Wells)	

3. Collocations of Shi

Appendix 1 compiles a concordance of **Shi**, in 603 occurrences from 19 major pre-Hàn texts, with manual supplements, from the Academia Sinica (Taiwan) computerisation of ancient Chinese texts. In *Appendix 3* I provide a collocation index of 225 items, of which 224 (excluding one entry of 'titles') are words associated with **Shi**.

Each occurrence of **Shi** is displayed at the centre of the line of text in which it is found, with fourteen characters, including punctuation, on either side of it. To compile the collocation index I have italicised one significant word in relation to every **Shi** occurrence. The selected collocative words are not necessarily those in closest physical proximity. The selected word may parallel **Shi** in a paired phrase or sentence, sometimes in a contrastive, sometimes in a conjunctive, sense. The same collocative word is not listed more than once per chapter, thereby ensuring wider selection.

This collocative survey extracts an index of 224 representative Chinese words, arranged alphabetically by *pinyin*, from the 603x **Shi** occurrences. Of these 224 different words, 32 words are found 5x (2%) or more times; 17x (6%) being the highest individual frequency. The combined total frequency for these 32 words , occurrences out of 603x, is 257x (42%). These figures represent, then, only a sampling of words' collocative occurrences, with special attention to the cognitive and causative aspects of **Shi**, under study in the present thesis:

bi 必 7x necessity
biàn 便 12x aptitude/covenience
chéng 乘 5x ride on, 'harness'
dào 道 10x Way, doctrine
dé 得 6x get, gain
di 地 7x Earth
fǎ 法 law, model
fēn/fèn 分 7x divide
lì 利 12x profit, advantage
liǎng 兩 7x dual, pair
néng 倉 5 ability
quán 權 1⁸ x authority
rén 人 6x men
rèn 任 5x employ, entrust
shèng 勝 10x overcome, conquer
shī 失 lose

shi 實 5x reality, substance, full
shi 時 7x time
shi 使 7x to cause, direct (opp. jin 禁 forbid/prevent)
shui 水 7x water
wài 外 7x external
wei 威 9x awe
wèi 位 11x position
wù 物 7x things
xíng 形 16x Form
yì 義 5x right/morality/justice
yīn 因 8x adapt-to, adaptation, basis
yòng 用 7x use
zhī 知/智 11x know, wisdom
zhì 制 5x control, system
zhòng 重 15x weight

These 32 words will now be discussed under six heads, as follows:

1) 5 words directly relate to the Material world:

di 地 7x Earth
shi 實 5x reality, substance, full
shuǐ 水 7x water
wù 物 7x things (zī 資 4x material/stock; qì 氣 3x energy, shí 實 4x reality/substance)
xíng 形 16x Form
zhòng 重 15x weight

'Form' here is concrete, not abstract. Here we see 'water', one of the Five Actions or elements. 'Earth' contrasts with Heaven, but includes elemental earth. The other elemental forces are also involved, as will be demonstrated, in the chapter on physics below. 'Weight' refers to gravitational force, and by

extension to well-based political power. These words relate to matter and forces of the natural world. Yet man is not merely a passive object of these forces. He has the capacity to analyse and utilise them.

2) Man's prime weapons in the attempt to use natural forces to his own advantage are sense perception and mental **Cognition**. The following 5 words describe these processes:

□法 6x law, model

fēn/fèn 分 7x to divide/division (dìng 定 2x to define, fix; zhì/chǐ 治 3x order/to govern⁴⁴)

liǎng 兩 7xdual

shù 數 4x numbers (shù 3x technique)

zhī 知/智 11x know, wisdom (shì 視 1x see, tīng 聽 2x hear)

Discernment, discrimination and definition allow the formations of concepts which may be counted. Yet division requires choice, not dualism or ambiguity. *Hàn Fei Zi: 40 Objections to Shi*, debates the question of logical contradiction, paradoxical dilemma, in relation to the 'forces' of man and nature.⁴⁵ Relationships of antagonistic 敵勢 diShi differ from those of mutual support □勢 fSShi. In terms of support, we note prevalence with Shi of verbs 'employ' rèn, 'rely on, jù, 'depend on' dài.

3) **Shi**, as force, refers both to the power of the human faculties of apprehension, and to the moving forces in things which impede and confuse perception. Knowledge of the world produces abstract conceptions of it, in terms of space and time. This category, corresponding to an idea of the force of objective **Reality**, include the 5 nouns or adjectives:

bì 必 7x necessity, must, compel

dào 道 10xway

shí 時 7x time, season

wài 外 7x external

wèi 位 11x position, throne

⁴⁴ *Shang/un Shu*: 26 p94 name-divisions fixed > force of order. SJ026

⁴⁵ *Hàn Fei Zi. 40 NànShi* p16 on logical self-contradiction. HF137-138

4) Once an aspect of this reality is grasped and understood, adaptation and utilisation can take place. External things, that may not be totally absorbed, can yet be perceived by the senses and hence indirectly controlled by **Adaptation to** them, as expressed by these 6 active and reactive verbs:

chéng 乘 5x ride on,⁴⁶ 'harness'

chǔ 處 10x manage, abide

dé 得 6x get;⁴⁶ opp. shī 失 6x lose

rèn 任 5x employ⁴⁷ (H 立 3x establish; shì 恃 3x depend on; shè 設 1x establish, design)

shǐ 使 7x to cause, direct (opp. jìn 禁 1x forbid/prevent)

yīn 因 8x adapt-to⁴⁸ (chén 陳 3x report; deploy; chí 持 1x hold; tuō 託 2x depend on.)

yòng 用 7x use (jiè 借 1x borrow)

5) The result of successful adaptation and utilisation is **Control**, expressed in these 6 words:

biàn 便 12x aptitude/covenience⁴⁹

lì 利 12x profit, advantage

quán 權 17x authority

shèng 勝 10x overcome, conquer (fú 月艮 4x overcome)

wēi 威 11x awe

zhì 制 5x control (zhì/chì 治 3x govern)

6) **Shi** also contains subjective and moral factors, the **Human** element, often antithetical to the operation of its inexorable force, and yet having a power of its own, expressed by these 3 words:

néng 能 5 ability

rén 人 6x men (míng 名 2x name);

yì 義 5x right/morality (shàn 善 1x excellence/goodness; xìn 信 3x faith/trust; xián 賢 4x worthies)

⁴⁶ *Shangjun Shu: 24 Sinshi* pB6: of vision's dependence on the sun. SJ019

⁴⁷ *Guān Zi: 52 Qi-chⁿ qi-zha* p285 Power and Technique's audio-vision. GZ028. *Hàn Fei Zi: 6 Yūdūi* p25 compared to sense of direction by magnetic compass; *14 Jianjie' Shichen* p68 audio-vision. HF005, HF018-021

⁴⁸ *Hàn Fei Zi: 14 Jianjū Shichen* p68 hearing. HF018

⁴⁹ *Zhuang Zi: 17 Qiushui* p572: of visual perspective. ZZ001

As an amoral force, **Shi** became the target of Scholiast criticism, from the idealist Mèng Zǐ, and in a more comprehensive evaluation, from the more worldly Xún Zǐ. Mohists, while defining Justice as 'Profit' , meaning to benefit the greatest number, developed 法 theory of an ethos which transcended particular material 'Conditions', possibly 'Shi'. *Shèn Dào*, and *Hán Fēi Zǐ*, reject reliance on worthies but *Shèn Dào* favours self-motivated 'self-contrivance', whereas *Hán Fēi Zǐ*'s argues for control by compulsion. *Shangjūn Shū* disparages faith/trust because it depends on the individual, whereas **Shi** is amenable to mass-control and predictability.

II. The Etymology *ni Siii*

Summary

The graph **Shi**, in the form now read **yi**, traceable to Shang dynasty oracle-bone inscriptions, depicts a kneeling man grasping a plant. This links it to a verb 'to plant' , and 'to erect' , whence, I argue, derive the diverse nominal senses of 'art' and 'strength', and more abstractly: '**Force**' , and '**Power**'. The graph has been confused with others which has, I argue, sometimes prevented its due recognition.

1. Verb and Noun

Archaeology shows that 執 *yi*, without the 力 *li* '**Force**' indicator beneath it, is the original form of the 勢 **Shi** graph, and continues to be standard at least until the end of Hàn. This early form of the graph in transmitted texts has led to some confusion with unrelated forms, such as 執 *zhì* 'to hold', or even 孰 *shú* 'who/which'.

2. The *s- prefix and phonetic evolution

I postulate that the evolution of the abstract sense of 'Force' , from a word meaning 'cultivation', can best be explained by the intermediary of a verb-noun 'erection/establishment', from a verb Shi, Karlgren: *siad, 'to erect/establish', formed by the *s- prefix on the noun *yi*, *ngiad.

3. Multivalence and lexicology

In the Shang and Zhou periods, the ideograph 執 *Shi/yi* covered words which were subsequently differentiated in dictionaries and standardisation by the addition of radical classifiers. After the Hàn dynasty, received versions of the axial period classics, were copied with the more precise standardised graphs which, in most cases, replaced the originals in transmission.

4. Possible orthographic confusions

In certain cases, I question the accuracy of the revised version of the archaic graph. In a few cases, I argue that the word has been confused with similar-looking graphs for quite unrelated words.

1. Verb and noun

(Hàn) Xū Shèn 謝真 in AD 100 completed the earliest etymological dictionary, in which he analysed characters of the antique seal script into their component graphs. Xū Shèn does not list 勢 Shi, except in the form, now pronounced yī, of 執 , which lacks the 力 li 'Force' classifier. There is no indication of pronunciation, so readings of both Shí and yī seem possible:⁵⁰

Shi/yi: Seedlings... to grasp and plant them.

孰：種(撞) ..• 而種之 Shi/yi: zhōng (tóng)... chi -6r zhdng-zhi.

Here we have two possible meanings for **Shi/yi**: (a) the noun for 'planting' , or 'seedlings/crops'= 撞 zhōng/tóng; and (b) the verb 'to grasp and plant them' , 而種之 h i' -6r zhdng-zhi. Many editions render tóng 'seedling' as zhòng 'planting'. Yi in the sense of 'agricultural cultivation', and hence of 'art/skill', came to be written with 'grass': 藝 ; and with 'grass' and 'speech' classifiers: 藝. Neither form appears in Xū Shèn's dictionary. It is assumed that the word , in its old sense as the verb 'to plant', was pronounced after the prototype of yi, rather than of **Shi**. I dispute this assumption.

Ritual Record: Monthly Ordinances of Zhou stipulates that, in the first month, the Son of Heaven must personally lead his ministers in ploughing, and afterwards in drinking celebratory grain-wine. In the third month, he conducts a fertility ritual with his consort and concubines. Engraved on oracle bones of the Shang dynasty, the graph, identified as 執 **Shi/yi**, is interpreted as a depiction of a kneeling person who holds in his hands a plant or tree.⁵¹ In this example, the word appears to describe a royal ceremony:⁵²

The King celebrates 'planting' , ...王賓執...Wangbin Shi/yL.

⁵⁰ *Shuowén Jiezi Gūlin*: 3-xià p1215.

⁵¹ Schuessler 1987 pp 747-748: Yi 45 藝 /*ngjaí 7 L *ngjiadh, S *ngjats vb. To plant, cultivate [Shi 3/33310; Shu 243; JW 351; K. 330f]. cf. "...薪...Shi 209,i... Shi 245,4... 680 Xuan... Shu 6,8... Yi 46 藝 /same as above n. SkiJL... Shu26,6... Shu 39,9..."

Zhào Chéng 1988 p235: 栽 yi "represents a man planting a tree... When divination texts use it for a sacrifice's name, it is a phonetic loan word. • (Jiā 2698)."

X6 *Zhongshu* 1988 p269-270: 執 yi "represents both hands holding a plant, combined to make 'cultivation'." pi 111 : 熱 会 "represents a torch, combined to make 'burning'".

Verbal usages of Shi/yi for crop 'planting' occur, with the 'grass' and often 'speech' classifier, in received texts of the *Documents*, *Poetry*, and *Nations' Discourses*. The term has the further meaning, as substantive, of 'taxation', i.e. crop tribute, in *Documents* and *Zitō Zhaàn* ⁵³

Zhou Ritual: 3 and *Mò` Zi*: 25 refer to "planting and transplanting" 樹藝 shùyì; and *Mèng` Zi*: 3 use the transitive verb: "planting and cultivating the five grains." 樹藝 / 藝五穀 shùShi/yi wū-gū. I argue yi here should be read as verbal **Shi**, in Karlgren's reconstruction: *siad, not ^ngiad. The verbal *s- 'reading' here is supported by the *Zhou Ritual* gloss on 藝 as: 蒔 shi, 'to establish', or 'to transplant', the meanings ascribed to the archaic Shi pictograph. ⁵⁴

The recently unearthed *Zun Déyi* 'Exalt Virtue and Justice' from the Chū tomb no. 1 at Guodiàn c. B.C. 300 is one amongst the earliest collection of bamboo books on philosophy, including three 'Lāo ZV' versions, found to date. It evidently writes the same Shi/yi for noun, adjective and verb, respectively. Thus **Shi/yi** in one essay embraces three distinct strands of meaning: a) agricultural 'cultivation'; b) 'established/ powerful'; and, as Qiú Xigui 1998 detects: c) 設 shì 'to establish', ⁵⁵

a) Lord Millet's '**cultivation**' of Earth is Earth's Way...

后稷之執地之道也... Hòuji-zhi Shi/yidi: Di-zhi dào -yè...

⁵² *Li Ji*: 6 *Yu`ling* p259 1st month; p264 2nd month. Lefevre 1997 pp 260, 412-413; oracle bones GSNB S184; 185; 186.

⁵³ *Shàngshu*: *Zhoushu*: *Jiùgù* p109:

Concentrate on cultivating sorghum and millet... 純其□委稷... Chún -qi yi shǔji...

-. *Uzhe`ng*: ppl57,160 note 27 'tax men' 藝人 yirén. *Zuòzhuàn*: *Zhaogong* 13th year:

paid tribute, without crop-tax 貢之無藝 gòng-zhi wúyi.

Shī` Jìng: *Xiā`oya` -Gufeng-zhi shi*: *Chūzi* p281:

I cultivate millet and sorghum. 稷 W6 yi shǔji.

-. *Dà`yā*: *Shengmín-zhi shi*: *Shengmín* p339:

Cultivating the great beans. 裁之住政 Shi/yi -zhi rēnshù.

Guòyú: 2 *Zhouyū-zhong* p8b:

Plough the fields you cultivate. 塾田若藥 Kēntián -ruò yì.

⁵⁴ *Zhou` Li*: 3 *Diguan*: *Ddsitu* p99. *Mò` Zi*: 25 *Jièzàng-xià`* p108. *Mèng` Zi*: 3 *Tèngwén Gong-shaitg*: 4 *Shé`ndng-zhi yāri-`* 淑 XQ Xing p90. cf. *Guān` Zi*: 40 *Sì-shi* p239 'ploughing, weeding, planting, transplanting' 耕藝 gēngyún shùyì =?shi.

⁵⁵ Qiú Xigui 1998 in *Guodiàn` Chūmù Zhujiān*: *Lāo` Zi -bing* p122 endnote 7; *Zun Déyi* 尊德義 'Honour Virtue and Justice' p175, endnote 16.

b) If taught by sophistry, people,
of 'established' masters and senior nobles, are forgetful.

If taught by 'Power', people are wild and contend...

教以纖則民□長貴以忘激以執則挪以爭...

Jiào -yī biānshuo, -z6 min Shizhǔ, zhāngguī -yī wáng. Jiào -yi Shl , -zé rtún yē -yi zheng...

c) So, in contriving government, some debate it, some model it;
some from within express, some 'establish' it outside...

故□□或論之或樣之或縣中出或執[=設]之外...

-Gù, wéi zhāng-zhē: -hud lún-zhi, -huò yàng-zhi; -hu6 -yòu zhong chu, -hu6 sh^zhi wài....

Qiú Xigui further observes that the Guodiàn *Láo ZV* writes the verb 執 zhi 'to grasp', in *Way-Virtue*:
35, as: 執 Shi/yi 'to establish':⁵⁶

Erect a great image: the Under Heaven (the world) will go to it.

孰暴大象天下往 Shè dàxiàng. Tianxià wǎng.

If 'great image' denotes a statue, with the inference of 'display', 'to erect' gives a more cogent reading than 'to grasp'. 'To erect' is also a sense congruent with 'planting', though on Shang oracle bones 設 shè is used specifically for 'to offer' sacrifice.⁵⁷

There are further indications of affinity between Shi and shè. *Shuowén* lists a now obsolete graph with the 'food' radical, to be read: zài, immediately after Shi/yi, likewise having the 'grasp' element on its right, which it defines as: 設飪 shèrèn. 'to set up cooking/food'.⁵⁸ The Sòng dynasty rhyme supplement

⁵⁶ *Guodiàn ChUmù Zhujiàn: Láo Zi -btng* p121; *Zun Déyi* ppl73-174 bamboo-strips 7; 14; 30. cf. plates pp55-57. cf. *Mdwángduì Hcìnmù Bōshu-J* 1980 p80 "openly display incompetence 執不能 míng yi=shè -bùnéng; endnote 151: "執 Shi/yi is to be read as 'establish' 設 shè, that is 'display' 施陳 shíchén."

Li Xuéqin, in July 1998, personally informed me that the Hàn bamboo *YiLi* found at Wfwei, Gansù, writes 設 shè as 執 yi. The word appears as a nine-stroke (less the two-stroke 冫 from the eleven-stroke standard): 圭+凡 giving it a certain visual resemblance to 設 shè. *Wuwei Hànjiañ*, 1964 e.g. ppl21-127 jiā-bēn 14 *Tdishi 'GreatArchery'*, p121 line 2, 183 note: 'erect shelter' 設 shè fá as 01^; p124 line 53 'erect pole' 設福 shèfú as 設. There is rarely confusion of 執 yi with zhi 執 'hold', as in line 6² 孰(執)中先坐執之東面 shd (zhi) zhong xianzud, shd-zhi dongmiàn. Wáng Guānshì 1975 pi7 *Niúshíe/ig jiā-bēn*: 圭 +凡 passim cf. *Shàolào: Ydusi* 設/圭+凡; p77 *Tàishè* 圭+凡 passim.

⁵⁷ Zhào Chāng 1988p321.

⁵⁸ *Shuowén Jiězi Gūlin: 3-xià* p!215.

Yiinbū cites an alternative pronunciation of **Shi** as *shè* in a 詩 詩 poem.⁵⁹ *Hán Fei Zi: 40 Objections to Shi* makes a word play on innate, natural ‘forces’ against those “which men get to establish” 人之所得設/勢 r6i-zhi -suôd^ sh^/Shi. **Shi** is interchanged in the same phrase with *shè*, as if **Shi** were also a verb here.⁶⁰

If the Old Chinese reading for the verb ‘to plant’ is taken to be equivalent to **Shi**, rather than to *yi*, it would explain how **Shi** came to substitute for *shè* ‘to erect’. Equivalence with *shè* ‘to erect/establish’ would help explain the ‘positional’ aspects of **Shi**, which we will see first expounded by the natural philosopher Shèn Dào (c. BC 300).⁶¹

It remains to explain **Shi**’s connection with **Tower**’. The answer, I argue, lies also in the skill and labour of ‘planting’. For example, the German *Kraft* shows how a word, there meaning ‘Force’, is cognate with the English *craft* meaning ‘skill’. Indeed, the common English word ‘ability’ covers both power and skill, the physical and mental, just as does the Greek *dynamis*. If so, then **Shi** is cognate with ability, and so potential, itself a Latin variant of power: *posse, potentia*.

The *Guodiàn* ‘Six Virtues’ likewise writes the noun ‘skill’ *yi*, in the combination ‘talent and skill’, 材藝 *cáiyi*, identically to ‘cultivation/power/ to set’ **Shi**, above.⁶²

Father and elder-brother appoint sons and younger-brothers:

those of greater talent and ‘skill’ to great offices;

those of less talent and ‘skill’, to lesser offices.

父兄質者子弟大觀 獻官材藝者 官

Fùxióng rèn-zhē: zidi dà cáiyi-zhē, shào cáiyi-zhē shàoguan.

Similarly, the founding Zhou protector-premier, Duke Dān 旦, in *Zhou Documents: ‘Gold Cord’* describes himself by this same compound ‘talent and skill’, though here ‘skill’, in its received text, has

⁵⁹ *Xinxiu Kangxi Zididn*, 1978: p0119 *Shi*.

⁶⁰ *Hán Fei Zi: 40 Ndn Shi* p16. HF132, HF133.

⁶¹ *Shèn Dào: 1 Weidē 13* 申 申 Shiwēi. SD001, SD002

⁶² *Guodiàn. Chūmù Zhujiān: 六德* 六德 Liù-De’ pi 87 bamboo-strips 13-14, plate p70. 藝 Sbi/yi also occurs there in: *Lǎo Zi - bing* p122; *Zūn Dèyi* p173; *Jàng -zi Míng chu* 性自命出 p179; *Yúcóng* 玉容 1-3 pp197, 205, 211 ‘art’.

been transmitted with added classifiers as: 藝 yi: In this context, given the cost of hecatomb sacrifices to ghosts and gods, I suspect the original meaning was 'wealth and power' 財勢.⁶³

I am humane and filial;
able with much talent, much 'skill',
able to serve ghosts and gods.

刊口^考能多材多藝能事鬼神-Y6 rén -ruò ldo, ndng duocii duoyi, néng shi guishén.

To judge from the Guodiàn text, just cited, this word 'skill', which covers all 'Six Arts' 六藝 liù-yi of the Zhou gentry: - Ritual, Music; Archery, Charioteering; Writing, Numbering 禮樂射書數 U, yuè; shè, yù; shu, shù - was written indistinguishably from Shi.⁶⁴ By Hàn times, the practically-oriented 'Six Arts' had become the ethically-oriented book-learning of the Scholiasts' 'Six Classics'.⁶⁵ Yet the arts' practical nature is reflected in the fact that Shi, for harnessed 'Force', continues to express the abstract quality of art, most characteristically of archery, charioteering, and last but not least calligraphy.

Warring Nations' Stratagems. (c. BC 250) exhibit a verb-noun usage of Shi for 'planting', the manual 'labour', of hoeing and weeding. This Shi, transmitted with the 'force' radical, and one in *Mèng Zi*: 2, both adduced metaphorically, are the only transmitted usages in agricultural contexts. The merchant's brain exploits the fanner's brawn:⁶⁶

He lacks grasped hoes and pushed rakes' 'planting' [labour],
Yet has accumulated grain's 'harvest' [reality/fruit].

無把餓推口之勢有積之寶。Wú bāyáo tuichú-zhi Shi, -^rydu jisù-zhi shi.

This 'planting' provides an intermediary sense to fill the perceived semantic gap between agricultural 'planting', and the concept of 'Force' in the abstract whose effects extend beyond immediate physical impact. If Shi here may be read 'planting', a reading supported by its parallel with 'harvest', this supports my thesis that Shi owes its origin to a verb, formed from the noun yi, by adding an *s- prefix.

⁶³ *Shàngshu: Zhoushu: Siniéng* p88.

^M *Zhou Li: 4 Diguan Sitú-xià; Bāoshì* p139.

⁶⁵ (H^n) Jiā Yi: *Xinshu: 8 UuShii* p59: *Poetry, Documents, Change, Spring-Autumns, Ritual, Music* as the 'Six Arts', cf. Zhu Jūnchéng p670: 'Fi: eleven words' 十一名 Yi: shiyi-ming.

⁶⁶ *Zhàngud' Cē: 6 Qin Ci: 4 Qin Wàngyūjiàn Dim Cud* pp]70-171. ZG009. cf. MZ001.

A possible verbal use of **Shi**, in a philosophical sense, from *Hàn Fei Zi: 24\ Observation and Conduct*, might conventionally be rendered:⁶⁷

Adapt to practical '**Forces**', seek the easy Way. 因可勢求易道 Yin kěShì qiú yìDào.

On the other hand, both **Shi 'Force'** and **Dào 'Way'** are **in position** to be verbs, with **kê** 'possible/may' and **yì** 'easy' as auxiliaries, producing the alternative reading:

Adapt to what may be '**established**', seek those who are easy to lead.

2. The *s- prefix and phonetic evolution

The phonetic roots of Shi are key to an understanding of its semantic evolution. Bernhard Karlgren 1957 distinguishes two Old Chinese pronunciations for the graph 執 Shi/yi, which he accepts is a picture of a kneeling man planting a seedling: *ngiad and *siad. According to Karlgren's reconstruction, *ugiad became 藝 yi 'art'; while *siad evolved into 勢 Shi. Karlgren elsewhere reconstructs shè 'to establish' : *siad. It is generally accepted that the meaning 'art' of yi derives from the skills of agriculture, still classified as 'art' which itself now bears the 'grass' radical. Of the relationship of yi to Shi, Karlgren remarks:⁶⁸

Whether this is a case of the same character being applied to quite another word with kindred sense (**toil:force**), or the alternation *ng-:*s- is a vestige of some Archaic initial consonant combination is uncertain.

William Baxter 1992 reconstructs **Shi**: *hngjets 'Force' influence "and compares it with rè: *ngjet 'hot' and yì: *ngjietH < *ngjets 'sow, plant, cultivate', and 'art, method, rule',"⁶⁹ In an appendix, Baxter reconstructs **shè** 'to establish': *h(l)jet (290a).⁷⁰

⁶⁷ *Hàn Fei Zi: xxiv Guanxing* p62. HF048.

⁶⁸ Karlgren 1957 p 98 no. 330 ^Angiad 'to sow'⁴; *siad 'force, influence'⁴; p 89 no. 290a *siat 'to establish', cf. no. 289a-c 薛 [xue] *siat "The alternation s-: ng- in this series is probably a trace of some Archaic initial consonant combination."

⁶⁹ Baxter 1992 p 212-213 (354) , (351); 407 (361).

⁷⁰ Baxter 1992 p 786: *The rhyme words of the Shijing*.

As we saw, Qiú Xigui adduced evidence of the verb 設 shè 'to erect', being written: 執 yi/Shi. Yet Baxter's version eliminates the initial '*s-' from both, and posits a distinct initial *h(I)- for shè. Laurent Sagart 1993 comments:⁷¹

Curiously, however, he [Baxter] restricts *s- from occurring before voiceless resonants. This makes him unable to account in a satisfactory way for all the MC [Middle Chinese] reflexes...

Sagart, citing comparative indicators from Tibeto-Buraisese and Proto-Austronesian, considers it probable that Old Chinese had a causative verbal *s- prefix.⁷²

That OC had an *s- prefix is now widely accepted. It has been compared to the 'directive' *s- prefix of TB (Mei 1989); the PAN Si- prefix (Starosta, Pawley & Reid 1982), is also a likely coraparandum, in view of its function as benefactive, instrumental or accessory focus...

Sagart 1999 further notes a function of the *s- prefix to convert nouns into verbs:⁷³

Following Conrady (1886), Schuessler (1974) and Mei (1989) have argued that the prefix *s- had the function of deriving verbs out of nouns ('denominative').

I shall therefore, for present purposes, continue to use the Karlgren model with the *s- initial. I postulate that *siad > Shi evolved as verb from the noun *ngiad > yi 'plant/crop'; that this verb 'to plant', via the verb-noun 'planting', and, I postulate, '**Conditioning**', then evolved the abstract noun 'power/force'; and that the verbal function 'to plant/erect' later devolved *siad > shè.

The meaning of shè 'to erect' is congruent with the sense of the graph 執 with the 'wood' radical beneath, read 檠 used by the *Zhou Rituals: Kāogong Ji 'Inspection of Works Record'* for 'wedge, to secure a chariot wheel; stake/pole, to survey land.'⁷⁴ 檠 yi is also used for 桌 niè 'target' and glossed as: 法 fǎ 'standard' or 極 jī 'limit'.⁷⁵

⁷¹ Sagart 1993 p 242.

⁷² Sagart 1993 p242. cf. Mei 1989.

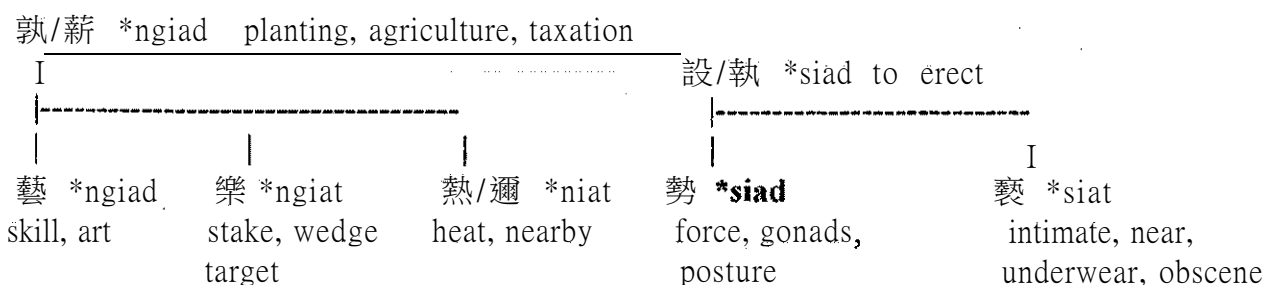
⁷³ Sagart 1999 p71.

⁷⁴ *Zhou II: 10 Dongguan Kāogong Ji* p425; *I} -xià Dongguan Kdogong .R* p471.

⁷⁵ Zhu Jimsheng p670.

A similar graph on oracle bones depicts hands holding a torch, is reconstructed by Karlgren: *niat 熱 rè 'hot', now written as yi 'planting' with the fire radical underneath.⁷⁶ With 'sun' 日 ri beneath, or 'clothes' 衣 yi classifier over and beneath, it is read: siat 褻 xiè 'to approach/near/intimate/obscene' in regard to persons, and the latter: **'underwear'** in regard to clothing.⁷⁷ Once again we see the *ng-/*s-alternation. It is not difficult to see a relationship between 'heat' and 'proximity'. With the meaning of 'close/near', written with this yi, it is read: 爾 ni = 通 6r.⁷⁸ *Hàn Fei Zi: 6 Having Measure* places Shi = 褻 xiè, in apposition to 遠 yuǎn 'distant', as noted by (Qing) philologist Yú Yuè 俞樾¹⁹

Here I postulate a tentative evolutionary table for **Shi** in Old Chinese, using Karlgren's reconstructed phonetic values:



3. Multivalence and lexicology

Shi, in an abstract sense, is first evident in military texts. *Sun Zi: Bingfa*, whose eponymous author is thought to have lived c. B.C. 500, makes it the heading of *Chapter 5: Shi* 執. As we saw, Lionel Giles remarks the word's dual forms in *Sun Zi*, ultimately accepting that this form must have been original throughout. *Sun Zi's* usages of Shi without the force radical, in received editions, are confined to *Chapter 5* whose title it is, which may have saved them from emendation. Several other received texts,

⁷⁶ Xii Zhongshu 1988: p1111: 熱 rè "represents a torch, combined to make 'burning'".

⁷⁷ *Lúnyǔ: 10 Xiangdang* p142 'underwear' 劍良 xièfù; p148 "though intimate, one must maintain appearances." 雖褻必以貌 - sui xiè, -bi -> imào. cf. *ShiJing: Xiaoyd: Yitmizhèng* p253.

⁷⁸ Jùnsheng p670 cites *Documents: Yushu* 虞書: "return to your near ancestor." 歸格于藝祖 guigé -yù yizū.

⁷⁹ *Hàn Fei Zi: 6 Youdù* p24. HF004. *Guóyǔ: 17 Chiyū-ahàng* p9a: "Sitting or lying, you have intimate concubines needling." 居寢有御之 御 Juqin yǒu xièyù-zhi zhen.

notably *Zhou Li*, *Héguan Zi*, and most prolifically *Xún Zi*, preserve this obsolete form. That this is Shi's authentically ancient form is confirmed by dl excavated manuscripts of Hàn or earlier.

This old form of Shi/yi remained in official texts throughout the H&n, though the 'Force' classifier began to appear in some inscriptions. Not until AD 986 does Xú Xuàn 徐錢, in a *New Supplement* 新附 *Xīn fù* to Xū Shèn's dictionary, include the graph 勢 Shi, written with the 'Force' classifier, which he defines:⁸⁰

abundant Force, and Power;

from 'Force'; yi?=shi sound.

盛力權也 勢 勢 勢 e n g li, quán -yê; cóng 'li'; yi/Sbi sheng.

Kangxi's Dictionary 1716 gives two pronunciations: 'Shi', after (Táng) Sun Mián 孫□, s *Tdng Rhymes* 韻補 *Tángyùn*; and an alternative: 'shè' from (Sòng) Wú Yù's 韻補 *Rhyme Supplement* 韻補 (citing (Hàn) Mù Hua 木華, s *Marine Rhapsody* 海賦 *Hǎifù*: 賦勢波赴 t'ngbo fùShi>shè 'prancing waves surge in Force'). *Kangxi* recapitulates four senses of Shi from earlier dictionaries or rhyme compendia. The accent is on negative and unethical connotations of Shi:⁸¹

a) *Shuowén* [i.e. (Nántáng) Xú Xuàn: *Xīnjù*] 'abundant power and force' 盛權力也 shSng quánli - ye.⁸² *Mèng Zi*: 'love the good, forget Power.' 孟子好善忘勢 *Mèng Zi* [7 *Jinxin-shàng* -8]: hàoshàn, wàngShi, implying an unethical 'Power'.

b) [(Sui) Lù Fāyán 屢法言] *Guan'gymèr*. 'form's Influence' 勢 勢 xingShi, referring to terrain. *Changes: Kun* [hexagram no. 2] 'Earth's Influence' is passive' 易坤妾卜地勢坤 *Yi: Kun'guà*. DiShi Kun.

c) [(Sòng) Máo Huāng 毛晃:] *Zengyi* 增義: 'energy refulgent' 氣談 qiyán. *Documents: Junchén*: 'Do not rely on Power to overawe.' 書君陳: 倚勢作威 *Shu: Junchén*: -wuyi Shi zuòwei, referring to abuse of power by intimidation.

d) [(Yuán) Xiong Zhong 熊忠: *Gujin*] *Yunhui*: 'Testicles', removed by castration as in the 'palace punishment'.

⁸⁰ *Shuowén Gùlín: J3xià, Libit*, p6236. cf. Zhu Jùnsheng p670.

⁸¹ *Xinxiu Kangxi Zididn*, 1978: p01 19 Shi. cf. (Liáng) Zhaoming: *Wènxuán*: 12 p163.

The phonologist Zhu Jùnsheng 朱駿聲 (1788-1858) lists eleven characters, containing the element 執, which he identifies as deriving from the sound: yi. He identifies rhymes of Shi in *Lyūshi Chunqiu* with: 外/察顧/害 /世, now pronounced: w^hiychè/lài/lidi/shi. Zhu furthermore lists cases from the Zhōu classics of interchange between the graphs now written with the grass and force radicals, an affinity which Zhu attributes to the force expended in planting.⁸³

Ciyuán 'Words' Source', 'Taibei, 1978 gives five definitions for Shi. Its first item makes an attempt to explain the nature of Shi in terms of physical force and movement:⁸⁴

1. Motion's force [momentum], force's explosive extreme, are all called Shi: like fire's Shi, water's Shi. Motion's appearance is also called Shi, as fire's Shi, postural Shi.
 行動之力也-力奮發之甚者皆曰勢、如火勢水_動之_亦曰勢.如火_勢
 Xíngdòng-zhi li -yê; Li fénfā -zhi shèn-zhē; -jiē-yūe: Shi: -rú huǒShi, shuǐShi. Xíngdòng-zhi zhuàngtài -yi-yue: Shi:-rúhuoSW, zhiShi...
2. Formal state. 形狀也. 易坤... Xingzhuàng -yê. *Ti: Kun...*
3. Power's force. 權力也. 孟子... Qudnli -y6. *Mèng Zi...*
- 4« Opportunity. 機會也. 子公孫... Jihui -yê. *Mèng Zi: Gongsun Chdu...*
5. Testicles. 外賢曰勢. 晉書刑法志... Waisheñ -yue: Shi. *Jinshu: Xingfa` Zhì...*

Hànyu` Cidian, Shànghāi, 1988, unlike *Ciyuán*, makes no attempt to probe the origin of Shi. It includes the more recent meanings of 'style' and 'figure' from post-Hàn literature:⁸⁵

1. Power's force, power's Shi 'influence'. 權勢. 書君陳... Quánli, quánShi. *Shu: Junchen...*
2. Strength, energy's Shi 'vitality'. 力量/ 氣勢. 國語吳語. •• Liliàng; qiShi. *GudYu: wu m...*
1. Form's Shì 'situation', reality's Shi 'Circumstance'.
 形勢/ 情勢. • 孟子公孫丑上... XingShi, qingShi. *Mèng Zi: Gongsun Chdu-shdng...*
4. Posture, personal appearance. 姿態. 五代牛希濟... Zitai. (Wudiii) NiúXiji...
5. Style, **figure**. 樣式; 架式. • 南朝陳徐陵... Yàngslil: jiàslù. (Nánchdo Chén) Xú Ling...

⁸² Kangxi reverses the order of Xú Xuán's binome in 'abundant force and power': 盛力權也 shèng lìquán -yê

⁸³ Zhu Jùnsheng p670. *Lyūshi Chunqiu: [109J 19-1 Lisú lán p2b.*

⁸⁴ *Ciyuán*, 1978 p297,

⁸⁵ *Hànyu` Cidian*, 1988 p813.

6. Male sex reproductive organ. 男件牛殖口. 太¹TO覽 648 ... Naixing shengzhiqi. *Tdiping Yuldti* 648...
7. Calligraphic and literary genre's name. 文體名 · 漢崔援：草書勢 Wénti ming. (HAN) Cui Yuán: 'cāoshu Shi. ' ...

These two late twentieth century dictionaries agree on the primacy of Shi's sense of 'Force'. Interestingly, *Hànyū Cididn* omits the temporal and dynamic aspects of 'motion' and 'opportunity', which *Cihái* emphasises.

4. Possible orthographic confusions

The following eleven texts, listed alphabetically, preserve usages of the ancient form 勢 Shi = 執 yǐ sometimes miswritten: 'hold' 執 zhi, or possibly even: 'who/which' 孰 shú, which have escaped editorial amendment through the ages, or recently emerged from the ground:

1. {*Mdwngdui: 'Lào Zi'yi-ben*): *Guóci* (3x 執); *Shiliù-Jing: Guan* (2x 執);
2. *Gudn Zi: 36 Xinshii-shàng* (1x 執); *46 Mingfd* (1x 執);⁸⁶
2. *Héguan Zf* (1x 執; plus 1x? as 執 zhi; plus 1x? as 孰 shii);⁸⁷
3. *Li Ji: 9 Liyiin* (1x 執),⁸⁸
4. *Lyūshi Chimqiu: {[7-5J 35 Htidichōng, [19-1] 109 Lisu.}'* (2x 執);⁸⁹
5. *Mǎ Zi: 49 Liswèn*; (2x as 執 zhi); *Jing 4* (1x? as 熱 r6); *42-43 Jingshuo* (2x? as 熱 rd; 2? as 執 zhi; 1x? as jiū 九); *44 Dcìqú* (8x? as 執 zhi);⁹⁰
6. (YLnquèshan) *Sun Bin Bingfd* (19x 執);⁹¹
7. *Sun Zi: 5 Shi* (1x 執, including chapter heading);

⁸⁶ *Gudn Zi:36* p219 "separate Form, different power" 殊形異執 shuxing, yiShi; *46 Ming/a'* p258 "by power, it conquers" 以執勝 - y i Shi shèng -yê. gz00l, gz002.

⁸⁷ *Héguan Zi: 12 Shibing* p3a: "his Shi is rapid, his timing short." 執疾節短 Zhi=Shi ji, jié duāa. hgz00l.

抑 *Li Ji: 9 Liyùn* p363: 'those at the Shi' 在知者 zàiShi-zhē i.e. in power, of Qin or early Han date.

⁸⁹ *Lyūshi Chunqiu: [7-5] 35 Hudichōng* p8b "Forces do not both conquer" 具勝 Slii -bùjùshèng; *[19-1] 109 Lisu* p2b "not constrained by force" 不牽於备 -būqian -yú Shi. Is00l, Is002.

⁹⁰ *M) Zi 49 LOwin* p291 "adapting to this force" 因此若執/執 yin -cl-niò Sii, in a battle context. The first textual occurrence appears as: 執 zhi, the second as: 執 yi. mozl4.

⁹¹ *Sun Bin Bingfd*: plate 5 slip 21 "Power, 'Force', Stratagems, Deception..." 權勢謀詐 Qu[^]i、Shi, Móu, Zlià...; *Technical Preface* (Fánli) p28 remarks: Shi is written without 'Force' radical on the original slips.

8. *Zhou Li: 10-11 Dongguan: Kāogong Ji* (9x 執)
9. *Xún Zi* (83 執, passim; plus lx? as zhi 執, plus lx? as 孰 shii);
10. *Zhuāng Zi: 29 Dào Zhi* (1x 執).⁹²

Surprisingly, Shi has not been identified in the Māwángduì philosophical texts. Where 'Shi/yi' does occur, editors have hitherto amended it into the rare graph 'oppression' 樂 yi. Two essays *Warp Law: States' Precedence* and *Sixteen Warps: Observations* contain four pejorative usages of the phrase, in the context of the Heaven-Earth-Man trinity, as: 'human Shi', 人執 rénShi/yl. Yet 汪 verb appears to be needed. I therefore read 'human' 人 r6n (Karlgren: *nien 388A,F) as the verb 任 (*niem 667F) 'employ', which has the 'man' radical, and makes a familiar compound with Shi. The essays may then be understood as a reaction against *Sun Zi: 5 Shi's* advocacy of 'employing Force' 任Shi 任 in **relation to men:**⁹³

Those who employ '**Force**' should be banished to the Four Quarters...

? (任)孰者流之? 处 n (rén)Shi-zh\$ liúsi-fang...

They who employ '**Force**' lose the people...

任(人)孰者民 R^n(r6n)Shi-zl^ shimin...

* * *

When directing the people, do not employ '**Force**'...

使民毋?任(人)孰 m i n -wú ?Ren(rén)Shi...

Those who employ '**Force**' will clash weapons...

?任(A)激者撞兵 Rèn(rén)Shi-zhê zhuàngbing...

⁹² *Zhuang Zi: 29 DàoZhi* p1010 "exhaust beauty (goodness), plumb Power" 窮美究執 qiongměi, jiùShi. zz001.

⁹³ *Mdwángduì Hànmu' Bóshu: i*, 1980 *Guóci* pp45; *Guan* pp62-64 editors amend: 'human friction/unrest' 人築 rényi = 磨擦安 m6ca -bù'an. cf. Ryden 1995 pp 275: lines 12b, 27; p 305: lines 86b, 87 amends: ['human technique?'] 人藝 rényi. cf. *Guóyú: 21 Yuèyú-xià* p5b on military tactics. I read:

Use men without ?Force... 人無藝 /=執 . .Yòngrén wú ?Shi/ yi...

Sun Bin Bingfd: (31) Qizhèng p122 I read: "People are employed ('see employment'), yet do not see death, [i.e. are not killed]" 民見人=?任而不見死 Min -jiàn rén=?rèn, -ér -bù -jiàn sǐ. see: footnote 162, below, cf. "employ Power" rěnShi 任勢: *Guān Zi: 52 Qi-cheñ Qi-zhū* p285; *Ilán Fei Zi: 6 Yòudù* p24; *14 Jianjie'* p68; *38 Ndn-san* p7; *40 NānShi* p14; *Héguān Zi: 4 Tianzé* p8b; *Sun Zi: 5 Shi* p41. GZ028; HF005, HF020, HF099, HF106; HG001-002; sz008-009.

My reading is consistent, I contend, with the quasi-Scholiast message of *States' Precedence*, which advocates 'enfiefment of worthies' 封賢 fēngxián. In a comparable vein, the Scholiast *Xún Zi* condemns the militarists' use of 'Shi', to oppress the people, in criticism of the militaristic Qin nation.⁹⁴

In other texts, it may be necessary to amend a corrupt graph to restore a reading of Shi. *Héguan Zi*, 'Pheasant Cap Master', a relatively short but neglected text, has enough textual problems to discourage translators. 5 *Circular Flow* contains a line which Carine Defoort reads: "without shape but with allotted names, it is called: 'Big Which', where I propose 'Great Shi'."⁹⁵

Lacking form, having division, it is named: 'Great ?Force'.

無形有曰大激(孰) W i b d n g. yōufèn, ming yue: Dà?Shi (shú).

The most widely attested corruption of **Shi** is as 執 zhǐ 'to hold', a graph of near-identical appearance to 執 yi. The number of strokes of both is thirteen, of which the difference is in the placing of the bottom-left vertical. As 'grasp', zhǐ is normally found in a verbal sense, though the graph is used as the noun 'intimate friend' in *Liji: 1 Quit*, now written with the hand radical as SI zhi.⁹⁶ In the received *Analecst: 9*, Conllicius s the verb 執 zhi 'to hold' of specialisation in the martial 'arts' of archery and charioteering, as if it were the verb for 'art', now written 藝 yi. Yet the reading 'hold' zhi is accepted here.⁹⁷

The Shang oracle-bone graph depicts a man in handcuffs. *Documents* use the word for 'to hold', as of a weapon, a document or an office. There is a usage as 'to arrest' miscreants for execution.⁹⁸ Xū

⁹⁴ *Xún Zi: 15 Yibing* p288: criticises Qin's use of Shi 'Force', to oppress the people:

they direct the people cruelly, plundering them by Force.

使良也苦烈勒之勢 shirain -yê kûliè, jié-zhi -yi Shi.

⁹⁵ *Héguan Zi: 5 Huánliú* p13b. Defoort 1997 p 209. hgsOOL.

⁹⁶ *Liji: 1 Quif* p12 "On meeting your father's intimates..." 見父之執 Jiàn fù-zhi zhi...

⁹⁷ *Lúnyu: 9 Zi hdn* p122, zhi 'hold', (= 'art' yi?) here evidently means 'lo take up' a skil]:

I, what should I take up? take up archery? take up charioteering? I will take up charioteering!

吾何執執射乎執御矣 - Wú -hézhǐ? zhi sh[^] -hu? zhi yù -hu? -Wú zhiyù-yi!

cf. 7 *Sù -ér* p97: "Poetry, History, holding to Propriety/ritual" 詩書執禮 shishu zhi! ('holding to' zhi = 'art' yi?)

⁹⁸ Xú Zhongshu 1988 pi 169: 執 zhi "represents a man willi both hands in handcuffs". *Shāngshu: Zhoushu: Jiūgu* pi 10.

Shèu's dictionary lists 執 zhi under a separate category from **Shi**, though the graph also contains a 'grasping' element. It means 'arresting':⁹⁹

To catch a criminal man.捕華=罪人 bǔ gao=zui rén

Karlgren reconstructs zhi's archaic sound as ***tiēp**, phonetically remote from ***Siad**. Nonetheless, epigraphically the two graphs, **Shi** and zhi, were barely distinguishable by the time of the early Hàn, as in the Māwángduì texts. A first century B.C. (Hébēi) Dìngzhōu tomb has yielded *Wén Zì* bambōō-slat fragments in which **Shi** appears miswritten as 執 zhi 'to hold'.¹⁰⁰

The *Md Zi* received little editorial attention until Bi Yuán 畢況(1730-1797) and Sun Yíràng 孫詒讓 (1848-1908). *Md Zi: 49 Lúwèn* has one 執 zhi, in a military context, which Sun Yíràng reads: **Shi**.¹⁰¹ Textual problems are acute in the logic chapters 40-44. I propose that eight uses of 執 zhi and one of 執 shii in 44 *Dàqū*, one of 執 zh | in 43 *Jingshuo-xia*, and one in 42 *Jingshuo-shàng*, two of 執 rè in 43 *Jingshuo-xia* and one in 41 *Jing-xia*, in total fourteen, be read as: 執 **Shi**.

'**Shi**' is conspicuously absent in the received Mohist *Warps* [Graham: '*Canons*']. 'Hold' zhi, which does occur, is translated by Graham: 'to make a case' i.e. to uphold an opinion in debate.¹⁰²

To make a case for what you say so that the idea becomes manifest is the mind's debate.

執所言而意得見心之也 *Zhi* -suōyánf -éryi déxiàn, xin-zhi biàn-yē.

I argue that Shi, in the verbal sense shè 'to set up', might better support this sense 'to make a case'. Interestingly, Graham idiosyncratically interprets a nominal sense of zhi as: 'Conditions', which I note is an established translation for **Shi**. Thus, Graham translates zhi by '**Conditions**' in *Mò Zi: 44 Major Selection*, though he declines to amend.¹⁰³

⁹⁹ *Shuowén Jiězi Gūlin: 1 Oxia*.

¹⁰⁰ *Wénwù no. 12*, 1995 pp 27-40 *Dìngzhōu Xi-Hàn Zhonzhan Huái Wans mù: zhujian 'Wén Zì* p 30 slip 0898 in 'nation's Shi', Shi written as 'hold' 執 zhi.

¹⁰¹ *Md Zi: 49 Lúwèn* end p291 "adapting to this sort of conditions" 因此若執/擎 yin-ci-ruò Shi. moz014.

¹⁰² Graham 1978 pp 178-179, 1/4/5 "'chih' hold'... The main difficulty is the frequency of unfamiliar nominal uses."

¹⁰³ *Md Zi: 44 Dàqū* p248. Graham 1978 p 247 EC2. moz012.

in the case of desires and dislikes born from the **conditions** they encounter...

諸所遭(執)而欲惡生者...-Zhu -sudzao ?Shi (zhi) , -ér yùwù sheng -yan...

There is no good reason, I infer, not to amend zhi 'hold' here to: **Shi 'Conditions'**. *Shangjun Shu: 11* has 'passing **Shi**'過勢 guòShi that I propose to amend to 'encountered **Conditions**'遇勢 yùShi:¹⁰⁴

? Encountered **Conditions** are rooted in the mind,
and commanded in prepared (total) **Conditions**.

? 遇(過)勢^^心 飾於備 Yu(gù)Shi bēn -yúxia, -ér ?dī(shi) -yú b'ìShi.

Sun Bin: Arms' Laws: 9 Forces Prepared Shibeī speaks of the Force of weapons and formations. This association of Shi, with 'preparation' bèi, recalls the verb 'set up' shè in the binome 'equipment' 設備 shèbèi. The sense of Shi as external 'Conditions' may be better understood as a derivative from the sense of 'to establish' shè and hence 'to display' i.e. manifested reality.¹⁰⁵

In *Md Zi: 44* , Graham interprets 陳執 chénzhi as 'proposed alternatives '. Chén can mean 'to report', but also 'to deploy' or 'to display', and as an adjective 'old/stale'.¹⁰⁶ The terra 'various'諸 zhu, which we just saw used with 'encounter Shi [=conditions] ', occurs again here. I postulate a sense, akin to 'karma' i.e. the various pre-existent, causative agents in the world, to which each individual's actions will in future contribute. The theme is refutation of the violent man's attempt to escape responsibility by blaming Heaven-endowed nature and environment. The Mohist replies that the individual contributes to the overall '**Conditions**' of his situation.¹⁰⁷

⁵⁰⁴ SJ007-SJ008. Duyvendak 1928 , 1998 ed. p 191 translates:

a condition of supremacy being based upon the mind, it is outwardly manifested in a condition of preparedness.

¹⁰⁵ Yinquèshan Hànmù zhùjiān: *Sun Bin Bingfā: 9 Shibeī*. sb006.

¹⁰⁶ *Shuowén Jīzī* defines 設 sW, hypothesised verb of Shi, as: 陳施 chénsi 'deploy/display'. see: footnote 247 , below.

¹⁰⁷ *Md Zi: 44 Dàqū* p244. moz006-011. I Lake 陳 ch6n in the causal sense of 'deployed', not 'reported'. Graham 1978 EC1 p 246 translates 陳執 chénzhi 'proposed alternative':

If among the proposed alternatives there is already one that he is for, and I propose the alternative on behalf of him, the alternative that he is for will find a basis in the one that I am for...

cf. *Md Zi: 35 Feiming* p167 if the man of violence blames 'Fate' and the ancients for his evil.

If various deployed '**Conditions**' are *already* contrived,
 and I contrive to deploy '**Conditions** , ,
 ^'Conditions' contrived will adapt to my contrivance.

If deployed '**Conditions** , are still uncontrived,
 and I contrive to deploy "Conditions',
 deployed '**Conditions** , adapt [accord] to my contrivance.

織 · 執 □ 有所 □ 而我 ~~之陳~~ 執 (執) 識 (識) 之 ~~所~~ 吾 職 也
 若 ~~陳~~ 執 (執) 未 有 · 而 · 之 陳 激 (執) 陳 (執) 因 吾 一 也

-Zhu-chén?Shi -ji yōu -suōwéi, -ér -wō wéi-zhi chén?Shi: ? Shi-zhi -suōwd yin wú-suōw^i -yb.

-Ruò chén?Shi -w^iyōu -suōwéi, -ér -wō wéi-zhi chén?Shi: chén?Shi yin wú-suōwéi -yē. •

For 'external conditions* 外識 wM?Shi, the amendment of zhi to Shi is adopted by Sun Yiràng, but not by Graham, who once again reads zhi as: '**Conditions**' , or 'circumstantial accident' , senses compatible with Shi. Here, Graham translates, an assessment of filialty and economic contingencies:¹⁰⁸

No external condition can make me more beneficent.

外?執(執)無倉旨厚吾利者 W^i?Shi (zhǐ) wúnéng hòu wú li-zhē.

In *Md Zi: 43*, Sun Yiràng also accepts the amendment of 執 zhi to 執 Shi, but Graham follows the modern scholar Gao Heng, who renders it , with insect radical, as 'hibernating' ft zhi, to complement a tendentious restoration of 也 yS as 蛇 shé 'snake'. I follow Sun Yiràng:¹⁰⁹

What is known, yet it cannot be indicated. Explained at: 'It is *Spring*.'

What *Spring* is: its 'Force , inherently may not be indicated...

所知而弗能指說在春也...所春也其□執個柯指...

-Suōzhi, -ér -fúnéngzhi. Shuo -zài Chun-yē... -Suō Chun-yē: -qi ? Shi(zhi) -gù -bùkēzhi...

This reading is congruent with *Lyû Clan Spring-Autumns: [14-4] 72 Just Rewards*, which speaks of Spring's arrival as if spontaneous, yet caused by something/one. It poses the further question of whether several problematic instances of 'zhǐ' in *42: Warps Explained* should also be read: 'Shi'.

¹⁰⁸ *Md Zi: 44 DàqH* pp248-249 Sun Yiràng 執=執 zhi=Shi. Graham 1978 p 249-250 EC3. moz013.

Thus, 42: *Warps Explained* recognises a contradiction between Necessity and opposing **Forces**, if we read 'who?', 孰 shii? as 'Forces' 孰 Shi:¹¹⁰

Necessity is unstoppable.

'Necessity', said of opposing ?Forces, like younger- and elder-brother, one assenting, one dissenting: is Necessity and Un-necessity. This is not Necessity.

必不已也

必句謂?敵(憂)?勢(孰)者也若弟兄一餘一不餘必不必也是非必也

Bi, -bùyì -yê.

Bi: w⁴i ?d (tái)?Shi(shù)-zhd-y§: -ruò dlxióng yi-rán-zhê, yi-bürdn-zhê; bi, -bùbì -y6: -shi -fei bl -y各.

A comparable case of 'opposing/matched Forces' 匹 diShi occurs, order reversed, in *Shi Zi* 尸子 as: 'Forces matched'.¹¹¹ If 'Necessity' has an alternative, it is no longer Necessity. *Warps* elsewhere resolves the conflict between the inexorability of the Five Actions' operational cycle and their individual inimicable forces by the principle of quantity prevailing. Mutual exclusivity is illustrated by brotherly rivalry, a cliché of court intrigue. *Shèn Dào: 5 Virtue Established* warns that duality or ambiguity, unresolved stalemate, in positions of power and succession cause unrest. *Gudn Zi: 31 Ruler and Ministers* translates the principle of physical incompatibility into the realm of logical mutual contradiction "Conditions that may not be together discussed" 不可並論 Shi -bùbinglun.¹¹²

¹⁰⁹ *Mo Zi: 41 Jing-xia* p202; *43 Jingshud-xia* p225. Graham 1978 pp 407-408 B39. moz05.

¹¹⁰ *Mo Zi: 40: Jing-shang* p190; *42 Jingshuo-shang* p207. moz001. Sun Yirang reads shù 孰 as zhi 執; tai 臺 as wd 握. Tân Jièfū 1964 p134 takes tai as 敵 di, and explains táizhǐ as 'level Forces' 平勢 pingShi. Graham 1978 p 299 A51 reads shù 孰 as 'matured' shù 熟; he as 'complements' di = shi 適.cf. pp 204-205. *Mo Zi: 42 Jingshuo-shang* p213: 兩絕勝: ...兄弟俱適也 Liang ju⁴shèng:... xiongci jùshi. Graham, pp 338-339 A88, translates: "prevail decisively... elder-brother and younger-brother, 'both being complements'." I propose: "Mutual exclusive... of elder and younger brother both matching". *Hdn Fei Zi: 14 Jianjie* p69 HF022 of a concubine, caught between wife and husband:

Strength insufficient to match two masters: her Force does not match both.

力不足以適其勢不俱適 Li -bùzú -)âshi èr-zhú: -qi Shi -bùjùshi.

Hdn Fei Zi: 15 Wangzheng 'Dooms' Symptoms p4 on 'necessity', 'possibility' 可 k6, and differential.

¹¹¹ *Shi Zi: Cúnyi 'Doubtful allributiorts' (Sunbên, quoting YùLán)* p36: 'Strengths balanced, Forces matched 力均勢敵 Lijun, Shidi. cf. *Lyùshù Chunqiu: [17-6] 98 ShènShi* p14b 'Power without peer' 勢無敵 Shiwiidi LS027-028; *Zhàngud Cd: 14 Chu Cè-1: Zhang Yi Qin pòZong, lidnH'ng* p366. ZG024. see: footnotes 272, 288, 600, below.

¹¹² *Shèn Dào: 5 Dèli*, Thompson 1979, 57. *Gudn Zi: 31 Junchén* p178. GZ023.

Enemy'敵 di , 'succession'適 shi and 'heir , 嫡 di were written interchangeably. 'Opposing , 敵 di is both 'antagonistic' and 'having a peer' . Graham's 'complementary' is non-contrastive for: "one assenting, one dissenting " ¹¹³

One final case involves the graph 'hot'熱 r6 , which is ancient 執 Shi with the 'fire , classifier, added underneath. ¹¹⁴ The adjacent topic is vision, in which physical and mental aspects are distinguished. In this context, fire's Power and heat may have been considered as one, distinct from its property of light.

If it is accepted that the word 'Shi , has been thus overlooked throughout *Md Zi 40-43: Warps* and *44-45: Selections*, this will necessitate a re-evaluation of later Mofaism and its grip on physical reality. It may then appear that these mutilated chapters, which are the heart of Mohism's theoretical justification, are concerned with, and responsive to, problems of physical cognition and causation, and not merely of debating arcana. ¹¹³

Xun Zi: 2 Cultivating the Person has one case of 'to hold'執 zhi for which Shi was proposed by Qing philologist Wang Yinzhi 王引之 (1766-1834). It is an attack on Shèn Dào and Mò Zi: ¹¹⁶

They embody arrogant stubbornness; make a mind of [£]?circumstantial' deceit;
make a Technique of ?Shèn and Mò; and an ? actuality of promiscuous squalor.

雖固心□(執麵?t真(順)墨而情(精藤

Ti jùgù; xin?SW(zhl) zhà; Shù Shèn, Mò; -ér ? qmg(jing) zdwu.

4 Glory and Disgrace has 'who/which?'孰 shii , which I read as Shi 'Conditions' , ¹¹⁷

Unless °?'Conditions' be cultivated in contrivance of a gentleman, no one can know it.

非?孰修□之君子莫之會巨知也-Fei ? Shi(-shù)xu, wéi-zhi juiizi, -mò-zhi -néngzhi -yē.

¹¹³ SunYir^ng, and Graham observe that 'suit/match'適 shi = 'enemy'敵 di are often interchangeable e.g. *M? Zi: 52 Bèichéngmèh* p301; *YQS Sun Zi Bingfd: [5] Shi* p47; *MWD Shiliù-Jing; Guan* p62, 85-xia: 適=敵. *Hudindn Zi: IS Fànlim* p5b 'suited the appropriate'適宜 Shiyi denotes relativity. *MWD Cheng* p81 wife-son versus concubine-son rivalry: p148-xià writes 'main/correct heir' 正嫡 zhèngdì as 'main enemy , 正敵 zhèngdì.

¹¹⁴ *Md Zi; 41 Jing-xia`* pi96; *43 Jingshuo-xia`* p227. Graham 1978 B47 pp 416-417. mor001-003.

¹¹⁵ Reding 1985 p 272: "Le travail des néo mohistes peut Stre décrit coirme une vaste opération de 'correction des noms'."

¹¹⁶ *Xun Zi: 2 Xivshen* p24. cf. *15 Yibing* p283 pairs 幽 and deception in the art of war. xzzOOI.

¹¹⁷ *Xiin Zi: 4 Rongru`* p61. cf. p57 with 'pouring and placing'. xzsOOI.

8 *Estimating Myriads*, on predictions, has two 'who?', shú, of which I take the former as **Shi**:¹¹⁸

When, of human ? **Conditions**, an omen is born: who knows its limit?

人 ? 執(孰)兆生孰其極 en'Shi zhào sheng: shú zhi -qi ji?

I now tabulate 26 postulated amendments, over 13 pre-Qin works, in cases which, I contend, contain unrecognised occurrences of **Shi**. I do not include here already accepted amendments e.g. that of 'grasp' zhi in *Md Zi: 49 Lūwèn*, or in *Héguan Zi: 12 Shibing*¹¹⁹.

Pinyin	Source text	Postulated	Received	Translation	Cross-Ref
chénShi moz006-013	<i>Md Zi: 44 Dàqū</i>	陳執	陳執	deployed Conditions	<i>LSCQSOBàogeng</i> LS013 'describe Conditions'.ZGCVO <i>Mengchangjun -zaiXue</i> 2G011. d; <i>SJS: 24</i> <i>Jirtsht</i> 'deploy Technique'陳數 chénShù. <i>HGZ 8 Diiwan</i> 陳形 di^rixtoq 'd叩loy Form', . <i>Shiji: 130 Xuyi</i> 'pro-set Shi 成勢 diàigShi
dàShi hgs001	<i>Héguan Zi: 5</i> <i>Huánliu'</i>	大執	大孰	great Power	<i>LTJ5IVSnfiilTW4</i> <i>LSCQ 18 Zunshi</i> LS003
dìShi moz002	<i>Md Zi: 42 -</i> <i>Jingshuo-shàng</i>	敵執	臺執	opposing/matched Forces	<i>Shi Zi: 'cunyi':</i> 'Forces opposed', 輸 Shdi.
fùShi moz001	<i>40 Jingshuo-</i> <i>shàng</i>	服執	服執	submit to Circumstances	<i>HF49: JVii'Du HF159:</i> *peq)le indeed submit to Conditions, 民者固職勢 Min-zhē gù fù -yù Shi <i>XL 11: WdngBa</i> 立026: 'men submit and Conditions follow' Am而勢松 Rènlü, -ér Shi cōng-zhi.

¹¹⁸ *Héguan Zi: 8 Diiwan* p2b. hgs002.

¹¹⁹ moz«14, hgz001.

huôShi mor001-003	<i>Md Zi: 41 Jing-xia; 43 Jingshuo-xia`</i>	火執	必/火熱	fire's Power	<i>HGZ17 Tianqian HG005; SJS24Jishi SJ018: 'sun's Power' 曰勢yishi.</i>
rénShi hgs002	<i>Héguan Zi: 8</i>	AM	人孰	human Conditions	<i><EXZ16tl04S 4 overcoming-men Power' 勝人之執 shèngrén-Ai Shi</i>
ròiShi ---	<i>MWD: Gudci (2x); 16-Jing: Guan (2x)</i>	任執	人執	employ Power	<i>GZ52Q1-chinGZ029 HFZ6Y6udu HF005 SBBF31 Qizheng: 見人jiànren =見准 jiin?rèn</i>
Shìgù moz005	<i>Md Zi: 43 Jingshuo-xia `</i>	執固	執固	Circumstances inherent	<i>GZ 31 Junchen GZ020</i>
Shixiu xzs001	<i>Xún Zi: 4 Róngru ^</i>	執修	孰修	Conditioning cultivated	<i>XZ 4R6ngǔn004 在執注錯之所積 *zai Shi Zhucu6-zhi- suojī</i>
Shiyi mos001	<i>MòZi: 42</i>	執宜	孰宜	Circumstantial Contingency	<i>Hàn Fei Zi: 23 HFM5 "convenient Conditions" 便勢 biàn ShL</i>
Shi -ze qiú moj001	<i>42 Jingshuo- shàng</i>	執則求...	九則求...	From Circumstances seek...	<i>GGZ43GG004 'revolve and circle, eadi has Form's Condition. Repeatedly, mutually seek, adapting to facts to contrive contror 化銀陽各有形勢 反復相求因事口制 huá^iuan huánshú. gè yóu xíngShi, tānfú -xiangqiú, yinshi wéizhi</i>
Shlzhà xzz001	<i>Xún 21: 2 Xiushen</i>	執詐	執詐	Circumstantial deception	<i>cÉ^ZiJyimg:xz036</i>

Shi-zhi Fâ moz003	42 <i>Jingshuo-shàng</i>	執之法…	執之法…	Circumstances' Laws (ideals)	&1S77SJ007 *encountering Conditions is rooted in the mind, and in <i>prepared</i> Conditions · 遇勢秘心而歸於備 勢 yùShi bí-xīn-ér-guī-yú-bèiShi
wàiShl moz013	<i>Md Zi: 44 Dàqū</i>	□	外執	External Conditions	<i>GZ 13 Ba-Guan</i> GZ006 <i>HFZ 35 fVai-Chushuo:</i> <i>40 IVu-Du.</i> HF0089
yùShì SJ007	<i>Shangjun Shu: 11</i> <i>Libêrt</i>	遇勢	過勢	Encountering Circumstances	<i>HFZ 34 Wai-Chushuo</i> HF075
yuán SW moz003	<i>Md Zi: 42</i> <i>Jingshuo-shàng</i>	●	嫌	induction: Circumstances	<i>HFZ 15 Wangzheng</i> HF026: fS wáiyuáw *outside help*
zaoShi moz012	<i>Md Zi: 44 Dàqū</i>	遭執	遭執	meet Circumstances	<i>HFZ 34 Wai-Chushuo</i> HF075 <i>SJSULiben</i> SJ007

III. Military Tactics

Summary

Shi, as an abstract concept, first comes to prominence in the military theory of Sun Zi. There it has often been equated with terrain and strategy. I argue that Shi there is primarily a human **Force**, of Tactical more than strategic Odds, and closely allied to the drilling of troops and their courage and morale.

1. Tactics

Shi in early military texts, I contend, describes **Tactics**, rather than strategy. '**Tactics**' is closer in sense to the cognate word 'art' yi. Shi implies amoral **Force**, and relates to **Potential** advantage or 'Profit', words anathema to Scholiasts.

2. Morale-Terrain-Adaptation

Critical factors, described as 'Moments', come to be termed 'Potentials'. The first is the human morale, native courage, or energy. This is the sense of tactical **Force**. Second is terrain or physical **Circumstances**. Third is Adaptation which exploits **an external Potential**.

3. Winning by the Odds

The ⁴'Odd' factor is produced by tactical division, so as to achieve local superiority at the point of attack. It is also a reserve, the differential **Potential** to attain the critical mass necessary to tip the tide of victory.

1. Tactics

The power vacuum left by the decline of the Zhou dynasty after BC 770, was filled by military hegemonies of individual states under outstanding leaders. The first Hegemon, Duke Huán of Qi, was advised by his premier Guān Zhòng 管仲 (fl. BC 650). Confucius (c. BC 557-471), loyal to Zhou, refused to endorse hegemonism, but praised Guān Zhòng's repulsion of barbarian invasion. The compendium *Gudn Zi* contains essays that reflect something akin to a militant Scholiatism. *Gudn Zi: 6 Seven Laws* respects the moral values of Ritual and Justice. It lists as the eight preparations for war: wealth, engineering, weaponry, knights, political education, training, knowledge of the Under-Heaven, with 'Moment and Number' which defines **Power**.¹²⁰

So, illumination in Moment and Number is use of arms' Tactics.

故明於機數者用兵之勢也 -Gu, iríng -yújiShù-zhē: yòngbing-zhi Shi -yē.

Scholiasts do not deny the need for arms: "Civil jobs require military preparations." 有文事必有武備 Yǒu wénshì, -biyòu wúbèi.¹²¹ Yet Confucius in *Analects* refuses to discuss 'force-strength' 力【i, or military tactics in favour of ritual.¹²²

It is militarists who elevate Shì into a major topic. *Arms' Laws*, ascribed to Sun Wú 孫武, military adviser to King Hélú (d. 490 BC) of Wú, is the earliest known work to treat Shi as a special subject.¹²³

This attempts to analyse practical realities without moral overlay. *Arms' Laws: 1 Planning* defines 'Tactics' in relation to the calculation of **Potential** 'Profit', or advantage.¹²⁴

'Tactics' adapts to Profit in order to control Authority.

勢者因利而制權 Shi-zhē yin li, -ér zhi quán.

¹²⁰ *Gudn Zi: 6 Qi-Fa: Weibing -zhi Shù* p31. GZ004.

? *Chunqiu San-zhuan biyi-xia* p155 Lú's Duke Xiang: 25th year B.C. 548, Guliang commentary.

^{1x2} *Liinyu: 7 Shù -èr* p99; 15 *Wailing Gong* p219.

¹²³ Giles 1910: *Sun Zi: 6 Xushi-21* p 49 names the enemy as Yuè, subsequent destroyer of Wú. *Yinqueshan Sun Zi: Bingfd* 1976 p94ff *Wuwèn*, and 106ff Jiàn Wúwáng accept Sun Wú as being adviser to King Hélú of Wú (d. 496 BC). cf. *Shiji: 65 Sun Wú* p370.

¹²⁴ *Sun Zi: Bingfd: 1 Ji* p5. SZ001-002. see: footnote 360, below.

Sun Zī's Tactics conveys here a sense of realistic assessment and hard calculation. The word for 'Power' 權 quān here denotes weighing on a balance. Adaptation to favourable Forces allows one to control power. This is the art of warfare in physical contact, not unrelated to the knightly 'arts' yi of charioteering and archery, about which Confucius jests, thus linking Force with its cognate 'art'.¹²³ Charioteering furnishes a stock analogy for political Power.¹²⁶ *Sim Zi*: 5 cites the analogy of the crossbow trigger, in relation to timely activated Potential.¹²⁷ This shows the close connection between Shi and the tactical arts of war.

Warfare between competing states, with annexation of losers, escalated in the period of the fifth to third centuries B.C.. Shang Yang, premier of Qin, was the exponent of a totalitarian policy. *Shangjun Shu* declares all must be subordinated to the twin goals of strength and wealth, which depend on agriculture. Their realisation depends on two '**Conditions**' of enactment of a draconian Law and its establishment.¹²⁸

All use of arms' victories have three stages:

Before arms are raised, set up Laws.

Set up Laws, so Customs are completed, so Uses are prepared...

Implementation of these three has two '**Conditions**':

First: support Law, so Law is enacted;

Second: undertakings necessarily succeed, so Law is established.

凡用兵□三等若兵雜則錯法

錯法而俗成而用具...行itbH者有二勢

-日□法而法行二日舉挪而法立

-Fàn yòngbing sh[^]ng yōu san-dēng: -ruò bing -wèi<^s -zé cuò fS;

cud fā, -ér sù ch&ng , -ér yòngjù... xing -d san-zhē yōu èr-Shi:

yi yue: fū fā, -ér fā xing; -ér yue: jū -bidé, -ér fā li.

¹²⁵ *Lúnýii*: 9 Zi hdn p\22.

¹²⁶ *Hán Fei Zi*: 35 Wài-Chúshuo, yduxia` p74; et passim.

¹²⁷ *Sun Zi*: 5 Shi p38. sz007.

¹²⁸ *Shangjun Shu*: 11 Libén p43. SJ006.

Laws is certain in application. Once customs are reformed, the economic conditions can be prepared. Grain prices are kept high to encourage farming, while merchants are taxed heavily. Promotion is to be granted by the number of enemy heads taken in battle. Peasants are organized in five-man squads of mutual responsibility.¹²⁹ The theory is: 'by punishments, to abolish punishment' 以刑去刑-yi xing, qu Xing', 'by war, to abolish war', 以戰去戰-yi zhàn, qu zhàn.¹³⁰

In opposition to militarism, *Mo Zi* makes 'anti-aggression', one of his Ten Theses, but seeks to deter it by techniques of defensive warfare, rather than by persuasion alone. *49 Lü's Questions* uses **Shi** to describe relative conditions in the flotilla armies of Chû and Yuè. Chû adapts to the Forces with Gongshu ZT's new technology of grappling hooks and 'training', 節 jié. Mò ZT argues that love and respect are more powerful weapons.¹³¹

Arms, Lâo Zi declares, are 'unlucky tools' 凶器 xiongqi to be used only in extreme necessity 不得已 • búdéyi. *Mèng Zi: I* claims that peasants armed with sticks and tools will defeat armoured troops in a just cause.¹³² Only Heaven may authorise the resort to arms. Justice, not Profit, must be the aim. Rather than the subjective idealism of *Mèng Zi*, with his belief in spontaneous goodness, we find in **Shi** rather an objective inexorability.

In *Xún Zi: 15 A Debate on Arms*, Lord Linwû, apparently a general of Chû, argues that Technique and Potential **Profit** 辦 Shili are most valuable in warfare. Xún Zi puts his trust in "unifying the people" 壹民 yimin and **winning** their support by Humanity.¹³³ 'Security and insecurity's **Circumstances**' 安危之執 anwéi-zhi Shi depend on the 'ruler's worth' 君賢 junxián or 'ineptitude' 不能-bu néng, respectively. Xún Zi pairs military 'Tactics', with deception 詐 zM.¹³⁴

¹²⁹ *Shangjun Shu: 19 Jingnei* p72. *Wei lido Zi: 16. Gudn Zi: 53 Jincdng* p291. *Taigong Liù-Tao: 30Ndingqi*.

¹³⁰ *Shangjun Shu: 18 Huace* p64.

¹³¹ *Mo Zi: 49 Lüwèn* p 291.

¹³² *Mèng Zi: I Liáng Huiwàng-shaŋg-5: . . . -Kêshi zhi ting* p7. cf. *Taigong Liù-Tao 30 Nóngqi*.

¹³³ *Xún Zi: 15 Yibing* p283ff.

¹³⁴ *Xún Zi: 15 Yibing* p287. xz032-040.

Yet Xún Zî recognises that Justice needs to be supported by **Tower**', the force of established circumstance. Like the controversy in mediaeval Buddhism between gradual and sudden enlightenment, we see Xún Zi espousing cultivation and prepared **'Conditions** ' against Mèng ZT's simple faith in human-nature itself.

2. Morale-Terrain-Adaptation

Wú ZT, attributed to Wú Q?吳起(murdered in Chû c. 361 BC), lists 'Four Moments'四機 si-jī, or decisive factors in tactics: 'Energy/morale's moment' MM qiji; 'Earth's Moment'地機 diji,; 'Jobs-affairs' Moment 事機 shiji,; 'Force-strength's Moment', 力機 liji.¹³⁵ Substituting **'Shi** ' for **'Moment** ' : *Huainan Zi: 15 Military Strategy* identifies **Three Potentials** 三勢 San-Shi: **Energy** 氣 qi, **Terrain** 地 di, and **Adaptation** 因 yin. I argue that these **Shi** factors relate to **'Tactics** ' , rather than to strategy, even in regard to terrain, whose treatment here suggests guerrilla tactics. This is as might be expected, given that these topics were originally qualified by the word 'Moment':¹³⁶

The general, full of courage, makes light of the enemy;

The troops, resolutely determined, rejoice in battle.

The triple army's mass, a hundred thousand host,

their will affionts the blue clouds,

their energy like a hurricane, their sound like thunder,

their sincerity accumulates overwhelmingly,

and their awe is imposed on the enemy.

This is called **Energy** **'Tactics** ' .

將充勇而輕敵卒懸而樂戰

三軍之衆百萬之師志厲青雲

氣如飄風聲如雷霆纖躒加敵人謂氣勢

-Jiàng chong yōng, -ér qing di; zú guōgân, -ér zhàn.

San-jun-zhi zhòng, bǎiwàn-zhi shi, zhi li qingyún,

qi -rú piaofeng, sheng -rú léiting, chéng jì yú, -ér wei jia dirén. -Ci wdi qiShi.

¹³⁵ *Wú Qi: 4 Liinjing* p133.

Narrow roads › fords and check-points,
 great mountains and famous passes,
 Like coiled dragons, and rain-hats,
 Winding ⁴'sheep-gut' ways, fish-hook entrances,
 Which one man can defend and a thousand do not dare pass:

This is called **Earthly 'Tactics'**.

峽路津關大山名塞m盤卻笠居

羊隨發笏門一人守隘

而千人弗翻也此馳勢

Xi[^]lùjiuguan, d[^]shan mingsǎi, lóngshé pán, qu[^]li ju.

Yángcháng dAo, fagou ra6n: yl-rén sh6u ài,

-ér qian-rén -fúgân gud -y6: -Ci wèi diShi.

Adaptation to their exhaustion and negligent disorder,
 hunger and thirst, freezing and sun-burn,
 To press on their waverings, squeeze their openings:

This is called **Adaptative 'Tactics'**.

因其賺怠亂饑賺暘

推其? □擠其揭揭此謂因勢

Yin -qi láojiàn dailu[^]n, jikS dòngyáng,

Tui -qi ?[^]yī, ji -qi jiejie: -Ci wdi yin Shi.

¹³⁶ *Huài ndn Zi: 15 Binglyue* pp7b-9a.

These are expressed through the Two Authority-powers 二權 Èr-Qoán of (intelligence, 知 zhi, and 'operations' 事 shi, cognitive and causative, respectively:

To be good at using spies, to carefully plan and ponder,
To set up ambushes, to hide your form,
To appear unexpectedly, so enemy arms have nowhere defensible.

This is called Intelligence Authority.

善用間諜審 · 慮設厨施_匿其形

出於不意似之無所適備此謂知權

Shànyòngjiàndié, shēn cù, guilyù; shèwèi, shift; yfmii -qf xing,

chu -yú -bùyì: dirén-zhi bing wú -suō shib[^]i. -Q wèi Zhiquin.

To array troops correctly, front ranks selected,

advancing and retreating together,

Squads and detachments concentrated,

Van and rear not trampling each other,

Left and right not impeding each other;

Those receiving wounds few,

Those wounding the enemy numerous:

This is called Operational Authority.

陳卒正前行選進退俱H搏一專

前後不Wfe右不相干

受刃者()敵者衆此PWt

Chénzú zhèng, qiánMng xu[^]n; jltui jù, shiwū bó=tuán.

Qiánhòu -bùxiang ni 机 zudydu -bùxiang gan.

Shòu rèn-zhē shào, shangdi-zhē zhòng. -Ci wèi ShiQuán.

Energy or **Morale** is put first. It depends on troops identifying with their leaders. Wú Qî, an ex-follower of Scholiast Zeng Zî, was famous for sharing the hardships of his soldiers lives, even sucking the püs from their wounds, so they were ready to die for him. Just cause became increasingly emphasised by the third century, as the struggle for unification intensified.¹³⁷

¹³⁷ e.g. *Lyûshi Chunqiu*: [7-2] 33 *Ddngbing* passim.

In *Sun Zi: 5*, 'Conditions' for Shi produces a more plausible translation than 'Power' or 'Force', but does not suggest a complementary relationship with Men. 'Morale', I maintain, produces a sense congruent with 'selection', as of human skill in the selection^ and hence training and tactical deployment, of troops. I argue that rén 'employ' functions as the verb of rén 'man/human', so rênShi 'employ Morale' equates to motivating men, or activating the force of 'men's Morale', as we will see likewise elucidated in *Sun Bin Arms' Law: 31*, not simply 'demanding' it.¹³⁸

He who is good at fighting seeks it in 'Morale':

he does not demand it of Men.

So he is able to select Men, and employ 'Morale'.

善戰者求沙勢弗資【不貴】於人織擇人而錢

Shǎnzhàn-zhē qiú-zhī yú Shì, -fú-zī [-bù-zé] -yú rén, -Gù, néngzé rén, -ér rdn Shì.

Sun Zi: 5 defines Tactics, in my reading, as subject of an active verb: 'making brave the cowardly'勇怯 yǒngqiè.¹³⁹ I interpret the description of Shi by water and mountains, as metaphorical of force, never as just of terrain itself. *10 Earths' Forms* warns it is not profitable to give battle on open 'far ground' when "Forces, are equal"勢均 Shìjūn. Clearly 'Shi, here cannot refer to positional advantage or terrain. *Sun Bi: 3*'s definition need not be taken as denoting simple coercion, but rather, I argue, Morale and motivation:¹⁴⁰

Morale is that whereby one causes knights necessarily to fight.

勢者：所令必鬥也。 Shi-zM -suôji ling shi -bidòu.

Huainan' Zi: 15 Arms' Strategy goes on to speak of four factors of Heaven's 'spirits', Earth's Potential, Time's motion, and Men's use. Yet reliance on each of these, even the virtues of Humanity, Courage, Faithfulness and Honesty, may be exploited by the enemy. Only the Way's Reason, not

¹³⁸ Giles 1910: *Sun Zi: 5 Shi -21* p41. I follow the bamboo slat Yinquèshan Hànmù Zhújiàn: *Sun Zi Bingfd* 1976 p47 which has "does not demand it of, 弗責於-fúz^ -yú, before a hiatus, cf. *Sun Bin Bingfd: 31 Qizhèng* pi 22. sb019.

Prè-Qin texts sometimes write 'discard' as 'select', e.g. Sun Yirang: *Mo Zi: 42 Jingshuo-shang* p213 proposes to amend 'select'擇 zd to: 'discard'釋 shì =捨 sh& Ryden 1995 p 330 MWD *Shiliu-Jing 15: 141b*; p 334 *Cheng: 149b*. Nevertheless, I take the received reading 'select' here. sz008-009.

¹³⁹ *Sun Zi: 5 Shi*. sz006.

¹⁴⁰ *Sun Bin: 3 Weiwang Wen* p42. sb004.1 do not accept Lú 1999 p122 'Legalist' interpretation of Shi as compulsion.

human worthiness, controls victory. Here Sun Zi's antithesis of Tactics and Men is replaced by that of Way and Worthiness. The essential message, remains the same: victory is determined by realist objectivity, not individual subjectivism. This does not mean that the subjective factor itself is unimportant. *Hudinart Zi* continues: When two swordsmen of equal ability meet, the brave knight wins. A giant axe cannot chop firewood by itself, in the absence of 'man's strength', 人力 because it lacks directing 'Force',¹⁴¹

'Force', of morale is also evident in *Nations' Discourses: 19 Wú Discourses* where Fuchai (d. 473 BC), last king of Wú, 'arouses' 奮 fèn his troops' Morale by offering incentives, and leading them in person by beating the drums.¹⁴² *Sun Zi: 1 Calculations* states that adaptation to objective 'Profit', or advantageous circumstances, controls/creates power. Yet this too has subjective aspect: the prospect of Profit can generate a motivational impetus in troops.

In Earth, or terrain, the advantages of height are obvious. *Sun Zi: 10 Earth's Forms* cautions against fighting in open country:

On distant Form (ground), with 'Forces' equal, it is hard to provoke to battle.

Battle is not Profitable.

遠形勢均難以挑戰戰而丁 YuSnxing-zhS Shijun. Nán -yi tiāozhàn. Zhàn -ér -bùll.

The force of gravity is a potent factor as in the analogy of pent up water, boulders or logs released into a ravine. Water is the model of flexibility in adaptation to terrain, and hence of adaptation to the enemy.¹⁴³

¹⁴¹*Hudinart Zi: 15 Binglyue* pp10b-11b.

¹⁴² Sound-effects boost Shi *GuóyH: 19 WuyH*pp6b-7b. GY004-005 *Sun Bin Bingfd: 16 Shi-Zhdn* sb011 p85: Drums, shouts, clashing arms by 'Morale' aid them.

鼓譟敦兵以執助之 GflzSo , dunbing -yi Shi zhù-zhi.

*Han Fei Zi: 30 -N*會*i Chushuo-shàng* p86 HF060 Dàifii Zhōng 大夫種 advises King of Yuè, before counter-attacking Wú, by instituting rewards and punishments, to create a "necessarily victorious 'morale', " 必勝之勢 Shi , bishèng-zhi Shi. *Weiliáo Zi: 20 Zhngjun 'Heel 3Army'* p8b WL001, 戰勢 zh^nShi = battle 'morale', :

Feast the troops to promote their battle 'morale'. This is called: 'urging to battle'.

擦:tf吏口之勢是謂趨戰者也 Xiāngshi shi -wèi-zhi zhànSbi. -Shi wèi quzhàn-zhē-yě.

Sawyer 1993 p 268 here renders Shi: "a strategic configuration of power", but adds in endnote 141 p 477: "The soldiers are not just fed but are ceremoniously feasted to raise their morale for battle."

¹⁴³ *Sun Zi: 6 Xushi -29-34* p53. (Táng) Dù Mù 杜牧 reads it: the brave dissembling cowardice in a lure.

Arms' formations have the image of water.
 Water's motion avoids the high and rushes down.
 Arms' formations avoid the full and strike the empty.
 Water adapts to terrain to control flow;
 Arms adapt to the enemy to control victory.
 'So, arms have no constant victories,
 Water has no constant Forms.

夫兵形綠 i c 避高而趨下兵之變而趨
 水因地而制流兵因地而制勝故兵無常勝水無常形
 -Fú bing xíng xiàng shuǐ. Shm̄-zhī xíng,
 bì gāo, -ér qū xià. Bīng-zhī xíng, bì shì, -ér jǐ xū.
 Shuǐ yīn dì, ' zhī liú; bīng yīn dì, -ér zhī shèng.
 Gù, bīng wú chángshèng, shuǐ wú chángxíng.

Jiā Yì 賈誼 (BC 201-169), leading exponent of Shì as Strategy in early Hàn, explains Qin's success in conquering the Under-Heaven by its impregnable terrain, guarded in its eastern approaches by the Hángūguān passes. He does not mention that Qín's position astride trade routes to the west, via central Asia, must also have enriched it with profits from the sale of silk, and access to foreign technology.

In addition to height, abrupt change of elevation is necessary to achieve strategic advantage. Sheep can graze on a high plateau without difficulty, because it is gradual. Men trip on an ant-hill, rather than on a mountain, because it is unexpected.¹⁴⁴ Disciplined rhythm or Timing 節 jié, as of the release of the trigger on a cross-bow, is a decisive factor.¹⁴⁵

Paradoxically, 'deadly ground' 形也 sīdì can be advantageous when, there being no avenue of escape, it motivates reluctant troops to fight for their lives. *Wú Zǐ: 3 Control of Arms* says of troops:

¹⁴⁴ *Han Fei Zi: 49 Wú-Dú* p56; *46 Liù-Fàn* p37.

¹⁴⁵ *Muainàn Zi: 15 Bingtyue* p1 lb further speaks of decisive 鈴勢 qiánShì. I propose that qián (later attested for axel-hub 'seal-chop, and door-latch) here means 'cross-bow trigger'.

"Necessarily die, then live." 必死則生 Bìsǐ -zé shēng.¹⁴⁶ Hán Xīn, a leading general of Liú Bāng of Hàn, fought with his back to the river in 'deadly ground' 死地 sǐdì to win victory.¹⁴⁷ *Sun Zi* had said:¹⁴⁸

Cast them into doomed ground, and they will be saved.

Sink them in deadly ground, and they will live.

般亡驟後存陷之地後生

T6u-zhi w^ingdi, rdnhòu cán; xiàn-zhi ādi, -ránhòu sheng.

Adaptation means exploitation of the enemy's weaknesses. The character weaknesses of the opposing general can be deliberately exploited. He can be provoked, intimidated, enticed, deceived, exhausted. Adaptability in deployment is likened to water which has no constant shape, troops have no constant Force. Like the snake of Chángshan, if attacked at its tail, it strikes with its head; attacked at its head, it strikes with its tail; attacked in the middle strikes with both head and tail.¹⁴⁹

3. Winning by Odds

Sun ZV's Potential, through permutations of Odd versus Correct, give local superiority against a more numerous enemy. The term I here take as 'Odd' 奇 qí has inspired many translations. It includes the meanings of 'indirect' as in out-flanking manoeuvres, 'irregular', 'unorthodox', even the element of 'surprise' (D C. Lau). A further possible meaning is 'innovation'. This is supported by *Sun Zf's* paean to the inexhaustibility of "he who is good at bringing out the Odd" 善出奇者 shàn chūqí-zhě, an open invitation to 'lateral thinkers'. Yet innovation, like the Odd, carries a pejorative sense in a traditionalist society. Warfare is a sort of mirror-land in which normal values are reversed. *'Lào Zi': 57* pinpoints the contradiction, which elsewhere reflects intolerance of the Odd as political dissent.¹⁵⁰

¹⁴⁶ *m Zi-3 Zhibing*, p12.

¹⁴⁷ *Sun Zi: 11 JiH-di-14* p120 "On dead ground, then they will fight." 形也具戰 sǐdì -zé zhàn.

¹⁴⁸ *Sun Zi: 11 JiH-di -58* p!43•

¹⁴⁹ *Sun Zi: 6Xushi -29-34* p53; *11 Jiu-Di -29* p128.

¹⁵⁰ *Dào de' Jing 57; 58* pairs 奇 qí with 'evil/magic' 妖 yāo; 74 to "contrive the odd" 奇 wéiqí is a crime; 31 normal ritual reversed in war. cf. *Māwāngduì Hànmu' Bǎoshu: Shiliii-Jing: 12* p76 131b: 'Odd Naming' cannot stand. *Cheng* p82 155a implies 'Correct' is upright, Odd tilting:

High and Correct will be increased. Low and ?Odd will be toppled.

高而正者增卑而?奇(倚)者?崩(動) Gāo -ér zhèng-zhē zēng , bei -ér ? qí-zhē ? bēng.

Dè Foort 1997 p 274 note 55 remarks that "irregular/extraordinary" 奇 qí in *H^guan Zi* is interchangeable with 'leaning' 倚 yǐ, and always negative, against zhèng 正 "independent/regular/correct".

By Correctness govern the nation, by Odd unconventionality use arms.

以正治國以奇用兵-Yi zhèng chiguó, -yi qiyòngbing.

I take the root-metaphor of ‘Odd’ to be numerical, though its converse here is not ‘even’ , but ‘Correct’

正 zhèng. *Sun Zi: 5 Shi* gives a clue in its opening statement:¹⁵¹

To govern a multitude, like governing few, is dividing numbers.

治衆如治寡分數也 Zhi zhōng, -rú zhi guā: fēnshù -yě.

Sun Zi's arithmetic is illustrated by *6 Empty and Full*:¹⁵²

So, I form men, yet I am formless;

I am concentrated, yet the enemy is divided.

I am concentrated into one: the enemy is divided into ten.

Therefore, if my ten combine against his one..

Then I am multitude, the enemy few.

故形人而我謙則我專而敵分我專一敵十

是以十離一敵驗而敵寡

-Gù, xiángrén, 七r wō wúxing; -Zé wō zhuān, -ér dì fēn.-Wó zhuān -wéi yī:- Dì fēn -wéi shí.

-Shiyī, shí- gòng -qī yī- -yě: -Zé -wō zhòng, -ér dì gūl

¹⁵¹ *Sun Zi: 5 Shi -1* p33. *Wd Zi: 4 Lúnjiàng* p128 defines ‘Reason,’ 理 15: as “to govern a multitude like governing few.”

¹⁵² *Sun Zi: 6 Xushi -14-16* p 47.

If I can, with a multitude, strike few,
 Then those, to whom I give battle, will be restricted!
 Those to whom I give battle's ground may not be known.
 It may not be known: so the places, the enemy prepares, are many.
 If the places, the enemy prepares, are many,
 Then those, to whom I give battle, are few!

會職擊鮮則吾之織者約矣

吾所麵之地M知^1知貝_備者多

敵所備者多則吾所織者餘

Néng, -yì zhòng, jì guS-zhē: -Zé wú-zhì -yūzhàn-zhē yue -yì!

-Wú -suô -yūzh^n-zhì dì, -bù-kê zhì. -Bù-kê zhì, -zé dì -sud b^i-zhê duo;

Di-suô bèi-zhê duo, -zé wú -suô -yūzhàn-zhê guā -yì!

Sun Zi interprets the interplay of Odd versus Correct as a circular dialectic, in which the odd provides the imbalance. *Sun Zis* infinite combinations of Odd versus Correct mirror the *Yijing* divinations of 'hard' and 'soft' lines, which came to symbolise *yáng* and *yin*, respectively. *Changes: Appended Sayings* state: "Yáng trigrams are 'odd'-numbered." 陽卦奇 y^ngguà qí.¹⁵³

Sim Zi: 4 Form compares victory to activation, by Form, of accumulated gravity's potential:¹⁵⁴

So: Victorious soldiers are like a 'Stone' weighed against an 'Ounce';¹⁵⁵

Defeated soldiers are like an 'Ounce' weighed against a 'Stone'.

Victory in battling people is like releasing accumulated water
 into a thousand fathom chasm. This is Form.

S c m 若 以 銖 稱 鎰

勝者之戰挪若決□jmo之谿者形也

-Gù, shèngbiug -ruò -yì yì cheng zhùs bàibing -ruò -yì zhù cheng jì.

Shóng-zhē-zhì zhànmin -yê, -ruò juéjishu! -yú qian-r^n-zhì qì-zhS: Xing -yì.

¹⁵³ *Tijing: Xici-xid* 4 p107.

¹⁵⁴ *Sun Zi: 4Xing -19-20* p32. 'Stone/Ounce' i.e. yì:zhù = 20taels:1/24tael = 480:1 odds.

¹⁵⁵ cf. *Guigu Zi 13 Bènjing Yinfu: 4 Fenwei* p98.

Strategic Shape, activated at the critical moment, is the **Power** of tactical surprise. This calls for precise rhythm or timing 節 jié, as in the trigger release of a cross-bow's bolt.. The final analogy is rolling logs and boulders down a mountain: when round they roll, when square they stop. I interpret the square as the static controlled phase; the round as the kinetic release phase: Odd (unexpected) and Correct (predictable). This is the philosophy of imbalance in **'Potential'** . It overcomes the stalemate which we saw, above, when two forces are equal. *Sun Zi* downplays the responsibility of men - as individuals - in favour of 'employing **Power**' 奇勢 r^nShi.

The theory is expounded by Li Jing 李靖, supreme commander under Li Shiirán, founding emperor of Táng. He equates 'odd, 奇 qí with 'excess 餘 yú, as well as with decisive 'Moment' 機 ji. ¹⁵⁶ 'Moment' brings in the temporal element of timing and opportunity, as in when to commit 'excess', reserves or undertake an outflanking manoeuvre. ¹⁵⁷ Li Jing's understanding is confirmed by a newly unearthed bamboo-slat *Sun Bin Bingfā*, from an early Hàn tomb, at Yinquèshan, Shandong.

Sun Bin 孫賓, who 'valued **Forces**' 貴勢 guìShì, is said to be a fourth century descendant of Sun Wū. ¹⁵⁸ In his closing chapter, Sun Bin defines 'Odd' as the product of 'division' 分 fēn, and as being 'different' 異 yì: one cannot conquer by being the same. Sun Zi expresses this in his maxim: "conquer by the Odd" 勝以奇 shèng yìqí. Sun Bin even uses the phrase 'Odd number' 奇數 qíshù which, in traditional usage means literally just that: a number indivisible by two.

'Form-Names', 形名 Xíngmíng is explained by Sun Zi as 'dividing numbers'. Sun Bin further ties Form-Names to Odd versus Correct. I interpret this as the selection and drilling of troops, their division into elite reserves and main force, and ordered deployment in battle. Cáo Cáo 曹操(155-220 AD), self-

¹⁵⁶ *Táng Tàizong, Li Wéigong JVinđui: 1*. Sawyer 1993 p 326 qí = jì "excess"; p 494 note 31. Li Jing 李靖: *Bingfā*: juǎn-shàng p14, citing Cáo Cáo: "Odd troops from the flanks strike" qíbing pángjī 奇兵旁擊 cf. 'Odd horns' jìjiǎo 犄角 is the term for enflanking wings, as in *Zud Zhuàn: Xiànggong 14th year*. p23 Li Jing explains the Yellow Emperor's *Wdqi/ji Jing* 握奇機經:

"Four contrive Correct; Four contrive Odd The surplus Odd contrives to grasp the Moment."

'Odd' is the surplus remainder.

四正四奇餘為機奇餘為 "Si- wéi zhèng; si- wéi qí: yúqí wéi wòjì." 'Qi' yúling -yê.

¹⁵⁷ *Wúliáo Zi: 20 Zhōngjun Ling 'Heel-Army Orders'* pp8b-9a refers to what I take to be 'reserve units', marching 50 and 100 km (100 and 200 li) in rear, as the 'Four Odds'. Sawyer 1993 p268 translates rearguard 'Heel-Army' 踵軍 Zhōngjun as 'vanguard', though its mission is to execute "anyone who turns back".

¹⁵⁸ *Lyūshi Chunqiu: [17-7] 99 -Bùèr- p16a.*

made emperor and *Sun Zi* authority, glosses ‘Form’ as command by flags and banners, and ‘Name’ as drums and gongs.¹⁵⁹ These are the means of troop drilling. If we may believe Simâ Qian's biography, Sun Zi was a ferocious drill master, executing the king's favourites on the parade ground for failure to obey marching orders. They are also the means of manifesting awe and encouraging the Shi of morale.

Of deployment of troops in battle, *Wèilido Zi*: 18 states:¹⁶⁰

The Correct troops value being first; Odd troops value being last.

IE^貴先奇兵貴後 Zh^ngblng gui xian; qibing gui hòu.

This parallels *Sun Zi*: 5 "join [equalise] with Correct, overcome with Odd." In other words the reserves are to be committed at a later stage when they may play a pivotal role in turning the tide of battle. Reserves may also be whatever forces are not pinned down and engaged by enemy, so the configurations of Odd versus Correct are infinite, as *Sun Zi* remarks. They are the factor which enables a commander under attack to regain the initiative.

Sun Bin: Arms Laws was recovered, in 1972, from an early Hàn tomb at Yinquèshan, Linyi, Shandong. Its chapter [31] *Odd versus Correct* gives the most structured explanation of the configuration of Odd and Correct and its relationship to Form-Names:¹⁶¹

¹⁵⁹ Giles 1910 p 34.

¹⁶⁰ *Shiji*: 65 *Sun Wti* p370. *Wmaó Zi*: [juah4] 18 *Lèzú ling* p4.

¹⁶¹ *Sun Bin: Bingfd*: *Qizheng* p122. sb018-019.

Form in response to Form is 'Correct'.
 Formlessness controlling Form is: 'Odd'.
 Odd and Correct's inexhaustibility is: Division.
 Divide it into Odd Numbers,
 Control it by the Five Actions,
 Fight it with _____ [Form-Names?].
 When Divisions are fixed, there are Forms!
 When Forms are fixed, there are Names!

【*】**

形以麵正也婦而制形□
 奇IE無窮她分想奇數
 制之以~~五形~~之以--「?形名」
 分越! 有□形越y有名[?矣]

【...】

Xing -jā ying xing; Zhèng -yê. Wiixing, -ér zhi xing: Qi -yê.
 Qizhèng wúqlong: Fen -yê. Fen-zhi -yi Qishù;
 Zlii-zhi -y! Wú-Xing; Dòu-zhi -yi _____ [Xingming?].
 Fen ding, -zē yōu Xing -yî! Xing ding, -zé ydu Ming [? -yi!]

【*】**

Sames are insufficient to overcome each other.

So, by Difference one contrives the Odd.

Thus, by Stillness, one contrives Motion's Odd:

Rest contrives Exhaustion's Odd; Feeding contrives Hunger's Odd;

Government contrives Disorder's Odd; A multitude contrives Few's Odd.

Discharge to contrive the Correct: The undischarged is the Odd.

When Odd discharges, and is uncountered , It will conquer!

To have surplus Odd is Excess's [reserves] conquest.

同不挪相馳故以異□奇

是以靜□動奇逸□一飽□機奇

治 □ 敵為寡奇發而正其未奪者也 ...

奇發而不報則隣有餘奇者織者也

Tóng -bùzú -yi xiangshèng -yē: Gù, -yí yi w[^]i Qí.

-Shi, -yi jing, wéi dòng Qi: Yi w[^]i iáo Qi; Bào wéiji. Qi;

Zhi w[^]i ludn Qi; Zhdng w6i guS Qi. Fa, -ér w[^]i Zh[^]ng, -qi w[^]ifa-zhē Qi -yē.

Qi fa, -ér -bùbào, -zi shèng yi! Yōuyú Qí-zhē, guò shèng-zhē -yē.

The passage compares the **Tactical Potential** of an army to a body , **in** which the different joints **must** co-operate so as to avoid mutual harm:

When one joint hurts, the hundred joints are useless:

Because they are of the same body.

When vanguard is defeated, rearguard is useless:

Because they are of the same Formation.

So, in battle Tactics:

If major ranks... break, minor ranks... disintegrate.

When rearguard does not get to override vanguard;

Vanguard does not get to crush rearguard:

To advance they have a way out-forwards;

To ? withdraw they have a way back-in.

故一節痛百節不用同 前敗而後不用同一

故戰執大陣 ~~小陣~~ 解

後不得乘 ~~不~~ 後有道出? 退者有臥

-Gù, yì-jíè tòng, Bǎi-jíè -bùyòng: tóngtī -y6. Qián bài, 七r hòu -bùyòng: tóngxíng -yê.

-Gù, zhànShì: dàzhàn — duàn, xiǎozhèn — jiě.

Hòu -bùdé chéngqǐn, qián -bùdé niān hòu. Jìn-zhē yǒu dào chu, ? tuì-zhē yǒu dīlo rǔ.

The key to the human **Potential** is morale. Rewards and punishments control motivation, but orders must also be possible to implement. To expect people to carry out futile orders is like trying to make water flow up-hill. Again we see Sun ZV's metaphors of water and gravity, yet they do not describe terrain or Ames' 'strategic configuration'. They refer to man. If people as troops are cared for by their commanders, they will be like a force of nature unleashed, as flood waters washing all before them. The human **Potential** is exploited by 'getting its Reason', 得其理 *dé-qí Lǐ*, that is understanding its principles:

When rewards have not been enacted,
When penalties have not been used,
Yet the people obey orders:
They ordered what people are able to enact.

When they reward the superior, and punish the inferior,
Yet the people do not obey orders:
They ordered what people are unable to enact.

賞未行罰未顧賺令者
其令民；^^行也
賞高罰TM民不齡者
其令民□不能行也

SMng -wèi xíng, fá -wèi yòng, -^r min tingling-zhē,
-Qi ling: min-zhi -suô néng xíng -yê.
Sh^ng gao, 份喊 -ér mín -bùtingling-zhe,
-Qi ling: min-zhi -suô -bùn^ng xíng -yê.

Directing people, although unprofitable,
To advance to death, and not turn on their heels,
Even [the hero] Mèng Fèn would have trouble.
Yet to demand it of people:

This is directing water backward to flow.

□雖不利進死麻願
孟債之所難而貴之民
輸碰流也

Shi mi'n, sui -bùll, jin si, -ér -bùxuán zhōng,
Mdng Fèn-zhi -suó nán -yê, -ór zé-zhi min,
Shi shi shui niliú -yê.

So, battle **Tactics** are:

When victorious, reinforce them; When defeated, replace them.

When exhausted, rest them; When hungry, feed them.

So, the people see employment,¹⁶² and do not see death:

They will tread on naked blades, and not turn on their heels.

So, with running water, if you get its Reason,

You can float rocks and break boats.

In using the people · if you win their nature [character],

Your orders are enacted like a stream.

故 職勝者益之 代之

勞者息之 饑者食之 故民見(獻)而未□

蹈 白而不旋釋 故行飄 石折舟

用民得其性則令行如流

-Gù, zhànShi: Shèng-zh6 yi-zhi, bài-zhē dài-zhi;

Ldo-zhē xi-zhi, ji-zhS shi-zhi. -Gù, mínjiàn ?èn(rèn), -ér -wèijiǎnsì,

ciào bǎirèn, -^r -bùxuán zhǒng. -Gù, xíng shuǐ, dé -qi lí: piāoshí, zhǒfēhou.

Yòngmín dé -qi xíng, -zé líng xíng -rú liú.

Sun Bin's method of using the Odd to conquer is narrated in Simâ Qian's biography of him. Tián Ji 田忌, Sun Bin's patron in Qi, frequently gambled on chariot races with the nation's princes. Seeing that the horses were fairly evenly matched in three teams of superior, middling and inferior, Sun Bin proposed to match their inferior team against the opponent's superior team; their middling team against the opponent's inferior team; and their superior team against the opponent's middling team. Thus, they the first, but won the other two, thereby securing overall victory, by a two to one margin. I will now tabulate the possible combinations of wins and losses, beginning with Sun Bin's winning combination:¹⁶³

¹⁶² As per footnote 93, above, I argue that 'men', 人 rén is a loan for 'employment' 任 r^n. 'Seeing employment' is 'being employed', cf. *Lyûshi Chunqiu*: 92 [16-8] *Zhǐngmíng* p5b 見任 jiàn r^n. *Xùn Zi*: 6 *Fei Shi 'èr-Zi* p98 見用 ji yǒng.

¹⁶³ *Shijì*: 65 *Sun Bin* p371. Zhou Hāngguāng 周陶女: *XiānQīn Shùxué* -yü Zhu-Zi Zh^xui 先秦數學與諸子哲學, Shanghai Gùji, Shànghāi, 1984 pp82-86.

c loses to A'

a defeats B'

b defeats C'

2 wins: 1 loss

This early example of game theory, based on the concept of Odds, well illustrates the tactics of division. Assuming that Tián Ji's teams are all weaker than their opponent in the corresponding class, but stronger than the opponent in the class below, the above is the only available winning combination.

All the other possible combinations produce unsuccessful results:

a loses to A'	a loses to A'	b loses to A'	b loses to A'
b loses to B'	c loses to B'	a defeats B'	c loses to B'
c loses to C'	b defeats C'	c loses to C'	a defeats C'
<u>3 losses</u>	<u>2 losses: 1 win</u>	<u>2 losses: 1 win</u>	<u>2 losses: 1 win</u>

c loses to A'

b loses to B'

a defeats C'

2 losses: 1 win

IV. Psychology and Cognition

Summary

The early Chinese philosophy of cognition has been little studied, I contend. In particular the role of **Shi** to describe the **Power** of light, and the **Conditions** or Effects of physical perception have not been sufficiently recognised or analysed. I attempt here to show Shi as a physical **Force** and how it is thought to affect the mind.

1. Cognition of Physical Conditions

In the ancient Chinese debate on perception, in which idealists confront materialists, I argue that material 'Things' are distinguished from universal forms, by attributes such as 'colour', in the **Shi "Conditions"** which characterise phenomena. I show how Mohists propound a four-fold categorisation of cognition, and define 'non-durational' sensation from 'durational' knowledge. Mental images are there distinguished from external Things, visible to the eye by the Shi '**Power**' of light from fire or the sun. Reason is shown also to have its **Power**.

2. Perceptual Effects and Contact

'Contact' is shown to be the essential element in physical sensory perception, linking mind to material Things. Problems of physical 'obstruction' arise from the Shi of 'Circumstantial' position and its distortive 'Effects'. These restrict the perspective obtainable from subjective 'selfish' viewpoints.

3. Human-nature and Circumstance

Mèng Zî, in describing the innate goodness of Human-nature, refers to Shi as an external interference. In similar vein, Mohism places good 'intention' before 'results', which depend on external '**Conditions**'. On the other hand, Xún Zî condemns the military **Shi** of 'Tactical deceptions', but holds that 'Force' of '**Circumstance**' must be recognised and artificially cultivated. We recognise an affinity between **Shi** as external Force and the yì of artifice. The

debate between Human-Nature and **Circumstance** extends to that between deductive and inductive sources of knowledge. In *Héguan Zi*, Shi as Power becomes associated with a transcendent type of fore-knowledge.

4. Accumulative Conditioning

Zi Xià warns that the incrementation of **Shi 'Conditions'** begins with a critical Moment, at which the future direction is fixed. Shèn Dào advocates adaptation to or exploitation of conditions, not categorised as **Shi** in the extant fragments, and reliance on '**Powerful position**'. Xún Zì values accumulation of moral **Conditions** by study and cultivation.

5. Force of Dialectics

I demonstrate that physical **Shi 'Force'**, embodied in mutually exclusive rivalries, parallels the theoretical force of necessity in logic. *Mò Zi* concludes that two competing necessities are not necessity. The logic of contradiction requires a force of mutual repulsion of opposites, which cannot be simultaneously accommodated, but also a mutual attraction in that opposites are self-defining. Shèn Dào opposes the imperatives of might and right, to argue the supremacy of '**Powerful position**' over the '**Worthy**' Sage, in what I interpret as a syllogistic chain. *Hán Fei Zi* points to a solution of the logical dilemma, of '**Pike-and-Shield**', by statistical probabilities.

1. Cognition of Physical Conditions:

Cognition is an area of Shi that has still received little attention from modern scholars. Indeed, the foundations of Chinese physical science in sensory perception have themselves been neglected, though not by the much maligned Hu Shih, trained in the school of American empiricist John Dewey. Hu Shih, writing in 1928, explains the paradoxes of ancient Chinese logic as reflecting the perception of potentiality versus actuality in a changing physical world. To the contrary, A.C. Graham, though detecting a theory of '**mental pictures**' and '*a priori*' ideas in *Mò Zi*'s definitions, denies evidence for

'mind-body dichotomy', or any 'criticism of sense perception', in ancient China.¹⁶⁴ Chad Hansen even denies an empiricist base to ancient Chinese philosophy altogether.¹⁶⁵

The mind is not regarded as an internal picturing mechanism which represents the individual objects in the world, but 辨 a faculty that discriminates the boundaries of the substances or stuffs referred to by names.

It will now be pertinent to examine possible evidence for **Shi** in connection with accounts of perception of the external world. This world is described by the terms: 'external'外 wM, 'Things'物 wii, and **Shi**. These physical conditions are 'encountered'遇 yd 0l • 接 jie 'contacted', by the human senses, thereby releasing the emotions of human nature.

From this emotional interaction comes a sense of truth or the essential 'Actuality'情 qing of Things. *Xún Zi: 22 Correct Naming* defines qing as 'nature's substance', that to which Desires respond:¹⁶⁶

Actuality is human-nature's substance;

Desires are Actuality's echo.

情者性之質也欲者情之應也 Qíng-zhê xiug-zhi zhi -yê. Yù-zhê qíng-zhi ying -y^.

The word qing is best understood, I argue, not as feelings themselves, but as their recognition of reality. Qing may thus help to fill the category of truth, * which Hansen finds to be missing in ancient China. Conversely, I show that **Shi** represents, not things-in-themselves, but things in relation to other things and to the human sensory organs.¹⁶⁷

¹⁶⁴ Graham 1978 p 417.

¹⁶⁵ Hansen 1983 p 55.

¹⁶⁶ Graham 1978 pp 179-182 情 qing in an 'Aristotelian' sense i.e. of 'actuality' *energeia*:

the word is used throughout pre-Han literature of the facts of a situation, the genuine in contrast with the false (*wei* 偽)... it has a precise meaning with much in common with the Aristotelian essence.

Xún Zún: 22 Zhèngmíng p472.

¹⁶⁷ *Shijie: 92 Huaiyin Hóu zhuhn* p450 has the phrase:

When Actuality is seen, tactical-force is quelled. 情見勢屈 Qing jì^n , Shi qu.

Hansen 1985 p 492: "Chinese philosophy has no concept of truth." Roetz 1993 p 76 counters:

The substitution of pragmatic, contextual validity for truth, moreover is a keystone of neo-pragmatism [Wittgenstein], All this is precisely what Hansen attributes to Chinese philosophy...

Hu Shih explains the physical basis of the neo-Mohist theory of knowledge.¹⁶⁸

Memory is the retention of impressions which sufficient duration of time has made clear and vivid to the mind. "We may know a thing without the five senses; that is because of duration" (Bk. 33:45). "Intelligence sees (a fire) through the eyes which see because of the fire. The fire is not known except through the senses. But after some duration of time, it can be seen without the eyes as well as if there were a real fire" (Bk. 35:45). Thus "retention (memory) is because of duration" (Bk. 32:50).

Hu Shih recognises that the eyes "see because of the fire", but, through mispunctuation, confuses seeing, by fire's light, with eyes seeing the fire itself. This is corrected by Fung Yu-Lan.¹⁶⁹ Hu explains the relevance of 'duration' to memory, and describes the Mohist concept of 法 fǎ as 'forms'.¹⁷⁰ Hu considers that the dialectician Gongsun Lóng 公孫龍:¹⁷¹

was breaking away from the neo-Mohist theory of forms, for which he substituted a distinction, not between form and matter, but between shape {*hsin* [sic], 形, which like form, has the same origin as the Confucian "idea" or *hsiang*) and colour.

Hu Shih translates 形 *xing* as 'shape', while noting its cognacy with 'idea'. I argue that Gongsun Lóng takes 'shape' as 'idea, in material form. Thus, the distinction in *Gongsun Lóng: 2 White Horse Theory*, between 'shape' and 'colour' 色 *sè*, represents that between Form and Matter. The 'white horse', combines Matter in colour with Form in shape. It represents a physical specimen of horse, whose material colour is irrelevant to the horse's universal Form. This distinction generates the logician's paradox: "a white horse is not a Horse." Chinese Buddhists later used *sè* 'colour', a translation for the Sanskrit *rûpa*, to categorise material phenomena.

¹⁶⁸ Hu Shih 1928 p 88. cf. Tân Jièfū 1964 pp298-300.

¹⁶⁹ Fung 1952 p 252, on *The Later Mohist School*.

"The knowing (faculty) sees through the eyes which see because of fire (i.e. light), but the fire does not see, (the object) being known only through the five roads. But in durational (knowledge) there is no seeing with the eyes, or with fire."

¹⁷⁰ Hu Shih 1928 p 95.

¹⁷¹ Hu Shih 1928 p 123.

Graham detects a theory of 'mental pictures' in the Mohist *Warps*. Thus, a pillar is round in theory, but in practice cannot perfectly incorporate the 意 yi 'idea or mental picture'. I translate:¹⁷²

A pillar's circularity, manifested in its ideal, is not different from the *a priori* ideal image.

If a pillar is ？aged in years ('weathered'), its ideal becomes vague in appearance.

楹之博也見之於其意也不異先知意象也

若檢？經輕於秋歟、意也洋然

Ying-zhi tuán -yê: xián-zhi -yú -qi yi, -yê -bùyì xianzhi yixiàng -yê.

-Ruò ying ？jing(qing) -yú qiu, -qi -yú yi -yê yáng rán.

The Mohists take as models 'Heaven's Ideals', 天之意 Tian-zhi Yi of circle and square, mechanically reproducible with the aid of compasses and set-squares. These model forms, or Laws 法 fǎ, represent *a priori* knowledge, "by **explanation**, in the sense that it is 'necessarily' or intrinsically knowable, without physical observation, as of a square's non-rotation.¹⁷³ Likewise, a circle is definable in self-evident terms: "one centre, equal lengths"—中同長 yi-zhong, tongching.¹⁷⁴

Mohists classify knowledge by three methods (A-C), and four applications (a-d), which I will now translate. Graham argues that the entire *Warps* are organised according to these four applications, which he calls 'subjects of knowledge'. I add lettering to facilitate identification.¹⁷⁵

¹⁷² M) Zi: 43 *Jingshuo-xia* pp228-229. cf. Tán Jièfū 1964 pp314-315. Graham 1978: pp 223-224 1/5/8 *Wall*, on a priori knowledge in *Mò Zi*; p 37 A51, p 405 B38 先舉 xianjū of stone and whiteness, pp 427-429 B57 先知 xianzhi of pillar, I read 'passed/weathered' 經 jing for 'light' 輕 qing, and 'autumns' 秋 qiu in the common sense of years' ageing (cf. **Graham**: "lighter than its catalpa-wood" 楸 qiu). The idea is the image (the circle), not its material (wood). Thus, 44 *Daqū* p246 has:

The idea of a 'pillar' is not the idea of 'wood'. It is the idea of a 'pillar's wood'.

意極非意木也意是圓木也 Yi yíng, -fei yi mù -yê. YI -shi ying-zhi mù -yê.

¹⁷³ *Mò Zi*: 28 *Tianzhi* p129. Aristotle *Metaphysics*: Zeta 11 p 27: "neither the bronze nor the stone belongs at all to the substance of the circle, because it's separate &om them". Hansen 1983 p 186 note 24 seems to deem deductive knowledge *a posteriori*.

¹⁷⁴ Graham 1978 pp 307, 309. Graham reads its *Explanation*: "compasses draw it *in the rough*" 規支寫其 gui xiē -qí pú. I propose: "compasses draw its *pattern*" 規寫其文 gui xiē -qí wén. cf. *Hán Fei Zi*: 47 *Ba-Shuo* 'Eight Theories' p42: 'Theory is necessarily established' 說有必立 shuo yǒu -bùlì, but may miss realisation, 'fulfillment' in Reality 實 shí:

Compasses have ？wobbles, water has waves. Should I wish to alter it: there is no way.

規有波有波我欲更之無奈之何 Gui yǒu mó, shǔ yǒu bō, wǒ yù gēng -zhi, wú -nài-zhi-hé.

Zhuang Zi: 33 *Tianxià* p106 compasses do not contrive circles. *Héguan Zi*: 11 *Tàilù* p21b 'pattern' 文 wén:

Without compasses, circularity is Heaven's pattern.

-wú gui, yuán-zhê: Tian-zhi wén-yê. 員者文也

¹⁷⁵ *Mò Zi*: 40 *Jing-shàng* p193; 42 *Jingshuo-shàng* p211. Graham 1978 p327 A80 'Knowing' Zhi 知.

Knowledge:

- A. Hearing-Learning;**
- B. Theoretical-Explanation;**
- C. Personal-Experience.**
 - (a) Name;**
 - (b) Reality;**
 - (c) Equation;**
 - (d) Contrivance.**

[explanation:]

Knowledge:

- A. Transmitted and received is 'Hearing-Learning'.**
- B. *The square will not rotate' is ^Theoretical-Explanation'.**
- C. Physical/bodily observation is called 'Personal-Experience'.**
 - (a) that by which something is called is 'Name'.**
 - (b) that which is called is 'Reality'.**
 - (c) Name and Reality paired is 'Equation' .¹⁷⁶**
 - (d) Will/memory in action is 'Contrivance'.**

知句聞說親名實合□

聞說知句傳受之句聞也方不遲說也身觀焉句親也

所以謂句名也所謂句實也名實偶力合也志行□也

Zhi: wén, shuo, qin:- míng, shi, hé, wēi.

[shuo] Chuánshòu-zhi: w6n-yê; fang -bùyiin, shuo -yê; shenguan -yan: qin -y6.

-Suoy! w^i: míng -yê; -suôwèi: shi -yê; míngshi ôu: hé -yê; zhbdng, wēi -yê.

This classification, into three methods of knowing: A: Hearing-Learning; B: Theoretical-Explanation; and C: Personal-Experience: represents, I deduce, an evolution from *Mò Zfs Three Standards of evidence* 三表 San-Biào: by Textual Authority; Practical Utility; and Popular Experience,

¹⁷⁶ Graham p334: A86 'same' 同 t6ng explains 'h6' as being in the same 'room' 室 sW, Graham p 335: "there is some reason to suspect that 'room' was a technical term for the space occupied by a *shih* '實'object' (more literally, 'filling'); the sameness of being together would then be that of shape and consciousness constituting the same man and the hard and white composing the same stone." 'He', which I render 'equation', denotes name fitting physical object, see: footnote 266 , below.

respectively.¹⁷⁷ Hansen describes the Three Standards as the historical, pragmatic and social tests: all 'bad tests of truth'.¹⁷⁸ Judging from the form of his eponymous works, Mò Zi began with practical rhetoric - the social test of debate.

Hansen holds: "even if we were to accept a mental pictures account of the later Mohists 'semantic theory", yet points to the lack of "a mind that stores visual images" and a "rational abstraction theory".¹⁷⁹ Let us now examine the Mohist methods of knowing:

A: Hearing-Learning (Graham: 'hearsay'), a byword for 'learning' in the sense of erudition, is linked to the 'historical' Standard, and includes the faculty of mental storage. I follow Hu Shih in taking 'durational' knowledge, below, as memory. Further, *Xún Zi: 21* uses 志 zhi, 'intent/record', in reference to the 'storage', cáng 藏 of memory.¹⁸⁰ It may be covered by IV, below, as the knowledge displayed in 'discourse on Things'.

B: **Theoretical-Explanation** covers universal abstractions, such as square and circle's 'forms, and 'classes' 類 lèi, which can perhaps qualify as Hansen's 'mass nouns'. The infinite 'all men' whom Mohists must love is one example. It may be described, in I below, as the ability to know by 'talent' 材 cāi, homophonous with 'to cut/judge', 裁 cǎi.¹⁸¹

C: **Personal-Experience** relates to sensory perception in the pragmatic test of experience, or trial and error, in II and III below.

¹⁷⁷ *Mò Zi: 35 Feiming-shang* p164. Graham 1989 p37 translates literally: 'Three Gnomons'. Graham's translation of wén 聞 as "hearsay" may under-state its contribution.

¹⁷⁸ Rosémont ed. 1991 Hansen: *Should the Ancient Masters. Value Reason?* pp 199-200.

¹⁷⁹ Rosemont ed. 1991: Hansen p201.

¹⁸⁰ *Xún Zi: 21 Jiebi* p435

¹⁸¹ Thompson 1979 p268: *Shèn Dào: 6: 62* "If a lord discard Law, and by his mind judge heavy and light." 君舍法而以裁重 Jun shě fǎ, -ér -yì xīn cǎi qīngzhòng •

Mò Zi distinguishes four kinds of 'Knowing' (I-IV). 'Knowledge', now written with 'sun' radical, has 'heart/mind' in the received text. I: **Intelligence-knowing** and EQ: **Perception-knowing** are written identically. I add Roman numbering for easy identification.¹⁸²

I: Intelligence-knowing is talent.

Intelligence/knowing is that whereby one knows, and necessarily knowing. Like illumination.

n: Cogitation is seeking.

Cogitation: is with intelligence [knowing] having something one seeks, but does not necessarily get to know. Like speculation [lit. 'squinting'].

HI: Perception-knowing is contact.

Perception [knowing]: with your intelligence to ? encounter (pass) things, and be able to picture them. Like seeing.

IV: Knowledge is illumination.

Knowledge is with your intelligence to discourse on things, so your knowing them is manifest. Like illumination.

知昧矣昧於知也者所以知也而必知若明
慮求也慮也者以其知有所求也而不必得知纖
知接也知句知也者以其知?遇物而能貌之若見
智明也智也者以其知論物而其知之也著句若明

Zhi cǎi. Zhi cí: Zhi-yd-zhS: -sud-yi zhi -yê, -ér -bi zhi. -ru6 mǐng.

Lyù: qiú -yê. Lyù-yê-zhê: -yi -qí zhi, yōu -suǒ qiú -yê, -ér -bù-bi dé -zhi. -ruò oi.

Zhi, jie -yê. Zhi: Zhi-yê-zhê: -yi -qí zhi 'yù(gu6) wù, 七r néng mào-zhi. -ruòjiàn.

Zhi, mǐ'ng -yê. Zhi-yê-zhê: -yi -qí zhi lùn wù, -ér -qí zhi -zhi -yê zhù: -ru6 mǐng.

¹⁸² *Mò Zi*: 40 *Jing-shàng* p190; 42 *Jingshuo-shàng* p203. Zhou Yúnzhi 1993 p32. Graham 1978 p 77; pp 266-268 A3-A7. cf. Raphals 1992 pp 58-60; Harbsmeier 1993 p 20. Graham p 267 note 61 glosses 接 jie 'make contact, come into touch'; but prefers to translate it ambiguously as: 'connecting':

The definition of knowing as *chieh* 'connecting, being in touch' , which was current outside the Mohist school, also served to distinguish knowing from perceiving.

Lyúshi Chunqiu: [16-3] 87 *Zhijie* discusses knowledge's contact, in analogy to sight.

The four types imply, by this sequence, a progression from native intelligence; through cogitation, and sensory perception (as by empirical verification), to knowledge. By contrast the sequence in the four-fold categories of Plato is graded in a value system, with 'sensation' and 'opinion' as inferior. Yet 'opinion' *doxa*, in *Parmenides* as Mourelatos 1993 shows, represents a 'dynamic' or 'causative' type of knowing, in contrast to 'actual', static knowledge.¹⁸³

reason/mathematics *dianoia/technē* [=I: Intelligence?],
 knowledge/dialectics *episteme* , *noesis/dialektike* [=IV: Knowledge?],
 opinion/belief *doxa/pistis* [=n : Cogitation?],
 sensation/likeness *aisthesis/eikasia* [=in : Perception?].

The vital problem addressed by the Mohists is to define sensory perception in relation to mental cognition and memory. *Mò Zi: 40 Warps* defines perceptual knowledge, obtained through the 'Five-Roads' i.e. five senses, as momentary, i.e. not corresponding to 'Duration'. Graham translates the following passage as referring to the eye looking at the sun. I interpret it rather to mean that the eye's vision relies on the Shi 'Power' of fire's light, in contrast to durational Knowledge which is 'like vision', but independent of fire's external 'Power'.¹⁸⁴

¹⁸³ Plato: *Republic*: 7: 534a. Aristotle: *De Anima*: i 404b p16. Mourelatos 1993 p 323. Zhuang Zi: 33 Tianxià p1066 gives another four-fold cognitive classification, which Graham 1981 p 274 translates:

"As for using laws I'forms'J to apportion, names to mark, checks to test, verification to decide, that is what it is for its number to become 1·2·3·4..."

以法分以名表以參驗以稽決·二四是也

-Yǐ fǎ wēi fèn, -yī mǐng wēi biāo, -yī cān wēi yàn, -yī jī wēi jué: -qī shù yī-, èr-, sān-, sì-: -shì -yǔ.

¹⁸⁴ *Mò Zi: 41 Jing-xià* p196; *43 Jingshuo-xià* pp226-227 I follow Sun Yirang amending 'necessarily'必 bī to 'fire' huǒ 火. I take 'stamp'頓 dūn, not as 'look'睹 dǔ, but 'vision'視 shì, as in its *Explanation Mawdngdui Hānmù Yishu jicǎoshì* (ii) 1992: 'Joining Shady and Sunny' 一陽 IU Yinyáng p130 note 22 執 Shi written 'hot'熱 Gongsūn Lóng 2t:5 Jianbāi p83 on vision, fire.

Graham 1978 B46, B47 pp415-417 follows Tán Jièfū 1964 p300, amending 'called'曰 yue to 'sun'日 rì, and breaking:

It is the fire one calls 'hot', one does not treat the heat of the fire as belonging to oneself. (For example, looking at the sun.)

Graham cites Zhuang Zi: 33 Tianxià p106 Hui Shi's paradox "fire is not hot"火不熱 huǒ -bīnè, which Sun Yirang takes as heat v. light cf. Needham 1956 p173. Graham 1978 p 417 "if it is correct to date the *Essay on hard and white in Kung-sun Lung tzi* later than A.D. 300, this is the only Chinese example known to me of a pre-Buddhist criticism of sense-perception." cf. pp 175-176, 404; 1986 pp 126-177. Hu Shih 1928 p 125 cites (Jin) Simā Biao:

Similarly, the third ear of Chang is the soul, "the eyes do not see", (f), without the mind. Nor is fire hot, (g), without the uiderstajiding soul.

cf. *The Essential Rumi: 17 Sheba's Gifts to Solomon* tr. Coleman Barks, New York, 1995, p 188: "The eye needs sunlight to see. Use another eye. Vision is luminous. Sight is igneous. The sun-fire's light is very dark."

To know, and not by the Five-Roads: explained at *Duration* .

Fire's Power: explained at *Vision*.

[*Duration*] Knowledge by the eyes sees; and eyes by Fire see; yet Fire does not see.

If only through the Five-Roads, Knowledge to Duration does not correspond.

[*Vision*] By the eyes to see is like by Fire seeing.

‘Fire’ means Fire's '**Power**'.

Not by Fire's '**Power**', my having something like vision is called: Knowledge.

知而不以五路 火(必)潘(熱)說在? 視(頓)

【久】智以目見而火不見 惟見五路 久不當

[視] 以目口多 狄見

火句謂火? 執激也

非以火之? 熱我有若視曰智

Zhi, -Er -bù -yī wū4ù. Shuo -zài Jiū. ? Huō(-Bi)?Shi(rt): shào -zU ? Shi(dì).

[JiH] Zhi -yi raujian, mù -y! huōjiàn, -ér huō -bùjiàn. -Wéi -yi wū-lù, zhijiū -bùdang.

[Shi] -Yī mù jiàn, -ruò -yi hūdjiàn. 'Huō': -wèi hu6?Shl (rè) -yē.

-Fei -y! huò-zhi ? Si (rè), wō yōu -ruò shi, -yue: Zhi.

‘Duration’ is tied to knowledge, which in turn is associated with the concept of ‘stopping’ 止 zhi. A sorites in *Guān Zi: 49 Internal Cultivation*, reversing Descartes (*cogito ergo sum*), but without the ego, makes ‘thought’ and then ‘stopping’ into consequences of existence:

With breath-energy, the Way is born: born, it thinks;

Thinking, it knows; knowing, it stops.

氣道乃生(3)思思乃知知乃止

Qi Dao -nai sheng, sheng -nai si, si -nai zhi, zhi -n^i zhi.

For *Lāo Zi: 44*, wisdom is 'knowing sufficiency' in order to 'stop' and so attain 'long duration'. For *Xún Zi: 21 Explaining Encumbrances*, knowledge of Things' Reasons is inexhaustible, and so study is to limit it, to "stop at the ultimate sufficiency" 止 諸足 zhi -zhu zhizú, which is the wisdom of the Sage Kings.¹⁸⁶ I contend that Xún ZVs 'stopping' is here contiguous with definition.

¹⁸⁵ *Guān Zi: 49 Nèiyè* p270. cf. *Dàode' Jing: 44* · cited by *Hán Fei Zi: 46 Liù-Fān* p38.

¹⁸⁶ *Xún Zi: 21 Jiēbi* p446.

I take the Mohist 'stopping' zhi as 'definition', rather than Hu Shih's 'retention (memory)' or Graham's 'staying'; and 'negation' as its complementary opposite. Sense perceptions, without memory, lack duration. Knowledge is enduring consciousness, distinct from momentary sensations. *Mò Zi: Warps* is itself an unparalleled exercise in the definition of terms:¹⁸⁷

Definition is by duration.

[Explanation] Definition:

Non-durational negation: what corresponds to a horse, not being an ox:

like an arrow passing a pillar.

Durational negation: what corresponds to a horse, not being a horse:

like a man crossing a bridge.

止歌也

止句無久之不止當馬非牛若矢過楹

有久之不止當馬非馬若人過梁

錢A 義

Zhi -yi jiu -ye.

Zhi: -Wujiu-zhi -buzhi: Dangma -feiniu: -ruo shi, gudying.

-Youjiu -zhi -buzhi: Dangma -feima: -ruo ren guoliang.

A horse's not being an ox is instantly perceived. It is 'non-durational', a frozen momentary impression, as of an arrow flashing past a pillar.¹⁸⁸ A horse not being a horse, on the other hand, is 'durational', like a man gradually crossing a bridge. It is capable of discussion and analysis, such as in the 'White Horse' debate: one horse is different from another horse, or the universal.

If the 'non-durational' may be understood as Aristotle's 'actuality', a dimensionless point in time; and the 'durational' as *dynamis* which is the 'potentiality' of becoming, the 'non-durational' would represent the fixed image. Since 'potentiality', unlike 'actuality', can be both contraries at once: it does

¹⁸⁷ *Ud Zi: 40 Jing* p190; 42 *Jingshuo-shang* p207. Hu Shih 1928 p 88. Tân Jièfū 1964 pp130-131. I take 'slopping' 止 zhi as 'fixed', 定 ding, as per *Hdn Fei Zi: 20 JiéLdo* pp28-29 'fixed principles' 定理 dingli. 不止 -buzhi I then take as 否定 fSuding.

Xún Zi: 22 Zhèn^ming p462 arrow passing pillar; "horses & oxen are not horses". *Zhuang Zi: 33 Tianxiá* pi 106:

An arrow's speed yet has unmoving, unstopping times.

雜矢之疾而着不行不_止時 ushi-zhi jī, -ér yōu -bùxíng, -bùzhi-zhi shí.

¹⁸⁸ cf. *Gongsun Lóng Zi: 4 Tongbidn Liin* p77 on distinguishing sheep, oxen and horses.

not obey the law of excluded middle. The ideal circularity in an unweathered pillar could then represent the ⁴'non-durational' ideal circle.¹⁸⁹

The **function** of mind then may be represented by the bridge; sensation by the flashing arrow. *Mèng Zi*: 6 attacks Gào Zf's equation of human-nature with sensuality: "Food and 'Colour', (sex) is human-nature." 食色性也 Shis[^] xing-y6 ,¹⁹⁰ *Mèng Zi* argues that mind interprets sense data:¹⁹¹

Ears and eyes's organs do not think, so are encumbered by Things.

Things, in communication with Things, attract them, nothing more!

The Mind's organ thinks:

By thinking, it comprehends them; by not thinking, it doesn't comprehend.

This is what Heaven gives us.

耳目之官不而蔽於物則弓 | 之mb矣

心之官則思思則得之不思則不得

此 ^ ^ 與 糖

Ēr, mù-7.hi guan: -bùsì, -ér bi -yú wù. Wù jiao wù, -7.6 jin-zhi, -ér yi-yi!

Xin-zhi guan, 'si. Si -zé d[^]-zhi. -Bùsì, -zé -bùdé.

-Ci Tian-zhi -suō yū-wō-zhē.

By using what is great in one's natural endowment from Heaven, i.e. the mind, one contrives to be a great human being. For *Mèng Zi*, greatness is simply activation of potential. For *Xún Zi*, it is cumulative development of that potential. *Xim Zi: 21 Explaining Distortions* links life to 'knowledge', presumably in the primary sense of perceptual awareness, which in turn requires 'memory [will]', defined as 'storage',¹⁹²

Man is born and so has perceptual-knowing;

He perceives and so has memory. Memory is storage.

人生而有知知而有志一誌志也者藏也 Rénsheng -ér yōu zhi; zhi -ér yōu zhi. Zhi-yē-zhē c[^]ng -yē.

¹⁸⁹ Bechler 1995 p18 "potentiality need not obey the law of non-contradiction".

¹⁹⁰ *Mèng Zi*: 6 Gào Zi-4 shis[^] xing -yēcong -qi dàti wèi ddren p227. cf. *Lyūshi Chunqiu*: [16-3] 87 Zhijie p5b the eye uses light *Hdn Fei Zf*: 20 JieLdo p21 on *Dào de Jing* 59 sight depends on Heaven's brilliance.

¹⁹¹ *Mèng Zi*: 6 Gào Zi-15 cong -qi dàti wèi ddren p246. cf. *Xún Zi*: 2] Jiebi p425:

If mind is not directed there, though white or black be ahead, the eyes will not see...

心不使焉貝照在前目不見... Xin -bùshi -yan, -zé bdihei -zài-qián, -ér mù -bùjiàn...

¹⁹² *XiinZi*: * 21 Jiebi p434.

Aristotle classifies living 'souls' into vegetable, animal and human, characterised by growth, perception, and reason respectively. All animals participate in sense perception, but few in intelligence.¹⁹³ *Xún Zǐ: 9 Royal System* lists four types of being, one more than Aristotle since *Xún Zǐ* includes energy/matter. Inanimate matter is characterised as possessing 'energy'; vegetation has 'life' or growth; animals have 'consciousness'; and Men know 'Justice':

- energy 氣 qi,
- life and growth 生 sheng,
- knowing/consciousness 知 zhi,
- Justice 義 Yi.

Man is most valuable because only he possesses all four.¹⁹⁴ 'Justice' is defined as the ability to 'divide' 分 fen, equates to 'discrimination' 辨 biàn in which the mind divides data without being itself divided. 'Justice' and 'Ritual' are also bywords for Reason.¹⁹⁵ *Xún Zǐ: 5 Against Appearances* points out that 'Form', meaning the physical body, cannot overcome Mind; nor can Mind overcome Technique.¹⁹⁶ Technique relates to rational abstraction and objective numbering.

Similarly, *Shangjun Shu: 24 Prevention and Cause* defines 'knowing the Way' as 'Power and Numbers' 勢數 ShiShù, on which the Mind depends, just as vision depends on the sun's Shi Tower'.

This example parallels seeing by Fire's 'Power', in the Mohist definition, above:¹⁹⁷

So, the eye's sight depends on the sun's 'Power'.

故目之見也託日之勢也-Gù mù-zhìjìⁿ-yē, tuo rì-zhì Shi-yē.

¹⁹³ *DeAnima* Aristotle: Book Til p81 427b.

¹⁹⁴ *Xún Zǐ: 9 Wángzhì* p164.

¹⁹⁵ *Xún Zǐ: 5 Feixiàng* p71, which Yates 1994 p56 on 'boundaries' translates: .

What is it that makes a man human? I say that it lies in his ability to draw boundaries.

¹⁹⁶ *Xún Zǐ: 5 Fei Xiàng* p65.

¹⁹⁷ *Shangjun Shu: 24 Jinshi* p86. SJ018. cf. Plato: *Republic-6* 508-509 on the sun/goodness and perception/cognition. Graham 1978 p372ff translates optics from *Xún Zǐ: 41,43 Jing*.

Lyū Clan Spring-Autumns: 95 Employing Numbers explains the dependence of perception, and cognition, on the **'Power' of 'Conditions':** Silence, Light, and 'Reason' 理 li for the Mind:¹⁹⁸

The ear, though it listens, may not hear;
The eye, though it observes, may not see;
The Mind, though it knows, may not grasp:

'Conditions' cause it.

Overall, the ear's listening depends on Silence;
the eye's observation depends on Light;
the Mind's Knowledge, depends on Reason.

耳雖聞柯以聽也目雖見柯以視也

心雖知柯以^^也

凡耳之聞□纖目之見棘綱

心之知賴辦

Ēr -sui wén -bùkē-yī tīng; mù -sui jiàn, -bùkē-yī shì -yē;

xīn -sui zhī, -bùkē-yī jū: Shì shī-zhī -yē.

-Fán ēr-zhī wén-yē, jī6 -yú jīng; rǎu-zhījiàn -yē, jiè -yú zhāo;

xīn-zhī zhī -yē, jiè -yú lì.

This 'Reason', like Silence and Light, possesses a **'Power'** on which the mind depends to apprehend matter and to know things. 'Reason' is a pattern or principles, which, like Aristotle's forms, are inherent in matter. It is an objective structure, independent of desire and self, yet its application depends on materiality. *Guān Zi: 52 Seven Ministers, Seven Rulers* links 'Names', which label Forms, to the **Shì Tower'** of material Reality. ^{fc}Love of Names without Reality"好名無實 Morning -wúshì speils ruin. Names are the reins with which to control Reality:¹⁹⁹

¹⁹⁸ *Lyūshi Chunqiu: [17-3] 95 Rènshīi* p6b. *Mò Zi: 39 Against Scholiasts* brands Confucians as Quietist fatalists, who teach social change to be beyond human 'wisdom and strength'知力 zhīlì, and who emulate a bell, silent until struck, not speaking until asked. 'Echoing', is indeed the model given for teachers by *Ltji: Xueji*, cited by *Xún Zi: lQuànxié'* pi 1. It may represent the psychological school of *Zi Si* 子思, Confucius' grandson.

¹⁹⁹外 *Guān Zi: 52 Qi-chén, Qi-zhū* p288GZ031. *Lyūshi Chunqiu. [17-6] 98 SMnShi* pi4a LS021-022 pairs Shì 'Power' and Reality, power and wealth, as requisites of kingship. 'Material/stock'資 zī is 'Power's' physical basis. *Hàn Fēi Zi: 47 Ba-Shuo* p39 HF149 "abide in riding 'Power's' material" 乘資之資 cM chéngShì-zhī zī; 48 *Ba-Jīng: -1 Yīnqīng* p44 HF151 "'Power' is the multitude-conquering material" 勝眾之資 Shì-zhē, shèngzhòng-zhī zī; -6 *Tīngfā* p50 HF155 "his 'Power's' material is subordinates." 其乾資下也-qí' Shì zixià-yē.

The Record says: Without Reality, there is no 'Power';

If you lose the reins, how will the horse be controlled?

紀曰無實則無勢失轡則馬焉制

Ji yue: -Wú shi, -zé -wú Shi; shi pèi, -zé mǎ -yan zM.

The marriage of the opposites, the apparent contraries of Reason and Power sets a trend from the mid third century B.C. *Héguan Zi* in its later chapters, reflects conditions in Zhào, just prior to the Qin unification of BC 221. In my reading, it predicts the rise of a universal empire under a quasi-messianic sovereign. *11 Grand Register* describes Heaven in terms of physical qi Energy, and Earth as material determinism of which Reason is the immanent principle:²⁰⁰

Heaven is Energy's place of general issue;

Earth is Reason's necessarily being so.

天者氣M總也地者理之然也

Tian-zhê qi-zhi -suô -zdnngchu; Di-zh6 li-zhi birán -yd.

10: Grand Vastness, pairs Reason with Shi 'Power' in action:

He acts with Reason's 'Power'...

行以理執 Xing-yiLiShi...

The idea of immanence is further developed by *18: Ability and Heaven*, which again links 'Power' to Reason, in a direct repudiation of fatalism or divine intervention:²⁰¹

Safety and danger are in 'Power';

Survival or extinction are in Reason.

How may one blame Heaven's Way?

Ghosts and gods, what have they to do with it?

安織也存亡理也

何可貴默道鬼神奚與

Anwēi, Shi -yê; Cúnwáng, Lt -yê.

-Hé -kê z6 -yú Tiandào? Guishén -xi yǔ.

²⁰⁰ *Héguan Zi*: 11Tàilù p23b. De Foort 1997 pp 198-199.

²⁰¹ *Héguan Zi*: 10T[^]ihóng pi7b hg003; 18Néngtián p!8b hg008.

2. Perceptual Effects and Contact

Xún Zi: 17 Heavenly Theory calls the human Form and Spirit 神 shén, which (store) the six emotions, 'Heavenly Reality/Truth' Tianqing 天情. 'Heavenly' here, as in *Zhuang Zi*, is equivalent to the 'natural'. *Xún Zi* is representative of third century B.C. Chinese thought in describing sensory perception as 'contact' 接 jie. Each organ operates independently and separately from the others.²⁰²

Ears, eyes, nose, mouth and body's faculties each have contact

But no mutual faculty.

耳目鼻口各有能而不能也

fir, mù, bì, kǒu, xing n^ng -gèyōujie, -ér -bù xiangnéng -yê.

The organs communicate their sensory data only to the mind, not to each other. As we saw, under Mohist definitions of knowledge, 'contact' entails physical interaction with external phenomena. Aristotle, and early Buddhism, share this equation of sensory perception, including vision, with touch i.e. 'contact'.²⁰³

Lyû Clan Spring-Autumns points out that visual 'contact', unlike mental vision with which *Mò Zi* contrasts it, depends on light:²⁰⁴

In darkness, eyes lack the means of contact.

頃者目無由接也 Ming-zhê mù -wîn- yòu jie -yê.

²⁰² *Xún Zi: 17 Tianlín* p332. cf. *Zhuang Zi: 2 Qiwú Lùn* p51:

By contact, contriving connections: daily with mind struggling.

與接為精以心鬥 - Y fi jie, wéigòu: rì -yí xīn dòu.

12 *Tiandi* p411 spirit "with the myriad things contacts" 與萬物接-yū Wàn wù jiē.

M Yi: *Xirtshu: 8, Dāoshii 'Way-Technique'* p57:

The Way is what is followed to contact Things: Its root is called emptiness; its tip is called Technique...

^者所觀勿也鉢者謂之虛其末者謂之術....

Dao-zhe -suocongjièwu -yè: -Qì bèn-zhè, w^ìzhì xū; -qì mò-zhè, wèi-zhì Shu...

²⁰³ Aristotle: *De Anima: Hi* pp 102-103: "An animal, unless it has touch, can have no other sense..." H.C. Warren: *Buddhism in Translations*, Harvard 1915 p 166: *Samyuttañikāya xxii.90*:

On the six organs of sense depends contact: On contact depends sensation...

²⁰⁴ *Lyûshi Chunqiu [16-3]* 87 Zhijie p5b.

The Heart/Mind, abiding in the central void, as 'Heavenly Ruler', governs the 'five offices' of the organs. The *Music Record* ascribes the genesis of emotions to interaction by the 'Heart/Mind' with Things:²⁰⁵

The human Heart/mind's motion: Things cause it to be so.

人...之動物使之 Rénxin-zhi dòng: wù shi-zhi rán.

Huainan Zi: 1 Original. Way substitutes 'Knowledge/Perception' for 'Heart/Mind', whose emotions arise from contact with external Things, and which is thus seduced away from Heavenly Reason:²⁰⁶

Knowledge/Perception with Things has contact,

And so love and dislike are born.

知與物接而生焉

Zhi -yù wùjiē, -ér hào zeng sheng -yan.

Thus, sensory perception itself is not always a reliable source of knowledge. This crucial epistemological point was perhaps developed first by Mohists. Where *Huainan Zi* later instead says 'Things', *Mo Zi: 44 Major Selection* speaks of 'Conditions':²⁰⁷

From various encountered Conditions, desire and hate are born.

Man is not necessarily of their Actuality apprised.

諸所遭? 執執而欲惡生者人不必以其情請得焉

-Zhu -suōzao ? Shi(zhi), -ér yùwù sheng -zhē. Rén -bùbi -yi -qi qing dē-yan.

Conditions, then, like Things, perceived by the senses, can inveigle the mind and distract it from seeing the truth of Actuality. Such is the core Mohist doctrine adopted by the 'Daoistic' *Huainan Zi*.

²⁰⁵ *Liji: 19 Yueji 'Music Record'* ^01.

²⁰⁶ *Huainan Zi: 1 Yuandao* p4a; *13 Fanliin* p7a; *17 Shuolin* p4b. *Wen Zi: 1 Dudnddo* p5; *6 Shande'* p41.

²⁰⁷ *M6 Zi: 44 Daqu* p248. Graham 1978 p 247 EC2. moz012.

Surprisingly, Graham repeatedly denied that there is "firm evidence" for "sense-perception", or "reality/appearance dichotomy", in early China. He cites Herbert Fingarette that Confucius can help us escape the post-Cartesian 'ghost in the machine', though admitting: "dichotomisation of inner (*nei* 内) and outer (*wai* 外) does emerge in the 4th century B.C."²⁰⁸ Nevertheless, Graham concedes:²⁰⁹

Although pre-Han philosophy knows nothing of a mind-body dichotomy, we find here the related thought that one orders and stabilises the heart as though by another heart inside it...

'Heart/Mind' 心 *xin* share one word, which I encapsulate as Mind, but this division into inner/outer seems to indicate dual functions: active ruler and passive receptor. *Guān Zi: 49 Internal Training's* psychoanalysis tells us: "the Mind's centre has another Mind there." 心之中又有心焉 *Xin-zhi-zhong, -yòu yòu xin -yan*.²¹⁰ The new found Scholiast *Five Actions*, from *Mâwángdui A-Scroll*, details working of 'inner Mind' 中心 *zhongxin* and 'outer Mind' 外 (> *wàixin*).

Guān Zi 36: Mind Technique defines Mind as static ruler and centre of 'Four limbs and Nine Orifices'.²¹¹ It applies Non-Contrivance, rule by *laissez-faire*, to the mind-body relationship. Mind must not compete with the faculties. It shares qualities of Aristotle's 'unmoved mover', and *tabula rasa*.²¹² Like a 'gentleman', 君子 *jūnzǐ*, this Mind simply 'adapts to and responds to', 因應 *yīnyīng*, passively reflecting or echoing Things. It identifies the 'gentleman' and 'Ritual' ideals of Confucius with a mystic Quietism 天淵 *tiānyu/dān*. *36 Mental Technique* and *49 Internal Training* speak, in quasi-shamanist

²⁰⁸ Graham 1989 pp 25-26; 84; 194; 202: denies in China a pre-Buddhist concept of mind beyond "heart as the organ with which one thinks, approves and disapproves", or preoccupation with 'suffering'.

²⁰⁹ Graham 1989 p 103.

²¹⁰ *Udwdngdui Hànmù Bóshu* 1980: *fVd-Xing* pp20-21. *Guān Zi: 49 Nēiyē* p270.

²¹¹ *Guān Zi: 49 Nēiyē* p271.

²¹² *DeAnima Hi, 429b-430a* p87; *429a* p 85:

Nōw, if thinking is analogous to perceiving, it will consist in a being acted upon by the object of thought, or in something of this kind. This part of the soul, then, must be impassive, but receptive of the form and potentially like this form...

For by intruding its own form it hinders and obstructs that which is alien to it; hence it has no other nature than this, that is a capacity.

terms, of Mind swept clean, so that spirit 神 shén, or essence 精 jing, may enter and reside²¹³ Shen Bùhài, on the other hand, adopts the mirror as symbol for Adaptation to objective Law.²¹⁴

Lyû Clan Spring-Autumns: 15 Circulating Way takes the circulation of heavenly bodies as model for rulership. A ruling faculty must circulate through the 'Nine Orifices' of the faculties, because, when one is occupied, the other eight are empty. Thus, if one thinks and listens, thinking stops; if one listens and looks, listening stops. Man's ability to 'direct'使 shi his four limbs is because: "when they are stimulated, he necessarily knows" 必知也 机-er -bizhi-ya.²¹⁵ Premier Lyû Bùwéi's personal postscript concludes that the multiple faculties of cognition must act in concert, not subjectively:²¹⁶

Now selfish (subjective) observation causes the eye to be blind,

Selfish listening causes the ear to be deaf,

Selfish cogitation causes the mind to be mad.

夫私視使巨盲私聽使耳私慮使碰

-Fú sishi shi mùmdng, siting shì ěrl6ng, silyù shi xinkuàng.

We saw the interpretation of sense perception as 'contact'. *Lyû Clan Spring-Autumns: 87 terms* lack of contact as 'blockage'鹽塞 yōngsài.²¹⁷

²¹³ *Guān li*: 49 Nèiyè p270 on gentleman and clearing the lodging; 36 *Xinshii-shàng* p219 on meditation; p222 on Quietism, gentleman, adaptation, reflection and echo. *Hán Fei Zi*: 8 *Yángquān* p32:

Empty the mind, to contrive the Way's lodge. 虛心以道舍 Xuxin , -yiwéi Dàoshè.

²¹⁴ *Qúnshu Zhiyào*: Shen Bùhài - Dàif, Ruān Tíngzhuó 1980 p169. cf. *Hán Fei Zi*: 19 *Shixié* p13.

²¹⁵ *Lyûshi Chunqiu*: [3-5] J5 *Hudndào* pp9b-10b.

²¹⁶ *Lyûshi Chunqiu*: [12+] 61 *Xùyì* p9b.

²¹⁷ *Héguān Zi*: 17 *Tianquān* p13a defines obstacles to cognition: 1 distortion/obfuscation 蔽 bi, 'separation'高 ge, 'blockage/obstruction'塞 加.

A historical parable of physical obstruction is related of Duke Huán of Qi, who died and putrified in his chambers, isolated by ministers who had cut the Duke's communications with the outside world. His predicament came from prior cognitive failure: he did not 'listen', to the death-bed warnings of his wise premier Guān Zhòng. The Duke's thinking that he already knew prevented him learning the facts.²¹⁸

Hdn Fei Zi: 48 Eight Warps comments that a ruler, deep inside his palace, can see all within the Four Seas, not directly by his own body's sense-organs, but by "adapting to the **Power**" 因其勢 yin -qi Shi of the multitudes' eyes and ears, which constitute a "mass observation and listening Power" 聽之勢 zhòng guanting-zhi Shi. Subjective knowledge and vision become an objective 'consolidated knowledge' and 'consolidated vision' 并智/視 bingzhi/slii. His system of informants compels all to report:²¹⁹

He causes the Under-Heaven so that it cannot but for him observe;

he causes the Under-Heaven so that it cannot but for him listen.

使天下不 已視使天下不 已聽

shǐ Tianxià -bùdè -bù wèiji shi; shi Tianxià -bùdè -bù wèiji ting.

²¹⁸ *Lyūshi Chunqiu: [16-3J 87 Zhijie; cf. [23-5] 141 Yōngsài p8b:*

If you climb a mountain, you see oxen as sheep... your own viewpoint's Shi is at fault.

越山而視牛若羊••所自視之勢過也

-Fù dengshan, shi niú ruò yáng... -suǒ zishi-zhi Shi, gud-yê.

[25-2] 150 *BULèi* p2b danger of 'deducing' 推知 tuizhi big from small. *Gudn Zi: 30 Juncheñshangè* pi67:

Even a brilliant ruler, Beyond a hundred steps, cannot hear, Intercepted by a wall, cannot see.

Yet he is named brilliant ruler Because he excels at using his ministers...

HW 明君百步之^W 聞聞之堵牆窺 而名 明君者善用其臣

-Sui yōu mingjun, bāi-bù-zhí wài, ting -ér -bùwén.

Ji^n-zhi dūqi^ng, kui -ér -bùjiàn -yê, -^r m'ing wéi núnjun-zhê, Shàn yòng -qí chén...

Xún Zi: 12 Jundtio p256:

Beyond the wall, the eye does not see; c.500m ahead, the ear does not hear.

牆之外目不見feS 之前聞也

Qiáng-zhi wài, mù -bùji^n -yê. Li-zhi qián, ir -bùwén -yê.

21 *Jiebi* uses 'coverings' 蔽 bi for 'distortions', cf. *Mò Zi: 42 Jingshuo-shaig* p210 on knowing beyond a wall.

²¹⁹ *Hán Fei Zi: 48 Ba-Jing: Lidaò* p48; 14 *Jianjie' Shichén* pp67-68; 21 *YuLdo* p42 on consolidated knowledge/vision.

Héguan Zi: 18 Sages use Shi: not personal 'investigation' 察 chá.²¹⁹

So, the Sage Man takes it by Shi, And does not search for it by investigation.

Shi are concentrated and in himself; Investigation is scattered and goes to tilings.

故聖人者取沙執而弗索勝執者其專而在己者也察者撒而之物者也

-Gii, Shèngrén-zhê qū-zhi -yú Shi, -ér -fiisuò -yú chá.

Shi-zhê -qi zhnan, -ér -zài ji-zhê-yS. Chá-zhê -qi sàil, -ér zhi wù-zhê -yê.

This is further described as: 'acuity and illumination's **Power**'聰明之勢 *congming-zhi Shi*, by which the ruler's ears and eyes are unable to be obstructed or deceived.²²⁰ Aristotle argues that Forms, which he calls the actual, exist **potentially** within the constantly changing material world of the senses, and identifies potentiality, *dynamis*, with the material: "Matter is identical with potentiality (*dynamis*), Form with actuality (*energeia*)"²²¹ Aristotle says, of the objectivity of sense perception: "the seeing of the eye is full actuality." and: "sensations are always true."²²² I understand this to refer to the physical mechanism of sight itself, not to inferred mental constructs.

Mò Zi: 42 Warps illustrates the necessity of major cause producing its effect by: "as seeing becomes sight",²²³ *Shangjun Shu: 24 Prevention and Cause* deems sense data inescapable:²²⁴

Now, when things arrive, the eyes cannot but see;

When words impinge, the ears cannot but hear...

The eyes cannot, with what they see, escape the mind.

夫物至則目不得不見言薄則耳不得不聞...目不船浙□心

-Fú wù zhì, -zé mù -bùdé -bùjì^n; yǎi bó, -zé & r -bùdé -bùwén... mù -bim^ng -yi -suòjiàn dùnxin.

The 'Effects', of distance exert a negative effect on accurate apprehension. In a positive sense, *Shi Zi* 尸子, whose eponymous author is said to have served under Shang Yang, premier of Qín, explains how the **Effects** of positional height enhance visibility:²²⁵

The sun's ability to light afar is the 'Effect', of height;

If the sun were in a well, it could not light ten steps...

If the eyes were under the feet, they would be unable to observe.

日之能燭遠勢高也使日在井中則燭不能步。

巨□下則柯以視

Rì-zhì néng zhú yuǎn: Shì gāo -yē; -Shì rì -zài jǐng-zhōng, -zé -biuǐéng zhú shì-bù...

Mù -zài zú-xià, -zé -bùkěyì shì.

²²⁰ *Hdn Fei Zi: 14 Jianji shichen* p68.

²²¹ *De Anima* Aristotle: Book II p37 412a. cf. p43 414a.

²²² *De Anima* ii 412b p39; *Hi 428ap82*...

²²³ *Mò Zi: 42 Jingshuo-shang* p202 有之必無然若見之成見也 ydu-zhi -bi [-wú] ran: -ruòjiàn-zhì chéngjiàn -yē.

²²⁴ *Shangjun Shu: 24 Jinshi* p87.

²²⁵ *Shi Zi: Mingtang* p6.

accurate perception, though the mind can detect such physical distortions:

If you press your eye and look, you see one as two.

If you cover your ear and listen, silence is heard as rumbling.

Its **Effect** disorder the faculties.

So, from a mountain-top one views oxen as sheep,

but a seeker of sheep does not descend to lead them off.

Distance distorts their size.

From 汪 mountain's base to view trees, sixty-foot trees are like chop-sticks,

but a seeker of chopsticks does not ascend to pick them: Height distorts their length.

When water moves, reflections waver,

but men do not by that define beauty or ugliness: Water's **Effect** distorts.

壓目而視者視一以□兩掩耳

兩者聽灘而以□^亂其聲也

故從山上望牛者若羊而求牽也遠蔽其大也

從山下望木^{#HD}之木若□求箸者不上折也·其m

水動而景搖人不以定美惡冰□也 . . .

Ya mu, -er.shl-zhe, shi.yi-yiwei liang; yan er,

-er.ting-zhe, ting m6mo, -er -jawei xiongxiang: Shi luan -qi guan -ye.

-Gu, cong shan-shang wang niu-zhe mo yang, -er qiu yang-zhe, -bu xia qian -ye: yuan bi -qi da -ye.

Cong shan-xia w^ng mu-zhe, shi-ren-zhi nrti, ru6 zhu, -er qiu zhu-zhe, -bu shang zhe -y6: gao bi -qi ch^ng -ye.

Shui dong, -er jing ydo , ren -bu -yi ding mei'e: shiu Shi xuan -ye.

²²⁶ *Xùn Zi: 21 Jièbi* p444. Aristotle likewise mentions the operation of the mind in correcting sensory distortions or 'false imaginings'. *Héguan Zi: 4 Tianzé* p9b

If one leaf covers the eyes, they don't see Mt. Tàì;

If two beans block the ears, they don't hear thimder.

一葉蔽目不見泰山兩豆塞耳不聞雷露 Yi-yè bimù, -bùjiàn Tàishan; liáng-dòu sài ěr -bùwén léi tīng.

A.S. Cua 1993 posits a possible 'Confucian theory of perception',²²⁷

In the light of Hsun Tzu's discussion of perceptual deceptions, it is plausible to ascribe to him the notion of standard observer, though we do not find much textual material for reconstructing a Confucian theory of perception.

Yet these theories of perception derive, I maintain, from works of independent proto-scientists, such as Tián Pián or Shèn Dào, which survive only in such unattributed quotations. *Lyūshi Chunqiu*: [23-5] 141 *Obstructions* commenting on the same case of perspective distortion, concludes: “that from which he himself observes' **Effect** is at fault” 所觀勢過也 - s u ō zishi-zhi Shi guō -yē.²²⁸

Zhuang Zi: *1 Free and Easy Wandering* asks whether Heaven is really blue, or just looks blue due to distance, and that Earth may look the same colour from Heaven. *17 Autumn Waters*' most enduring image is the 'frog in the well' who boasts of his home to a turtle from the Eastern Sea. From across the vast expanse of flooded river it is impossible to distinguish a horse from an ox. Knowledge is conditioned by the relative '**Effects**' of physical size, the limitations of forms within the infinite regression of space and time. Here the message is resignation to Nature.

Shi Zi: *Broad Benefits* explains cognition, like visual perception, as subject to the **Shi** of '**Circumstantial Effect**' of position. It is in principle a parable of Mohist 'combined love' for all.²³⁰

²²⁷ Graham 1978 p 417. A.S. Cua: *The Possibility of Ethical Knowledge* in Lenk & Paul 1993 印 168-169 recognises Xún Zf's distinction between "the natural ability to know and its achievement". M[^]wángduì and Guodiàn *Five Actions* also elaborate a Scholiast theory of perception and cognition, e.g. MWD *Wit-Xing* p22:

Knowing means, from what one sees, to know what one does not see.

知者言其所見知所不見也 Zhi-zhē yán: -yóu -suōjiàn, zhi -suō -bùjiàn -yē.

²²⁸ *Lyūshi Chunqiu*: [23-5]141 Yōngsài p 8b. LS037.

²²⁹ *Zhuang Zi*: *1 Xiaoyō You* p4 on blue 'sky/Heaven' ; *17 Qiushui* pp561-564 across the flooded Yellow River, “they do not distinguish ox from horse” 不辨牛馬 -bubiàn niúmā. *Xún Zi*: *18 Zhènglùn* p354:

A ruined-well frog is inadequate to discuss the East Sea's joy.

坎井之蛙足東海之樂 kanjing-zhi wa -bùzú -yūyū Donghāi-zhi lè.

²³⁰ *Shi Zi*: *Guāngze* p12.

If you adapt to the inside of a well to view the stars,
 What you view will not be more than a few stars.
 If from a hill-top you view, you will see them first come out,
 You will also see them set. It is not that your vision has improved.
 The 'Effect' causes it to be so.

The selfish (subjective) mind is the inside of the well;
 The public (objective) mind is the hill-top.
 When knowledge is sustained by the selfish, what you know is little;
 When sustained by the public, what you know is much.

因并視星視不 m m

自邱上以視見其始出又見其入

非明益也難然也

夫私播中也公心邱上也

故智·私則少公則多矣

Yin jǐng-zhong shì xing, -sud shì -bùguò shù-xing.

Zì qiū-shàng -yì shì, -zé jiàn -qì shìchū, -yùjiàn -qì rù.

-Fēi míng yì -yē. Sī shì -rⁿ -yē.

-Fú sīxìn, jīng-zhōng -yē. Gōngxīn qiū-shàng -y6.

-Gù, zhì zài -yú sī, -zé -suōzhì shào; zài -yú gōng, -zé -sud zhì duo -yì.

'Selfish'私 sī and 'public'公 gōng equate philosophically to 'subjective' and 'objective'. Extrapolating from this lesson to moral philosophy, *Shi Zi* attacks customs in coastal Wú and Yuè, which still practise inhumation of concubines and retainers, together with the unneighbourliness of individuals in general. These are criticised as selfish, in contrast to the great 'combined love' of Heaven's Son for the Under-Heaven. Both logic and language are unmistakably Mohist.

3. Human-Nature and Circumstance

A detailed genesis of human-nature, and its relation to **Shi**, has been resurrected, with the earliest known 'Lào Zi' from no. 1 Chǔ tomb at Guodiàn (c. BC 300). This untitled work, dubbed '*Human-nature from Fate issues*' traces the development of 'Human-nature'性 xing to 'Fate' 命 ming,

which Heaven quite literally 'sends down'. It provides a theory by which 'Human-nature', in reaction to the '**Circumstance**' of Things, grows by cultivation in the moral Way. It pairs 'Things' with force of '**Circumstance**' as complements:²³¹

The Way begins from Actuality/Truth ,
Actuality is born from Human-Nature;
At the start, it nears Actuality,
At the end, it nears Justice.
He who knows ? Actuality ? can express it;
He who knows Justice can absorb it.

道始於情情生於性

蹄織終者近義

智?情者出之智 g · 之

Dào shǐ -yú qíng, qíng shēng -yú xíng.

Shì-zhē jìn qíng , zhōng-zhējìn yì.

Zhì ? qíng-zhē ? n'ng chu-zhì, zhì yì-zhē néng nà-zhì.

Love and hate are Human-nature:

What one desires and hates are Things.

Good and no-?good are ? Actuality:

What one considers good and no-good is '**Circumstance**'...

好惡性□好惡物也

善 不善者也所善執也 ...

Hàowù xíng -yē: -suǒ hàowù wù-yē.

Shàn -bù?shàn ? qíng ? -yē: -suǒ shàn-bùshàn Shì -yē...

This anonymous philosopher, in Scholiast tradition, speaks of the Zhou classics, Virtues, and music. Unlike Mèng Zì, he does not argue innate goodness, but, like Xún Zì, proposes a course of moral cultivation in which '**circumstance**' is an integral part. With a feeling of joy, people are moved to causative action by Justice, and so into involvement with **Circumstance**:

²³¹ Guodidn Chdmii ZMjian: Xing -zi Ming chu 性自命出 p】 79.

All that moves Human-nature are Things...

What expresses Human-nature is 'Circumstance';

What nourishes Human-nature is Practice;

What develops Human-nature is the Way.

/11 也...出性·也·者習也長性者道也

-Fàn ddngxing-zhê wù -yē...

Chu xing-zhê Shi -yS. Yǎngxing-zhê, xi -yē. Zhǎngxing-zhê dào-yē.

All that is seen are called Things:

What is pleasing to self is called Joy.

Things' **Circumstances** are called **Circumstance**.

Having-Contrivance is called Cause...

凡見者之謂物一己者之謂悅

物之鮮之謂捕口者之賺

-Fán jiàn-zhê-zhi wèi wù, kuài -yú jì-zhê-zhi wèi yuè.

Wù-zhi Shi-zhê-zhi w¹i Sbi: yōuwéi-zhê zhi wèi gù.

In inductive analogies of Human-nature from natural forces, neither Mò Zi nor Mèng Zī adduce the word 'Shi'. *Mo Zi: 16 Combined Love* compares innate sense, of 'combined love', for one's fellow men, to inherent directional 'tendencies', 就 jiù in fire and water:²³²

Fire's tendency upward, water's tendency downward.

火少就上水多就下 Huǒ-zhì jiù shàng, shuǐ-zhì jiù xià -yd.

Similarly, Mèng Zī argues Human-nature's innate goodness by analogy with water's downward 'tendency'. Mèng Zī applies **Shi**, not to water's downflow, but to its deflection upwards by artificial **Force**. This usage further implies 'art' yì, as in pumping and irrigation. Here it has a pejorative sense: man is 'caused to contrive'使 shì w¹i that which is not good.²³³ The verb 'to contrive' is kin to the

²³² *Mò Zi: 16 Jian 'ài* p80.

²³³ *Mèng Zi: 6 Gào Zi-shàng-2Xing -yóu tvanshui* p224. *Chunqiu Fǎnlì: 36 Shìxing* pp62-63; *35 Shen chéx míngào* p61: Dōng Zhōngshū, explains 'continuation' in *Zhou }7; Xici-xia* 5 by the innate 'quality' or substance 質 zhi of rice-seeds:

With rice-seeds and goodness: Man continues the Heavenly, and completes it externally.

米與善人之繼天而成也 Mǐ -yū sh¹n, rén-zhìjì Tian, -ér chéng -yú wài 色

noun 'artifice' 偽 wèi which, for Xún Zī, has the ameliorative sense of moral 'cultivation'. Although *Xún Zi: 15 Debating Arms* scorns the Sbi of 'Tactical Deceptions', Xún Zī endorses Shi/yi in the arts of study and self-cultivation, and as the pre-conditional socio-economic powerbase for Just rule.

We have seen that Shi effectively represents existence, not essence; physicality, not spirit. How do these opposites interact? Mohist logic distinguishes 'intentions' 志 zhi from 'result' 功 gong; truly essential, 'actual' Profit from desires. Mohism argues that 'external Conditions' 外激(執) wai?Shi (zhi) affect outcome, but failure does not invalidate good intent.²³⁴ Reason must determine action, greater good outweighing lesser, though success cannot be predetermined.²³⁵

Beyond a wall, Profit and harm are yet unknowable...

In observation contrive to exhaust knowing, then weigh up the desire's Reasons.

• 之利害也未可知... 觀□窮知而 • 欲之理

Qiáng-wài-zhi lihM -y6) -wèik€ zhi...

Guan wéi qiongzhi, -ér xu^n -yú yù-zhi 11

This is not theoretical word play, but pragmatic induction from **Conditions**. I argue *Mò Zi* uses 'Circumstances' to describe external conditions, knowable inductively from sense data. Here Graham, retaining 執 zhǐ 'to hold', still translates it 'Circumstances':²³⁶

Of mutual compatibility, or mutually incompatibility,

a priori to know 'This' (truth) - is permissible.

For the five colours; long and short; before or after; light or heavy: adduce ? 'Circumstances', ...

相從相去先知是句可

五色長短前後廻援(執)

-Xiangc6ng, -xiangqù -xianzhi shi:-kē.

Wú-sè, chángduān, qifinhòu, qingzhdng: yuán?Shi (zhi).

²³⁴ *Mò Zi: 44 Dàqū* pp243,248. Graham 1978 pp 246-249 EC2, EC3.

²³⁵ *Mò Zi: 42 Jingsuo-shan'g* p210. Graham 1978 pp 320-321 A75.

²³⁶ Graham 1978 p 342 A93. *Mò Zi: 42 Jingshuo-shan'g* p213. moz003-004. Hansen 1983 p 186 note 24 arguing Chinese 'nominalism', rejects Graham's translation of 先知 xianzhi as '<7p>riori'. see: footnote 266, below.

Sòng Xing 宋銅 develops a doctrine of 'actual desires' into a gospel of abstinence. Graham hailed it as 'the discovery of subjectivity'. *Xún Zi: 6 Against Twelve Philosophers* pairs Sòng Xing with Mò Zǐ. Sòng Xing, in claiming: “to be disgraced is not disgraceful” 辱不辱 rǔ -bùrǔ, in effect extends Mohist primacy of intention to a denial of objective reality. In reply, *Xún Zi: 18 Correct Theory* distinguishes two kinds of disgrace: **Circumstantial**, and moral. The physical contingencies of 'Form's Circumstances' 形勢 xíngshì must be recognised, but are of secondary importance to morality.²³⁷

The gentleman may have '**Circumstantial**' disgrace;

He may not have Just disgrace.

君子可以有辱而不可有義辱

Junz! -kēy! yōu Shirū, -ér -bùkdyi yōu Yirū.

238

On the contrary, *Gudn Zi: 49 Internal Cultivation* urges a mystic retreat from reality:

Do not by Things confuse the sense-organs;

Do not by the sense-organs confuse the Mind.

毋以滅官毋以官亂心

-Wu, -yi wu, luⁿ guan; -wu, -yi guan, ludn xin.

Gào Zǐ, as reported to Mèng Zǐ, further opposes any intellectual or emotional search or 'seeking' 求 qiú. 'Emotion' 氣 qì is the same word as 'breath-energy':²³⁹

What you do not get in speech, do not seek in the Mind.

What you do not get in the Mind, do not seek in emotion [breath-energy].

不得於言滅於心

不得於心勿求

-Bùdé -yú yán, -wiiqiii -yú xin.

-Bùdé -yú xin, -wùqiú -yú qi.

Mèng Zi concedes 'not to seek in emotion', but rejects 'not to seek in the mind'. 'Not to seek in the mind' is a recipe for Quietism, which would result in acceptance of mere speech for reality. *Mèng Zi: 4*

²³⁷ *Xún Zi: 18 Zhènglùn* p367. Graham 1989 p 97 "disgraceful in terms of *shih* 執[sic]" i.e. 執

²³⁸ *Ouan 11: 49 Nèiyè* p270; 37 *XinshU-xià* p222.

Lilóu complains that common talk of human-nature revolves on 'casuistry' 故者 gù-zhê and 'Profit', doubtless referring to Mò Zi's 'greater good' arguments, which he terms 'gouging' 鑿 záo. Knowledge should be sought from nature, as the great Yü channelled the flood waters by following their principle, as if effortlessly, 'without work' 無事 wúshì. Here we see an explicit equation of cognitive process with the practical art of river flood control, i.e. hydraulics. The passage concludes with a deductive extrapolation to astronomy:²⁴⁰

Notwithstanding Heaven's height, the constellations' distance,
If one seeks their **causes**,
A thousand years' solstices may, from one's seat, be deduced.

拉 高 星 辰 之 遠

苟 求 其 故 千 歲 之 日 至 可 而 致 也

Tian-zhi gao -yê, xingchén-zhi yuⁿ -yê;

-Gôu qiú -qi gù, qian-sui-zhi rizhi, k% zu6 -^r zhi -yS.

In *Héguan Zi*: 18, **Shi** takes on a transcendent and authoritarian aspect, appearing to disdain material Things and personal Investigation:²⁴¹

So, the Sage takes it from '**Power**',
and does not search for it by Investigation.
'Power' is concentrated and in himself;
Investigation is dispersed and goes to Things.

故 聖 人 取 沙 執 而 弗 索 織

鮮 鶴 而 在 己 者 也 察 者 撒 而 之 物 者 也

-Gù Shèngrén-zhê qū-zhi -yú Shi, -ér -fisuò -yú chá;

Shi-zhê -qí zhuan -ér zàiji-zhê-yê; chá-zhê -qi sǎn -ér zhi wù-zhê-yê.

The inferrable message is that the Sage relies on his system of reporting, and so does not investigate things in person. Yet it thus places absolute faith in bureaucracy, and presumably his own powers of

²³⁹ *Mèng Zi*: 2 *Gongsun Chóti-shàng* - 2 *Hàorǎn-zhi* qì p 39. cf. *Gnǎn Zi*: 26 *Jiè* p156; 49 *N⁴iyè* pp268-269; 37 *Xinshii-xià* p222.

²⁴⁰ *Mèng* 21: 4 *LIL&u-xià-26* -*Sudwù* -yú zhi-zhê p164.

²⁴¹ *Héguan Zi*: 18 *Néngtian* pp18b-19a. hg009-010.

deduction. Here we see a divorce between an increasingly transcendental **Shi** and the physicality which we noted earlier.

4. Accumulative Conditioning.

Accumulation is implicitly a function of physical matter. Accumulation, as in a mountain's height, generates a Shi, as of gravity adduced in *Sun Zi: 5 Shi*. Confucius points to the piling up of a mountain of heaped earth to illustrate perseverance in a worthwhile undertaking²⁴² His disciple Zǐ Xià, commenting on the *Spring-Autumn Annals*, describes the Shi 'Power', of "conduct by permanence achieving accumulation"行久而成積 xingjiǔ, -ér chengji, to work either for good or evil²⁴³ The related theme of 'gradualism'漸 jiàn is expounded at length in the *Book of Changes*, in connection with the 'feminine' Kun hexagram, symbolising Earthly Shi Tower²⁴⁴

Man can adapt to, or even 'establish' external **Circumstances**. *Héguan Zi: 17 Heaven's Power* describes the sun's **Effect** on the growth of living things. Such **Effects**, emanating from a King, may lead to the 'establishment' of a new world order:²⁴⁵

A King, if illumined and clear: what 'establishments', may he not scheme?

王者明 ䷁圖 Wing-zhemingbdi, -hc'sh^ -bù-kētú?

'Establish', we saw above, is kin to, and even interchangeable with, **Shi**. *Hán Fei Zi: 40 Objections to Shi* discards the determinist **Condition**, or **Power**, of nature for a socio-political **Condition** that man is capable of 'establishing'.²⁴⁶ This is a step more pro-active than the politically conservative *Shèn Dào*: 1 which merely counsels 'adaptation to' the physical environment, which Heaven has provided. 'Deploy'陳 chén is a word associated with 'establish'. *Md Zi: 44 Major Selection* refutes the argument

²⁴² *Lúnyit: 9 Zi hdn* p131. "Like contriving a mountain/mound." 番如 山 R-ní w^i shan..., with hods of earth.

^M *Hán Fei Zi: 34 -Wèu Chiishuo-you-shāng* p53 Zi Xià on *Chunqiu Ji 'Spring-Autumn Annals*HF080. cf. *Yijing: Wénydn*, on gradualism, see: footnote 244, below.

²⁴⁴ *Yijing: Kun xidng*: "Earth's 'Power' is Kun/compliant" 地勢坤 DiShi Kun. *Wényán: Kurt*: line 2 on 'gradualism' 漸 ji^n is almost verbatim of 23 Xi^, see: footnote 243, above. *Yijing: Xid-xia` 5 the Master on 'accumulation'*. Xú Qínting 徐序庭 1975, Wúzhou, Hong Kong: *Zhou Ti yiwén kǎo* 周易異文考 p13; *Hònshu: Xiizhuàn sī DiLi Zhi: di-8* 書敘傳述地志第八 writes it as: ䷁ divi=Shi Kun.

²⁴⁵ *Héguan Zi: 17 Tianquān* pp16a-16b.

²⁴⁶ *Hán Fei Zi: 40 NànShi* p16.

of the violent man that he merely acts as Heaven made him. If 'deployed' i.e. pre-established **Conditions** have determined the present, man's own contrivances will deploy **Conditions** to determine the future.²⁴⁷ Mò Zi, despite criticisms of Confucian Scholasticism, displays historical learning in debate, and uses the metaphor of 'dyeing' cloth to illustrate the importance of educational conditioning.²⁴⁸

For Xún Zī, Sagehood is acquired only through long, conscious effort. It may be contrived through the '**Conditioning**' of accumulated study and practice:²⁴⁹

You may contrive to be [Sage] Yáo or Yū;

You may contrive to be [tyrant] Jié or [bandit] Zhi.

You may contrive to be artisan or carpenter;

You may contrive to be fanner or merchant.

It is in '**Conditioning**': 'Pouring and placing', habit and custom's accumulation.

可堯禹可以口桀跖

可職工匠可以農賈

注錯習俗；^ I

-Kêyi wéi Yáo, Yū; -k^i w^i Jié, Zhi.

-Kêy! wéi gongjiàng; -k6yi wéi nōnggū:

-zài Shi: zhùcuò xisú-zhi -sud ji.

Xún Zi: 4 Glory and Disgrace agrees, with *Mèng Zi*, that anyone has the theoretical ability to be a Sage, yet, whereas *Mèng Zi* calls for action, *Xún Zi* urges study:²⁵⁰

²⁴⁷ *Guān Zi: 65 Bānfā jiē* p340 'deploy Justice, establish Law' 陳義設法 chényì, shèfā. 'Report Conditions' 陳勢 chénShi LS013, ZG011. see: above, footnote 105.

²⁴⁸ *Mò Zi: 3 -Suōrdn* p10. *Lyúshi Chunqiu: [2-4] 9 Dangran* p9b.

²⁴⁹ *Xún Zi: 4 Rónggrū* p57. xzs004. Xiong Gongzhé (1983) adopts the view of the Japanese scholar Kubota Ai 久保愛 that 執 Shi here is redundant, which I contest. p61 'who' 孰 shii, I propose to read Shi. xzs001. Nineteenth century philologist (Qing) Wáng Niànsun 王念孫 restores shùn 順 = shèn 慎 before it:

Unless 'cautious in ?' 'Conditions' of cultivation to become a gentleman, no one can know it.

非?f真? 執(孰)修口之君子莫之能知也-Fei ? shen?Shi(-shù)xíu, wéi-zhī junzī, -md-zhi -néngzhi -yê.

cf. 9 *Rúxiào* p139 on 'actual' accumulation. *Máwǎngduì Hānmǐ Bóshu, i: Lǎo Zǐ jiāb&n juānhdu fīiyishu: Jǔ-Xīng 'Five Actions'* pp23-24 Sage Shùn's mountainous 'accumulation' of virtue. p22 credits the theory to Confucius' disciple Shi Zǐ (Shuò) 子 (碩), whom it quotes twice.

²⁵⁰ *Xún Zi: 4 Rónggrū* p55.

It is not his intelligence and ability, capacity and nature being such:

It is that his 'pouring and placing,' habitual custom's rhythms, are different.

是非智能材性然也是注_俗;^異也

-Shi -fei zhinéng, cáixing rán -yê: shi zhùcud xisù-zhi jíe, yi -yê.

Xún Zfs '**Conditioning**' covers 'accumulation', as later 'rhythms', of training by 'pouring and placing'. The application of **Shi** to horses similarly describes, I contend, the effect of habitual environmental influences. Thus '*Xún Zi: 3 No Opportunism* compares conditioned responses, generated by gentlemanly self-cultivation, to the neighing of horses.²⁵¹

Gentlemen cleanse their debates, and those who are the same join in!

They make excellent their words, and those of a class respond!

So, when a horse neighs and horses respond,

It is not intelligence. Their '**Conditioning**' is such.

君 □ 其齊而同合矣

善熊而類鮮應矣

麟鳴而馬應之非知也·然也

Junzijié -qi bi^n, -ér tóng-yan-zhê hé -yî;

Shàn -qí ydn, 16i-yan-zh^ ying -yi.

Gù, mā mūig, -ér mā ying-zhi, -fei zhi -yê: -qi Shi rán -yê.

Confucius concludes that concrete study is more productive than abstract contemplation. *Xún Zi* expands this idea, and his mountain metaphor, with the analogy of 'borrowing' a boat to cross rivers, almost verbatim from *Shèn Dào's* illustration of 'adaptation':²⁵²

²⁵¹ *Xujifn Zi: 3 -Biigdu* p40. xz003.

²⁵² *Xiin Zi: J Quànxiue* p3. *Lunyü: 15 Wèi Linggong* p232 on thinking. Thompson 1979 p 298 *Shèn Dào* 118,119 boats and chariots. *LyUshi Chunqiu: [17-5] Zhidu* 97 p12b. *Hdn Fei Zi: 14 Jian,jié, shichén* p71.

I have tried all day thinking!

It is not as good as a moment's study...

He who borrows boat and oars, without being able to swim,

Can cross the Yangtse and Yellow River.

The gentleman's life [nature?] is no different:

He is good at borrowing from things...

吾嘗終日而思矣，不徒其所以也...

假舟楫者，非水不流，而絕江河。君子生非有假於物也...

Wú cháng zhongri, -èr sī -yī! -bīrú xuyú-zhī -suo xué -y6...

Jiāzhouji-zhē, -fei néng shuǐ[=yōng?] -yē, -érjué jiāng^h. Junzi shēng -feiyī -yǐ: shànjiā -yú wù -yē...

Through study, one takes advantage of the Shi of others' accumulated experience. *Shèn Dào's* metaphors, now clichés for adaptation to Shi, are perhaps consciously adapted by *Xún Zi*. The difference is that whereas *Shèn Dào* speaks of reactive adaptation, *Xún Zi: I Urging Study* speaks of pro-active accumulation.²⁵³

Accumulate earth to make a mountain:

Wind and rain arise from it.

Accumulate water to make an abyss:

Water-dragons are born in it.

Accumulate goodness to make Virtue,

Spiritual illumination is self-obtained,

The Sage's mind is complete there...

積土成山，風雨興焉。積水成淵，蛟龍生焉。

積善成德，神明自得，聖心備焉...

Jītū chéngshān, fēngyǔ xìng -yān. Jīshuǐ chéngyuān, jiāolóng shēng -yān.

Jīshàn chéngdè, shénmíng -zìdé, Shèngxīn bèi-yān...

²⁵³ *Xún Zi: 1 Quānxué* p6; *18 Rùxiào* p139. Thompson 1979 p234 *Shèn Dào* 10 dragons in mist. *Hòu Hàn Shū: Wèi Xiào Uēzhuàn* 43/10a/6 dragon metaphor with 'Shi'. *Shi Zi: Quānxué* p3. *Hàn Fei Zi: 28 Gongming* p72:

the multitudes aid him with force... sustain him with Power.

Like this, so Tdi Mountain's results are long established...

衆人助之以力...載之以勢，故泰山之功長立。

zhòng rén zhù-zhī -yī lì...zài-zhī -yī shì. -Rú cǐ, -gù Tàishān-zhī gōng cháng lì.

29 Ddti 'Great Body' p73 'T^hishan'. *Guān Zi: 2 Xingshi* p3 mountain, abyss; dragons and tigers.

Xùn Zi: 1 Encouraging Study compares an individual's dependence on the environmental support of society, with its accumulated wisdom, to a plant of:

a stalk in length four inches, growing on a high mountain top...

莖長四寸生於高山之上

jīng cǎng sì-cùn, shēng -yú gāoshān-zhī ...

This is virtually identical to the metaphor in *Han Fei Zi: 28 Result and Name* to illustrate the superiority of Shi over individual talent, once again a classic *Shèn Dào* theme, and the need of the ruler to exploit the **Power** of position.²⁵⁴

Now, having talent **but** lacking **Power**,

Though worthy, you cannot control the unworthy.

So, stand a foot of timber [pun on 'talent'] on a high mountain-top...

夫有材而無勢雖賢不能制不肖

故立尺材於高山之上

-Fú, yǒucái wúshì, -sui xiⁿ, -bùnéng zhì -bùxi^o.

-Gii, li chīcái -yú gāoshān-zhī shàng. ••

Talent's success depends on **Power**, just as a small piece of timber can be tall when placed on a mountain top. *Mèng Zi* uses the stalk on a peak to characterise a disproportionate argument which relies on an example out of context, against a preponderance of evidence:²⁵⁵

If you do not feel out its root, yet look to its tip,

A square inch branch may be made higher than a lofty tower.

'Gold is heavier than feathers' surely does not mean:

'a belt-hook of gold with a cartload of feathers'!

不瑞其本其末方寸被於岑樓

金重於豈謂

一鈎金與一□羽之謂哉

-Bùchuāi -qì b6n, -ér qì -qì m6, fāngcùn zhì -kêshì gāo -yú cⁿ!6u.

'Jīn zhòng-yú yǔ'-zhē, -qìwèi:

'yī-gōu jīn , -yǔ yī-yù yǔ' -zhīwèi -zai!

²⁵⁴ *Xùn Zi: 1 Quànxue* p3. *Hàn Fei Zi: 28 Gongming* p71.

Gradual accumulation of conditions by repetitive action is seen throughout *Gudn Zi: 1 Herding People*, and *2 Form* 's 'Force' where 'Shi' occurs only in the title and is likely anachronistic. *Xún Zi: 4 Glory and Disgrace* links repetition to duration, as in the acquisition of good habits:²⁵⁶

If once, then one may again;

Having it, then one may make it endure...

• "之耐再也有之兩久也..."

Yi-zhi, -ér -kS zài-yê, yôu-zhi -ér -k6 jǐfī-yS...

Xún Zī goes on to cite a deep well and short rope, as a metaphor for perseverance. It recalls the example of the length of rope needed to plumb a deep pool, given by *Shangjun Shu: 24* to illustrate the 'Power' of Numbers²⁵⁷

5. Force of Dialectics

Force, by definition, implies the idea of physical necessity, and hence logical necessity. Similarly, Zev Bechler 1995 states:²⁵⁸

I have argued Aristotle's concept of physical necessity derives from his theory of **potentiality**. I'll argue now that this concept of necessity is also central to his theory of scientific demonstration".

The question is whether such an idea of **Force**, as a mental and cognitive abstraction, can be said to exist in axial Chinese philosophy. The logical basis of Chinese thought has been effectively denied by some, such as Hal] and Ames 1987 who speak, instead, of the "aesthetic order of Confucius' thinking". To this Gregor Paul 1993 ripostes:²⁵⁹

Aristotelian syllogistic, and "Chinese" logic are basically the same. The most fundamental logical laws, such as the "principle of non-contradiction", are universally valid rules...

²⁵⁵ *Ming Zi: 6 Gào Zi-xià-1 Rèn'n wèn Wulú Zi* p253.

²⁵⁶ *Xún Zi: 4 Róngru* p61.

²⁵⁷ *Shangjun Shu: 24 Jinshi* p86.

²⁵⁸ Bechler 1995 p 129.

²⁵⁹ Gregor Paul: "Equivalent Axioms of Aristotelian and Later Mohist Logic" p 120, in Lenk & Paul 1993.

Paul's judgement is substantiated by Zhou Yúnzhi 1993, who analyses several definitions of the law of non-contradiction from pre-Qin philosophy, including Mohism.²⁶⁰

Yet, one may ask: if the principle of non-contradiction is universal, how are contradictions in the world possible, and how can contradictions be mentally apprehended? The answer, I postulate, is that 'non-contradiction', by definition, entails overcoming contradiction. Thus, while it is necessary, in any given contradiction, that one side prevail, it is equally necessary for its opposite to exist. This may be called the principle of dialectics, as expounded by Hegel, or of **dynamic potentiality**. Thus, Aristotle, in *Metaphysics*, defines '**potentiality**', in contrast to actuality, as capable of contrary results:²⁶¹

nothing potentially is eternal. Here is the reason: every potentiality is at the same time of the contradictory... the same thing is capable of both being and not being...

Aristotle distinguishes 'essential' and 'accidental' causes. For example, bricks need not necessarily form a house, but / there is to be a house, *then* certain materials *must* be available. , ,²⁶² The *dynamis* of a doctor of medicine is the **potential** to cure, but **potentials** do not inevitably cause a given result.²⁶³

Potentials are necessary, but not sufficient , causes.

We saw, at the start of this chapter, physical 'Conditions' contrasted with Mohist mental ideals. Thus, the ideal of a circle may be embodied in a wooden pillar, but such manifestation is not the perfect, timeless circle. Similarly, at one instant of time, A does not equal B, i.e. "an ox is not a horse". Conversely, over time things change: A does not equal A, i.e. "a horse is not a horse". In my interpretation, the first case represents the eternal moment. The second case represents evolving **Conditions, in which, as in the case of Aristotle's potentiality, the law of identity and non-contradiction is not cancelled but transcended.**

²⁶⁰ Zhou Yúnzhi 1993 p228ff.

¹⁶¹ Hegel's *Logic* 1873 p 119: "Apart from this general objectivity of Dialectic... It is the same dynamic that lies at the root of every physical process... , ,

Aristotle *Metaphysics* (VJ1-X)' 1985: *Theta 8 [Actuality prior to potentiality]* 50b8-12 p74.

²⁶² Aristotle's *Physics: ii Natural Science and Explanation -3 Material, Formal, Efficient, and Final Explanation* pp 29-30; -9 *Necessity as Related to Ends* p39.

²⁶³ Aristotle-*Ethics: IX The Grounds Of Friendship* H67b28-1168a18 . p 299; *V Justice* 1129a3-21 p 171.

Let us now look at causation, as defined by Mohism. *Md Zfs Warps* define 'major causes' 大故 dàgù and 'minor causes' 小故 xiǎogù :²⁶⁴

Cause is what is got and only thereafter completed.

Minor Cause: Having this, it is not necessarily so; lacking this, it is necessarily not so.

A body: as having a starting-point.

Major Cause: having this, it is necessarily [so]; lacking [this, it is necessarily not] so.

As appearance becomes vision.

麵得而賊也

小故句有之不必然無□不然□若有端

她句有之必{然}無{之必不}然若見之成見也

Gù: -suō dé, -^rhòu ch^ng -yê.

Xiǎogù: yóu-zhì -bùbì rán; wú-zhì -bì -bùrán. Ti-yê -ruò yōu duan.

D^gù: yōu-zhì -bì[rán]; wú[-zlii -bì -bù]rán. -Ruò xiàn-zhì chéng jiàn -yê.

Great cause is both sufficient and necessary, small cause necessary but not sufficient. Small cause, I contend, equates to Aristotle's material cause, without which no action is possible, but which does not itself act. **Great cause**, then, is the efficient cause, which by acting subsumes material cause within it.

Graham showed how *Md Zi* differentiates a *priori* knowledge from inductive knowledge. I further make the case that *Md Zi* uses **Shi** as '**Conditions**' or '**Circumstances**' to differentiate inductive knowledge from that deducible *a priori* from ideal 'Laws'. Laws must be applied, by investigation and observation, to living **Circumstances**. I interpret this as the Mohist definition of the empirical method, induction contrasted with *a priori* deduction:²⁶⁵

²⁶⁴ *Md Zi*: 40 *Jing-shdng* p 190; 42 *Jingshuo-shàng* p202. Graham 1978 p 263 A1; C·E Zhou Yúnzhi 1993 p280.

²⁶⁵ *Md Zi*: 40 *Jing-shdng* p213 pi94; 42 *Jingshuo-shàng* p213. moz001-004, mos001, moj001. Graham 1978 p 342 A93. Hansen 1983 p 186 note 24 arguing Chinese 'nominalism', rejects Graham's translation of xianzhi 先知 as '*a priori*'.

From mutual compatibility, or mutual incompatibility,

a priori to know 'This' (truth) - is possible.

The five colours; long or short; before or after; light or heavy:

are by induction.

? **Circumstantial** submission is hard to achieve. It entails effort to achieve it.

Under ? **Circumstances**, seek the ? **Circumstances'**Laws (ideals).

Under Laws, take identities to observe cunning convolutions.

Take 'This', discard 'That': Enquire Causes, observe Contingencies.

From humanity's having black men and having non-black, to define 'black men' ;

Or, from having love towards men, and having no-love towards men, to define 'loving men':

These are ? **Circumstantially Contingent** definitions.

相從相絲知是句可

五色驗前後 ~~輕重~~援

織(執)3_成言務成之執仇側求執(執)之法

法取同觀巧? 轉[傳]法取此捨(擇)彼問故□

以 M 有 鮮 有 不 鮮 觸 黑 人

與 以 有 □ 人 有 不 歡 人 止 愛 人

錢(孰)宜止(心)

-Xiangcóng, -xiangqù: xianzhi -shi:- kē.

Wû-sè, chángduān, qiánhòu, qixigzhdng: yuán.

? Shi (zhì)fú nánchéng: yán wù chéng-zhì. Shì(jiù) -zé qiú Shi(zhì)-zhì fǎ.

FS qū tóng, guan qiāozhuān. Fā qū-ci, shē -bi. Wèn gù, guan yì.

-Yī rón-zhì yōu hei-zhē, yōu -bùhei-zhē -yē zhǐ heirén.

-Yû -yǐ yōu ài -yú rón, yōu -bù ài -yú rén zhì àirén.

-SW Shi(shù)yì zhǐ (xin).

'Contingency', 宜 yiis listed with 'Necessity' 必 bi: in a triple definition of 'Equation' 合 H6:²⁶⁶

Equations: Correctness; Contingency; Necessity.

合句 宜必 Hé: Zhèng: yì; bì.

²⁶⁶ *Md Zi: 40 Jing-shdng* p193. moz003-004 Graham 1978 p 329 A83. see : footnote 176, above, on 'equation'; 236, above, on 'Circumstances'. *Huainan Zi: 13 Fànliin* p5b argues technology and customs must fit the 'contingency/appropriate', not merely adapt to the old as do Scholiasts.

‘Contingent’, is the term used by Mohists to categorise the Five Actions' mutual conquests, which, Mohists argue, is not constant, but subject to relative quantities. Thus fire will melt metal, but only if the fuel is sufficient.²⁶⁷ This represents a Mohist attack on the incipient apotheosis of Five Actions theory into the pseudo-scientific cosmology which has bedevilled empirical rationality. It is a statement that the Laws of nature are subject to specific **Conditions**, which demand intensive study and ‘effort’, as the Mohist definition of induction, which we just saw, points out.

Guigū Zi: 8 Feeling-out describes, as Shi, the causative ‘responses’, 應 ying within ‘physical classes’ 物類 wūlèi, whereby like elicits like, as fire goes to the dry, water to the wet. Human interaction with things is expressed by the following example of targets and trees, as a moral parable.²⁶⁸ *Hudindn Zi 17: Theories Forest*, conversely, explains them in objective terms as Form's Force:²⁹

When targets are extended, bows and arrows gather;

When forest-trees abound, axes and hatchets enter.

It is that not someone summons them:

It is what Form's **Force** adduces.

質的張而弓矢集

□茂而□斤入

非或招之形勢所致也

Zhidi zhang, -ér gonghl ji;

Liiimù mǒu, -ér fūjin rù.

-Fei hud zhao-zhi: XingShi-zhi -suò zhi-zhS-yê.

A contrast between rationalist explanation of causation, and shamanic superstition, can be seen in two almost contemporary accounts of **Shi**, one as an immanent **Force**, the other as a semi-divine **Power**. In *Warring Nations Stratagems*, Bái QT 白起 explains his victories to King Zhao 昭 (r. 306-251 BC) of Qin, attributing them not to divinity, but to materialist causation, “the assessment of Profit, Form's **Forces**, nature's Reasons.” 計利形勢自然之理 jìlì, xingShi, ziran-zhi li.²⁷⁰ Conversely, Fàn Ju 范雎, in

²⁶⁷ *Md Zi: 41 Jing-xia* p195. Graham 1978 p411 B43.

²⁶⁸ *Lyūshi Chunqiu: [13-2] 63 Yingtóng* pp4a-4b.

²⁶⁹ *Guigū Zi: 8 Mo* p7. GG008. *Xùn Zi: 1 Qudnxu*^A p3 without Shi'. *Hudindn Zi: 17 Shuolin* pllb. cf. *Wén Zi: 6 Shàngde* p44.

²⁷⁰ *Zhànguó' Cè 33: Zhaowdng -jì ximin shànbìng* p959. ZG053 cf. *Guān Zi: 36Xinshii-shàng* p 219. gz001.

another colloquy with King Zhao, compares the nation to a sacred grove and the king to its god. **"Power is the king's god."** 勢者王之神 Shi-zhd Wáng-zhi shⁿ. The god must not leave his grove or it will wither and die. The king is the **Power** of his nation which here depends on him. Here is a more voluntarist or transcendentalist view of **Shi**.²⁷¹

Forces, then, are generated from **Conditions**, but also animate them. This is straight-Jine causation. Yet when opposing **Forces** meet, one must prevail. As in logic, so in the physical world, identities require non-contradiction. In the dialectic of practical statescraft, the ruler's **Power** must be peerless and 'unmatched' 無敵 wudi. This is the Mohist definition of Necessity, which we saw, above. "Contradiction is resolved by subordination.

'Power' may not be equally divided: imbalance is necessary to overcome stalemate. A line of succession must be established among heirs²⁷³ *Shèn Dào: 5 Virtue Established* warns that duality or ambiguity causes unrest.²⁷⁴ *Hán Fei Zi: 15'* explains out that the pre-Conditions of 'potential doom' 可亡-kēw^{ng}, not 'necessary destruction', 必亡-biwáng. They are sufficient, not necessary causes, until the entry of their opposite. Thus, the rise of Sage Yáo and the fall of tyrant Jié, are mutually related. The decisive 'Moment' of success or failure operates not in isolation, but in relation to its opposite. Two of a kind, whether Sages or tyrants, do not succeed against each other. An imbalance is required, so that one may decisively prevail over tother.²⁷⁵

Kingship or doom's Moment necessitates that
their rule or disorder, their strength or weakness, are mutually at Odds.

王亡之機必其治亂

其強弱_者也

Wángwáng -zhi ji, bi -qí zhiluàn,

-qi qiángguò -xiangji-zhē-yê.

²⁷¹ *Zhànguó' Cè: 5 Yinghóu wdi Zhaowáng* ip13>S.ZG005.

²⁷² see footnote: 111, above; footnotes 288, 600 'below: 'Powers matched'.

²⁷³ *Hán Fei Zi: 38, 48: HF095, HF153. Lydshi Chimqiu: 98 Shin Shi. LS018. Xún Zi: P: xz018-019.*

²⁷⁴ *Shèn Dào: 5 Déli*, Thompson 1979, 57.

²⁷⁵ *Hán Fei Zi: 15 Wángzheng 'Doom's Symptoms'* p4. HF026-027.

Hégnan Zi: 5 Circular Flow defines the Way as necessity. If one may read 'Shi' for 'who' 孰 sh6 ,

Potential is then tied to Way-Virtue:²⁷⁶

So, what is called Way is unstoppable;

What is called Virtue is getting men.

From Way-Virtue's Law, Myriad Things take livelihood:

Lacking Form, having Divisions, it is named 'Great ? Potential.'

Together, it is called Unity;

Differentiated, it is called: the Way.

In mutual conquests, it is called: Force ,

In lucky and unlucky, it is called: Victory and Defeat.

故所謂道者無已者

所謂德者得人者也

道德之萬物職

無蹄分名曰大激渤)

同之謂一異之謂道

機 之 _

挪之謂成敗

Gùs -suōwèi Dào-zhē, wújī-zhē-yē.

-Suōwèi Dé-zhē dé rén-zhē-yē.

D^xié-zhi Fā, Wà-wù qū y6.

-Wúxing ydu fen, ming yue: DàShi {shú>.

Tóng-zhi w^i Yi; yi-zhi wèi Dào.

-Xiangshèng-shi wèi Shi;

Jixiong-zhi wèi chéngbài.

An opposing metaphysical view to *Hégnan Zi's* definition of Shi, if it is correct to restore it here above, is found in *12 Heaven cmd Earth* which identifies 'Fate/Mandate' 命 Míng with its attributes: 'still unFormed, having Divisions 未形者有分-w^ixing-zh6 yōuf6n, *Zhuang Zi: 17 Autumn Waters* derives Shi Conditions from 'Differences' 異 yi of physical size, i.e. divisions of Form into great and small.²⁷⁷

²⁷⁶*Hégnan Zi: 5 Hudnliu' pi3b.* cf. *Xún Zi: 12 JunDdo p237* "getting their men' and 'getting their Power [cōntrōl]".

According to traditional ideologies, dynastic power derives from the divine blessing bestowed on virtue. Shèn Dào rejects this assumption in favour of raw **Power**. He treats right and might, Worthies and **Power**, as mutually exclusive opposites. Shèn Dào's opposites are presented by *Hdn Fei Zi*: 40, in a logical dilemma, illustrated by salesman who claims his pike will pierce anything, while his shield is unpierceable. Harbsmeier, in his study of ancient Chinese logic, calls it a description of "incompatibility between statements."²⁷⁸ The solution is in the numbers of statistical probabilities. Worthies are rare. Sages, and Arch-villains as their nemeses, appear infrequently in the world, "once in a thousand generations". Yet the average man obeys the **Power** of Law. Thus, under the rule of Law, in a thousand to one cases, good order prevails.²⁷⁹

This debate between Worth and **Power**, is reflected in *Hán Fei Zi*: 40, and *Lyûshi Chunqiu*: 98, where Shèn Dào is cited at the commencement by name, and in *Shangjun Shu*: 18, 24, 26. which names no sources but appears to contain at least two Shèn Dào quotations.²⁸⁰ The work of Shèn Dào survives in fragments whose attributions have been critically assessed by Paul Thompson. It is evident that, the bulk of the writings of Shèn Dào having been lost, the extent of his influence is greater than that of quotations directly attributed.

Ancient writings rarely cite sources, and where they do, as in the case of Shèn Dào, it is not yet possible to determine the foil extent of direct and possibly indirect quotations. The Táng political digest *Qúnshu Zhìyào* presents Shèn Dào's propositions on 'Powerful position' 勢位, known elsewhere from partial quotations, in a much fuller version.

I differ from Thompson 1979, in respect of his emendations to the *Qúnshu Zhìyào* 1253 Kanazawa manuscript (kindly reproduced in his Plate xxxiii). Since the *Qúnshu Zhìyào* is the only authenticated comprehensive, and by far the fullest, source of Shèn Dào fragments, and one which appears to be independent of any other known, I see no compelling evidence that quotations, some without attribution, in *Hdn Fei Zi*, or elsewhere, offer a superior *Shèn Dào* text. *Hdn Fei Zi* itself, as

²⁷⁷ *Zhuang Zi*: 12 *Tiandi* p+24; 17 *Qiushui* p572.

²⁷⁸ Harbsmeier 1998 p 215.

²⁷⁹ *Hán Fei Zi*: 40 *Nán Shi* p17 HF135-143. *Shangjun Shu*: 26 *Dingfèn* p95 SJ031. *Lyûshi Chunqiu*: 98 *Shèn Shi* LSU19.

²⁸⁰ *Shangjun Shu*: 18 *Huàcè* p67 'loyal ministers'; 24 *Jinshu*, 26 *Dingfèn* p94 'hares' : *Shèn Dào* 50; 82 .

Thompson (p 172) notes, contains differing versions of the passage. Indeed, whatever other arguments may be adduced in its support, Thompson's recension of this critical passage is less, *not* more, internally coherent than *Qúnshu Zhiyào*. (For a full presentation of the text, see under *Part ii*, below)

Only when Shèn Dào's thesis is presented in complete sequence is it possible to appreciate his logical method. I postulate that this can be explained as a series of three interlocking quasi-syllogisms. Zhou Yúnzhi 1993 argues for the existence of a Mohist syllogism.²⁸¹ Harbsmeier points to ancient Chinese examples of implied syllogistic reasoning, and sorites.²⁸² Yet I contend that this is the first clear-cut demonstration of the form.

Here is Shèn Dào's line of reasoning in my paraphrase (see in: *Part: ii Translations*, below):

1) An Unworthy can suppress a Worthy.

*Only with **Powerful Position** can the Unworthy be overcome by a Worthy.*

[Therefore,

An Unworthy is sufficient to suppress a Worthy.] $b > a$

2) The most Worthy can be suppressed by an Unworthy.

With Power, the most Worthy can overcome all the Unworthy.

[Therefore,

*b} **Powerful Position** is sufficient to overcome the Unworthy.] $c > b$*

3) *a} the Unworthy are sufficient to suppress a Worthy.* •

*b} **Powerful Position** is sufficient to overcome the Unworthy.*

Therefore,

*c} **Powerful Position** is sufficient to suppress a Worthy.* $c > a$

²⁸¹ Zhou Yúnzhi 1993 p283ff 'Triple-Thing debating form' 三物論試 san-wù lùnshì.

²⁸² Harbsmeier 1998 p 278ff: e.g. in Wáng Chong 王充 (AD 27-100): *Hénglùn* 橫論•

I supply the conclusions to 1) and 2) from 3) , in which they form the first two terms. The final syllogism, where; $a = \text{Worthy}$; $b = \text{Unworthy}$; $c = \text{Powerful Position}$; is then:

$$\underline{b > a}$$

$$\underline{c > b}$$

therefore: $\underline{c > a}$

The conclusion is brutally surprising. It means that '**Powerful**' Position is more effective than reliance on a Worthy, or Sage, which is politically impractical. 'Sufficient' is a dynamic, quantitative term, absent from Aristotle's syllogisms. It is a relational syllogism, in statistical algebraic form:

$$a(v1) = b;$$

$$c = b(v2) \cdot ,$$

$$c = a(v1)(v2).$$

in terms of relative strength, where: $v1, v2 = \text{variable sufficiency}$. Shi of Powerful Position is the critical factor.

V. Politics and Economics

Summary:

Shi plays a dominant role in the new political philosophy of the fourth century BC. It places **Power** before traditional ethics, and objective **Forces** before individual personalities.

1. Imbalance of Power

The Utopian ideal of equality is impractical. Equally balanced **Shi** produces stalemate, and instability leading to conflict. **Power** must be divided without ambiguity. Division is the function of rulership, the position of wealth and **Power**, but division must be just.

2. Division of Labour and Separation of Powers

Mental and manual labour specialise. Society is divided into four classes. *Shangjūn Shu* uses different interests to monitor each other. Those who share Profit cannot be trusted. This is the system of bureaucratic checks and balances.

3. Adaptation by cognitive Technique

Adaptation derives from unobstructed perception and cognition of external **Conditions** and **Power**, by the technical aid of Numbers. By this process, Law can be established and its implementation monitored, checking Names against Reality.

4. Control and Causation

Power is an objective force of causation and prevention, generating necessarily predictable results by punishments and rewards. It has a reactive control mechanism, often allied to coercion and opposed to Virtue, though not always irreconcilable with it.

5. Consumerism: Profit Motive and the Individual

Shèn Dào's theory of adaptation rather than reform appeals to the self-interest of the individual towards Profit, and utilises his free 'self-so' effort as a force of nature, anticipating Adam Smith's invisible hand.

1. Imbalance of Power

Confucius' *Analects*: 16 declares 'equality' 均 jun in wealth distribution to be a remedy for poverty, and a pre-condition of social harmony.²⁸³ *Lào Zi*: 57 contrasts warfare which uses the 'Odd' 奇 qí, with rulership which applies the 'Correct' 正 zhèng, a near-synonym for 'government' 政 zhèng. We saw that *Sun Zi*: 5 defines tactical Force as a dialectic interaction of Odd and Correct. Governmental 'correction' implies imposition of conformity, and as corollary suppression of the unorthodox. In *Lào Zi*'s Utopia, people will voluntarily 'equalise' and 'correct' themselves²⁸⁴

At issue here is the conflict between a decadent feudal system and an emerging universal, bureaucratic centralism. *Xún Zi* criticises *Mò Zi*, the proponent of 'combined love', for understanding 'levelling' but not 'oddity'. *Tián Pián*, an associate of *Shèn Dào*, is said to value 'levelling' 齊 qí. I postulate *Zhuang Zi*: 2 *Levelling Things Theory* may reflect *Tián Pián*'s thinking in its idea of subsistent unity.²⁸⁵

Lyū Clan Spring-Autumns: 98 insists that the King must 'in Power be unmatched' 敵 Shi wM.²⁸⁶ The alternative is the dilemma of a static equilibrium, expressed by a *Shi Zi* fragment:²⁸⁷

Strengths equal, Forces matched. 力均勢敵 Lijun, Shidi.

A resolution to this dilemma is presented by Adaptation to an external **Power**, as a third factor.

²⁸³ *Lúnyū*: 16 *Sis* p238.

²⁸⁴ *Dào de Jīng*: 32 -zìjūn 'self-equalise'; 57 -zìzhèng 'self-correct'.

²⁸⁵ *Lyūshi Chunqiu*: [17-7] 99 -Bùèr- p15b. *Shi Zi: Guāngze* p12. *Zhuang Zi*: 33 *Tian-xia* p1086 says of *Péng Méng*, *Tián Pián* and *Shèn Dào* that they "levelled the Myriad Things" 齊萬物 qí wànwù.

Xún Zi: 6 *Fei Shièr-Zi* p87 criticises *Shèn Dào* and *Tián Pián* as unable to "manage a nation or define divisions" 經國定分 jīngguó dìngfèn; yet both 6 *Fei Shièr-Zi* p87 and 21 *Jièbì* p430 associate *Shèn Dào* with Law. 11 *Jūn Dào* p343 criticises: *Mò Zi* for having insight into 'levelling', but not into the 'odd/unique' 畸 jī.

²⁸⁶ *Lyūshi Chunqiu*: 98 *Shèn Shi* p13b. LS026-028.

²⁸⁷ *Shi Zi*: 'cúnyì' doubtful fragments p36: Sun edition, quoting *Yuldn. Yimvèn Zi* fragment (*Yilin* 2), *Ruin Tingzhū* 1980 p170.

This idea is first definitively formulated in essays c. AD 300, spuriously entitled with names of early lost works such as *DèngXi Zǐ*, or *Yin Wén Zi*, which I have, above, presumptively ascribed to Lú Shèng:²⁸⁸

Talents being equal, intelligences identical...
their distortion is in not knowing how to
harness authority and rely on Power's differential.

才鈞智同...其敝□不_・勢之異
Cǎijūn zhítóng... -qí bǐ -z□yu: -bùzhī chéngquán jì^Shǐ-zhī yì.

Xún Zǐ, like Shèn Dào, sees in egalitarianism a threat to social cohesion and economic functions. *Royal System* argues that 'partiality' 偏 piān creates the necessary social dynamic of unity itself. Unity is not a static abstraction, but the product of Power's interaction:²⁸⁹

When divisions are equal, there is no partiality;
When Powers are level, there is no unity;
When the multitude is levelled, it is not directed...
分均則不偏執齊則不壹衆齊則不使
Fèn jūn, -z6 -bùpiān; Shì qì, -zé -bùyì; zhòng qì, -zé -bīshì..

The discussion continues with two lines, evidently quoted verbatim from *Shèn Dào: 5 Virtue Established*, converted into noun-clauses: serve > serving, direct > directing, by addition of 之 zhī:²⁹⁰

Two nobles do not serve each other;
Two commoners do not direct each other.
兩貴[之]不tǔ・兩賤[之]不相使 Liǎng-guì [zhī] -bù -xiàngshì; liǎng-jiān [zhī] -bù -xiàngshì.

²⁸⁸ 'Yimwén Zi': -xiá p39. cf. 'DèngXi Zi': Wúhòu p7:

If one adapts to Power in developing renown, then conduct being equal, your name is distinguished;
men being level, by getting timing with forces matched, your success is double.
This is so from harnessing Power's external push.
因勢而發蓄則行□名殊人齊而得時則力敵而功倍其所以□棘; ^在□
Yin Shi -^r fayù: -zé xīng dēng, -ér míng shū; rén qì, -^r déshì, -zé lìdì -er gōngbèi;
-Qi -suōyírán-zhS, chéngShì-zhī -z^i wài tui.

see: footnotes 36, 111, 272, above; 600, below.

²⁸⁹ 施 lì: 9 Wángzhī p149. xz018, xz019.

²⁹⁰ Shèn Dào PS.cf. Zhànguó Cè: Kèqīng -wú Hdn wdi Qínwáng p812:

Noble and commoner do not serve each other.
Each get their position, like spokes to axle, to serve their superior.
貴賤不相事各得其位輻湊以事上 Guì, jiān -bù xiàngshì: gè dé -qì wdi, fú còu -yì shì shàng.

Xún Zi: 9 Royal System resumes:

This is Heaven's Numerology.

If **Powerful** positions are level, and desires and dislikes the same ,

When Things cannot be supplied, there is necessarily conflict.

If there is conflict, there is necessarily disorder.

When there is disorder, there is necessarily exhaustion.

是天數也執位齊而欲惡同物不能膳澹則必爭

爭則必亂亂則必窮矣

-Shi Tianshù -yê. Shiwèi qì, -ér yùwù tóng, wù -bùnéng shān, -zé bì zhēng.

Zhēng -zè bì lùⁿ, lùⁿ -zé bì qióng -yì!

In geo-political terms, inherent competition between powerful states makes harmonious co-existence impossible. Ultimately, one must prevail over the other, according to *Warring States Stratagems* ²⁹¹

If Chū be strong, then Qin is weak;

If Qin be strong, then Chū is weak:

This is because their **Powers** do not both stand.

楚強則秦弱□則楚弱此其勢獨立

Chū qiáng, -zé Qín ruò; Qín qiáng, -zé Chū ruò: -cǐ -qí Shì -bù liǎng lì.

A preponderance of **Power** is indispensable to good order. In the feudal model, espoused by *Lyū Clati Spring-Autumns: 98 Caution with Power*, the King rules by possession of a central domain, around which he delegates fiefdoms, with the largest positioned nearest the centre. He uses **Power** to control the small by the big, the light by the heavy. By this way of 'sharing' power, the mythical Divine Farmer's dynasty is said to have reigned for seventeen generations. This model was rejected by Lyū's successor Lí Sì, who won the debate before the First Emperor to abolish hereditary fiefs.

Incompatibility between antagonistic Powers is the physical expression of the Law of Contradiction, or Excluded Middle, which we discussed in logic. *Hán Fei Zi: 36; 40* , and a possible *Shi Zi* fragment, cite

²⁹¹ *Zhàngud Cè: 14 Chū Cè-I Su Qín -wèi Zhào Hécóng shuì Chū Weiwàng* p362. ZG023.

the case of the salesman of the unpierceable shield and all-piercing pike. It illustrates the contradiction of Yáo's absolute Power as emperor, with Shùn's reforms by personal intervention. If Yáo's rule were effective, Shùn's reforms would be redundant, and vice versa. **Hán Fei ZI** argues that, by Power, the Under-Heaven can be promptly corrected: one individual's effort can never suffice. The Power of Law prevails by force of numbers.²⁹²

To prevent dualism within the state, Power must be divided unequally. *Hán Fei Zi: 38 Objections-S* and *48 Eight Warps* call on the ruler to fix clear precedence:²⁹³

divide Power unambiguously.分勢不二 Fen Shi -bù èr.

Once the succession is established, dissension between brothers is pre-empted, but *Hán Fei Zí* does not favour the designation of heir-apparent. Shèn Dào argues that divisions may even be made by drawing lots to avoid anarchy. Random chance is at least 'non-subjective' or 'impartial'無私 wúsi. Any Law is better than no Law. If a hare runs through the square a hundred men might chase after it. Yet when hares are arrayed in the market, there is no quarrel because ownership is clear.²⁹⁴

Gudn Zi: 64 Form 's Power Explained maintains that, Things¹⁴by their Reason moving"以其理動-yi-qi li dòng, no matter how destructively, do not incur resentment because they are inanimate.²⁹⁵ This is a model for impersonal Law. It is satirised by *Zhuang Zi: 33 Under Heaven* where Shèn Dào's 'block-like' Way is described as reaching dead men's Reasoning.²⁹⁶

To Shèn Dào, the essential function of rulership is division. Rulers exist for the people, not the people for rulers. *Shèn Dào: 1* bluntly points out that the Son of Heaven was established for the Under-Heaven, not the Under-Heaven for Heaven's Son.²⁹⁷ *Lyū Clan Spring-Autumns: 117 Reliance on the Ruler* declares that rulers were instituted not for their own enjoyment but to profit the Under-

²⁹² *Hán Fei Zi: 36 Nán-yi* p80 'man of Chū'; *40 NánShi* pp16-17, *Shi Zi: 'cūnyi'* (*Sheng* , an->vài) 22) p36.

²⁹³ HF095, HF153. Ames 1983 p 88 misconstrues: "fen shih pu erh ("where purchase matches status..."); p 225 note 53.

²⁹⁴ *Shangjun Shu: 26 Dingjēn* pp 94-95. *Lyūshi Chunqiu: 98 t17-6J Sh會n Shi* pp14b-15a, citing Shèn Dào. Thompson 1979: «2pp 280-281.

²⁹⁵ *Gudn Zi: 64Xingshi Ji*§ p332.

²⁹⁶ *Zhuang ZF: 33 Tianxià* p1086.

²⁹⁷ *Shèn Dào: 1: 22*, Thompson 1979 p241. cf. *Tàigong Liii-Tao: ii Wútao -16 Shùqi* p49b, Sawyer p58.

Heaven.²⁹⁸ *Gtidn Zi: 1 Herding the People* identifies the ruler as both director of men, and divider of wealth.²⁹⁹

The Under-Heaven is not troubled by lack of ministers,

It is troubled by lack of a ruler to direct them.

The Under-Heaven is not troubled by lack of wealth:

It is troubled by lack of a man to divide it.

天下不患無臣患無君以使之

天下不患無財患無人以分之

Tianxià -bùhuàn wú chón, huàn wú jun -yi shi-zhi.

Tianxià -bùhuàn wú cái, huàn wú r^n -yi fen zhi.

Xún Zi: 9 Royal System explains that division must be just:

So, if one uses Justice to divide, there is harmony.

If harmony , there is unity; If unity, there is much force.

If much force, there is strength...

故義以分則和和則一

一則多力多力則彊...

-Gù, Yi -yi fen, -zé hé. Hé, -zé yi,

yi -zé duoli. Duoli -zé qiáng...

Similarly, *11 Kings and Hegemons* holds that only by getting the Way will **Power** be honoured:³⁰⁰

Men's Ruler is the Under-Heaven's Profitable **Power**.

If he gets the Way to hold it

Then it will be great peace, great glory , accumulated beauty (goodness)'s source....

His **Powerful**-position is most Honoured.

人主者天下之利執也得mi持之

則大_大榮也積美之源也 , . ‘執{^尊

Rénzhǔ-zh§ Tianxià-zhi li Shi -yē. Dé Dào -yi chi-zbi,

-zi dà'an -yē, dàróng -yē, jíměi-zhi yuán -yê... Shiweizhizun.

²⁹⁸ *LyUshi Chunqiu: [20-1] 117 Shijun pi a.*

²⁹⁹ *Gudn Zi: 1 Mimin p2.*

³⁰⁰ *XHn Zi: 11 Wàngbà p205.*

Xún Zi: 18 Correct Theory identifies rulership's Power with taxation 'Registers', 籍 jī, a word close to 'support' 藉 jiè, in the sense of material support or enfeoffment. In these senses the two words were, I hypothesise, indistinguishable. Registers embody the Power of information, census and property records on which Law and government operate. *Xún Zi* insists Power is a moral responsibility, not an inalienable right of inheritance, contesting Shèn Dào's thesis of **Power's** self-sufficiency.³⁰¹

Where Power's Registers abide is the Under-Heaven's lineage house.

However, if [the ruler is] untalented and sub-average:

Internally, the Hundred Clans will resent him;

Externally, the Barons will rebel against him.

• • 在也天下之宗室也

然而不中則百姓疾之外則諸侯叛之

Shlji-zhi -suō zài -yě, Tianxià-zhi zongshi -yě.

-Mn-ér, -bùcái -bùzhòng; nài, -zē bāi-xingji-zhi; wǎn, -z6 zhuhóu pàn-zhi.

The idea that talent, or rather mediocrity and lack of talent, is unimportant given the underpinning of Power, is debated in *Hàn Fei Zi: 40*. Talent here equates to Worth, as in Shen Dào's thesis of Worth versus Power, which *Xún Zi* by implication rejects.³⁰²

2, Division of Labour and Separation of Powers

The fundamental social division is between rulers and ruled. Those who labour with the mind must rule those who labour with their limbs. *Gudn Zi: 3J Ruler and Ministers b)* puts it:³⁰³

The gentleman eats by the Way;

The small man eats by force.

君子餓道小人餘力

Junzi shi -yú Dào; xiǎoTèn shi -yú li.

³⁰¹ 'Registers' of Power: *Xin Zi: 16 Qidngguo'* p317; *J8 Zhonglun* p347 XZ050; XZ052, XZ053. *Zhàngud Cè: 17 Chucd 4: Kè shui Chunshenjun* p423. *Zhàngud Cd: 12 Qicè 5: Su Qin shui Qi Minwang* p300; ZG018; ZG028. cf. *Xin Zi: 18 p354, 357* 'Form's Conditions' in assessing tribute/taxation. XZ054-055, XZ060. *Gudn Zi: 80 Light and Heavy* p391 on 'exploiting/riding Conditions' chéngShi in tribute/ taxation. GZ065,066.

³⁰² *Hàn Fei Zi: 28 Gongming* p71; *40 NànShi* p14. HF051; HF107-108.

³⁰³ *Gudn Zi: 3J Junchen-xid* p177.

Mèng Zi: 3 argues against egalitarian primitivists, who aspire to self-sufficiency and 'self-contrivance' of the mythic Divine Farmer, producing their own food and clothing. *Mèng Zi* justifies the division of labour on grounds of efficiency, and argues that it represents fair exchange.³⁰⁴ *Xún Zi* explains it as Virtue ruling Force. *Zhuang Zi*: *IS Heaven's Way*, echoing Shen Bùhài, explains the division as that between Non-contrivance and Contrivance:³⁰⁵

If superiors Non-contrive and subordinates both Non-contrive:

this is subordinates and superiors having the same Virtue.

If subordinates, with superiors have the same virtue, they are not subjects.

上無□也下□也是下與上同德

下與上同德則不臣

Shàng wúwéi-yē xi含-yi wúwéi-yē: -shi xià -yù shàng tóngdé.

Xià -yù shàng tóng dé^, -zé -bù chén.

Xún Zi: *11 Kings and Hegemons* attacks the 'self-contrivance' of Mohism. If Heaven's Son must do everything himself than even a slave would not wish with him to exchange jobs: 'Power and enterprise' 執業 Shiyè.³⁰⁶ *Láo Zi*'s and *Zhuang Zi*'s critiques of hypocrisy, of 'contrivance with ulterior motive' □而有以□ wéizhi, -r yòu -yiwéi, predict the failure of political programs to reform human nature. By contrast, *Xún Zi* recognises that ritual/propriety is 'artificial', 偽 wèi but defends its civilising influence.

Liè Zi: *6 Force and Fate*, in a post-Hàn compilation incorporating early material, contrasts the **Circumstances** of human social endeavour, with Fate which determines the result.³⁰⁷

³⁰⁴ *Mèng Zi*: 3 丁dngw^n Gong-shàng: 4 Shénnóng-zhi yán-zhê Xū Xing p90.

³⁰⁵ *Zhuang Zi*: 13 Tiandaò: p465.

³⁰⁶ *Xún Zi*: 11 WángBà p218.

³⁰⁷ *Liè Zi*: 6 Liming p215.

Farmers go after the seasons; merchants pursue profit;

Artisans seek technique; knights chase **Power:**

Circumstances cause it to be so.

Yet, farmers have floods and droughts;

merchants have gain and loss;

Artisans have success and failure;

knights have encounters and obstructions:

Fate causes it to be so.

農勝商趣利：n i 賺 逐 勢

謝吏然也

織有水旱商有得失

工有雌士有遇否命使然也

Nóng fù shì, shang qù lì, gong zhui shù, shì zhú Shi:

Shì shì rán-yē.

-Rán nóng yōu shuǐ^hin, shang yōu déshì,

gong yōu chéngbài, shì yōu yùpi: ming shì rán -yē.

Two distinct senses of **Shì** can be seen here, in adjacent positions. The first must indicate political **Power**; the second refers to **Circumstances**, a force greater than the individual, yet embracing the motivated effort of individuals within each of the four social classes, not a transcendent Fate.

Xún Zi: 9 Royal System pairs the four-fold class-system of Farmer-Knight-Artisan-Merchant 農士工商 nóng-shi-gong-shang with the essential Scholiast relationships between ruler-minister, father-son and elder-younger brothers. This traditional order was held to reflect their value, pride of place given to farming, and lowest place to commerce. *Gudn Zi: 30 Ruler and Ministers* differs only in placing Knights first.³⁰⁸ Social reality was somewhat different. Merchants, it was said, had the Reality of wealth without the good name. Farmers had the name, and **Force**'s hardships, without the fruits of their labour.³⁰⁹

³⁰⁸ *Xún Zi: 9 Wángzhi* p162. *Gudn Zi: 30 Juncheñ-shang* p163; *20 Xiàokuang* p121; *Guóyǔ: 6 Qiyǔ* p3a lists the 'Four People' 四民 Si-Min as Knights, Farmers, Artisans and Merchants and calls for mutual segregation.

³⁰⁹ *Zhàngud Cè 6: Qin Ci 4 Qin Wáng yùjiàn Dùn Rud* p!71.

Shang Yang, architect of the reformed nation of Qin, saw agriculture as the key to wealth and strength. He wished to concentrate resources to foster it so that “Profit from one hole issues” 利從一出 li - cóng yī-kǒng chū.³¹⁰ By keeping grain prices high, he ensured that farming was profitable and that new lands would be brought under cultivation, to provide a solid foundation for war. *Shangjun Shu: 4 Repelling the Strong* requires a national census to determine the Thirteen Numbers' 十三數 Shisan-Shù:³¹¹

- I) Storehouses; 2) Population 倉口 Cang; Kōu;)
 - 3) Able men; 4) Able women; 壯男^^^ : Zhuàngnán; Zhuāngnyu 7)
 - 5) Old; 6) Weak; 老弱 Uo; Rud;)
 - 7) Officials , 8) Knights; 官士 Guan; Shi;)
 - 9) Those who by rhetoric earn a living; 以言說取食 - Yi yánshuo qǔ shí ;)
 - 10) Profitable people; 利民 Limin;)
 - II) Horses; 12) Oxen; 13) Fodder. 馬牛舞萬 Mǎ; Niú ; Chuhao.)

To Shang Yang and Hǎn Fēi Zǐ, Scholiasts and rhetoricians are parasites. In ancient times people were simple and could be won by an intelligent teacher like the ‘Divine Farmer’ . Nowadays people are cunning and must be won by force. **Conditions** of the times are different. Kingship depends on prevailing **Conditions**. Justice is Profit: what is ultimately in the people's best interests, not what pleases them.³¹² Men are good, not out of virtue, but because they have no alternative. *Shangjun Shu: 18 Planned Policy* urges that people must be ruled;

by **Conditions**: so that they cannot contrive treachery.

勢不能為奸 h i -bùnéng wéi jiān.³¹³

26 Defined Divisions, like *Hǎn Fēi Zǐ: 40*, declares there are pre-**Conditions** of government, and pre-**conditions** of disorder. The prognosis is likely attributable to Shèn Dào:³¹⁴

³¹⁰ *Shangjun Shu: 3 Nóngzhàn* p10; *IS Chiling* p 48. cf. *Guan Zi: 73 Gudxii* p359 'Profit from one hole issuing...'

³¹¹ *Shangjun Shu: 4 Quqiáng* p19. cf. *Guan Zi: 24 Wen* enquiries on fiscal statistics.

³¹² *Shangjun Shu: 7 Kaisai* pp32-33. SJ004-005.

³¹³ *Shangjun Shu: 18 Huàcè* p66. SJ009.

³¹⁴ *Shangjun Shu: 26 Dingfèn* p94. SJ026-SJ031. *Hǎn Fēi Zǐ: 40 NǎnShi* p16. HF031-132. cf. *Shèn Dào: 82*.

So, Names and Divisions defined are the **Conditions** of government's Way.

故夫名分定勢治找也

-Gù, -fu mingftn ding, Shizhi-zhi Dào -yê.

Shèn Dào argues against plurality: ministers holding combined offices 兼官 jianguan. Shen Bùhài insisted on rigid separation of functions. *Shangjun Shu: 24 Prevention and Cause* recommends: 'separation of Powers' 異能 i e' -qi Shi. Those with shared interests may not monitor each other's work. Father cannot supervise son. Conflict of interests requires separation. It is necessary for those with different interests to monitor each other: "work shared, Profit different" 事同利異 shihé, liyi.³¹⁵

"Five Censors", literally 'Five Horizontals', provided the horizontal dimension to control abuses by the vertical hierarchy. This became a vital feature of imperial bureaucratic control. *Gudn Zi: 30 Ruler and Ministers* describes this system for the monitoring of officials.³¹⁶

For this cause, the Way-possessing ruler:

Above, has Five Officers to herd his people...

Below, has Five Censors to examine his officers...

是故有道之君上有五官以牧其民...

下有五橫雌其官...

-Shigù, yōu Dào-zhijun: sh如g yōu wū-guan -yi mù -qi min...

xià yōu wū-h^ng -yi kui -qi guan...

The question of control of the ruler, and limitation of his power, presents another problem. He is to be encouraged to live a life of pleasure, so as not to interfere in the bureaucratic administration. Thus, *Gtidn Zi: 45 Employing Law* claims people were happy under the Yellow Emperor's unchanging Law, leaving the ruler free to pursue his pleasures.³¹⁷

³¹⁵ *Shangjun Shu: 24 Jinshi* pp86-88. SJ020.

³¹⁶ *Guan Zi: 30 Junch^n-shang* p165.

^m *Gudn Zi: 45 Kénfd* p256:

So, the Yellow Emperor's government set up Law and did not alter...

故黃帝之治也置法ftLM 變-Gù, Huángdi-zhi zhi -y8: zhiFâ, -ér七此加...

3. Adaptation

Adaptation has an important cognitive base which, I contend, has received little attention. It provides evidence of Correct Naming as a pragmatic science, not a sterile sophistry. Shen Bùhài in *Shen Zī. Great Body* links Non-contrivance to Adaptation by Naming. Names are to be used, like a net-rope 綱 gang or tally 符 fii, so that "the Myriad Thing's Actuality have nowhere to escape 萬物之情無所逃矣 w[^]nwù -wù-suō táo-zhi -yí. Since Names are applied objectively, there is no room for personal interference or 'contrivance'. Since everyone is confined by Law to labour at their assigned tasks, the ruler is free to amuse himself. 'Adaptation's Way' 因之道 n-zhi Dào is like 'setting up' 設 shè a mirror or balance, so that reflected forms or weights are perceived spontaneously.³¹⁸ *Hdn Fei Zi: 19 Disguising Evil* writes the verb, in almost identical context, as 執 zhi 'to hold', easily confused with Shì/yì. As we saw, Qiú Xigui demonstrates that 'set up' shè could anciently be written as 執 Sbi. If Shen Bùhài's shè is equivalent to 'established Conditions', this could explain the mystery of Xún Zi's dictum:³¹⁹

Shen Zī was obstructed (obsessed) by **Conditions**, and did not know knowing.

申子蔽於執而不知 Shen Zibi -yú Shì, -ér -bùzhi zhi.

Shi here is linked to (knowing), which could fit the *Shen Zi* fragment on Adaptive knowledge. In this light, the dictum could be re-construed:

Shen Bùhài was obsessed by **established Conditions**, and did not understand perception.

Gudn Zi: 36 Mind Technique similarly defines Non-contrivance:³²⁰

Non-Contrivance's Way is Adaptation.

無□之道 - W u w e i - z h i Dào, Yin -yē.

³¹⁸ Qinshu Zhlydo: *Shen Bùhài - Ddti*, Ruǎn Tingzhuó 1980 p169. cf. *Hdn. Fei Zi: 19 Shixié* p13.

³¹⁹ *Hdn Fei Zi: 19 Shixié* p13 'holding' the mirror and balance. *Xún Zi: 21 Jiēbi* p430.

³²⁰ *Gudn Zi: 36 Xīnshū-shàng* pp221 -222.

Here 'Adaptation's Technique' makes use of the ability of others and things to achieve its goals. It 'vacuously' responds to external Things and their Reasons, without subjective interference. It does not 'set up' shè, nor 'alter and reform'變化 bi她ui

Lyû Clan Spring-Autumns: 98 Caution with Power, which earlier cites Shèn Dào by name, makes the earliest surviving linkage of 'Adaptation' to '**Conditions**' or '**Tower**', though nowhere is this linkage directly attributed to Shèn Dào himself. This linkage, of Adaptation to Shi, follows a list of modes of transport suited to different terrains and situations, yet its import relates to practical politics:

Through Adaptation to **Conditions**, commands will be implemented.

因其勢也者令行 Yin -qi Shi-ye-zh6 lingxing.

Adaptation derives from recognition of an existing reality. It therefore, I submit, is the bridge between cognition and action. **The Power of Conditions** is assimilated by Adaptive cognition and so commanded. Shèn Dào's philosophy of Adaptation appears less coercive. Adaptation is recognition of human actuality, without attempting to change it, but rather to make use of it as an existing resource.³²²

Heaven's Way adapts, and so is great:

Reform, and you will be small.

Adaptation is adapting to human Actuality.

天道因則大化(? 作測細因也者因人之情也

Tiandào, yin -zě dà; huà [? zuò] -z6 xi. Yin-yê-zhê: yin rén-zhi qing -yê.

Hdn Fei Zi: 14 Treacherous Assassins links 'adaptative **Power**' in a system of national surveillance for the ruler. Numbering and Technique refers to the formal aspect of mental cognition, while **Shi** refers to the dynamic aspect of physical conditions and forces. An individual's senses alone, without Law's apparatus of Numbering and Technique lack effective **Power**. 'Law' embraces the formal tools of Reason, allegorised in mechanical devices such as compasses and set-square, as well as the bureaucratic

³²¹ *Lyûshi Chunqiu: 98 ShènShi* pi4b. LS023.

³²² *Shèn Dào: 2 Yinxún*, 28.

system of administration and reporting. I argue that Forms, as 'Numbers', are the practical means, or 'Technique', of cognitive Adaptation to, and so control of, external Forces under one's Power.³²³

Eyes necessarily do not employ its Numbers,
so if one relies on eyes, to contrive enlightenment, what he will see is little!

Because he rejects uncorruptible Technique!

Ears are necessarily not adapted to its Power,
so if he relies on ears to contrive intelligence, what he will hear is paltry!

Because he rejects the uncheatable Way!...

If he does not know to adapt to its **Power**, the state is endangered.

目必不任M而待目以□明所見者少矣非 ~~不蔽之術~~也。

耳必不因其勢而待耳以□聰細者非不欺之道也...

不知因@者國危

-Mù -bi-bùrèn -qi Shù, -ér dài mù -y!wéi ming, -su6jiàn-zhē shào ->í! Fei -bùbi-zhi Shù -yê.

Ēr -bi-bìjìn -qi Shi, -ér dM ěr -yiwéi cong, -su6wén-zhē guâ ->â! Fei -bùqi-zhi Dào -yê!

-Bù zhi yin-qi Shi-zhê, guó wēi.

The answer to the limits of subjective perception, is by statistical apprehension of **Conditions**, to deploy a national force of reporting and intelligence gathering, a 'keen and bright **Power**' 聰明之勢 *congming-zhi Shi*. of listening and seeing. This is the basis by which the ruler can 'ride awesome and stern **Power**' 威嚴之勢 *chēng weiyān-zhi Shi* of Law to reward and punish. The image is that of the chariot driver using whip and harness, or the geometer using compasses and set-square to draw shapes from points by string and ink. The counter-image is of the rhetoricians who beguile, with baseless talk of rule by personal virtue alone, out of touch with Reality.³²⁴

24 *Observation and Action* speaks of the difficulty of self-knowledge, as of the incompatibility of **Conditions** and **Power**. In this respect Law Technique serves as a mirror of objectivity. It is the easy way. Here we see a possible play on **Conditions** and Way in the verbal sense of *shè* 'to *set up*, and *dào* 'to lead', with *lǐ*, 'to establish', as: 'Adapt to what may be *set up*, seek the easily *led*'.³²⁵

³²³ *Hán Fei Zi: 14 Jianjie' Shichén* pp67-68. HF018, HF021.

³²⁴ *Hdn Fei Zi: 14 Jianjie' Shichén* pp70-71. HF019, HF023-024.

³²⁵ *Hdn Fei Zi: 24 Guanxing* p63. HF048.

Adapt to possible *Conditions*, seek the easy *Way*.

So, by using force sparingly, results and Name are established.

因可勢求易道故用~~勢~~而名立

Yin kē Shi, qiú yì Dào. -Gù, yòngli guā, 七r gongming li.

48 Eight Warps: Listening to Law outlines a procedure of checking and testing to tap the potential **Power** in his subordinates:³²⁶

Men's Master is untiring in zeal

yet depends on cross-checking:

His **Power** material is subordinates.

The Way-possessing Master listens to speeches,

tests their application, grades their results.

From grading their results, rewards and punishments are born.

人主不職而待~~參其勢~~下也

有粒主聽言督其用課勸功課而賞罰生焉

Rénzhū -bùzhàn, ér d[^]i hécan: -qi Shi zixià-yS.

YōuDào-zhī zhū: tingy[^]n, du -qiyòng; kè -qigong: gongkè -ér shSngfd sheng -yān.

Gudn Zi: 67 Enlightened Law Explained demands **systematic** 'testing' as a pre-condition of appointment: "according to Law, test and grade success in results" 案~~試~~課功 àn Fà, shikè cMnggong. This is the implementation of rule by ineluctable **Conditions** of 'necessarily governed Power' 必治之勢-bichi-zhi Shi.³²⁷ Emperor Wén of Hàn, in B.C. 165, held the first recorded imperial written examination. Creel 1974 argued that state examinations derive from Shen Bùhài's theory of objective verification of 'Name' against 'Reality'. A form of local 'examination' or 'testing' 試 shi had been practised by Qin, as evidenced by biographical references in Simā Qian's *Historian's Records*.³²⁸

³²⁶ Hdn Fei Zi: 48 Bailing:-6 Tingfd p50. HF155.

³²⁷ Guān Zi: 67MingFa *ji& pp349-350; 343. cf. 6 Qi-Fa: w[^]yibing-zhi shii:

Completed weapons; ungraded are not used; untested are not stored.

成器~~課~~不~~試~~課 Chéngqi: -bùkè, -bùyòng; -bùsM, -bùcáng..

³²⁸ Creel 1974 pp 230, 264ff. Graham 1978 p 198. *Shift*: 8 B&nji on Liú Bang's exam; *Shijū*: 95 ~~Ming~~hou p458.

4. Control and Causation

Mò Zi makes 'Promotion of Worthies' one of his ten core doctrines. This slogan amounts to a proclamation of meritocracy over hereditary office, and could be seen as a challenge to the feudal system, upheld by Scholiasts. Perhaps it is to defend against such criticism, that *Mo Zi: 39 Against Scholiasts* accuses Confucius and his disciples of abetting revolt.³²⁹

Recruitment by personal recommendation is attacked by *Shangjun Shu: 25* which condemns the use of purely verbal criteria in the so-called 'advancement of the Worthy and able' 舉賢能 jǔ xiánnéng for favouritism in promoting their 'party' 黨 dǎng. This fosters a **Shi Tendency** of corruption and sophistry, making "ruler weak, and ministers strong" 君弱臣強 jun ruò, chén qiáng.³³⁰ A military work *Tàigong Liù-Tao: 1 Wéntao 9-10* urges that Worthies be promoted by the strict Name-Reality test, not according to popularity and cliquism.³³¹ *Gudn Zi: 35 Wasteful Consumption* distinguishes the threat to stability in 'promotion of Worthies', from the productive 'exploitation of Worthies' 役賢 yìxián which it endorses:³³²

He who promotes Worthies is doomed;

He who exploits Worthies leads.

尚□亡而役賢者倡

Shàngxián-zhē wáng; -ér yìxián-zhē chàng.

³²⁹ *Mo Zi: 39 FeiRu'* pp 188-189.

³³⁰ *Shangjun Shu: 25 Shénfa'* p89.

³³¹ *Gudn Zi: 10 Shàngxián.* Sawyer 1993 p50-51.

³³² *Gudn Zi: 35 Chimi* p200. cf. *Liù-Tao: 27*:

He who gets it flourishes; he who loses it is doomed.

得之者昌失之者亡. Dē-zhī-zhē chàng, shī-zhī-zhē wáng.

Worthies' virtue, unsusceptible to control by reward and punishment, and popular appeal, make them independent and so a threat to the ruler. They give rise to factions which undermine the ruler's authority. *"Lào ZV* attacks 'Promotion of Worthies' for causing people to quarrel. Something akin to class warfare is implied in the saying, ascribed to the Yellow Emperor by *Hdn Fei Zi: 8 Wielding Power*³²¹

Superiors and subordinates daily fight a hundred battles.

上下一日百戰 Shàngxià rì bǎi-zhàn.

Hán Fei Zi denounces the 'Humanity and Justice' of Scholiast worthies as a deception, subversive to the 'necessarily-conquering Power' 必勝之勢-bìshèng-zhī Shì of the legal system.³³⁴ He is against 'wise' advisers, who presume to establish a "teacher-student Relationship" 師徒之勢 shītú-zhī Shì with their rulers.³³⁵ Rather the government must educate the people. *Shangjun Shu: 26 Defining Divisions* and *Gudn Zi: 30 Ruler and Subjects* make morality obedience to Law, not an alternative. Education means 'elucidation' of Law; and its administrators are 'the Under-Heaven's Teachers' 天下師 Tiān-xià shī.³³⁶

The philosophy of Law, in *Shangjun Shu* and *Hdn Fei Zi*, is founded on a determinist **Power** of totalitarian control. It pre-empts freedom of choice. *Hán Fei Zi*'s Law makes morality not an individual option but a mass necessity. It gives people no alternative to good behaviour. Conditions dictate behaviour, by negative, preventative causation:³³⁷

If **Conditions** allowed him to contrive treachery,

Even [the political martyr] Bóyi would be suspect.

勢得□細伯夷可疑也

Shì dé wēi jiàn, -sui Bóyi kě yí -yě.

³³³ *Hán Fei Zi: 8 Yāngquān* p33. *Shén Dào 121 (Tàiplng Yulán 830/5b/5)*, Thompson 1979 p299 on mutually limiting, antagonistic balance of power between ruler and ministers.

³³⁴ *Hán Fei Zi: 49 Wú-Dù* p56.

³³⁵ *Hán Fei Zi: 44 Shuoyi* p24. cf. *Mèng Zi:4 Lilóu-shàng: 18 Yizi -ér jiào* p139 "Its Shì are impractical/unworkable" 勢不行 Sbi -bùxing, on why gentlemen do not teach their own sons.

³³⁶ *Shangjun Shu: 26 Ding/èh* p96:

Establish in-charge-of-Law administrators to contrive to be the Under-Heaven's teachers.

置主法之吏以□天下師 Zhi zhǔfā-zhī lì, -yīwéi Tiānxià shī.

Guān Zi: 30 Junchen-shàng "man-bailiffs contrive teaching" 人齋夫□教 rénsèfu wá jiào.

Shi are, at best, morally neutral; at worst immoral. *Xún Zi: 12 The Ruler's Way* enlightened rulers hasten to 'get their men', the benighted ruler hastens to 'get their **Power**'得其孰, dé -qi Shi.³³⁸ *15 Debating Arms* condemns the manipulations by rewards and punishments, and 'Shi Deceptions' 執詐 Shizhà of militarists.³³⁹ *16 Strong Nation* argues 'men-conquering Shi' depend on 'men-conquering Way'.³⁴⁰ Nevertheless, *22 Correct Naming* justifies debate as merely the gentleman's response to political chaos.³⁴¹

The gentleman, being without **Power** to oversee it,
nor penalties to prevent it,
Therefore debates and persuades.

君子無執以臨之無刑以禁之故胃

Junzi -wúShi -yi lin-zhi, -wú xing -yi jin-zhi, -gù biànshuo.

Political **Power** is frequently paired with ⁴ Awe '威' wei, suggesting the coercive power of punishment. 'Awe and Virtue', as in the title of *Shèn Dào: 1*, parallel 'Penalties and Virtue' 刑德 xingdd. *Giiân Zi: 31 Ruler and Ministers* compares the Way, of gaining the people's minds by Virtue and Awe, to the **Force** of water's cyclical waves:³⁴²

Water in waves rises, exhausts their roll, and again fall.

Its Forces are inherently so.

水波而上盡其搖而復下

其勢固然者也

-Fú shuibo, -èr shàng, jin -qí yáo, -èr iù xi^.

-Qi Shi gù-rdn-zhe-yê.

³³⁷ *Shangjùn Shu: 18 Huàcè`* p66; 68.

³³⁸ *Xiin Zi: 12 Jundaò.* p237.

³³⁹ *Xún Zi: 15 Yibing* p304.

³⁴⁰ *Xiin Zi: 16 Qiàngguo`* p316.

³⁴¹ *Xún Zi: 22 Zhongming* p465. xz075.

³⁴² *Gudn Zi: 31 Junch^n-xia`* p174.

In *Shemgjm Shu: 5 Persuading the People*, Virtue is generated from Penalties.³⁴³ In cosmology, Virtue is correlated with Spring and Summer growth; Penalties with Autumn and Winter.³⁴⁴ 'Penalties' 刑 xing, or 'Form' 形 xing anciently written with the same graph, is tied to Power or Force in the phrase xingShi.

In *Xún Zi: 16 Strong Nation*, xingShi denotes 'Penal Power', and its coercive Awe is distinguished from the moral authority of 'Way and Virtue's Awe'.³⁴⁵ *Guān Zi: 6 Seven Laws* lists 'Form's Force, Utensils and Weapons' 刑, Shi, Qi, Xi after implementation of rewards and punishments. *13 Eight Observations* explains that Form's Force, through fortifications and walls, prevents crime. *Hán Fei Zi: 49* compares severity of Law to the steepness of terrain. Thus, the one word xing spans both Penal codes and Forms of physical barrier of terrain or construction, in association with coercive Force.³⁴⁶

Penal **Power**, or 'Form's **Force**', is the tool of coercive physical control. It is the negative aspect of punishment, as opposed to positive incentive. Penalties and Virtue, punishments and rewards, are called the two handles of control.³⁴⁷ *Hán Fei Zi: 48* relates them to Power, thus:³⁴⁸

Handles are killing and living's control:

Power is the multitude-conquering material.

橘者殺生之制也勢者勝衆之資

Shi-zhē, shèngzhòng-zhi zi;

28 Results and Name discounts personal ability and moral worth without Power.³⁴⁹

Having talent without Power, though Worthy,

one cannot control the Unworthy.

夫有材而無勢雖賢不能制不肖-Fii, yǒu cái, -6r wú Shi, -bùnéng zhì -bùxiào.

³⁴³ *Shangjun Shu: 5 Shuimín* p23; *7 Kaisāi* p34: Penalties and Virtue. *Guān Zi: 43 Zhèng*: Virtue and Punishment; *49 Nèiyè* p270; *37 Xīnshì-xia* p222: Form and Virtue.

³⁴⁴ *Guān Zi: 40 Sì-shì* passim; *42 Shi* p253. MWD *Shilit-Jing*: *Guan* p62.

³⁴⁵ *Xún Zi: 16 Qiángguó* p312. xz042.

³⁴⁶ *Guān Zi: 6 Qi-Fd* p28; *13 Ba-Guan* p73. GZ002-003; GZ005. *Hán Fei Zi: 49 WH-Dù* p57.

³⁴⁷ *Hán Fei Zi: 7 Èr-bīng* p26.

³⁴⁸ *Hán Fei Zi: 48 Ba-Jing: -1 Yīngqīng* p44. HF151.

Hdn Fei Zi: 17 Protect the Interior dismisses ties of sentiment or kinship in favour of direct control by force of the **Circumstances of Power**:³⁵⁰

Men's ruler's problem is in trusting men:

To trust men is to be controlled by men.

Mén's subjects, to their ruler, without bone-and-flesh kinship.

Are bound by **Circumstances**, so that they cannot but serve.

人主之患口信人則制於人

人臣；^君非之親也轉於勢而不得 @

R6nzhū-zhi huàn -zài-yú xinrén: xia rén, -zé zhi -yú rén.

Rénchén-zhi -jlijin, fei yōu gūròu-zhí qin -yS: fū -yú Shi, -ér -bùdé -bùshi.

Gtiigū Zi: 5 Flying Scissors urges setting up situations to influence a favourable outcome:³⁵¹

Establish **Circumstances** to control jobs.

立勢而制事Li Sbi -ér zhishi.

Gudn Zi: 16 Law of Laws, equates concentration of **Power** with control:³⁵²

So, if men's ruler loses **Power**, Then ministers will control him...

When **Power** is above, subjects are controlled by the ruler!

狀君失勢則臣制之矣... 勢th則臣制於君矣

圓Gü · tenjun shiShi, -zé chén zhizhi -yi!... Shi -zài shàng, -zé chén zhi -yūjun -yt!

67 Enlightened Law Explained defines control as Position, necessity, and the Honoured, which constitute the **Conditions** of **Power**. People are used through Awe for Law, fear not love:³⁵³

³⁴⁹ *Hdn Fei Zf: 28 Gongming* p71. HF051.

³⁵⁰ *Hdn Fei li: 17 Bèin^i* p5. HF028.

³⁵¹ *Guiū Zi: 5 Feiqian* p36; cf. *IOmóu* p72:

Affairs value control of men, and do not value being controlled by men.

事辦人而不貴申=】於人 Shi gui zhi rén, -6t -bùgui zhi -yú rén.

15 *Zhongjing* p 120 with: 'Way'道 DAofor 'Affairs'事 shi.

³⁵² *Hdn Fei 2i: 16 FaFd* p91; *67MingFd jie* p343. GZ009-011, GZ041 cf. 48 *Ba-Jing: zhūwei* p51. HF157. cf. 49 *Wú-Dú* p59. HF165.

³⁵³ *Gudn Zi: 67-MingFa`jie* p343. GZ039-041.

The enlightened Master in superior Position,
has necessarily governed **Conditions**:
then the crowd of subjects do not dare contrive wrong.
So, the crowd of subjects not daring to cheat the Master,
is not from love for the Master:
They are in awe of the Master's Awesome **Power**.
The Hundred Clans' competition to be used
is not from love for the Master:
They are in awe of the Master's Law Edicts.
So, the enlightened Master grasps necessarily winning Numbers
to govern necessarily used people.
He resides in necessarily honoured **Power**,
to control necessarily submissive subjects.

明主赴位有必治之勢

貝u群臣不賴非是灘臣之不.mi者非愛主□畏主城勢也

百~~姓~~之非以愛主"tfeJU畏主之M也

故明主發必勝之數以治必用之民

_尊之勢以制必服之臣

Mingzhū, -zM shàngwèi, yōu -bi zhi-zhi Shi:

-zé qúnchén-zhi -bùgān wéifei: -fei àizhū -yê: -yì w[^]i zhū-zhi weiShi -yê.

Báixìng-zhi zheng yòng: -fei -yì àizhū -yê, -yì wèi zhū-zhi Fāling -yê.

-Gù, mingzhū cao -bishèng-zhi Shù, -yì chí -biyòng-zhi mǐ;

chū bì zun-zhi Shi, -yì zhi bì fú-zhi chén.

The above formulation, I contend, echoes Shèn Dào's theory of **Shi**, as interpreted by *Hàn Fei Zi*: 40. Shèn Dào sets his theory of rule by 'Powerful position' in direct confrontation to that of rule by Worthies. His argument rejects the equivalent of the uncrowned philosopher king, in favour of rule by Law. It may be thought self-contradictory that Shèn Dào's ideas of Adaptation to the individual should be linked to the rejection of moralism. Yet, rather than impose the example of one virtuous Worthy to reform the many unworthy, Shèn Dào asserts free self-motivation. *Shèn Dào* recognises the limitations

of government. Successful government adapts to the people, it does not coerce them, even in their own interest.³⁵⁴

So, the Sage Man, abiding above, is able not to harm men:

he is unable to cause men not to harm themselves.

故聖人處上 人不能 害 無 害 己 也。

-Gù, Shèngrén, chūshàng, néng -wúhàirén, -bùnéng shìrén -wúhàiji -yě.

Jiǎ Yi in early Hàn makes morality an adjunct of **Shi**. He compares the function of **Power** to a crude cleaver, required for the initial heavy work of dismembering the ox of empire, before the finer carving knives of moral persuasion can be applied. **Power** effects the heavy work of social engineering, in whose absence pious morality would prove ineffectual.³⁵⁵

By the fall of Hàn, Xú Gàn 徐幹 (170-217 AD) equates Virtue with social 'position', and makes Justice the function of **Power**. In Makeham's translation, Xú Gàn's *Emoluments and Titles* declares:³⁵⁶

Position [位 wéi] is the loom by which potency [Virtue, 德 dé] is established, while purchase (*shih* 勢) is the shuttle by which rightness [Justice'義 yì] is put into practice.

5. Consumerism: Profit Motive and the Individual

Aristotle argues that pleasure is essential to life, and that self-love is a positive and necessary prelude to moral action:³⁵⁷

So it is right for the good man to be self-loving, because then he will both be benefited himself by performing fine actions, and also help others.

Likewise, *Md Zi: 44 Major Selection* recognises that loving men depends on self-love:³⁵⁸

³⁵⁴ *Shèn Dào: 1 Weid* 5, Thompson 1979 p 231.

³⁵⁵ Jiǎ Yi: *Xinshu: 2 Zhi-bùding* p18. Contrast *Zhuang Zi: 3 Yāngshengzhu* p117-119 on Cook's carving an ox without blunting his cleaver; *Guān Zi: 29 Zhifen* p161.

³⁵⁶ Makeham 1994 p 28.

³⁵⁷ Aristotle *Ethics: 9 The Grounds of Friendship- Is self-love justifiable?* 1168b32-1169a23 p302; *10 Pleasure and the Life of Happiness- Pleasure is essential to life* 1175a10-31 p322. *Md Zi: 44 Daqu* p245.

^m*MdZi: 44Daqu*p245.

Loving men is not outside oneself. Oneself is in that which is loved's midst.

愛人不外己在所愛中入 -i⁴én w⁴ i. jí. Jì-zài -suò'ài-zhī zhōng.

The binome Energy-Force 氣勢 qìshì for human morale, connects emotional energy to working capacity, as in *Guigū Zi* 'Ghost Valley Master' and *Lii-Tao* 'Six Stratagems' describes individual motivation in combination with ability as requisites for selection.³⁵⁹

Profit, or 'advantage', as the motivational factor is frequently associated with **Shi**. Profit is Aristotle's *telos*, the motivational end which directs and drives Power. *Sun Zi: 1 Calculations*, as we saw above, makes the classic formulation, in which **Shi** combines the senses of **Power, Conditions** and **Tactics**:³⁶⁰

Tactics adapt to Profit, to control authority.

勢者因利制權也 Shi-zhe yinli, 七r zhi quán -yt

Mohism calls for the weighing of profitability before taking action. Yet Mohism, by defining Justice as Profit, ultimately makes Profit a transcendental value, denying the value of external Conditions:³⁶¹

External **Conditions** are unable to enhance my Profit.

外織(執)無能厚吾利者 WMSHi -wúnóng hòu wú li-zM.

Morality, by suppressing desires, undermines the profit-motive. Mohism condemns music, lavish funerals, and preaches frugality. The recent discovery of the tomb of the Marquis of Zeng (one bell is inscribed the equivalent to 433 BC) gave direct evidence of the extravagance in both areas, by its orchestral array of sixty-four cast-bronze bell-chimes, stone-chimes, winds, strings, drums and young women. Yet elaborate funerals were valued as an expression of filial devotion, and music was central to ritual observances.

³⁵⁹ *Guigū Zi: 5 Feiqian* pp36-37; *6 Wùhé* p43. GG003, GG005. *Lii-Tao: 9 Zunxian*. Sawyer 1993 p49. LT001.

³⁶⁰ *Sun Zi: Bingjd: 1 Ji* p5. SZOO1-002. see: footnote 124, above.

³⁶¹ *Md Zi: 44 DaqH* pp248-249. raz013.

Mèng Zi: 1, though denouncing Profit categorically, yet responds to the ruler's indulgence in extravagant pleasures by urging the ruler ⁴with the people to share joy/'music'"與民同樂-yii min tóng lè/yuè.³⁶²

Xún Zi: 10 *Rich Country* attacks Md ZT's self-denial as a recipe for economic impoverishment. There would be no material incentives and rewards for which to strive. Conspicuous consumption by the ruler thus serves a purpose, somewhat in the manner of commercial advertising.³⁶³ *Gudn Zi*: 35 *Wasteful Consumption* sees the finery industry as a source of employment for poor people 貧民 pǐnmín, artists or 'culture' workers 文明 wénmíng, carpenters 牧工 raiigong, and seamstresses 女工 nyūgong.³⁶⁴

Xún Zi: 9 *Royal System* quotes a comparison of the ruler to a boat and commoners to water, which supports it and may overturn it.³⁶⁵ *Lyū Clem Spring-Autumns*: 83 *Value Adaptation* compares adaptation to the people's mind and desires, by dynastic founders Tang and Wū, is analogous to Yū's harnessing the waters's force, to riding a boat on water or chariot on land, as in *Shèn Dào*.³⁶⁶ 112 *Using the People* cites Guān Zhōng and Shang Yang, anathema to Scholiasts, as parallel exemplars. It warn that excessive 'Awe' is ineffective or counter-productive. Like salt on food, it must be applied sparingly. Sanctions depend for their effect on people having a 'Profit-loving mind' 愛利之心 ài-lì-zhī-xīn. This is the source of the ruler's 'Profitable Power'.³⁶⁷ Then, in 113 *Expedient Awe*, people will be used like horses on a light rein, or:³⁶⁸

releasing stored water into a thousand fathom ravine.

決積水於千仞之谿 決積水於千仞之谿 jìshuǐ -yú qiān-rèn -zhī qǐ.

The same water metaphor that Mò Zi and Mèng ZT used to illustrate man's natural tendency towards good, is here applied to the manipulative **Force** of Law's rewards and punishments. Thus, Water is the symbol, not only of innate Virtue, but also of the impersonal logic of positional **Power**.

³⁶² *Mèng Zi*: 1 *Liàng Huiwǎng*A-1 -hēbi yue: li ppl-2; B-1 *Zhuangbào jiàn Mèng Zi* ppl5-16.

³⁶³ *Mèng Zi*: 1 *Liànghui Wǎng-xià*-1 p15ff. *Xún Zi*: 10 *Fūgud* p188. cf. *Gudn Zi*: 35 *Chimi* p207ff.

³⁶⁴ *Gudn Zi*: 35 *Chitnu* p199.

³⁶⁵ *Xún Zi*: 9 *Wǎng Zhi* p150.

³⁶⁶ *Lyūshi Chunqiu*: [15-7] 83 *Guiyin* pp15b-16a. *Shèn Dào* 118. HF054.

³⁶⁷ *Lyūshi Chunqiu*: [19-4] 112 *Yongmín* p9a.

³⁶⁸ *Lyūshi Chunqiu*: [19-4] 112 *Yongmín* p10a; *Shiwei* [19-5] 113 p10b.

Conditions have an inevitable logic of 'Reason' 理 li, a necessity which overrides choice or doubt.³⁶⁹

Shangjun Shu: 18 Planning Policy compares the logic of power to a bird's ability to fly, a thoroughbred to gallop, a beast of prey to conquer, with the natural tendencies of water and fire:³⁷⁰

The Sage knows necessarily-so Reason.

necessarily contrived temporal **Conditions**...

So, he controls the people

like using high and low to control water;

like using dry and wet to control fire.

W知必然之理必口之_ ...

故其制膽口以iTF制水腦濕制火

Shengren zhi Hran-zhi li, biwei-zhi shiShi...
-rú -yi gaoxià zhi shui, -yi zàoshi zhi huō.

Thus, to legal determinists, the impersonal force of Law is more efficacious than self-motivated individual goodness. Yet this force is still at the command of man, in the person of the Sage, or "Enlightened King" 明王 Mingwing. Unlike *Shen Bihài*^ *Gudn Zi: 1 Herding the People* sees no contradiction between Law and leadership by personal example.

³⁶⁹ Cf. *Ming Zi VJ:A-7p234* :

The Sage Man first wins what our minds share in approving.

So, Reason and Justice delight our minds, as pork delights our mouths.

聖从得我心挪同然耳故理義必口隨口

Sh6ngr知-xiande woxin-zhi -suotong-ran dr. -Gu, liyi-zhi yue woxin -y6u chuhuan-zhi yue wokou.

Xun Zi: 21 Jiebi p446 'things' Reason' 物之理 wu-zhi li

Ciuan Zi: 64XingShi Jie p331:

The Way is the means of change: to transform the person towards correct Reason.

道者所以變化身而之正理者也 Dao-zhe -suo-)a bidn: huashen, -er zhi zhengli-zhe -ye.

p335:

Men's master issues speech that does not offend the people's hearts,

that does not violate Reason and Justice.

人主出言不逆於民七不季於理義RSnzhfi chuyan -buni -yù minxin , -bubo -yù ltyi.

Han Fei: 20 Jie Lao p22 'submit and follow the Way's Reason' 俾道理 fúcong Daoli.

³⁷⁰ *Shangjun Shu: 18 Huace* p68. SJ011. cf. *Gudn Zi: 53 Jicang* p292:

The people's rejection and attraction is as fire to dry and damp; water to high and low.

民之去火之於燥濕水之於下 Mm-zhi qùjiii: -rú hud-zhi -yù zàoshi; shui-zhi -yù gaoxià.

The ruler wins the 'people's heart'民心 minxin by economics, by use of the water principle, in 64 Form, s 'Influence' Explained, as in *Shangjun Shu*?³⁷¹

People follow Profit, as water runs downwards:

Of the four directions it is not selective.

民之從利也如水之走下四，擇也

Mfn-zhi cóng li -y%, -rùshuǐ-zhī zōu xi[^]: Si-fang wú zé -yē.

Guān Zi: 52 Seven Ministers, Seven Rulers interprets the concept in determinist terms.³⁷²

So, the people know whither they necessarily proceed,

Whence they necessarily depart.

Pushed they go, called they come:

Like dropping weight from a height,

Like channelling water on land.

故民之所必就而所必去推則往召則來

如墜一高如資水

-Gu, min zhi -suo -bijiu, -6- zhi -suo -bi qu. Tin, -ze wang, zhao, -ze lai.

-Rù zhui zhdng -yú gao, -rú d6u shui -yú di.

53 Forbidden Stores commends merchants' enterprise and favours disarmament. Man's nature is the profit motive, which moves him just as fire goes up and water downwards. The pursuit of Profit is the Shi of peace and prosperity. It anticipates Adam Smith's invisible hand.³⁷³

³⁷¹ *Guān Zi: 64 Xingshi Jie* p327. *Shangjun Shu: 23 Junchen* p85:

The people with regard to profit are like water tending downwards, to four sides indiscriminately.

民之於利也若水之於下也，旁無擇也。 Min-zhi -yú li -yē, -niào shuǐ-zhī -yú xià -yē, sì-páng wú zé -yē.

³⁷² *Guān Zi: Qi-cheti Qi-zhū* p288.

³⁷³ *Guān Zi: 53 Jicang* p291.

So, the optimum is where Power's Profit rests,
 and people in beauty (goodness) abide.
 Unpushed they go, unpulled they come;
 Unbothered, undisturbed, they are self-enriching.
 As a bird incubates eggs,
 Formlessly and soundlessly: one only sees its effect ['completion'].

故善者勢利之在而民美安
 不推而往不弓 | 而來不繁不顧民自富
 如鳥之覆卵無形無聲而唯見其成

-Gù, shàn-zhS Shi li-zhi zài, -ér nǚn mēi'an.
 -Bùtui, -ér wāng, -bì^in, -ér Ui. -Bù fán, -bù^o, -^r min zifù.
 -Rú niǎo-zhi fà luàn, -wúxing, -vvúsheng, -6T-wèijiàn -qi cMng.

A dialectic of imbalance is necessary. *Hán Fei Zi* warns that 'Great Peace men' 泰平之人 Tàiping-zhī rén, having no motivation, are beyond rulers' power.³⁷⁴ *Guān Zi: 35 Wasteful Consumption* warns that extremes of wealth and poverty produce stagnation. Inter-flow is necessary:³⁷⁵

The extremely wealthy may not be directed;
 The extremely poor don't know shame.
 Water, if level, does not flow;
 Without a source it is quickly drained.

甚富柯使甚貧不知恥
 水平而小歡無源則速竭

Shènfù -bùkě shi, sh^npin -bùzhi cM.
 Shui ping, -ér -bùliú; -wúyuán, -zé sùjie.

³⁷⁴ cf. *Hán Fei Zi: 44 Shuoyi* p22ff.

³⁷⁵ *Guān Zi: 35 Chimi* p194. cf. 73 *Guóxù* p360 extremes of wealth or poverty make people unamenable.

Shèn Dào appeals to people's self-interest, without advancement of their social status. 'Self-interest' 自□ 自社 relies on individuals' desire to maintain, not change, their rank. Thus, Shèn counsels, only a man with heavy emolument can be trusted in an emergency.³⁷⁶ Confucius had said that only a gentleman can be constant in economic distress. Shèn Dào's faith in 'Adaptation', over creativity, is a conservative response to change. Government's role is to provide social order and stability so people can enrich themselves with minimum interference.

Amenability to incentives depends on both the desire and the ability to respond. *Héguan Zi: 14 Arms and Government* ³⁷⁷

Rewards are unable to motivate the incompetent;

Punishments are unable to necessitate [compel] the impossible.

賞不能勸，罰不能必。m

Shāng -bùnóng quàn -bù shèngr[^]n, fá -bùnéng -bi -bùkē.

Lyūshi Chunqiu: 114 Contrive Desire points out that desires are necessary for people to have motivation: only through desire for life and hate of death, are they amenable to control.³⁷⁸ Yáng Zhu's 'individualist' or 'selfish' philosophy provided an indispensable basic sense of valuing life 貴生 guisheng. *120 Summon by Class [Attraction of Species]* explains use of Name and Profit as incentives.³⁷⁹ *119 Know Divisions* recognises material incentives and deterrents are not effective for all. Morality is not incompatible with incentives. Rewards and punishments are effective in motivating the unworthy, Justice in motivating the worthy.³⁸⁰

³⁷⁶ Shèn Dào: 2 *Yinxùn* 30, Thompson p 248 (cf. *Guān Zi: 16 FāFǎ* p89; MWD *Cheng* p81):

(With those whose emolument is not high, do not enter danger.

\ 祿不厚者不與。Lù -bùhdu-zhē, -bù -yū rùàn.

³⁷⁷ *Héguan Zi: 14 Bingzhèng* p8a.

³⁷⁸ *Lyūshi Chunqiu: [19-6] 114 Weiyù* p12b; *[19-4] 112 Ydngmin* p9a. cf. *Shangjun Shu: 9 Cuofā* p39.

³⁷⁹ *Lyūshi Chunqiu: [20-4] 120 Zhaolei* p8. *Hàn Fei Zi: 30 Nèi Chūshuo-shāng: Qi-Shū* p85 citing Guān Zhōng's control of wasteful burials: by inflicting punishment both on corpses (by Name/reputation) and on mourners (by Profit).

³⁸⁰ *[20-3J 119 Zhijèn* p7b.

Huindn Zi: 9 Rulers' Technique sees the ruler-subject relationship as dependent on the reciprocal satisfaction of desires, 'a mutual-repayment **Relationship**. 相報之勢-xiangb^o-zhi Shi. This is consistent with the *Gudn Zi: 2 Form's Shi*:³⁸¹

If none are given life by him, none will die for him.

莫之生則莫之死 M6-zhi sheng, -zé mò-zhi si.

Schwartz 1985 observes that:³⁸²

Shen. Tao, like Max Weber, was acutely conscious of the fact that in the end authority does not rest on coercion. The power to coerce rather rests on the acceptance of authority {shih [Shi]}...

The 'self-motivation' 自□ ziw包 of Shèn Dào is the practical application of the self-so or natural, and non-contrivance. It aims to adapt to people as they are, not as one might wish them to be. Schwartz describes Shèn Dào as a proto social scientist:³⁸³

If he is a "scientist" he is rather like a modern social scientist who regards the structures and processes of society - considered apart from the deliberate activities of individual human*s- as having a **Shi** *wu-wei* life of their own as "patterns of behavior,. One can translate Shen Tao's language of submitting to things and "following what cannot be helped" as referring basically to this kind of submission to the **Shi** forces of the larger sociopolitical order...

He has a:

conception of man - or of most men as creatures who simply act on the basis of self-interest - who "act for themselves" (tzu-wei)... the instrument of the mechanism of the free market.

Shèn Dào, in extant fragments, translated in *Part ii*, below, specifically links Shi only to Position. Nevertheless, since Shi appears to be the hallmark of Shèn Dào's system, one may accept, with only-slight reservations, Shwartz's extrapolation of Shi to characterise Shèn Dào's entire economic philosophy.

³⁸¹ *Gudn Zi: 9 ZhuShu* pi la. *Gudn Zi: 2Xingshi* p5.

³⁸² Schwartz 1985 pp 339-340.

³⁸³ Schwartz 1985 p244, 245.

VI. Physics and Nature

Summary:

Shi in the natural world represents material Forces in space, as gravity or energy; and in time, as seasonal growth or historical trends and development. These forces may be harnessed or channelled by technology to direct Power to human ends.

1. 'Form's Power'

Force of gravity is a palpable indication of matter. Earth's mass represents Forms, hidden by the spatio-temporally deceptive Power of Accumulation in imperceptible increments. Forms of Round and Square govern the Forces of motion and rest. Numbers and Reason, analagous in function to a magnetic compass giving directions, have Power to correct sensory misapprehensions of physical phenomena.

2. Time-Space

Moment's Force is a potential activated through exploitation of the space of a gap or crack. Division is the pre-condition for motion, which gives rise to the paradox of infinite regression. Time-space exerts Forces of Circumstantial change and relativity, and historically evolutionary Trends, to which Conditions Law must adapt.

3. Energy and Forces* Five Conquests

Metal cuts Wood; Wood grows, as crops, in Earth; Earth dams Water; Water extinguishes Fire; Fire smelts Metal. Yet this 'conquest' sequence of the Five Actions' Forces is not 'constant', but subject to relative quantities. Opposing Forces are activated in turn, like the moments of force round a central point.

4. Material Causation

Sowing is a metaphor for causation, yet the growth of crops depends also on material **Conditions**, specifically the **Power** of the sun and Springtime. It creates a field of possibilities, but does not

predetermine particular outcomes. The interaction of Forces allows human adaptation by division, and the preclusion of fatalist predeterminism.

5. Creative and Adaptive Technology

Physical Forces are harnessed by technology and adaptation: as of water's flotation by boats; sunlight and fire by vision; the materials to construct crossbows, and chariots; the harnessing of horse-power to pull them.

1. Form's Power

Aristotle's potential of space i.e. place without objects, exerts force on the elements which respond by motion.³⁸⁴

the motions of the simple bodies (fire, earth, and so forth) show not only that place is something but also that place has some kind of functional significance [*dynamis*]. Unless interfered with each of the simple bodies moves up or down to its appropriate place.

... it must have a functional significance [*dynamis*] surpassing that of the most astonishing phenomenon. If nothing else can continue in being without it, whereas it remains when anything else vacates it, place must indeed rank first...

Shi, I argue, binds 'Position' and 'Moment', space and time. It is a physical **Force** or causative Power, not mere rhetoric, that acts on physical Forms. Graham recognises Mohist concern with causation and its relevance to science. Hansen agrees: ⁴The canon in question does seem to be dealing with actual causation, not justification."³⁸⁵

Form 形 in the phrase xingShi, 'Form's **Force**', generally denotes physical shape, body, or 'terrain'. *Xun Zi: 18 Correct Theory* uses xingShi in the sense of 'material **Circumstances**'.³⁸⁶ Interestingly, *Gudn Zi: 2 Form *s Force*, called by Simâ Qian from its opening words '*Mountains High*' makes no

³⁸⁴ Hope 1961 pp 58-59.

³⁸⁵ Graham 1978 p 54, et passim. Hansen 1983 p 186 note 31.

^{3&6} *Xun Zi: 18 Zhènglùn* p367.

further use of either word, suggesting its title is late.³⁸⁷ By contrast, the exegetical *64 Form's Force Explained* expounds its themes of dragons depending on water, and tigers on seclusion, in explicit terms of **Power** and **Position**, thus appearing to be under the influence of Shèn Dào, who uses flying snakes' dependence on mist in an analogy for Adaptation. *Gudn Zi: 2 Form's Force* presents, as models of Accumulation, the sacred mountain and pool. *64 Form's Force Explained* comments, in words of *Hán Fei Zi: 29 Great Body*, that each achieve their height or depth by not refusing earth or water, respectively.³⁸⁸

Gradual Accumulation, I have shown, is equated with the process of developing **Power** in **Conditions**.³⁸⁹ It is a **Force** of indirect causation, Aristotle's 'material cause'.⁵ Following Confucius' analogy of study to piling up earth to make a mound, *Xún Zi: 16 Strong Country* "accumulating the subtle" 積微 jiwei.³⁹⁰ 'Lào Zi' commends 'warehousing', a nine-storied terrace rising from level ground, the journey of a thousand li starting beneath one's feet, yet 'Lào Zi's primary message is reduction, and Reversal 反 fǎn.³⁹¹ The pivoted vessel in a temple, which overflows when full, as the moon appears to do, stands as a warning against overfilling. Whereas the conventional goal is to 'hold fullness' 持滿 chí mǎn, *Lào Zi: 9* counsels to abandon the project.³⁹² We shall investigate the temporal point of change as 'Moment', below.

³⁸⁷ Rickett 1985 explains the title of *Gudn Zi: 2* 形勢 *XingShi* 'Form's Circumstance': 387 a specific condition or situation (*xing*) and its resulting circumstance (*shih*). The opening line of the text may be taken as an example to show what what is meant: "If a mountain rises liigh and never crumbles (the specific condition), sacrificial sheep will be presented to it (the resulting circumstance)." The same interplay of condition and resulting circumstance applies throughout a large portion of the text, thus making the title thoroughly relevant.

³⁸⁸ *Gudn Zi: 64* *XingShi Jié* p329. *Hán Fei Zi: 29 Dàti* p72.

³⁸⁹ *Hán Fei Zi: 34 -Wài Chùshuo-ydu-shàng* p53 *Zi Xià* on *Chunqiu Ji* 'Spring-Autumn Annals' HF080. *Xún Zi: 3 - Biigou* p40. *4 RóngrH* p57; 61. xz003, xz004, xzs001.

³⁹⁰ *Xún Zi: 16 Qiāngguó* p325. cf. *Guigú Zi: 10 Moú* p72 accumulate weak to become strong.

³⁹¹ *Dàoclé Jing: 40*.

³⁹² *Xún Zi: 28 Yòuzud* p593 on tilting vessel. *Guān Zi: 2 Xingshi* p5; *64 Xingshi Jié* p331; and *Guóyú: 21 Yu^yA-xià* p14 attribute 'holding the full' to Heaven. *Gudn Zi: 38 Bdxin* p227 and *Lào Zi: 9* criticize 'holding the full'. *Xiào Jing* praises fullness without overflowing.

Sun Zi: 4 Xing, and *5 Shi*, imply a pairing of Form and **Force**. I argue that **Force** describes **Tactics**, while *Xing* is concerned with the Strategic pre-conditions of victory. Terrain is a vital consideration of strategy and involves calculation. *Sun Zi: 4* sums up:³⁹³

Earth generates degrees, degrees generate quantities,
quantities generate Numbers, Numbers generate weighing-up,
weighing-up generates victory.

地生度度生量量生數

數生觀碰

Di sheng dù, dù sheng liáng, liáng sheng Shù,

Shù sheng cheng, cheng sheng shàng.

Sun Zi: 5 Shi describes **Force** and Motion as the release of pent-up or 'potential' energy, as in the toppling of a round cliff-hanging boulder, or releasing the trigger of a crossbow. Motion and Rest are equated with the abstract Forms of Round and Square.³⁹⁴ *Guigū Zi: 13* uses a diplomacy of Round and Square to achieve his ends. The round is agreeable 'joining speech' 合語 hēyǔ; the square 'arranging jobs' 錯事 cuòshì. The ruler models himself on the Round, the labourer on the Square.³⁹⁵ This is rationalised cosmologically from a 'Round' Heaven, which exhibits the rotational movements of the celestial spheres, and a 'Square' Earth which appears flat and exhibits the phenomena of inertia and resistance. In mechanical terms these Forms translate into the wheel and the brake. In military deployment, there are no constant Formations. One must adapt to the enemy, just as water adapts to the Earth. Water, like the Round, expresses the quality of free movement.³⁹⁶

Physical Forms, unlike abstract ideals, are obscured by the changing **Forces** of nature. This explains the deceptive aspect of **Forces** which confuse the observer, and demonstrate the limitation of sensory perception. *Hán Fei Zi: 6 Having Degree* explains the deceptive change in terrain as a function of

³⁹³ *Sun Zi: 4 Xing* p31.

³⁹⁴ *Sun Zi: 5 Shi* p41.

³⁹⁵ *Guigū Zi: 13 Bēnjīng Yinfū: -6 Zhudnyudn* pp 98-99. cf. *Guigū Zi: 31 Junchén-xia* 'Ruler and Ministers' p 77:

What rules labour is square; what rules control is round

主勞者方主制者圓 Zhǔ láo-zhě fāng; zhǔ zhì-zhě yuán.

³⁹⁶ *Sun Zi: 6 Xushi* p53.

Earth's Forms, which can be corrected by a magnetic compass, in one of the earliest written notices of this invention, in a metaphor for application of Law's **Force**:³⁹⁷

As with Earth's Forms, they gradually proceed,

so that Men's Master loses his bearings.

East and west change directions yet he himself is unaware.

So, the Former Kings set up the magnetic-compass to pinpoint dawn and dusk.

如地形焉良陳以往使人M · 西 而 自知

故先王立司南 · 朝夕

-Rú Dixing -yan, -ji jiàn -yi w[^]ng: shǐ rénzhū shiduan, dongxi yimi[^]n , -ér -bùzìzhi.

-Gù, xianwing li sinán, -yi duan zhaoxi.

Jiā Yi: *New Writings 2: Discern the Subtle* recapitulates the perceptually deceptive **Forces** of Earth's Forms and their incremental progressions or 'flow', in imperceptibly small degrees through space-time, as 'subtle', Moments and **Circumstantial** causation:³⁹⁸

The good may not be called, because small, of no benefit.

The evil may not be called, because small, of no harm.

It is not that of small good one suffices to profit the Under-Heaven.

It is not that of small evil one suffices to disorder the Nation.

By taking lightly the start, and being arrogant towards the subtle,

Its flow must reach great disorder.

善柯謂小 無益不柯謂小 無傷

非[^]售[□]一足以利天下/坏善[□]一跳亂國家也

當夫輕始而腿則織必碰大亂也

Shàn -bù-kēwèixiāo, -ér -wúyì; -bùshàn -bù-kēwèi xiāo, -ér -wúshang.

-Fei -yi xiāoshàn, -wéi yizú -yl li Tianxii; xiāo-bùshàn, -wéi yizú -y! luàn guójia -yē.

-Dang -fīx[□]g shi, -ér ào wei, -zē -qì liú -bl zhi -yú dà luàn -yS.

³⁹⁷ *Hán Fei Zi*: 6 Yòudii p25 magnetic compass: 'monitor south' 司南 sin[^]n. HF005. cf. *Guǐgú Zi*: 10Mòu p71.

³⁹⁸ Jiā Yi: *XinShu 2: Shēnwei* pp18-19. *Tàigong Liù-Tao*: *Wéntao* -7 *Shóutū* p20b, Sawyer 1993 p 46 , on 'streams' and 'flames', with the following whichX/>7 *Shu 1- Zongshóu* p10 attributes to the Yellow Emperor:

At mid-day, one necessarily dries [things in the sun's heat]; Grasping a knife, one necessarily cuts...

日中必^歎(慧 +火)操刀必割 Rizhong -bi ?沒, cao -bi ge...

cf. Ruǎn Tíngzhuó 1980 pi37 *TàiGong Jingui* 太公^公金:

For this reason, he who parents the people attends to it.

A man climbing, gazes up; descending, peers down.

Men's nature is not to peer down, or to gaze up:

Circumstances cause it to be thus.³⁹⁹

Jobs-affairs have incremental treasons,

Circumstances have invited calamities.

是故子民輔焉似也登高則望臨深則窺

人之性窺且望勢使 w 逐姦勢有召禍

-Shigù, zimin-zhèjin -yan. -Bī rén -yē: denggao, -z6 wàng; linshen, -zè kui.

Rén-zhi xing, -fei kui -qiē wíng: Shǐ shì-r^n -yL -Fú shì yóu zhújian; Shǐ ydu zhāohuò.

Lāo Dan [cf. *Way-Virtue: 63-64*] says:⁴⁰⁰

"Contrive it in the not-yet existent;

Govern it in the not-yet disordered."

Guān Zhōng [*Guān Zi: 1 Herding the People*] says:

"Prepare for calamity in the unformed." This is best.

老聃曰之於未治之絲亂

管仲曰備唐·形上也

Lāo Dan yue: w6i-zhi -yú -wèiyōu; chí-zhi -yú -wèilnàn.

Guān Zhōng yue: Bèi hu^n -yú -wèixíng. Shàng 在

³⁹⁹ *Hàn Fei Zt: 6 Ydudù* p24 on magnetic compass to find direction. HF005.

⁴⁰⁰ *Zhàngiíd Cd: 14 ChUcè 1-* Su Qin wdi Zhào Hé shuo Chǔ Wéi Wáng p362.

*Discourses [Gold-Man Inscription] say:*⁴⁰¹

“A tiny spark, unextinguished, as a roaring flame, what can be done?

A sprouting shoot, not chopped down, will break an ax handle.

The wise stop it in the subtle.” This is next-best.

語曰焰焰不滅炎炎娜

萌芽伐焉折樨

智者禁；^^次也

Yú yue: yànyàn -bùmiè, y^nyán -nM-hé?

Méngyá -bùfā, -qiē zhé fūke.

Zhizhējin-zhi -yú wei. Ci -yê.

Jobs-affairs tend to disorder, just as Earth's Forms confuse men.⁴⁰²

Moments gradually progress, until suddenly east and west change directions.

Men are not self-knowing [aware].

So, Mò Zi [Yáng Zhu?]⁴⁰³, on seeing a cross-roads, wept over it.

He grieved that by a single stumble, one errs a thousand li.

事之適亂如地形之#也

機漸而往俄肺西易面人不自知也

故墨子[?]見衝路而哭之悲一挂而□千里

Shi-zhi shilu^ñ, -rú dixing-zhi huòrén -yê.

Jijiàn, -ér wāng; è' , -ér dongxi yimiàn. R6n -bù zizhi -yê.

-Gù M6 Zi [Yáng Zhu] jiàn qúlù, -ér ku-zhi. Bei yi-kui, -ér miù qian-lī -yê.

⁴⁰¹ *Kóng Zi Jiayu. II Guan Zhou p2a 'Gold Man Inscription' Jinrén Ming* 金人銘 •

⁴⁰² *Hàn Fei Zi: 6 Ydudu p24 imperceptible Shi of Earth's Form and magnetic compass* 司南 sin^ñ to guide; 46 *Liù-Fān* p37 'ant-hills' 埋 dié; *Huáinān Zi: 18 Rénjian* plb Tóo's Caution' *Yào Jī* 堯戒: men do not trip on mountains; they trip on ant-hills; *Ruān Tingzhuó* 1980 p137 *TdìGong Jingui* 太公金匱.

⁴⁰³ *Lyushi Chunqiu: [22-3] 133 Yisip4b* has: 'Mò ZV. *Hudindn Zi: 17 Shuolin* p13b-i4a:

Yáng Zi [Zhu] saw a cross-roads and cried over it: Because one might go south, one might go north.

Mò Zi [Di] saw plain silk and wept over it: Because it might be yellow, might be black.

楊子見途 & 與之高其可 以北墨子 • 絲而泣之 □ 其可以黃可以黑

Yáng Zi jiàn kuilù, -ér ku -zhi, wèi -qi -kS-yi nán, -kê-yi bēi.

Mò Zi jiàn liànsi, -ér qi-zhi, wèi -qi -kS-yi huáng, -kê-y! hei.

Xiin Zi: 11 Wdngbd p222

Yáng Zhu cried at a cross-roads, saying:

Here if one misplaces a half-step, one will realise he has stumbled a thousand li.

鮮^^曰此夫過舉 □ 步而覺跌千里者夫

Yáng Zhu ku qútú, yue: -C3-fú guòjū kuibù, -ér jué dié qian-ll-zhê -fú!

2. Time-space

Zhou Changes: decision defines the terrestrial **Power** of *Kun* 坤, the second hexagram, which it links to substantive Virtue. This is the sole occurrence of Shi in the *Changes*.⁴

Earth's **Force** is 'Compliant'.

The gentleman, by thick Virtue, sustains Things.

地勢坤君以厚德載物 DiShi Kun. Junzi -yi hòu dé zài wù.

Kun's first line: "When you tread on frost, hard ice is coming" 履霜 至 Lyū shuang, *jianbing zhi* is interpreted by *Textual Talk* as indicative of⁴ Accumulation', and imperceptible 'Gradualism' 漸 jiàn in the unfolding of worldly affairs. *Changes: Appendix 5* credits Confucius with a rationalisation of omens as 'spiritually' 神 shén apprehended 'Moments' 幾/機 ji of incipient change and movement, subtle cues to timely action:⁴⁰³

Moments are movement's subtlety. 幾者動之微 Ji-zhd dòng-zhi wei.

Hàn Fei Zi: 34 reports that Scholiast Zi Xià, who served Baron Wén of Wèi (r. BC 424-387), similarly expounded the *Spring-Autumn* annals. In words close to *Kun: Textual Talk*, he remarks that assassinations are not the result of 'one day's Accumulation'—日之積 yi-ri-zhi ji. He calls for 'grasping **Circumstance**' 執事 chiShi, so as 'early to extirpate the sprouts of treason' 蚤絕奸之萌 zaojud jian-zhi méng⁴⁰⁶ *Shangjun Shu: 1* quotes, to Duke Xiào (r. BC 361-338) of Qín, the saying that the wise "see into the still unspouted. , 於未萌 jiàn -yú -wèiméng.⁴⁰⁷

⁴⁰⁴ *Yijing: Kun, liii 'yi, duàn* commentary, cf. *Dàdǎi Uji: 46 Lichd* p55:

Changes say: The gentleman is cautious at the start:

A difference of an hair's breadth makes an error of a thousand li.

易曰君子慎始 始者幾千里

Ti yue: Junz! shènshi: cha -ruò hàoli, miù -zhi qian-li.

⁴⁰⁵ *Yijing: Xici-xia* 5 p109.

⁴⁰⁶ *Yijing: Kun, liii 'yi, duàn* wényán commentary. *Hàn Fei Zi: 34 Wǎi Chúshuo-ydushàng* pp50, 53 "not one day's accumulation" 非一日之積 fei yi-ri-zhi ji; 38 *Nán-san-* p4 'hold the Shi' 持勢 chi Shi.

⁴⁰⁷ *Shangjun Shu: 1 GèngFd* p2.

'Sprouts' are thus associated with the growth and the emergent **Force** of **Circumstance**. The early signs are almost invisible and 'subtle'. They are Moments, detected in a sprouting seed, a crack in a wall, a leak in a dyke, a spark of fire, indicating imminent change⁴⁰⁸ They represent burgeoning potential, imminent onset of a new phase or alteration in quality. Aristotle describes seeds as having the potential *dynamis* of the body, whose actuality is soul. In development of the embryo, soul is identical to efficient cause.⁴⁰⁹ *Zhuang Zi: UAutitmn Waters* calls 'Heavenly Moment' 天機 Tianji the source of motion, as in the locomotion of a centipede.⁴¹⁰ *18 Utmost Joy* relates Moments to seeds: "Seeds have Moments" 種有幾 Zhǒng yǒu jǐ, and again:⁴¹¹

The Myriad Things all issue from Moments; all enter into Moments.

萬物皆出於機 萬物皆入於機 Wànwù -jiē chū -yúji; jiē rù -yúji.

Moments are not merely temporal: they are also the springs of motion, minute particles which cannot be directly perceived. In cognition, Moments represent intuitive insight and awareness. The *Māwángduì Five Actions* explains 'Moments', written with the 'metal' radical, as innate intuition:⁴¹²

By Moment, to know it, is Heaven.

鎖而知之天也 Ji -ér zhi-zhi , Tian-yē.

Xún Zi: 21 Explaining Distortions holds that only the 'enlightened gentleman', by single-mindedness, can perceive Manger and subtlety's Moments' 召之幾 wǎo-zhī jǐ.⁴¹³ He uses a line from *Documents: Great Yü , s Counsel* to differentiate 'evil'⁷ human nature from the Way:⁴¹⁴

Men's minds are dangerous; Way's mind is subtle.

人心惟危 道心惟微 Réaxin -wēi wēi, Dàoxin -wēi wei.

⁴⁰⁸ *Hán Fēi Zi: 21 Yu Lāo* pp37-39; *28 Gongming* p70. *Shi Zi: Guìyán* pp4-5.

⁴⁰⁹ *De Anima: ii 412b-413a* p 39. Sarabji 1980 p!67 re Aristotle: *Generazione Animalium*.

⁴¹⁰ *Zhuang Zi: 17 Qiushui* p593. cf. *7 Ying Diwáng* pp299-302 'Virtue's Moment' 德機 déji; 'Goodness' Moment' 善者機 shàn-zhē ji; 'Breath-energy's Moment' 氣機 qìjī; **12 Tiandi** p433 'Moment machine' 機械 and pejoratively of: 'Momentous affairs' 機事 jīshì; of calculating cunning: 'Moment's mind' 機心 jīxin. *Guān Zi: 6 Qi-Fd: wèibing-zhī ShUp30* 'moment's Number/Technique' 機數 jīshù and Shì. GZ004.

⁴¹¹ *Zhuang Zi: 18 Zhilè* p625.

⁴¹² *Māwángduì Hànmit Bóshu: Lāo Zi jiāběn juàn-hdu gūyishu: WH-xing* p24.

⁴¹³ *Xiūn 11: 21 Jiēbi* p439.

⁴¹⁴ *Xún Zi: 21 Jiēbi* p439. Zhang Shùnhui 1988 p42 equates 'danger' with 'awe' and 'Dynamics'.

A 'man' of psychic powers, called Ji 鯁, meditating in a hollow rock by suppressing sensory desires, exemplifies not subtlety, but danger. Subtle knowledge is 'uncontrived' and embraces Reason.⁴¹⁵ *Pheasant-Cap Master: 11 Grand Record* links subtlety to flavour and Energy, from which physical matter derives:⁴¹⁶

The Model is flavour's Correctness; Flavour is Energy's father and mother;
Essential subtlety is Heaven and Earth's beginning.

范辨口也味錄之父母也織者地之也

F^n-zhê wèi-zhi zh^ng -yê; Wèi-zhê qi-zhi fūmū-y8; Wei-zhê TianDi-zhi shi -y各.

Moments represent the activation point of causative Force. *Guigū Zi: 7 Feeling-out* tells us to observe change, detectable even from "insects' flight and worms' wriggling" 元飛蠕動 yuanfei ruǎndòng. Moments' Force is the operation of efficient cause:⁴¹⁷

What generates jobs-affairs is Moments' Force.

生##幾之勢也 Shengshi-zhd, jì-zhi Shi -yê.

In *Sun Zi: 5 Shi*, Moment and Rhythm or Timing relate to tactical Force, as triggering a loaded cross-bow. *Gudn Zi: 6 Seven Laws* identifies Force, with Moment's Numbers. The point of conversion from potential into kinetic energy requires calculation:⁴¹⁸

So, enlightenment in Moment's Numbers is the use of arms, Tactical-Force.

The great is timing, the small is calculation.

故明於•者用兵之勢也大者時也/堵計也

-Gù, ming -yújishù-zhê, yòngbing-zhi Shi -yê. Dà-zhê shi, xiāo-zhêji -yg.

A space is required as the physical conditions for force to operate freely. Thus, Moment's spatial aspect is represented by the concept of a spatial 'gap' 間 ji^an or 'crack' 隙 xi. *Mò Zi: 40* defines 'gap' as centrality. *Guān Zi: 29 Controlling Divisions*, and *Zhuang Zi: 3 Nourishing Life's Master*, extols exploitation of cracks, as a Master Chef carves an ox by exploiting the space in its joints to save his

⁴¹⁵ *Xún Zi: 21 Jiibi* p442. cf. *Gudn Zi: 39 Shuidi* water sprite Qingji 慶忌 of supernatural powers.

⁴⁶ *Héguan Zi: 11 Tàiti* p20b.

⁴¹ 'Guigū Zi: 7 Chuai' p50. cf. 8 *Kid* p 55 "[he who is sensitive to] the Moment is not late" 幾者不晚 ji-zhg -bùwǎn. cf. *Liii-Tao: 12 Bingdao* pp32b-33a: Shi is the manifestation of Moment

blade.⁴¹⁹ Gaps or joints represent divisions which are not imposed but pre-existent. Their exploitation represents analysis of existing forces through adaptation to objective circumstances. 'Cracks' are both an opportunity to be seized and a warning of imminent danger. *Shangjun Shu: 14 Cultivating Power* attributes danger to individuals' selfishness and failure to observe Law:⁴²⁰

When insects are many, the tree breaks;
When the crack is big, the wall is ruined.

麟而林隙大而牆壞

Dú zhòng, -ér mù zhé; xī dà, -ér qiāng huǎi.

Ghost-Valley Master: 4 Combatting Fissures expounds 'combatting fissure crack 抵隙意 dixixi as 'Way-Technique'. Cracks are treated as dangers.⁴²¹ Later in this work, cracks are seen from a positive aspect, as opportunities. Thus, *10 Planning* explains cracks and joints as divisions to be exploited:

The wall is ruined from cracks,
Wood is destroyed by its joints:
This is entirely their divisions.

織《□木搬其節斯盡其分也

Gù, qiāng huài -yī xī, mù huī -yú -qī jié: -sī -jīn -qī fēn -yē.

13: 4 Dividing Awe and *5 Dispersing Force* emphasise the psychological factor in consolidating spirit, holding unity, waiting for a 'gag' 間 jian to appear:⁴²²

He who disperses 'Force' awaits a gag to move:
In motion, 'Force' is dispersed!

麟 而 待 間 動 勢 分 矣

S[^]n Shi-zhē dài jian, -ér dòng. D6ng, Shi fen -yī.

^{4.8} *Gudn Zi: 6 Qi-Fa: wèibing-zhi shù* pp30-31.

^{4.9} *Mò Zi: 40 Jing-shàng* p192 'having a gap is central' 有間中也 yǒu jiàn zhōng yě. *Gudn Zi: 29 Zhijèn 'Control Divisions'* on carving the ox, by exploiting its joints, cf. *Zhuang Zi: 3 Ydngsheng Zhū* p19 on the 'Master Chef'. cf. *Guigū Zi: 4 Dixi* p30; *JOMòu* p71 on 'cracks' (xi). *3 Názhi* p23 "come out of no-gap" 出&間 chu -wújiàn.

^{4.20} *Shangjun Shu: 14 Xiuquan* p51. *Hán Fei Zi: 15 Wóngwei 'Doom's subtlety'* p4; *27 Yongrén* p70 'crack and hole' 隙穴 xixul

^{4.21} *Guigū Zi: 4 Dtxi* p30; *IOM&u* pp71-73.

^{4.22} *Guigū Zi: 13- 4 Fenwei; -5 Sànsi* pp97-98.

The idea of movement as an infinity of points on a line is expressed in the paradoxes of division, as in Hui Shi 惠施 's speeding arrow at rest, and infinitely halvable foot-rule. Zeno's arrow will hit the target, because the infinite number of half-way marks, which it must first theoretically pass, do not in actuality exist. For Aristotle, the present is "a potential dividing of **time**", which holds together past and future, not its actuality, since the momentary point is infinitely small: it has no dimension. Aristotle explains the paradox of infinite regression by asserting the actuality of the whole is prior to its divisions, which are merely its potential *dynamis*.⁴⁷²

The parts of a continuous homogenous body are in a place only potentially: whereas parts which are detached yet in contact, as in a heap are in a place actually.

Mò Zi: 40-42 *Wctrps* identifies two types of time: 'Durational', like a man crossing a bridge, and instantaneous, the 'Non-durational', like an arrow passing □ pillar. Like the theoretical point without width in space, the instantaneous moment in time has no duration. Thus, a starting 'point' is defined as an insubstantial abstraction.⁴²⁴

Simā Biao 司馬彪(c. AD 350) uses **Shi** as **Tendency** to explain the arrow paradox:⁴²⁵

Form divides the stationary; **'Tendency'** divides motion.

When Formal is distinctly apparent, motion is slow;

When **'Tendency'** is distinctly apparent, motion is rapid.

司馬云形分止勢分行

形@月者行遲勢分明者行疾

Siraā -yún: Xing fen zhi; Shi fen xing.

Xing fen ming-zhê xing chi; Shi fen ming-zhê xingji.

Trend or **Tendency** represents the temporal and physical aspect of reality, as opposed to the abstract ideal whose apprehension can only be momentary. The potential may be considered a unifying force,

⁴²³ Aristotle's *Physics: IV-5 Ways of Being in a Place* p66. *Zhuang Zi: 33 Tianxia* pi.106 Hui Shi's arrow, and foot-rule, paradoxes. *Aristotle's Physics:IV-8 Definitions of Temporal Terms* p85.

⁴²⁴ *Mò Zi: 40 Jing-shang* p191 'point' 端 duan; *42 Jingshuo-shang* p207 'duration' 久 jid Graham 1978 p 298 A50. cf. *Xún Zi: 22 Zhèngmíng* p462 corrupt, amended by Knoblock.

⁴²⁵ *Zhuang Zi: 33 Tianxia* pi 106. Hu Shih 1928 pp 120 translates the Shi of the arrow as infinite 'tendency', pp 121-122 explains 'Moment' ji as 'elemental germ' in terms of "the problem of potentiality and actuality".

spanning divisions of the whole. Liè Zi: 4 speaks of an arrow's **Momentum**, which diminishes in flight.⁴²⁶

Mò Zi: Warps uses 'duration' 久 jǐG for 'Time' 宙 zhóu, a word of not dissimilar sound⁴²⁷ In Graham's interpretation, Time and Space do not interpenetrate, as do 'hard and white' 堅白 jiānbái. Whiteness is perceived by sight, hardness by touch, yet they unite in stone as one object. By contrast, space allows growth 長 zhǎng and 'shifts' 徙 xǐ through time:⁴²⁸

South and North are at dawn, also at dusk. Space shifts duration.

南北 itax (徹暮 (^) ^久

Nánběi zài dàn, ydu zài mù. Yǔ xi jiǔ.

The idea of infinite space challenged the two-tier universe of Heaven-Earth, representing separate time and space respectively. Man's centrality is challenged by *Zhuang Zi* where, in the relativity of the universe, he is but an insect. *17 Autumn Waters* attributes the differential infinities between great and small to **Force of Circumstances'** existence or 'having', Aristotle's *hexis* :⁴²⁹

From slightness to observe, greatness is inexhaustible;

From greatness to observe, slightness is invisible.

Essence is the small's subtlety; the ? horizon is the great's vastness.

So, there are different aptitudes: This is **Circumstances'** existence [having].

夫自_大者不盡自視細者明
夫精小之微也? 埒(大)之故異便
此勢之有也

-Fú -zi xi shi dà-zhē, -bùjìn; -zi dà shi xi-zhē, -bùming.

-Fújing, xiāo-zhi wei -yē. ?Lè (Fú), dà-zhi yin -yē. -Gù yibiàn.

-Q Shi-zhi yōu -yē.

⁴²⁶ Liè Zi: 4 *Zhdng Ni* p141 'exhausted the arrow's momentum' 盡之勢 jin shi-zhi Shi.

⁴²⁷ *Mò 'Li: Jing-shang* 40 pi94; 42 *Jingshuo-shang* p206. Graham 1978 p293 A40, A41. I have not adopted Graham's proposed amendments, as unrequired by the basic sense.

⁴²⁸ *Md Zi: 41 Jing-xia* p197; 43 *Jingshuo-xia* p218. Graham 1978 p 368 B14. Graham rejects separation of hard and white by touch and sight, as 'forged' in *Gon^sun Lón^: Jianbdi Liin*.

⁴²⁹ *Zhuang ZV. 17 Qiushui* p572.

Zhuang Zi: 17 Qiushui remarks: 'Time-Trends happen so' 適然 ShiSlù shirán on the history of dynastic revolutions. *Zhàngito' Cè: 12 Qi Cè* applies the term to the progress of affairs in general:⁴³⁰

Time's Trends are the hundred jobs-affairs , **development**.

時勢者百事長也 ShiShi-zhd, Mi-shi-zhi zhāng-yē.

There is a **Force** of history. *Mèng Zi* believes conditions are ripe for kingship to be re-established and unify the Under-Heaven. To illustrate the idea he cites a proverb which pairs the season with **Shi** *Mèng Zi* quotes a proverb to urge action on his belief that objective conditions are ripe for a Sage King. It is instructive that '**Conditions**' here matches Season, referring to the season for planting crops, the seminal sense of the graph for **Shi**:⁴³¹

The men of Qi have a proverb that says:

Though one has Wisdom^

It does not compare with exploiting '**Conditions**';

Though you have spade and hoe,

They do not compare with awaiting the Season.

齊人掃曰

□智慧不女翻雖織不如衛

Qirén yōu ydn, yue:

-Sui y6u zhihui, -bùrú ch^ngShi, -sui yōu ziji, -bùrú dài shi.

Sprouts of human goodness, if uprooted by over-zealous forcing, will wither. 'Ftood-like energy' 浩^之氣 hàorán-zhi qi is cultivated through Justice 義 yi⁴³²

Shang Junshu: 7 Opening Obstructions argues against time-serving of either past or present. One must plan for the future:⁴³³

⁴³⁰ *Zhuang Zi: 17 Qiushui* p596. *Zhdnguo' Cè: 12 Qi Cè* 5 p300.

⁴³¹ *Mèng Zi: 2 Gongsun Chdu-shdng: 1 Gudn Zhdng, Yàn Zi* p36. MZ001. cf. *Zhàngo' Cd: 6 Qin-4 Qimváng yùjiàn Dùn Rud* p170 on hoeing. ZG009.

⁴³² *Mèng Zi: 2 Gongsun Chdu-shdng: 2 Hàorán-zhi qi* p39.

⁴³³ *Shangjun Shu: 7 Kaisai* p32.

To make a Law (model) of antiquity is to be behind the Times.

To cultivate the present is to be obstructed by **Trends**.

法古則後歸M則塞於勢

Fàgū -zé hòu -yú shi; xiujin -zi sài -yú Shi.

18 *Planning Policy* links Time and Forces in a forecast of 'logical' determinism.⁴³⁴

The Sage Man knows the necessarily-so Reason,

the necessarily contrived Time-Forces...

聖人知必然之理必□之賭

Shèngrⁿ zhi birán-zhi II, -bi wèi-zhi shiShi.

3. Energy and Force's Five Conquests

Schwartz compares ancient Chinese with Greek ideas on the nature of physical reality. Criticising the translation 'five elements' for 五行 wū-xing, which I render 'Five Actions', Schwartz recognises that: "the five material elements assume a dynamic "dialectic" relation to each other..." Yet Schwartz omits to note the Greek 'four elements' also have a dynamic inter-relationship. Schwartz fails to remark the rôle of **Shi** in relation to the Five Actions, and so to grasp their underlying unity.⁴³⁵

In ancient Greece the powers of the physical world, and of its four elements, are described, for example by Parmenides and medical writer Alcraeon, as *dynameis*⁶ Aristotle's *Physics* explains the *dynamis*

伽 *Shangjm Shu: 18 Huàcè* p68. cf. *Hucdnán Zi: 15 Binglyue* p6b Time-Shi of collapse of Qin and rise of Hàn.

⁴³⁵ Schwartz 1985 p 357ff.

⁴³⁶ Kirk & Raven 1957: *Pythagoras* pp 230-231 280 Aetius 1,3,8 on potential [dynamis] of 4 to produce 10 (1+2+3+4); *Alcmaèon* p 234 286 Aetius V,30 · I "health is the 'equal balance' of the powers [(fynameon), moist and dry, cold and hot, bitter and sweet..." ; Parmenides p 282 356 Simplicius *Phys.* 180,9: "light and night, and things corresponding to their powers [dynameis]..."

Mourelatos ed. 1974/ revised 1993: *The Pre-Socratics*:

•14 *The Deceptive Words of Parmenides' "Doxa"* ; Alexander P.D. Mourelatos: p 320: (viii) 9.2 *dynameis* "powers"; p 322 in (viii) potency vs. actuality; p 323: potentiality versus actuality...divine agency in "Doxa" plays an activist...role... the causality of the "Doxa" is that of an external agent... Aristotelian... efficient...cause...

-3 *Anaximander's Fragment: The Universe governed by Law* by Charles H. Kahn: p 110 Aristotle: *Meteorologica* "the earliest formula for the conservation of both energy and matter, since at this period bulk (*megethos*) and power (*dynamis*) are conceived as the two faces of a single coin."

心9 *The Physical Theory of Anaxáoras* .. by Gregory Vlastos: p 471 and notes 42 · 43 on *dynamis* 'power' of the Four Elements in *Alcmaeon* B4; *Parmenides* B9.2 and 18.2-4; Hippocratic treatises: *On Ancient Medicine* 15.

'potential' of opposing forces, as of action and reaction. Material cause may mask the activating efficient cause, resulting in a mistaken impression of a spontaneous occurrence:⁴³⁷

The "**potential**", however, has more than one meaning. This is the reason why the agent may escape observation in the upward motion of fire and the downward motion of earth... Thus, light and heavy things have two sorts of "movers": those which have produced them and made them light and heavy; and those which have freed them from the hindrances to their movements. Hence, all things in movement are acted upon by some agent.

Héguan Zi: S Estimating Myriads , and again under *14 Arms' Rule*, links Energy 氣 qi with Force through the 'Five Conquests', i.e. the elemental Five Actions as interactive processes:⁴³⁸

If ~~water~~ and fire are not generated,
yin and yang have no means to complete Energy;
Degrees and measures have no means to complete control;
The Five Conquests have no means to complete '**Forces**';
The Myriad Things have no means to complete species [classes].
水火不到臘陽無雕織量無嫩制
碰無賊勢萬物無以成類
Shui, huǒ -bùshēng, -zè yīnyáng wú . . . chéng qì; dùlìdng wú -yì chéng zhì;
Wū-shèng wú -yì chéng Shì; Wàn-wù wú -yì chéng lèi.

In *Héguan Zi: 5 Circular Flow* , Energy produces 'good luck' 吉 ji for individual, home and nation. Unity is the source of Energy and Idea, leading to success or failure:⁴³⁹

When there is Unity, there is Energy; when there is Energy there is Idea,..
The Myriad Things mutually add up to contrive conquest and defeat:
There is none that does not shoot from Energy.
有一而有氣有氣而有意...萬翻加而□勝敗餅發條
Yǒu yì, -ér yǒu qì; yǒu qì, -ér yǒu yì...Wdn-wri xiangjiā, -^r wèi shèngbài, -m6 -bùfa -yú qì.

⁴³⁷ Aristotle's *Physics: vii Eternity of Movement*: 4 pp 154-155.

⁴³⁸ *Héguan Zi: 8 Diwán* pla, giving 執 'zhi' as variant. hg002. cf. hg003. Zhang Jincheng 張金城 in *Gudwén Yanjiùsuǒ Jìkān* 19 (Tàibēi 1975): *Higitan Zi qianshu* p685 gives 熱 'rd' heat for 執 'ShVyi' , without authority, cf. hg004-005.

⁴³⁹ *Héguan Zi: 5 Huánliú* p1 lb, p14a. hg001.

The 'creation' of the world is understood as the separation out of chaos of 'pure'清 qing from 'impure'濁 zhuó energy. The pure, being lighter, floats up to form Heaven, while heavier, irapuxe energy sinks to form Earth. Matter and energy are thus understood as degrees of purity of the same substance. In terms of sound, high notes are classed as pure, low notes impure. The mutual attraction of the alike is linked to resonance, 'feeling-response'感應 gǎnying between musical notes:⁴⁴⁰

Fire goes to the dry, water to the wet.

火就燥水就濕 Huǒ jiù zào, shuǐ jiù shī.

Inevitability is the functioning of a control mechanism in *Shcmgjun Shu: 18 Planned Policy*. The ideal of Law is to make it impossible for a crime to be committed. Cause and effect are like a seal and its impression or 'like joining cleft tally-sticks' 石口·符節 hú · iijjié. Reason and **Dynamics** share natural necessity:⁴⁴¹

Sō, his control of people is like using high and low to control water,
like using dry and wet to control fire.

故其制馳如以iCT制水如MM濕制火

-Gù -qi zhimin -yê, -rù -yi gaoxià zhishuī, -rù -yi z^oshi zhihuô.

Way-Virtue: 42 derives the Myriad Things from One:⁴⁴²

Way produces One, One produces Two,

Two produces Three, Three produces the Myriad Things.

The Myriad Things turn their backs to the shade [negative],

and embrace the sunny [positive], mixing Energies to contrive harmony.

趨 ~ f c i z : 生三養物

萬物負陰而抱陽冲氣以和

Dào shèng yì, yì shèng èr, èr shèng sān, sān shèng wàn-wù.

Wàn-wù fùyìn, -ér bàoyáng, chongqì -yì wéi hé.

⁴⁴⁰ Qiāngua: Wényán p5 'nine in the fifth line' 九□ jiǔwū, citing 'the Master [Confucius]' *Lyūshi Chunqiu: [13-2] 63 Yingtóng* p4b. Xǔrt Zi: *I Quānxue* p3; 27 Dālyue p584. DèngXi Zi: *Zhuānci* p14. Shi Zi -*juānshàng*: Rényi p1. Guīgū Zi: 8 Mò p54. cf. Zhuang Zi: 24 Xú Wūgui pp838-839 on mutual attraction of likes: yáng for yáng; yin for yin.

⁴⁴¹ Shangjun Shu: 18 Huàcè p68. Gudn Zi: 52 Qi-Chèn, Qi-Zhū p288:

like dropping weights from a height, like channeling water onto land.

如墜於如瀆於地 u' zhuizhdng -yú gao, -rú dùshuǐ -yú dì.

⁴⁴² Dào de' Jing 42.

The Five Actions, whose cycle of mutual-conquest pre-dates the theory of their mutual generation, have their **Shì** of conquest. *Sun Zi: 6* declares the Five Actions to have no constant ascendancy. *Héguan Zi: 14 Arms' Rule* explains the Five Actions' underlying unity, in a physical balance of Life, by the mechanics of leverage. This metaphor is also used to illustrate Force and Numbers ' by Lû Lián Zi 魯連子 (c. BC 250). Here it is used to explain how to control the Forces of Things' Life, or physics, a word which derives from the Greek for life':⁴⁴³

Things have Life ['physics']: so Metal and Wood, Water and Fire,
 Even before they are applied, control each other.
 Don't you see how a bolt-beam, if upright leant, a housewife lifts it?
 Laid flat, without selection by sex anyone is able to lift it by the centre.
 Held by the end, even a champion is unable to get it off the ground.
 The bolt-beam is still one body,
 Yet in lightness or heaviness differs:
 'Forces' cause it to be so.

Now, from the bolt-beam to speak,
 When Things exist, 'Forces' are present!
 The Nine Barbarians use them,
 Yet their victory is not necessitated,
 Because they have not penetrated Things' Life.

³ *Héguan Zi: 14 Bingzhèng* p7b. hg004-hg005 cf. *LH Uán Zi [Yiwⁿ Uijtu 63] RuSn Tingzhuó* 1980 p89: Shi-Numbers Shishù, Lû (Zhdng) Lián Zi to Mèng Chángjun:

'Power' and Numbers may be compared to a door's bolt-beam:
 If you lift it aptly, with one finger you may hold its centre;
 If you lift it ineptly, both hands won't shut it...
 勢M僻若門關舉之而便
 則，以一指持中而舉之非便則兩手不關...
 Shishù-zhè, pìruò mén'guan. Jū-zhī -ér biàn,
 -zé -kēyī yī-zhī chí zhōng; -ér jǔ-zhī fēibiàn, -zé liǎng-shǒu -biiguān...

臣驗木水絲臣相制
 子不見_關乎立而倚之貝[收]之
 仆而錯之則不擇生而能舉其中旬
 若麟端則麵士不倉_
 關尚一身而輕重異之·使之然
 夫以關言之貝U^FM縱矣
 九夷用之[不必者斯達物生者也

Wù yōu sheng , -gùjin-mii shui-hu6 -wèiy6ng, 7r -xiangzhi.

Zi -bùjiàn -Fú biguan-hu? li, -ér jd-zhi, -zé fùrénjie-zhi.

Pu, -ér cuò-zhi, -zé -bùz^xing, -^r néng jū-zhi -qi zhong.

-Ruò cao -qí duan, zé, -sui suànshi, -bùnéngjué di.

Guan -shàng yi-shen, -ér qing^hòng yi-zhi-zhS, Shi shi-zhi -rán.

-Fú -yi guan yàn-zhi, -zé wù yōu, -ér Shi ziii-yi!

Jiū-Yi ydng-zhi, -ér shèng -bùH-zhê, -qi -bùdá wùsheng-zhê -yl

Huainán Zi: 17 Theories' Forest varies the metaphor to explain 'Force' and energy's 'accumulation':⁴⁴⁴

The same Energies are differently accumulated...

Now, if one has a six-foot mat:

Laid flat, to step over it , one of low ability does not find it hard;

Stood upright, to **pass** over it, one of high ability does not find it easy:

Because **Forces** are disposed differently.

同氣難也...

今有六尺之席臥而越之下材弗難

立raa材弗易勢施異也

Tóngqiyiji-yê...

-Jin yōu liù-chi-zhi xi: wò -ér yuè-zhi, xi^cái -finán;

zhi -ér yú-zhi, shàngcái -fūyi. Shi shi yi -yê.

Hán Fei Zi: 17 Prepare Internally compares ruler's authority subverted by ministers to water prevented, by the interposition of a cauldron, from quenching flames under it. Rich nobility use their

⁴⁴⁴ *Huainán Zi: 17 Shuolin* p8a. cf. *Wèn Zi: 6 Shàng^* p42.

labourers 樹受 yáoyi to foment rebellion, and so 'raise up **Power** , 起勢 qtShi.⁴⁴⁵ **Power** of position or mechanical advantage explains how the heavy and large are controlled by the light and small. It is not a matter of size. Similarly, *Lyû Clan Spring-Autumns: [17-6] 98 Caution with Power* relates superiority, in size and weight, to control by centrality and division.⁴⁴⁶ *Huainan Zi: Ruler's Technique* illustrates the **Power of leverage**:⁴⁴⁷

For this reason, by getting **Power**'s Profit [purchase]:
 What is grasped is is very small, what is kept is very great;
 What is guarded is very confined, what is controlled is very wide.
 For this reason, a ten-span tree supports a fifteen-ton roof;
 A five-inch lock controls an opening and closing door.
 How is the material's greatness or smallness sufficient?
 What it occupies is crucial.

是故得鮮之利者所小其在大

肺甚約膽□

是故十圍之木持千鈞之屋

五寸之鍵制開闔之門

豈斯;之巨足麵居要也

-Shìgù, d^Shì-zhi li-zh6: -su6 chi sMnxi^o, -su6 cùn shdnd^,

-suô sh6u sh^nyue, -sud zhi sh^nguāng.

Shi-w6i-zhi mù chi qian-jun-zhi wu:

Wú-cùn-zhijian zhi kaihé-zhi mén:

-Qi -<pc^i-zhijùxiāo zú -zai? -suôju, yào-yê.

Sun Zi: 6 Empty and Full states cryptically that the Five Actions have no constant conquests. This contradicts the theory attributed to Zou Yān 驄衍(c. B.C. 300) that the Five Actions, as quasi-rational material forces, follow a cycle of mutual conquest in which:

⁴⁴⁵ *Hán Fei Zi: 17 Bèin^i* p7.

⁴⁴⁶ *Lyûshi Chunqiu: [17-6] 98 Sh^nsShi* p!4a..

⁴⁴⁷ *Huainan Zi: 9 ZhUshù* p17a. cf. *W^'n^'At: 11 Shàngyi* p92.

1. Earth conquers Water (e.g. by damming/absorption?)
2. Water conquers Fire (e.g. by extinguishing)
3. Fire conquers Metal (e.g. by melting)
4. Metal conquers Wood (e.g. by axes cutting)
5. Wood conquers Earth (e.g. by digging-sticks?/growth)

Md Zi: *Warps* refute their cyclical inevitability, on grounds of °Contingency, 宜 yi, which as we demonstrated above, is opposite to Necessity. The example given here is of relative quantities involved. Thus fire melts metal, but only if the fuel is sufficient for the amount of metal in question:⁴⁴⁸

The Five Actions have no constant conquests. Explained by: Contingency,

Fire melts metal: because fire is more; Metal exhausts charcoal: because metal is more.

五籠常勝說在宜

火燒金人也 金窮破金也

Wǔ-Xi'ng wú chángshèng. Shuo zii yf.

Huô shuò jin: huô duo -yē. Jin m! tàn: jin duo -yē.

Mèng Zi again uses water as a metaphor for virtue, this time in opposition to fire. Its failure to extinguish fire is due to insufficient quantity:⁴⁴⁹

Humanity overcomes inhumanity.

Nowadays those who contrive Humanity are like

using a cup of water to save a cartload of kindling from burning.

When it is not extinguished, they say: ‘Water does not overcome Fire.’

仁;》不仁者也今之□仁者

猶以一杯減一車薪之火

不刪謂找不賺火

Rén-zhii shèng -bùrén-zhê -yē. -Jin-zhi wèi rén-zhS.

-yóu -yi yi-bei shui, jiù yi-chexin-zhi huô.

-Bùxi, -zè wèi-zhi shui -bùshèng huô.

⁴⁴⁸ Sun Zi: 6 *Xushi*. -34 p53. *LyUshi Chunqiu* [13-2] 63 *Yingtóng* p4a. *Md Zi*: 41 *Jing* pi95; 43 *Jingshuo* p226. Graham 1978 p 411: B43.

⁴⁴⁹ *Mèng Zi*: 6 *Gào Zi-shàng*-18 p 249. *Hudinañ Zi*: 15 *Binglyue* ‘Arms · Strategy’ pi Ob ‘water’s Power, 水勢 shmíShi.

The forged *Wén Zi*, a work I reckon not earlier than Hàn, takes the quantitative analysis further. Its 6 *Superior Virtue* adds Metal and Earth's conquests, leaving only Wood's conquest without illustration. Here, we find the term **Shi 'Force'** explicitly labelling individual Actions in their conquests, 勢。

Metal's **Force** conquers Wood:

One blade cannot fell a forest.

Earth's **Force** conquers Water:

One handful cannot stop up Yellow River and Yangtse.

Water's **Force** conquers Fire:

One splash cannot save a cartload of firewood.

金之勢勝木一人不能殘一林

土之勢勝水一掬不能塞江河

水之勢勝火一酌不能救一車之薪

Jin-zhi Shi shèng mù: yì-rén bùnéng cán yì-lín.

Tǔ-zhi Shi shèng shuǐ: yì-jǔ bùnéng sài Jiānghé.

Shuǐ-zhi Shi shèng huǒ: yì-zhuó bùnéng jiù yì-jù-zhī xīn.

Wén Zi: 8 Nature applies the word '**Forces/Powers**' to the antagonistic Five Conquests, but by contrast uses 'Way' to describe their 'interdependence' in mutual generation:⁴⁵¹

Metal, Wood; Water, Fire; Earth:

Their Forces are mutually harmful, Their Way is interdependent.

金木水火土賤聽其道搬

Jīn, Mù, Shuǐ, Huǒ, Tǔ: -Qí Shi -xiāng hài, -qí Dào -xiāng dài.

Hudinañ Zi: 15 Arms, Strategy points out that a great axe need not wait for an auspicious hour or day to chop kindling. Yet the best omens of Dipper and Form-Virtue will not cause an axe to chop kindling without human strength: the **Force** is lacking⁴⁵² Similarly, Wáng Chōng 王充 (AD 27-c.100) of later

⁴⁵⁰ *Wén Zi: 6 Shàngde* 'Superior Virtue' p40. cf. *Huainàn Zi: 15 Binglyue* pi Obon fire and water.

⁴⁵¹ *Wén Zi: 8 Zirdnp59*.

⁴⁵² *Huainàn Zi: 15 Binglyue* pi lb.

Hàn in his encyclopaedic *Theories Assessed: 14 Things' Forces*, refutes the fixed sequence of the Five Actions' mutual conquests, and exposes the irrationality of their extrapolation to the Chinese zodiac.⁴⁵³

4, Material Causation

Sowing is a universal metaphor for causation. Sown seeds depend on material conditions for growth. As we saw, the pictograph for Shi depicts a hand planting a seedling. Growth presupposes natural **Forces**, notably the sim and Springtime, with which human effort participates. Material cause in itself, without an adaptive agent, is barren. *Héguan Zi: 17 Heaven's Power* defines the sun's Power as sustainer of life:⁴⁵⁴

What is called 'Heaven' does not, without evidence, have conquests:

Are they not **in the sun-Power's** growth,
and what the Myriad-Things submissively receive?

所謂天者非無驗有勝
非以日勢之長而萬物M 蒙受者也

-Suōwèi Tian-zh6 -fei -wúyàn, yōushèng:

-Fei -yi riShi-zhi zhāng, -ér Wànwù-zhi -suō fúshòu-zhè -y^?

I have argued that *Md Zi: 43* deals with the problem of the invisible Forces of Nature, exemplified by the coming of Springtime: “*What Spring is: its 'Force' inherently may not be indicated...*”

所春也其孰固;fTHJ指...-Su6 Chun-yê: -qi ? Shi(zhi) -gù -bùkazhi...⁴⁵⁵ *Lyū Clan Spring-Autumns: [14-4]*

72 *Just Rewards* denies seasons change by themselves, 'spontaneously'. Rather, a life-force of

motivation, as by reward and punishment, is required. Spring is a metaphor for rewards, life and birth;

autumn for punishment and death. Causation as a causal noun is denoted by the 'whereby'所以-suoýi.

It is the means of mental contrivance and intent. 'Direct' and 'order' are the causative verbs⁴⁵⁶ The

identity of the agent, the 'someone' who causes, is unanswered. An impersonal Shi is not mentioned

here, nor a personal governing deity. Both are, I contend, implied:

⁴⁵³ Wáng Chong: *Lùnhéng: 14 WúShi*.

⁴⁵⁴ *Héguan Zi: 17 Tianqudn pi6b*. HG005.

⁴⁵⁵ *Md Zi:41 Jing-xia` p202; 43 Jingshud-xia` p225*. Graham 1978 pp 407-408 B39. moz005.

⁴⁵⁶ *Lyūshi Chunqiu: [14-4] 72 Yishdng p\0a*.

Spring's Energy arrives, then plants and trees reproduce;

Autumn's Energy arrives, then plants and trees fall.

Someone causes ('directs') it. It is not spontaneous...

The ancients examined that whereby things are caused.

So, there was nothing they did not contrive to use.

Rewards and punishments are levers

by which superiors cause ('direct').

春氣至則草木生 秋氣至則草木落

產·或M非自然也...古之人其所以使

故物·用賞罰之柄此上M以使也

Chunqi zhi, ze caomù chān; qiūqi zhi, cāomù luò.

Ch&n -yū lu6: hu6 shi-zhi. -Fei ziran-yê... Gū-zhi rén shēn -qi -suvi shi

-Gù, wù, md-bù w^iydng. Sh&igfá-zhi bing, -ci shàng-zhi -suôyi shi-yê.

[19-4] 112 *Using the People* discusses physical causation and 'sowing'種 zhōng, as a metaphor for the direction of human resources. It places moral rule before physical coercion, and common-sense before praying for miracles:⁴⁵⁷

Swords do not of their own accord sever; chariots do not automatically go:

Someone causes ('directs') them to.

Sow wheat and get wheat, sow millet and get millet:

Men do not think it strange.

People also have seeds.

To be careless in their sowing, yet pray for people's use:

Of illusions, none is greater.

劍不能斷車不或使之也

夫種麵棘種稷種稷人怪也

民亦·不審其種民之用一大焉

Jiàn -bù -túduàn, chē -bù -zixing, -Huò sM -zhi -y%.

-Fù zhòngmai, -ér cM mài; Zhōng ji, -ér déji: R^n -bùguài -yê.

⁴⁵⁷ *Lyūshi Chunqiu*: [19-4] 112 *Ydngmin* p9a. cf. *Zhàngud Cè*: 12 *Qicè* 5: *Su Qin shui Qi Minwáng* p300 compares the need for 'authority's support' quánjiè 權藉 and 'times' Conditions' shiShi 時勢 to the dependence of a sword's cut on human force, or an arrow's propulsion on a bow-string. ZG018.

The ruler 'sows' the people by appropriate incentives, or punitive measures, in order more efficiently to reap the harvest from their labours. Rewards and punishments depend on "the love of profit mentality" 愛利之心 *xin*. Punishment alone will but exacerbate problems.⁴⁵⁸

If one does not get the whereby to use them,
His nation though big, his **Power** though apt [efficacious],
His troops though many, what do they benefit?
不得所以用之國雖大
勢雖便卒雖益
-Bù dé -suōyì yòng-zhī, guó -sui dà,
Shì -sui biàn, zú -sui duō, -hé yì?

Huainan Zi 1: Way's Origin describes as (spontaneous' the efficacy of 'material cause'. In the case of fire, generated by two sticks rubbed together, the human agent, as efficient cause, is taken for granted. Likewise, the formal causes, of roundness or hollowness that facilitate rotation or flotation, are simply explained as intrinsic **Force**:⁴⁵⁹

Two sticks, if rubbed together, burn;
Metal with fire , if kept together, melts.
The round constantly revolves, The hollow rules flotation:
This is a self-so **Force**.
兩相麵餘火相守而流
圓者常轉寂者主浮自然之勢也
Liǎng-mù xiāngmó, -ér rán; Jīnhuō xiāngshù, -[^]r liú;
Yuán-zhē chángzhuǎn, kuān-zhē zhǔ fú: Zìrán-zhī Shì-yó.

It goes on to detail seasonal growth and decay, commenting: "No one observes their contriver." 莫見其□者-Mo` jiàn -qi wéi-zhē. The concluding message asks what work the Sage has in nature's processes, and rhetorically replies:⁴⁶⁰

⁴⁵⁸ *LyUshi Chunqiu: [19-4] 112 Ydingmin p8b.*

⁴⁵⁹ *Huainan Zi: 1 Daoyuan p5b. Shdn Ddo 118, Thompson 1979 p 298; 118*, Rudn Tingzhuó 1980 p191.*

⁴⁶⁰ *Huainan Zi: 1 Daoyuan p8a.*

He adapts to what Things contrive.

因物之所 yin wù-zhi -suō wéi.

The wording recalls *Md Zi: 46 Major Selection* which, I contend, identifies an individual responsibility for the **Conditions** of his own situation: "deployed **Conditions** are adapted from my contrivance"

陳勳(執)因所爲也 chén?Shi yin wú-sudwéi -yê.⁴⁶¹

Schwartz highlighted an ancient controversy, mentioned by *Zhuang Zi: 25 Model the Positive*, between proponents of the theory 'somebody contrives' 有所爲 -huówéi, and a rival theory that 'nobody causes' 莫使 -mòshǐ.⁴⁶² It is a dispute of transcendent causation versus immanent spontaneity. Spontaneity is upheld by Ji Zhen. The side of causation is taken by Jie Zi of Qi whom Simâ Qian lists, as fellow academician, with Shèn Dào.⁴⁶³ *Héguan Zi: 4 Heaven's Pattern* attributes **Force** to Heaven, transcending 'Things':⁴⁶⁴

Renouncing Things, employing Power,

is Heaven.

猶任勢者天也

Juanwù, rèn Shi-zhě, Tian -yê.

Guân Zi: 38 Clear Mind implies the agency of a transcendent, anthropomorphic force in the cosmos. Philosophers are reluctant to ascribe literal existence to nature deities, but we seem to see atlantean beings holding up the world, and a thunderer playing an invisible drum:⁴⁶⁵

⁴⁶¹ *Md li: 44 Daqii* p244. moz006-011.1 take 陳 chtn in the causative sense of 'deployed', not 'reported'. Graham 1978 EC1 p 246 translates 陳執 chézhí 'proposed alternative':

If among the proposed alternatives there is already one that he is for, and I propose the alternative on behalf of him, the alternative that he is for will find a basis in the one that I am for...

⁴⁶² *Zhuang Zi: 25 Zéyáng* p916 Ji Zhen: 莫□mo` wéi; Jie Zi of Qi: 或使 -huò sM. *Shiji* 74 p401.

⁴⁶³ *Xim Zi: 25 Chéngxiàng* p512 lists Shen (Dào), Ji (Zhen), Mò (Zi), and Hui (Shi) as regrettable examples of the heterodox Hundred Schools.

⁴⁶⁴ *Héguan Zi: 4 Tianzè* p8b. *Zhuang Zi: 20 Shanmù* p680. *Zhàngud. Ck: 18 Zhang Mingtdn -ji gù Zhàozong* p449 by contrast 'renounce' Sbi power and worldly fame.

⁴⁶⁵ *Gudn Zi: 38 Bāixin* p1 Ob.

Heaven - someone suspends it; Earth - someone supports it.
 Heaven, if someone did not suspend it, would collapse;
 Earth, if someone did not support it, would sink!
 If Heaven does not collapse and Earth does not sink,
 It is because someone suspends and supports them:
 Then how much more so for men! Men have what governs them.
 Just like a thundering drum's motion: unable of itself to roll ·
 Someone rolls it. This someone is what? It is such-like:
 Look and it is invisible, listen and it is inaudible...

天雜之□載之天莫雄則天以墜
 地歡載則□沈絲天不墜地不沈
 夫一而載之夫又·人人M治之
 辟之若夫驗;tl?也夫不能自搖者
 夫雜技或者何若然者則不賊則稍...

Tian, huò w[^]i-zhi. Di, huò zài-zhi. Tian, mò-zhi w[^]i, -zé Tian -yi zhui.
 Di, m6-zhi zM, -zè Di -yi chén -yit -Fú Tian -bùzhui, Di -bù ch[^]n.
 -Fú hub w[^]i, 七r z[^]i-zhi. -Fú -yòu -kuàng -yú rén. Rén yòu hu6 zhi-zhi.
 Pi-zhi -rud -fú léigū-zhi ddng -y6. -Fú -bùnéng -ziyáo-zhê.
 -Fú hu6 yáo-zhi. -Fú hu6-zhê hé? Ruorān-zhê -yê. Shi, -zè -bùji[^]n, ting, -zè -bùw[^]n...

While natural **Force** may be ineluctable itself, interactive **Forces** can be exploited and utilised by adaptation and division. If opposing '**Forces**' can operate simultaneously, necessity is contradicted. This, I argue, is the point of *Mò Zi: 40, 42 Warps* on 'opposing **Forces**', 敵孰 diShi.⁴⁶⁶ The parable of the all-piercing pike and unpierceable shield illustrate incompatible '**Forces**': one must yield, but we cannot be certain which one. By contrast, the Mohist Hú Fei Zǐ 胡非子 left a fragment in which Archer Yi of Xià resolves a dispute over bow and arrows, pointing out that the two are of necessity mutually complementary.⁴⁶⁷

⁴⁶⁶ *Md Zi: 40 Jing-shàng* p190; *42 Jingshuo-shàng* p207. mozOOl.

⁴⁶⁷ Ruān Tingzhuó 1980 p227 (*Tàipíng Yùlǎn: 347*) *Hit Fei Zi* relates a dispute between the owner of a bow and the owner of arrows. Archer Yi (of the Xià dynasty) remarks:

Without bow, by what will the arrows be propelled? Without arrows, by what will one hit the target?
 非弓何以往知 “何以中的-Fei gong, -hé -yi wāng? -fei sliū, -hé -yi zhòngdì?

Xún Zi: 8 Scholiast Efficacy recognises a historical **Force** of 'altered **Conditions**' 變, biànShi, to which Scholiasts must adjust. Human-nature may be 'reformed', by 'contriving' Actuality 1-青 qíng through single-minded Accumulation.⁴⁶⁸ *23 Human-nature's Evil* further advocates the artificial 'contrivance' 偽 wèi of Nurture, over man's received Nature. The evil of human-nature requires suppression by Force to preserve law and order. While the individual contrivance is free to contrive, there are practical limitations. The small man may try to become a Sage by Accumulating goodness, but he will not necessarily succeed.⁴⁶⁹

He may try to, yet may not cause ('direct')...

He may contrive: he is not necessarily able.

可以而不可... 可福未必能也

-kēyi, -ér -bùkê sh! -yē... -kēyi wèi, -wèibi néng -yē.

Thus, teleological, results-oriented causation operates within pre-set material constraints. *Héguan Zi: 14 Arms' Rule* links Authority 權 Quán to wealth; **Force** to arms: both to Adaptation:⁴⁷⁰

Liú Xié: *Wénxin Diaolóng: 30 DingShi 'Defining Shi'* pp114-116 on "men of Xià's quarrel over a bow and arrows". Liú explains the 'natural tendency' 自然之趣 zìin-zhi qù of Forms:

Circles are the embodiment of compasses: their Shi of itself rotates;

Squares are set-squares Form: their Shi is of itself at rest.

圓者•其勢自轉也方者矩形其勢自安

Yuán-zhé tíguì, -qì Shi -zizhuān -yē. Fāng-zhējǔxíng, -qǐ Shi -zì'an.

⁴⁶⁸ *Xún Zi: 8 Rùxiào* p. 13; 139. xz014-017.

⁴⁶⁹ *Xún Zi: 23 Xing* pp493-494. xz078-080.

⁴⁷⁰ *Héguan Zi: 14 Bingzheng* p8a.

Rewards cannot motivate the incompetent,

Punishments cannot necessitate (compel) the impossible.

Páng Zǐ asked: To obtain results, what can be done?

Héguān Zǐ said: Heaven is unable to direct Men,

Men are unable to direct Heaven.

Adapt to Thing's Suchness: failure or success are contained there.

These two are at Authority and at **Power**.

At Authority: in production of wealth, you will have excess riches;

At **Power**: in use of troops, you will have excess victories.

Wealth's production exerts it in Earth and complies with it in Heaven;

Arms' victory complies with it in the Way and unites it among Men.

賞不能勸不勝觸不能必柯

龐子曰卿細□冠子曰天不能^AA不能胛

因物之然而窮達存焉^：也碰_

在權故生財有過富在孰故用絲藤

財之生也 於地順之緣

兵球細沙道合沙人

Shāng -bùnéng quàn -bùshèngrèn; fǎ -bùnéng W -bùkě.

Páng Zǐ yue: Qǐ gōng, nǎihé? Héguān Zǐ yue: Tiān -bùnéng shì rón; rén -bùnéng shì Tiān.

Yīn wù-zhī rán, 七 r qiongd^ cún-yan. Zhī-^r -yS: -z^i Quán, -zài Shì.

-Zài Quán, -gù, sheng cái, yōu -guò fù.; -zài Shì, -gù, yòngbing, yōu -guò shèng.

Cái-zhī -sheng -yē: lì-zhī -yú Dì, shùn-zhī -yú Tiān;

BLng-zhī shèng -yē: shùn-zhī -yú Dào, hé-zhī -yú rén.

5. Creative and Adaptive Technology

Aristotle distinguishes between rational *dynamis*, a potential, as of a medical doctor, which can produce opposite results for good or evil; and irrational *dynamis*, whose results merely duplicate itself, as of heat producing heat. Technology involves selection of natural forces for a purpose. Aristotle's

technē does not produce natural objects or things that "come to be of necessity" , but operates "in the sphere of the variable".⁴⁷¹

Hdn Fei Zi: 40 repudiates the idea of mere bowing to Force of natural necessity: Man may himself 'erect' or 'design' 設 shè a Force of his own. *Hán Fei Zi* distinguishes his man-established Shi from the 'self-so' 自然 Ziran Shi of nature.

Md Zi: 7 Three Debates describes ancient kings' 'self-created', 自作 zizuo music by 'adapting', 因 yin the creations of earlier dynasties.⁴⁷² Creativity is thus reconciled with Adaptation. *Md Zi: 49 Lǚ's Questions* describes how artisan Gongshu Pán invents grappling hooks and fenders for river battles, which 'adapted to these Conditions'⁷ 因此若執 yin -ci -ruò Shì resulted in victory for hinterland Chū over maritime Yuè.⁴⁷³

32 Against Music claims that, whereas animals merely 'adapt', to nature, man must live by 'division of labour' 分事 fenshi. *39 Against Scholiasts* attacks passive Scholiast 'compliance' 循 xūn , in favour of pro-active 'Creation', 作 zuò, arguing that someone must first 'create' bows, armour, chariots and boats, before others can 'comply with' them.⁴⁷⁴ *40-42 Warps* lists the definition of an obscure word 俱 èr. Graham elsewhere takes it as: 因 yin 'criterion', that to which one adapts; but here he reads: 'be in authority' 司 sī. I take it as 'adapt', and interchange it with the next 'create':⁴⁷⁵

⁴⁷² Aristotle- *Ethics: 6 Intellectual Virtues 1140a]-23* p 208.

⁴⁷² *MO Zi: 7 San-Bian* p23; *39 FeiRu'* p181; *32 FeiYue'* pp158-159. cf. *46 Gengzhu'* p262.

⁴⁷³ *Mō Zi: 49 Lǚ wèn* p291.

⁴⁷³ *Md Zi: 7 San-Bian* p23; *39 FeiRu'* p181; *32 FeiYue'* pp158-159. cf. *46 Gengzhu'* p262.

⁴⁷⁵ *Md Zi: 40 Jing-shàng* p192; *42 Jingshuo-shàng* p204. cf. *25 Ji-zàng-xia'* pi 17 'adapt [clothes and food] for sacrifices and worship' ? 因 (傳)乎祭祀? yin-hu jisi. Graham 1978 p 277-278 identifies the theme of A15-A18 as zuò 作 'initiate', but proposes 俱 dr = 司 sī 'be in charge', here, p 316 A71 explains 俱 as 因 yin: "The yin (criterion) is that wherein it is so." 因所然也 Yin: suǒ rán -yê cf. p215 A97.

? Create: to self-adapt.

? Create: with men meeting, men in multitudes comply.

fr?作自作=?因也

俱=?作句 與人遇人衆循

? Yin: zizud -yê. ?

Yin: -yū rin yù, rēnzhòng xún.

By contrast, *Hègttcn Zi: 7 Near Collapse* condemns *self-adaptation:⁴⁷⁶

The Sage Man, accords with Numbers, complies with Laws...

[one may not act] without Numbers and self-adapt.

聖 A ^ i 法 ... □而自因

Sh^ngrén ànShù, xúnFà... wúShù, -ér ziyin.

We saw that *Md Zi: 32* criticises simple adaptation, while 39 praises 'creation' as essential precursor to 'compliance'. I take 'self-adapt' here in 汪 positive sense. If an invention meets men's needs, the masses will adopt it⁴⁷⁷ *Hudinán Zi: 13 General Theory*, which gives considerable space to Mohism, argues outspokenly for 'creation', and against 'adaptation*' to the past. Once again 'create' is followed by 'comply'.⁴⁷⁸

Great men create, and disciples comply.

大人作 而弟子循 e' n' zuò., -ér dizi xún.

As if in answer to Mohism, *Shèn Dào: 2 Adaptation and Compliance* promotes Adaptation over 'reform' 化 *hui Wen Zi: 1* and 8 versions write 'creation', for 'reform'.⁴⁷⁹ A further *Shèn Dào*

⁴⁷⁶ *fUguan Zi: 7 Jindie* p21a.

⁴⁷⁷ *Add Zi: 39 Feiru-xid* p181 on the creation/invention 作 zud of bows, armour, chariots and boats and their compliant adoption 循 xún by men.

⁴⁷⁸ *Hudinán Zi: 13 Fànluàn* p6a; p7b: lists four, implies three of Mò Zi's Tēn Theses. *Md Zi: 45 Xiàoqū* p251 logical reciprocity:

If you have it in yourself, don't condemn it in others. If you lack it yourself, don't expect it in others,
有諸己不非諸人無諸己不求諸人 Yōu-zhuji? -bùfei zhuren. Wú-zhuji, -bùqiú-zhu rén.

Hudinán Zi: 9 ZhūShù p14a; 16 *Shuoshan* p15a: a big-eyed horse is not big horse; effects of severing a finger: match *Md Zi: 45 XidoqH* p254; and recall 42 *Jingshuo-shang* p210, respectively, cf. Graham 1978 p 76; p 369: on *Hudinán Zi: 3 Tianwén* pp18-19 quasi-Mohist triangulation by 'gnomons' 表 biāo.

⁴⁷⁹ Thompson 1979 p 246: *Shèn Dào: 2 Yinxùn 'Adaptation and Compliance'* 28 contrasts 'adapt' with 'alter' 化 hu'i. □ *rt Zf: 1 Dàoyudn* p7; 8 *Zirán* p63: 'create', 作 zu6, cf. *Hudinán Zi: 20 TdizHp3b* 'reform'.

fragment declares that hydraulics is learnt from water, not from Yû. This re-assessment of Yû, legendary Emperor and tamer of China's waterways, on which he allegedly personally laboured, would appear to be an attack also on Mohism, to whom Yû was paradigm.⁴⁸⁰

Lyû Clan Spring-Autumns: [17-2] 94 Ruler's Retention advocates Adaptation of others' work, not personal Creation, as the ruler's Way. This is consistent with *Shên Dao: 2*. A compromise position is taken by *[15-7] 83 Valuing Adaptation* which honours Yû, while attributing his achievement to 'Adaptation to water's force/strength' 因水之力 yin shui-zhi li. Interestingly the word for 'force' here is 力] i, not Shi.

Similarly, *Huainân Zi: 20 Grand Lineage*, after quoting *Shên Dào: 2*, explains inventions as Adaptation: hydraulics to 'water's flow', agriculture to 'Earth's Forces', armed revolution to 'men's desires'. Materials have their inherent limitations and suitabilities. Wood and Metal's Forces have distinctive characteristics which are not interchangeable. Artisans 'adapt to the possible' 因其可 yin -qi kè.⁴⁸¹ *1 Original Way* explains that Yû, in his great flood-control works, adapted to water; and the Divine Farmer adapted to sprouts: by taking Things as their teacher.⁴⁸²

Huainân Zi: 16 Theories Forest argues that nature must not be altered:⁴⁸³

Its **Conditions**, he does not dare to re-contrive.

其勢不敗更□

-qi Shi, -biigân -gèngwâi .

19 Cultivating Works defines Non-Contrivance, not as passive inaction, but as constructive Adaptation to natural **Forces**.⁴⁸⁴ In this definition, we see the pragmatic spirit of empirical science. Mohist activism is reconciled with responsive Quietism.

⁴⁸⁰ *SMn Ddo 68 (Liè Zi 卷之五十五 a/4)*. Thompson p 271.

⁴⁸¹ *Lyûshi Chunqiu: [15-7] 83. Guiyin 'Value Adaptation'* p15b. *Huainân Zi: 20 Tàizú* pp3b-4a.

⁴⁸² *Huainân Zi: 1 Dàoyudn* p5b.

⁴⁸³ *Huainân Zi: 16 Shuolin* p10a.

⁴⁸⁴ *LyUshi Chunqiu: [17-2] 94 Junshou* p6b. *Huainân Zi: 11 Qisú* p3a; *J9Xiuwù* p3b; *Wèn Zi: 8 Zirán* p67.

Among natural phenomena, water best illustrates adaptation. *Sun Zi: 6* notes that the **Force** of water has the property of finding out weak spots , flowing down the line of least resistance.⁴⁸⁵ It follows the force of gravity with minimum friction. It is the model of tactical flexibility. Dammed, it can be released with great power. Water symbolises the Virtues, partaking of the divinity of jade, holy tortoises and dragons⁴⁸⁶

Mèng Zi: 6 considers its deflection **upward**, a manifestation of **Shi**, external but man-made, contrary to water's fundamental nature.⁴⁸⁷

Human nature's goodness is like water tending downwards.

No men are not good; no water but tends downwards.

Now, if you compress it to make it leap up,
you may cause it to pass above your forehead;

If you pump and guide it, it may be on a mountain.

How is this water's nature? Its **Circumstances** are such.

Man may be caused to contrive no-good: his nature is also thus.

人性也猶水之就下

人無有不善水無有不

今絲麵躍之可^^

稽而行之可□是豈水之性哉

欺則然也M可賴不善其性捕是也

Rénxìng-zhì shàn-yē: -yóu shuǐ-zhì jiùxià -yà.

Rén wúyǒu -bùshàn. Shuǐ wúyǒu -bùxià.

-Jīn, -fú shuǐ, bō -ér yuè-zhì, -kèshì guó s'àng;

Jī -ér xīng-zhì, -kèshì -zài shān. -Shì -qǐ shuǐ-zhì xīng -zài!

-Qì Sbi -zé rán -yē. Rén-zhì -kèshì wéi -bùshàn. -Qì xīng -yì -yóushi -yē.

Mèng Zi: 4 uses , as analogies of Adaptation to the First King's Laws, compasses and set-square, in the manner of *Md Zi: 26 Heaven's Will*.⁴⁸⁸ Thus, while **Lilou** was legendary for eyesight, Gongshu Zi (Lû

⁴⁸⁵ *Sun Zi: 6 Xushi* p53.

⁴⁸⁶ *Mdng Zi: 4 Lilou-xia* 18 pi 57 on Confucius watching water. *Gudn Zi: 39 Shuidi* p237.

⁴⁸⁷ *Mèng Zi: 6 Gao Zi-shang:-l tushan -biuzi -yiwéi zheng* p223.

⁴⁸⁸ *Md Zi: 26 Tianzhi* pi22 on compass and set-square.

Ban), Mò Zī's rival, for carpentry; both still needed to make use of compasses and set-squares, representing the objective Laws of Numbering or Technique. Natural ability and effort supplements adaptation, but is not a substitute for it. UnJike Shen Bùhài's model of 'uncontriving' Adaptation of passive control, Mèng Zī's Adaptation positively 'contrives' change. Here the object of adaptation is objective nature or physical reality:⁴⁸⁹

So, it is said: To contrive the high, one must adapt to hills and ridges,
 To contrive the low, one must adapt to streams and marshes.

故曰：『事必因丘陵，下必因』 隄

-Gù, yue: Wéi gao, -bi yin qiuling; w⁴i xià, -bi yin chuanzé.

Zhou Rituals: 11 Inspector of Works makes the practical observation that 'Earthly **Forces**' in the Under Heaven require that the space between two mountains must have a stream; by a great river must be a road. Channels must accord with shuīShì 'watery **Forces**', dams must follow dìShì 'Earthly **Forces**'. Channels must zig-zag, while reservoirs require right-angles. Good channelling allows the water to scour it clean, good damming allows water to run-off. Construction of canals must follow waters' Reason:⁴⁹⁰

All canals necessarily adapt to Water's **Conditions**,
 Dykes necessarily adapt to Earth's **Conditions**.

凡溝必因水，一必因

-Fán gou, -bi yin shuīShì; fāng, -bi yin dìShì.

In *Hudinań Zi: 19 Cultivation and Effort's* philosophy, man adapts to 'Self-so **Forces**' in order to modify his environment. The Shi of the eastward flowing river will not of itself irrigate crops: this requires human intervention and work. Here Non-Contrivance means adaptation of natural forces, not fatalistic acceptance. It means accommodation of external self-existent reality, not verbal sophistry:⁴⁹¹

⁴⁸⁹ Mèng Zī: 4 Lǐdu-shàng-jī tūshàn -bùzú -yiwéizhèng p123. cf. *Hudinań Zi: 16 Shuolin* p10a.

⁴⁵⁰ *Zhou Lǐ: 11 Zhou Lǐ: Dongguan: Kāogong Ji-xià* p472: 隄, dìShì, 水孰 shuīShì.

⁴⁹¹ *Hudinań Zi: 19Xiūwít* p3b; p8a 地勢 dìShì.

comply with Reason in undertaking jobs;
adapt to materials to established authority.

In Self-so Forces, warped casuistry cannot be accommodated...

循理而因資而立權自然之勢而曲故不得#

xúnlǐ, -érjǔshì; yīnzi -ér lìquán. Zì-rán-zhī Shì, -6/ quǔ -bùdē róng-zhē.

Xún Zi: 18 Correct Assessment explains regional diversity by the founder Kings' system of "regarding Form's **Circumstances**, to regulate utensils' usage" 視物制械用 shì xíngshì -yì zhì xièyòng.⁴⁹² *Shèn Dào: 1* exhorts self-help. Heaven provides light, but men must make the windows; Earth provides materials, but man must create the wealth. Adaptation follows nature. Pedlars are not too proud to use foot-salve, nor beauties to apply make-up. *Shèn Dào* commenting, on 'barbarians' tribes' knowledge of hydraulics, remarks that this science is learned from water, not from the sage Yǔ, legendary in China for flood control⁴⁹³ Tián Pián, a colleague of Shèn Dào, informed by a ruler that his interest is not in the Way, but in practical government, Tián Pián replies that 汪 forest contains no lumber but lumber can be obtained from it.⁴⁹⁴

By contrast, *Laō Zi* and *Zhucng Zi* show hostility to technology, as if wishing to return to an idealised stone-age economy of rural self-sufficiency, without trade or travel. An old farmer, knowing

⁴⁹² *Xún Zi: 18 Zhènglián* p354; cf. *I Quànxié* p3. *Lydsi Chunqiu [15-7]* 83 *Guiyin* p16a; [17-6] 98 *Shàn Shì* p14a. *Hàn Fei Zi: 14 Jianjì* shìchēn p71. *Huānān Zi: 11 Qisú* p3a; 19 *Xiuwì* p3b; *Wū Zi: 8 Zìrán* p67 goes on to re-define Non-Contrivance in a pro-active and environmentally adaptative sense:

Lāo Zi said: What is called Non-Contrivance does not mean:

pulled not to come, pushed not to go;

vague and irresponsive, sensing yet unmoving,

stuck-fast and not flowing, tight-gripping and undiversing;

It means: selfish intent not entering the public Way,

lustful desires not encumbering correct Technique.

Follow Reason in undertaking affairs; adapt to material to establish results; develop Self-so Forces.

老子曰所謂無鮮非謂其弓 | 之不來粒不去

貌爾感而不應 濡而不流掩揮而不

謂狐志不AiHt嗜欲不挂正術

循理»因資而立_自然之勢

Lāo Zi yue: -Suōwèi -wúwéi-zhē: -feiwèi -qì yīn-zhī -bīllī; tui-zhī -bùqù;

miào'ér -bùyīng, gān 七r -bùdòng; jiānzhi -ér -bùliú; juánwǔ -^r -bùsàn.

Wèi -qì sīzhī -bùrǎn gōngD^o; shīyù -bùguā zhèngShù:

Xúnlǐ jǔshì; yīnzi, -^r lìgōng; Tui zìrán-zhī Shì.

⁴⁹³ *Shèn Dào 68 (Liè Zi-zhū 5/5a/4)*. Thompson p 271.

⁴⁹⁴ *Lydsi Chunqiu* 7-8] 100 *Zhiyi* p!7a.

of machines, refuses to use them because they would lead to a 'mechanically-devi-ous mind' 機心 *Jixin*⁴⁹⁵ *Zhiang Zi: 1 Free cmd Easy Wandering* describes how small birds may be limited in their range, whereas the great péng can traverse the sky, and whip up a whirl-wind. It requires a depth of air to sustain its lift and keep it air-borae, just as in water, a great ship depends on depth of water for its flotation. A mustard seed can float in a spill on the floor, in which a cup would be grounded.⁴⁹⁶ *Shèn Dào: 2* tells us flying snakes in mist and dragons in the clouds ride the wind's air-currents. A beached whale, becomes a prey to lesser beasts and insects. *Shangjun Shu: 24* notes that even tumble-weed can fly by the wind's **Power**.⁴⁹⁷

Héguān Zi: 17 remarks that 汪 mosquito soars over an abyss into which oxen would fall to their death and be smashed on the rocks at the bottom.⁴⁹⁸ *Gtūn Zi: 2* relates that monkeys can live on cliffs where men would fear to climb. People who sleep in the damp suffer rheumatism and die, yet mud loaches thrive in it.⁴⁹⁹ Tigers have teeth and claws which no animal can match. Horses outrun man. Centipedes co-ordinate a hundred legs. Nature's functions, as man's rewards, are not duplicated, each creature has its aptitude.⁵⁰⁰

Those who bear horns lack upper teeth.

戴角者無上齒 *Dài jiǎo-zhě wú shàngchǐ*.

The strength of one individual, even of a champion, applied in isolation, is as useless as trying to lift oneself up by the bootstraps. *Xún Zi: 29 The Master 's Way* even links this idea to Confucius:⁵⁰¹

⁴⁹⁵ *Zhuang Zi: 12 Tiandi* p433.

⁴⁹⁶ *Zhuang Zi: 1 Xiaoyō Y6u* p7. accumulated depth of air is necessary to support roc's flight, as of water to float leviathan.

⁴⁹⁷ *Shèn Dào: 1 Weidé 10*, Thompson 1979 p234. *Wēn Zi: 6 b'hàngde'* p50 attributed to Lǎo ZI. *Huàinān Zi: 9 Ihu'shu'* p6a, pi 5b; *2 Chuzhen* p14b depth of water to float ocean vessels. *Guān Zi: 2 Xingshi* p3. *Shangjūn Shu: 24 Jinshi* p86 on Shi of wind and sun.

⁴⁹⁸ *Héguān Zi: 17 Tianquān* p13a-b.

⁴⁹⁹ *Guān Zi: 2 Xingsi. Zhuang Zi: 2 Qiwii Lim* p93 on monkeys at home in trees.

⁵⁰⁰ MWD *Cheng* p82. cf. *Huāndū Zi: 4 Dixing* p7a.

⁵⁰¹ *Xún Zi: 29 Zi Dào* p610 compares this to Confucius' dictum on the responsibility of friends in establishing a man's name for filialty.

Though you have a national knight's strength,

You cannot by yourself lift up your body.

It is not that you lack the strength; **Forces** do not permit.

SW 國士之力不能自舉其身非無力也勢M也

-Sui yōu guóshì-zhī lì, -bùnéng zìjǔ -qī shēn: -Fēi wú lì -yē; Shì -bùkě -yē.

Individual ability is limited. Even hairs can suspend great weights: by equal distribution. This is explained by *Md Zi: 4J, 43. Liè Zi* paraphrases, supplying the word **Forces**:

Hairs lifting a thousand pounds: the **Forces** are extremely equal.

髮弓 勢至等也 Fâ yin qian-jin; Shì -zhidàng -yē.⁵⁰²

Animals have their own 'Self-so Power' in teeth, claw and strength but, because their "knowledge cannot be mutually communicated" 知不能相通 zhī -bùnéng -xiāngtōng, are unable to unify their force and so are controlled by man.⁵⁰³ Animals possess Powers and strengths that Man lacks. Whereas they are adapted instinctively to nature, Man by his intelligence, can harness their **Forces**, as with horses whose speed he can not hope to match on foot.

The ruler has the position to co-ordinate and deputise. Without any particular aptitude, he is good at using others, as in *Gudn Zi: 36 Mind Technique*.⁵⁰⁴

Don't take the place of a horse in running: let it exhaust its force.

Don't take the place of a bird in flying: let it wear out its feathers.

毋代馬雜盡其力毋代鳥飛使弊其羽

-Wúdài mǎzōu: shìjìn -qī lì; -wúdài niǎofēi: shìbì -qī yǔ.

The ruler does not compete with subordinates, or try to take their place. To do so would undermine their motivation and performance. He plays the role of brain to the body, or body to the limbs of the world. He controls them not by ownership but by Power's causative direction.⁵⁰⁵

⁵⁰² *Md Zi: 41 Jing-xid* p197; *43 Jingshuo-xia`* p227. *Liè Zi: 4 ZhongNi* p142. Graham 1978 pp420-421.

⁵⁰³ *Huainan Zi: 19 Xiuwit* p8a.

⁵⁰⁴ *Gudn Zi: 36 Xinshii-shdng* p219.

⁵⁰⁵ *liâ Yi: Xinshu: 2* - 勢至等也 p17. cf. *Huainan Zi: 9 Zhushii pi6b* on botfy commanding limbs.

The Seas Interior's **Power** is like body directing ('causing') arms,
arms directing fingers:

None but follow control.

海□之勢如身之使臂

臂之使指餅從制

Hâinèi-zhi Shi, -rú shen-zhi sh! bi,

bi-zhi shl zhi: md-bù cóng zhi.

In regard to the human body, Shi means motion, posture and gesture, dynamic technique, as in dance, drama or simply pointing. The concepts of strength and ability are, I argue, by nature inseparable. Shi's cognacy with Yì agricultural cultivation, links it to 'art' or 'skill', 藝 yi. Starting with the 'art' of war, Shi continues to play a prominent role in the history of aesthetics. Cài Yong 蔡邕 (AD 132-192)'s *Nine Shi* codify the 'strokes', i.e. '**Forces**', of calligraphy, described as natural motions and figures.⁵⁰⁶

It covers postures in martial arts, or sexual positions, as in the Mǎwángduì early Hàn tomb's sex manual. *Tianxià ZhiDào tán* 'Under-Heaven's Ultimate Way talks' enumerates Ten 'Actions', 十執 shí-shì. These refer to the postures and motions of sexual intercourse, named after various animals.⁵⁰⁷ A sense of libido is evident in *Ten Questions*, where the Yellow Emperor is advised by the Heavenly Teacher how to restore youthful vigour: Here, I submit, Shi indicates ~~Erection~~ in sexual arousal:⁵⁰⁸

⁵⁰⁶ *Guān Zi*: 51 *Xidowⁿ* refers to the Shi/gesture of finger pointing:

You raise your hand and your finger 'Gesture' points to Jū.

舉手而 擗勢當 □ Jūshǒu, -ér zMShi dang Jū -yê...

⁵⁰⁷ *Mdwāngduì*: *Hānmǔ Yishu jiāoshi* (ii) 1992 p150 'Under-Heaven's Ultimate Way Talk' *Tianxià ZhiDào Tán* 天下至道談 0 : 'Ten Postures/Actions', 十執 Shi-Shi of animal actions. 'Joining Shady and Sunny' *Yinyáng* 合陰陽 p130, p132 note 22: the manuscript appears to confuse 執; yi for 'hot', and 'hot' 熱 rē for 'Shi'. p131 refers to the Ten Postures as "Ten Rhythms" 十節 Shi-Ji 会.

⁵⁰⁸ *Mdwāngduì*: *Hānmǔ Yishu jiāoshi* (iii) 1992: *Shi-wⁿ* pp99-101. Note 14 reads ... Shiyù 'limit sexual intercourse', which hardly fits the sense.

“...When Your Majesty's Erection occurs, fill her jade channel [vagina]:

To climax follow it, with bird's eggs accompany it.

When no Erection occurs, treat it with malt-wine.

If sincerely you can submit to this, you may raise the dead ”

... 夫執選一皮玉難乃虹員驗之

若 ^ □置 □遞 酬 貼 匕 可 □死

TiishAng Shiyù, yǒng -bi yùdòu, shèng -nâi cōng-zhi, yuántai sòng-zhi

-Ru6 -bù Shiyù, zhī-zhī -yi li. Chéng -n^ng iǔ-cí, -kēyi qisi.

The relationship between Power and Technique Shù, which we find in *Hán Fei Zi*, is epitomised by the analogy of the chariot of state and the Power of horses pulling it, who are managed by Technique:⁵⁰⁹

⁵⁰⁹ Hdn Fei Zi: 35 Wai-Chúshuo, yduxia` p74. cf. 34 Wdi-Chúshuo, ydushang p53\ 40Ndnshi` p17. HF090. cf. 077; 121. Zhàngud Cè: 20 Zhào Cè 3: Hud Jiànxinjun-zhi suōyi shi wáng-zh\$ p556 ZG039:

With a race-horse run: five li and you will be exhausted.

Harness a race-horse and drive it: you will not tire yet make headway more.

Let ride in an autocratic chariot and drive an autocratic Power...

並驅 走 五 里 而 御 之 不 倦 多 而 取 道 基 乘 獨 斷 之 車 W i f 之 勢

Bing Ji, -ér zōu-zhě, wú-lǐ, -ér bà; CMng Ji, -ér yù-zhi, -bùjuàn, 七 r qQ dào duo.

Jun ling Qi chéng dúduàn-zhi che, yù dúdu^n-zhi Shi.

DèngXi Zi ‘: I’Wuhou p5:

Power is the ruler's chariot, awe is the ruler's whip,

ministers are the ruler's horses, people are the ruler's wheels: if Power is firm, the chariot is safe...

勢者君之輿威者君之策臣者君之馬民者君之輪勢固則□安...

Shi-zh6jun-zhiyii, wei-zhejun-zhi ce; chen-zhejun-zhima, imn-zhejun-zhi lun; Shi gu, -zeyuan...

Huaindn Zi: 9 Ihushu pplOa; 14b; Wen Zi: 11 Shangyi p90 Han cfynasty merging of position and Shi:

Authority's Power is men's ruler's chariot and carriage...

權勢者人主之車與***
權勢者人主之車與*** u`n Shi - zh 6 r^nzhu-zhi cheyu-ye...

Harness the multitudes' Force to contrive a chariot. Manage the multitudes' wisdom to contrive horses.

乘勢以車御眾乘智馬 Cheng zhongShi -yiw^i che, Yu zhdngzlu -yiwei ma.

cf. Plato: *Phaedrus* compares the mind to charioteer, a good horse to the will, a bad horse to passion. *Katha Upanishad*: iii equates chariot with the body, reins with mind, horses with senses.

The nation is the ruler's chariot; Shi is the ruler's horses.

Without the Technique to manage them,

Even with personal effort, you will not avoid disorder.

If you have the Technique to manage them,

While personally at ease and in enjoyment,

You will still achieve Emperors' and Kings' results.

國者君之車也勢者君之馬也

無術以御之身雖勞猶不免亂

有術以御之身處佚樂之地又致帝王之功

Gu6-zh6 jun-zhi che-yd, Shi-zhê jun-zhi mã-y6.

-Wú Shù -yi yù-zhi, shen, -sui láo, -y6u -bùmián luàn.

Yôu Shù -yi yù-zhi, shen, chû yil^zhi dì · Yòu zhi Diwáng-zhi gong.

Aristotle's 'faculty' *dyncimis* of horsemanship includes the 'skills' *technê* of making bridles and trappings.⁵¹⁰ Skills go to make up a 'faculty' Aristotle's *dynamis* is the faculty of the man, as if independent of the horses, and a direct product of Technique. In Hân Fei Zî's analogy, by contrast, the Shi is the external force of the horses which Technique allows the man to harness and ride.

The chariot with its wheels is the product of the artisan's Technique, using fixed measurements. They are the formal element. Horses and chariot make up the mobile platform for the archer, to complete the most advanced fighting machine of the bronze age. The archer, the *raison-d'être* of the whole ensemble, is its end cause. Only if his target is defined in advance can accuracy be gauged. This winning combination of power, speed and accuracy, is symbolised by the heroic trio of bowman Lord Yi, charioteer Zào fū,⁵¹¹ and craftsman Xizhòng, assembled in *Gudn Zi: Form's Power*.⁵¹²

Jullien points out a shift in the usage of the term, in analogies of the chariot of state, from the horses, i.e. people, to the driver, i.e. the person of the ruler himself, as in the Hân dynasty *Hudincín Zi: 9 Ruler's Technique*. Yet it goes on to define the chariot as the harnessing of the masses' Forces, and the

⁵¹⁰ Aristotle-Ethics: 1 The Object of Life [1094a 1-22] p63.

⁵¹¹ Xún Zi: 15 Yibing 'Debating Arms' p283 Y3, Zdo fū and conqueror-founders (Shang) Tang, (Zhou) Wú.

⁵¹² Gudn Zi: 2 XingShi p4.

horses as management of the masses' wisdom.⁵¹³ For practical technology, the *Inspection of Works Record* in the *Zhou Rituals* describes in unparalleled detail the processes of manufacture. At the first stage, the artisan must examine the ⁴'curvature, surface, and **Force**' 曲面執 qu, miàn, Shi in the 'five materials' to make the people's utensils. These five materials are explained by (Hàn) Zhèng Xuán 鄭玄 (AD 127-200) as gold/metal, wood, skin/leather, jade/stone, and clay/earth.⁵¹⁴

To make bows requires six basic materials: wood-trunk, cow-horn, sinew, glue, silk-string, and lacquer. To shoot far requires 'springiness', 執 Shi; to shoot deep requires ⁴'straightness'. The **hom** must have **supple Force**. Whiteness is the prognosis of **Force**. Finally the bow must be adapted to the physique and temperament of its lord. He of stocky build and mild disposition requires a fleet bow with steady arrows; he of lanky, straight bones, and 'of vigorous **Force** and swiftness' 以奔 ftnSM -yi ben, requires 汪 steady bow with fleet arrows.⁵¹⁵

In Pythagorean mathematics, *dynamis* denotes the power of numbers. Liú Hui 劉徽 (d. 263 AD) of Jin, commenting on the *Nine Chapters* mathematical classic by Qin censor and Hàn premier Zhang Cang 張蒼, speaks of 'addition and subtraction's **Power**' 並減之勢 bingjiān-zhi Shi. Bái Shàngshù 白尚恕, in a 1986 journal on mathematics history, analyses nine uses of Shi by Liú Hui, and two by Lǐ Chúnfēng 李淳風 of Táng, in their commentaries. Bái Shàngshù demonstrates three associated mathematical meanings for Shi, of which relationship is the general concept, to which ratio is subordinate, and numerical values are its particular fractions.⁵¹⁶

numerical value 數 shùzhǐ > ratio 比率 bǐlǜ > relationship 關係 guānxi

Thus we see the **Power** of Shi extends even to the abstractions of mathematics.

⁵¹³ *Wan Zi: 11 Shangyi* p90. *Huainan Zi: 9 Zhushu* ppl0a; 14b.

⁵¹⁴ *Zhou Li: 10 Dongguan: Kao Gong Ji* p419.

⁵¹⁵ *Zhou Li: II Zhou Li: Dongguan: Kao Gong Ji-xia* pp479,481.

⁵¹⁶ *Jiu-Zhang Suanshu* 九章術 1986: 8: problem 3, pp39-47; 44; 46 Bái Shàngshù refutes a suggestion there to explain Shi as 'height' 高 gao.

VII. Gonclusion

Summary

I conclude that the varied meanings of Shi, whether as **Energy**, **Circumstances** or **Trends**, essentially relate to the apprehension and direction of Force and **Power**, and hence fall under the term '**Dynamic**', whose philosophical pedigree is traceable to the ancient Greek *dynamis*. This generic term, related to Aristotle's *dynamis*, serves to encompass the more abstract aspects of Shi which include '**Potential**' and involve the forces of sensory perception and cognition as well as external causation, and technical control. A further aspect of power as '**relationships**', recently expounded by Foucault, is seen to be particularly appropriate to Shi, as to the concept of **dynamics** in general, which Needham neglected.

Shi and Dynamic Potential

In the history of European philosophy, ideas of causation, motion, change and evolution in the physical world have been heavily influenced by Aristotle, and his concept of 'potential' force or *dynamis* (*dunamis*). While the word *dynamis* covers force and power in various meanings, Aristotle used it in the particular sense of 'potential', implying directional sense and purpose, *telos*.

I contend that in Chinese **Shi** covers most of the same range of meaning, while the related word yi 'skill' covers the meanings of 'faculty', the technique or art by which power is directed or controlled. While there is considerable overlap between the different meanings, I contend that they may be analysed by Aristotle's four types of causation: material, formal, final and efficient. I do not argue that the ancient Chinese shared Aristotle's teleology, but that the close association between **Shi** and 'Profit', together with 'adaptation' and 'Form', demonstrates **Shi**'s sense of end or purpose as 'final cause' by which potentials are tapped or harnessed.

Greek *dynamis*, from the verb ⁴'to be able' *dynasthai*, used by Homer for 'strength', is the root of 'dynasty', political power. Pythagoras (c. 570-510 BC) uses *dynamis* for the power or potential of numbers. The medical Alcmaeon, and monist Parmenides (520-430 BC), apply it to the opposing qualities: 'hot', 'cold', 'wet', 'dry' which gave rise to the theory of Four Elements. Aristotle (382-322 BC) develops the crucial concept of *dynamis* as potential to explain change, and physical conservation of energy.⁵¹⁷ The *New Testament* and Josephus' Jewish history use *dynamis* of Divine Power. Thomās Aquinas (1225-1274), drawing on 'Averroes' Ibn Rushd (1126-1198), appropriates Aristotle's *dynamis* in his theology as Latin *potentia*, '**Power**', and 'potential', from *posse* 'to be able'.⁵¹⁸

Leibniz believed the Chinese idea of natural 'propensity' to be consistent with his own concept of a vital internal force, deriving ultimately from atom-like monads, which permits free-will. In 1689-90 he wrote on dynamism, the force he saw as the ultimate reality, in his *Dynamica de Potentia et Legis Naturae Corporeae*, identifying an active force, 'virtus', and a passive force, 'resistance', as inertia versus impenetrability.⁵¹⁹

⁵¹⁷ Kirk & Raven 1957: *Pythagoras*. pp 230-231 280 Aetius 1,3,8 on potential [dynamis] of 4 to produce 10 (1+2+3+4); *Alcmaeon* p 234 286 Aetius V.30.1 "health is the 'equal balance' of the powers [dynamis], moist and dry, cold and hot, bitter and sweet..."; Parmenides p 282 356 Simplicius *Phys.* 180,9: "light and night, and things corresponding to their powers [dynamis]..."

Mourelatos ed. 1974/ revised 1993:

-14 *The Deceptive Words of Parmenides' "Doxa"* by Alexander P.D. Mourelatos:

pp 320: (viii) 9.2 *dynamis* "powers"; p 322 in (viii) potency vs. actuality;

p 323: potentiality versus actuality...divine agency in "Doxa" plays an activist...role... the causality of the "Doxa" is that of an external agent... Aristotelian... efficient...cause...

-5 *Anaximander's Fragment: The Universe governed by Law* by Charles H. Kahn:

p 110 Aristotle: *Meteorologica* "the earliest formula for the conservation of both energy and matter, since at this period bulk (*megethos*) and power [*dynamis*] are conceived as the two faces of a single coin."

-19 *The Physical Theory of Anaxagoras* by Gregory Vlastos:

p 471 and notes 42, 43 on *dynamis* 'Power' of the Four Elements in *Alcmaeon* B4; *Parmenides* B9.2 and 18.2-4; Hippocratic treatises: *On Ancient Medicine* 15.

⁵¹⁸

Aristotle's Physics pp 19, 21: Thomas Aquinas: *Against Avicenna*: "ut potentia [*dynamis*] ad actum [*energeia*] 'as potential to actual'."

⁵¹⁹ Gottfried Wilhelm Leibniz: *Specimen Dynamicum (Acta Eruditorum 1695)* part 1, par 3. *Opera Philosophica* ed J.E. Erdmann, Berlin 1840 pp 250, 687, Daniel Garber: *Leibniz, Physics and Philosophy (Leibniz ed, Nic Jollens, Cambridge 1995)*p293:

it is the <dynamics> the science of force, that links the underlying Aristotelian metaphysics with the physics of the mechanists.

The two opposing forces recall the all-penetrating pike and impenetrable shield, used in *Hdn Fei Zi*: 40 to illustrate mutual contradiction, or exclusivity. Leibniz's examples of the potential energy of the bent bow and the hanging weight could have come straight out of *Sun Zi*: 5 *Shi*.⁵²⁰

Immanuel **Kant (1724-1804)**: *Critique of Pure Reason* **divides** categories of **mind into mathematical**, from intuition: quantity (unity/plurality) and quality (affirmation/negation); and dynamical, from existence: relation (causality/ immanence) and modality (necessity/ possibility).⁵²¹ Hegel's dialectic speaks of movement from potential to actual as: the thing-in-itself to the thing-for-itself. **Henri Bergson (1859-1941)** named **his** philosophy of **élan vital** '**dynamism**.'

In English, '**Dynamics**' and 'potential' are used contrastively in mechanics, physics, electricity and the study of motion. In music, dynamics refers to volume and intensity. In mathematics, 'dynamical systems' denote non-linear differential equations and chaos theory. 'Dynamic memory' in cognitive theory, describes how stored perceptions bind with incoming data to form new relationships or patterns of thought.⁵²²

Webster's *New World Dictionary of the American Language* 1982 defines the noun 'dynamic' as "a force producing movement or change". *The Concise Oxford Dictionary* 1976 gives "energizing or motive force". Of the adjective it notes: "of force in actual operation (opp. *potential*)", while *dynamis* was both 'Force' and 'potential'. A theological adjective 'dynamical' denotes, "endowing with divine power, not impelling mechanically".⁵²³ This expresses the immanence of Leibniz's 'conservation of energy', against Descartes' mechanical 'conservation of momentum' in a clockwork universe, resembling billiards in which balls are moved only by external force, initially by a transcendent deity. Ironically, Leibniz with his interest in China may be closer to Aristotle; and the much-maligned Descartes closer to axial Chinese concepts of external Shi.

⁵²⁰ *Reflections on the advance of true metaphysics and particularly on the nature of substance explained by force* (1694), in *G. W. Leibniz Philosophical Texts*, 1998 pp 141-142.

⁵²¹ *Transcendental Logic: I Transcendental Analytic, J: 1: 3 Aspects of Pure Understanding, or Categories*.

⁵²² Roger Schank: *Dynamic Memory*, Cambridge 1982.

⁵²³ *The Concise Oxford Dictionary*, 6th edition, 1976 p 324.

In the reverse translation, of scientific terms from European languages into Chinese, '**potential energy**' is rendered 势能 Shìnéng, literally 'Shi ability', where: '**potential**' = 'Shi'; and 'energy' = 'ability'. Here we find modern technical recognition of '**potentiality**' as '**Shi**'.

I have demonstrated that Shi is represented in early script by a depiction of the action 'to plant' or 'transplant seedlings', now written 蒔 shì. The noun 'art, yì' is written identically. I argued that evidence, compiled by Laurent Sagart of Chinese use of a verbal *s- prefix, can explain the Shi/yì pairing. Following Qiú Xigui, I showed evidence of **Shi**'s verbal use in the sense 'to erect' 設 shè. This alternative can explain the disappearance of verbal **Shi** in post-Hàn orthography. I contend it is the verb-noun 'planting/erection/establishment', which gradually evolved the senses of **Force > Potential > Power > Circumstances**.

About BC 500, **Shi** appears in military texts for tactical **Force** and **Potential**. It is used with physical courage and energy, but also with mathematical and formal configurations. During the Warring States period **Shi** developed the abstract senses of positional **Power** and **Circumstances**, from the verb-noun 'establishment'. It acquires the sense of objective reality, to which the senses must adapt, to achieve reactive control; and further the inexorable unifying force of logic, physical and mental, which cannot abide compromise or accept contradiction. A force of nature may have no mental aim or purpose in itself, yet in reaction with human adaptation, Shi acquires both cognitive and causative dimensions.

Thus, I have shown that **Shi** evolved, in reversed chronological order, into concepts of:

- **Circumstances**
- **Power**
- **Potential**
- **Force**

Circumstances, I argue, correspond broadly to Aristotle's material cause. They represent pre-existing conditions and relationships. They are objective and external reality, to which it is necessary to adapt. In psychology, they describe the influence of accumulated actions and their subtle effects on the mind, or effects, such as retrocession in visual perspective, on sensory perception.

Power represents formal cause. It is rational configuration, numerical and positional design. In politics, it describes a **Power** created by Law and bureaucratic organisation.

Potential represents final cause and purpose. In military tactics, it describes a **Potential** of expediency. It is the motive directed towards profitable advantage, victory and reactive control.

Force represents efficient cause. It is immediate and momentary impact, and perceived momentum. In physics, it describes natural Forces in action, which can be harnessed by technology.

The word 'dynamics', in current vogue and prominent within the realms of physical science, appears not to occupy the forefront of the European tradition of moral philosophy. Yet when the parentage of 'Dynamics', in the Greek *dynamis/dunamis*, is identified, its importance in Plato and Aristotle may be immediately recognised. *Dynamis* translates into the Latin *potentia*, later expounded by St. Thomas Aquinas, whence comes the English 'potential'. Yet as 'Force' *dynamis* has both active and passive causative roles, as with bricks which have the potential to become a wall, but require a man to lay them. Aristotle uses it, in *Physics*, to explain the movement and the evolution of matter towards form; in *Ethics* to explain the processes of learning and practising what one has learnt; and in *De Anima*, to explain sensory perception and mental cognition.

In close parallel to *Héguan Zi and Shangjun Shu* with **Shi**, Plato's *Republic* uses *dynamis* of the sun's goodness and illumination. It calls both 'knowledge' *episteme*, and 'opinion' *doxa*, cognitive faculties

or 'powers' *cfynameis*⁵²⁴ Yet Aristotle makes clear that the objects of knowledge, the ideal 'forms' themselves, are independent of *dynamis*. The realm of 'opinion', or sensory illusion, corresponds, I conclude, to the Mohist Shi 'Conditions' of dynamic change.

Plato's *Sophistes* 247-249 defeats corporealists who acknowledge *dynamis* is real, but have to admit force is not body; and incorporealists who deny the reality of force and 'becoming', but are forced to acknowledge that knowing itself is an activity. Unity of force and matter is implied in the *Sophistes* definition: "Being is that which has the power to act or be acted upon."³²⁵ Cleanthes of Assos (d.c. 232 BC) develops ideas of innate force in *eutonia* 'good tone/tension', and later Stoics in *logos spermatikos* 'germinal reason'.⁵²⁶

Classicist Hugh Tredennick 1929 summed up Aristotle's concept of *dynamis*⁵²⁷:

This brings us to one of Aristotle's most valuable contributions to the analysis of change. Earlier thinkers had been unable to explain how non-A can become A. Plato in the *Sophist* had gone some way towards solving the problem; but it was Aristotle who provided the neat solution that what is not-A actually can be **A potentially**.

Aristotle's idea of potentiality, *dynamis*, explains how A can become the non-A. Jullien 1993 acclaims Aristotle's achievement:⁵²⁸

Potentiality, a relative "non-being" in between "being" and "non-being," makes the very possibility of becoming thinkable (all of which justifies our returning once again to Aristotle, the theorist of genesis).

Jullien maintains that the Chinese philosophy of change, with its interpenetrable opposites, had no need of a bridging third factor.⁵²⁹

⁵²⁴ Héguan Zi: 17 *Ti an qu*art pl6b. HG005. *Shangjun Shu*: 24 *Jinshi* p86. SJ018. Plato: *Republic*-6 508-509. Nicolas D. Smith 2000: *Plato on Knowledge as a Power* p 145, citing *Republic* 5: 477d7-e3.

⁵²⁵ Plato: *Sophistes* 247d. Mourelatos p 289ff. Alfred Edward Taylor: *Plato -Later Dialogues*, *Encyclopaedia Britannica*, 14th ed. 1929 vol 18 p 59a.

⁵²⁶ R.D. Hicks: *Stoics*, *Encyclopaedia Britannica* 14th ed, 1929: vol 21, pp 429-430.

⁵²⁷ *Aristotle: Ethics*, trans J.A.K. Thomson, notes and appendices by Hugh Tredennick, Penguin Classics, revised 1976, p356.

'There is no being whose substance is seen to be constituted by contraries", Aristotle also tells us. In China, all the energy fueling actualization is constituted by both *yin* and *yang*. Those two are thus not only the limiting terms of change; they *together* form all that exists. There is thus no need to posit a third term to support their relation.

Jullien surely acknowledges that **Shi**, 'Propensity', is that third factor when, in his introduction, he names it as the bridge between categories.⁵³⁰ Aristotle: *De Anima* recognises that perception depends on the potential of its opposite, as of black against white.⁵³¹

that which apprehends must potentially be, and must contain within itself, the contrary which it apprehends...

Way-Virtue regards 'Three' as the critical number in generating the 'Myriad Tilings'. Its underlying 'substance' is doubtless the Way, the One, the 'Myriad Things' Mother'萬物之母 Wànwù-zhi mǔ. Though impersonal, 'Heaven's Way' does have a manifestly moral purpose on the side of the 'good' 善 shàn. In the received text of *Way-Virtue*: 51, 'Form' is a verb which parallels 'complete', and it is instead the noun 'Things' that immediately parallels **Shi**:

⁵³⁰ Jullien 1995 p 254.

⁵²⁹ Jullien 1995 p 251. 'Substance' *ousia* is *ousia*, by Aristotle, in the sense of 'essential being', not of a particular material thing in the world. *Aristotle's Physics: I Natural Science and its Reasons - 5. Arguments for Contraries as Reasons* p14 states that:

all the things that are naturally produced are contraries or are composed of them.

Yijing: *Xici-shàng* 1-5's formulation comes closest to Jullien's thesis but introduces the Way as a third party, plus two possible offspring:

In one *yin*, one *yáng*'s being called the Way:

what continues it is goodness; what completes it is human-nature.

一陰一陽謂之者善□之者性也

Yi-yin, yi-yáng-zhi wèi Dào: ji-zhi-zhē shàn-yě; chéng-zhi-zhē xīng-yě.

Appendix 1-10 derives the Eight Trigrams from the Grand Ultimate *triji* in binary progression: 1> 2> 4> 8. The process of division from the monad is binary yet 'yín-yáng' are not even mentioned. The Grand Ultimate could be seen as an underlying 'substance', possibly 'breath-energy' 氣 *qi*, as by Song dynasty neo-Confucians. *Dào-de' Jing*: 42 attributes the origin of the myriad things to Three.

⁵³⁰ Jullien 1995 p 11 *Between the Static and Shi*.

⁵³¹ Aristotle: *De Anima*: 3-430b p89.

Way generates them, Virtue rears them,

Things form them, ‘Forces’ complete them.

道生之德畜之物形之勢成之

Ddo sheng-zhi, 德畜之物形之勢成之, Wú xing-zhi, Shi chéng-zhi.

The four verb sequence runs: *generates* > *rears* > *form* > *completes*. The noun sequence goes: *Way* > *Virtue* > *Things* > ‘*Forces*’. Both Mâwángduì manuscripts read ‘*Utensils*’, 器 *qi* in place of ‘*Shi*’: *Way* > *Virtue* > *Things* > *Utensils*. In either case, the sense of a quasi-Aristotelian teleology is inescapable.

Aristotle's *techné* does not produce natural objects or things that "come to be of necessity", but operates "in the sphere of the variable".⁵³² Aristotle's *dynamis* has been translated variously as: potentiality, import, power, validity, functional significance, and force.⁵³³ It also includes faculty, capacity and potency.⁵³⁴ Aristotle distinguishes between rational *dynamis*, which can produce opposite results for good or evil, as of a medical doctor; and irrational *dynamis* whose results merely duplicate itself: as of heat producing heat.

Jullien generalises a determinist **Shi**, belying his translation ‘propensity’:⁵³⁵

In fact, it may be easier to understand the Chinese propensity by *opposing* (rather than likening it) to the Greek *dynamis*: According to the Greek idea, actualization stems not from "potentiality" itself but from the ‘Yorm’ that serves as the end (*telos*); "actuality" is thus ontologically superior to "potentiality," since it can be assimilated to form, whereas "potentiality" is attached to matter. For this reason, according to Aristotle, “it can happen that that which has potentiality does not pass on to action.” [*Metaphysics* 50: 1071b] In contrast, according to the Chinese view, actualization is completely dependent on potentiality; potentiality implies actualization. The *shi* is ineluctable; the stages of potentiality and actualization are correlative, one becomes the other, there is parity between them.

⁵³² Aristotle- *Ethics: 6 Intellectual Virtues 1140a1-23* p 208.

⁵³³ Hope 1961 p185, note 11. .

⁵³⁴ Aristotle *Ethics - The Ethics of Aristotle, the Nicomachean Ethics*, translated J.A.K. Thomson, notes by Hugh Tredennick, Penguin Books 1986’ p 368.

⁵³⁵ Jullien 1995 p 254.

Interestingly, Bechler 1995 lays the same charge of determinism against Aristotle's *dynamis*, which Jullien uses to differentiate Shi from Aristotle's *dynamis*. In Bechler's hypothesis Aristotle's 'potentiality' is determinist, and so ontologically no different from actuality.⁵³⁶ I would reply that Bechler has overlooked the role of efficient cause, which is sufficient cause only when added to the other necessary causes (material, formal, end).⁵³⁷

While it is true that Shi as an objective force, 'independent of human will' as Marx described historical determinism, has an inevitable certainty, it need not be equivalent to Fate, as it is in *Liè Zi: 6 Force and Fate*.⁵³⁹ *Hdn Fei Zi: 40 Objections to Shi* distinguishes 'self-so' from 'man-contrived' Shi: the first, which he disregards, being determinist; the second controllable by man.

Adaptation to Shi is a synthesis of free-will and fate. To accept what cannot be changed is to understand the law so as to make use of its inevitability. Jullien, recognising an apparent affinity of **Shi** to *dynamis*, chose to treat it contrastively as fatalist. Remarking neither Shi's cognitive, nor tactical roles, he saw Shi as fatalist, in which man's role is at best 'manipulative'. Jullien's conclusion suggests that Shi belongs to a monolithic and alien culture.

I reply that such characterisation hardly does justice to **Shi's** range of usages in pre-unification China alone, and the interplay there between active as well as passive causative usages. I submit that, to understand the word's scope, it is essential to grasp Shi's interlinked causative and cognitive senses, as I have demonstrated. From this vantage point, I conclude that only '**Dynamics**', inclusive of *dynamis*, for which European language offers no single alternative, can offer comprehensive grounds in which to relate Shi.

⁵³⁶ Bechler 1995 passim, e.g. p 18 argues that Aristotle's *dynamis* is really always 'end-potentiality' or 'genuine potentiality' i.e. sufficient cause and so determinist, he concludes:

Genuine potentiality does not denote a real entity, state, or condition distinct from the ensued actuality.

⁵³⁷ BécMer pp 51-52 chooses to refer to efficient cause as *arche*, 'principle/origin'. He recognises:

The only reason why the *arche* need be mentioned at all in the systematic survey of kinds of causes is to account for external causes as well.

Having argued that no external cause can exist, and abolished any substantial difference between the four causes, Bechler is left only with necessity, which Aristotle himself rejected.

⁵³⁸ *Liè Zi: 6 LiMing* conclusion associates Shi with Fate. *Liè Zi* is considered to be a post-Hàn fabrication.

Power as Relationship

Foucault affirms: "In reality power means relations... an open... cluster of relations..." Colin Gordon explains.⁵³⁹

Power for Foucault is not an omnipotent *causal* principle or shaping spirit but a perspective concept... this is a conception of the exercise of power as a practice which *establishes* certain relationships between heterogeneous elements...

a multiplicity of heterogeneous elements (forces, resources, the features of a terrain, the disposition and relation of objects in space-time) are invested with a particular functionality relative to a dynamic and variable set of objectives.

Evolving from the military model, Foucault's 'pouvoir' is not merely negatively repressive, but "produces effects at the level of desire — and also at the level of knowledge."⁵⁴⁰ Power thus relates to motivation, as we noted in *Shèn Dào*, and is a tool for knowledge, as in *Shangjun Shu*.

Power cannot operate in isolation or a vacuum (cf. Plato: *Sophistes* 247). *Hán Fei Zi*: 24 and 28 gives the illustrative, Zen-like, examples of a strong man's inability to lift himself; and a single hand's inability to clap. Force must have a point of application. According to Newton law of motion, action and reaction are equal and opposite. Active force requires a passive resistance. In reaction with another force, potential is actualised. In Einstein's theory of relativity, mass and energy, time and space, are understood as relative.

Needham 1962 remarks a "poverty of Chinese discussions on dynamics..." Yet he recognises implicit Chinese insights into the subject:⁵⁴¹

The absence of explicit Chinese dynamics from Chinese physics is the more extraordinary, however, because of two other considerations..."

⁵³⁹ Foucault 1980 pp 236-237; 244, 251.

⁵⁴⁰ Foucault 1980 p 59.

⁵⁴¹ Needham 1962: *26 Physics* pp 59-60.

namely, the Chinese concept of "continuity", by which: "action at a distance can never have been difficult for them..."; and their "relative valuation of rest and motion..." I contend, and have demonstrated, that Chinese theories of dynamics are largely subsumed under the term **Shi**, which Needham anomalously fails to adduce in his treatment of the subject.

Thus, balanced forces, in a stalemate of equilibrium, are in the potential state of *Sun Zi: 4;5* 's boulder poised on a cliff *Shèn Dào* remarks that equal forces cannot direct one another. Motion requires an imbalance, as in *Sun Zi's* Odd versus Correct, round versus square. While form has an inherent necessity e.g. the circle cannot be squared, its Dynamics can be controlled. Thus, the round can be used for motion; the square as brake. These are some of the theoretical assumptions of **dynamics** that underlie China's many technological achievements, which Needham so comprehensively documents.

PART II: TRANSLATIONS

1. Shèn Dào [ex: Qúnshu Zhiyào]

This present study is indebted to Paul Thompson for his authentication of *Shèn Dào* fragments by systematic collation of ancient and mediaeval sources. The outstanding single source, *Qúnshu Zhiyào* 群書治要, is a digest of important writings on 'Governmental Essentials', prepared by the illustrious premier Wèi Zhèng 魏徵, for Táng founder Li Shimín, Emperor Tàizong (r. 627-649). Its preservation was assured through printing by Tokugawa Ieyasu (1542-1616), shogun of Japan. This is the only comprehensive source, and the only one to preserve chapter headings: seven titles, and with commentary, by Téng Fū 滕輔 (c. 300? AD). I restore the line 13@^ rejected by Thompson, on grounds that it completes a unique chain of quasi-syllogistic argument.

I follow the Kanazawa Bunko manuscript by Hôjô Mitsutoki 北條實時 of A.D. 1253, reproduced by Thompson.⁵⁴² I translate the *Qúnshu Zhiyào* extracts, adding in footnotes what I call 'Isolated Fragments' from other sources, in supplement and counterpoise. These are collated in *Appendix 4*, below, showing where I diverge from Thompson 1979.

Thompson's numbering is shown in *heavy italics*, preceded by an *a* for the five 'items attested in ancient sources only'. Asterisks mark my own restorations. I translate, separately and in full, the two major pre-Qin attesting sources, *Lyǔshì Chunqiu: 98* and *Hán Fèi Zì: 40*. Thompson's 82 on 'defined divisions' and men chasing hares (not in *Qúnshū Zhiyào*) will be found in my translation of *Lyǔshì Chunqiu: 98* which credits Shèn Dào for it, and of a variant in *Shangjun Shu: 26*.

⁵⁴² Thompson 1979 pp 66, 181. Kanazawa (not 'Kanezawa') Bunko 金澤文庫 near Kamakura. pp 280-281 reproduces Kanazawa manuscript.

Shèn Dào and Shi

Schwartz explains Shèn Dào's **Shi** as '**Reason of authority**'. This interpretation goes beyond anything explicitly stated in the *Shèn Dào* fragments, though we have, above, noted the development of an association of **Shi** with Reason, particularly in *Shcmgjun Shu: 18*, and *Héjiian Zi: 10,18^{Mi}*.

In Shen Tao, on the other hand, the "constant way" and "constant *fā*" are embedded in the very fabric of the sociopolitical order itself. To use the phrase of Marx, they are (or ought to be) independent of the wills of men. Thus one of his most striking Reasons might be called the Reason of authority (*shih*) - that mysterious power which makes it possible for one feeble man to command the obedience of vast numbers simply by dint of his occupation of a specific societal locus...

Here we find outlined the Reason of the clear division of labour not only in the bureaucratic structure of government but in society as a whole, with the accompanying "Weberian" notion of a clear definition of the specific "Sanctions" and tasks of various "offices" as well as of the "functional specificity" of those who assume these tasks. * * *

Shen Tao faces a problem familiar to modern Western social scientists. His mind is not simply a passive mirror which reflects the ubiquitous *tao* [Dào= Way]. He also cannot refrain from providing prescriptive advice.

Shèn Dào's concern is less with the Way itself than with man's capacity for adaptation to it. The existence of constants does not exclude a role for the human will. Respect for individual will is the basis of Shèn's thought. He does not merely allow a role for the individual, his theory of **Shi** springs from it.

I count a total of six uses of **Shi** in *Shèn Dào*, including one with 'position' and two with 'flotation', not included by Thompson. We will discuss 'position' below; here are the two instances in *Shèn Dào*

⁵⁴³ Schwartz 1985 pp 245; 247. SJ011. fag003, hg008.

118* which give a scientific description of flotation and gravity, for which I render Shi as 'Dynamics':³⁴⁴

Now if a weight of a few ounces is thrown into a thousand fathoms of water,

It will plumb the mud before stopping: its 'Dynamics' are such.

Onto a boat of Wú's weight, place a thousand pounds:

Entering water, if it floats, it is lighter than a few ounces: so 'Dynamics' float it.

今之重麵？投(役斤刃找窮泥？然(於)后止織也

吳舟之重之千鎰入水浮。一則勢浮之

-Jin-zhi zhòng zizhu, ?tu (yi) qian-rèn-zhi shui: qiongni ? -rdn(-yú)-hdu zhi. Shi -rán -yt.

Wú-zhou-zhi zhòng, cuò-zhi qian-jun, rùshui -zé fóu, qing -yú zizhu, -zé Shifú-zhi -yē.

Shèn Dào 71 makes one cognitive usage of 'Power': the dynamic 'Effect' of water's impermeability impeding visibility, illustrating the limitations of sensory knowledge.⁵⁴⁵ *Shèn Dào* has several passages on the fallibility of sensory perception, contrasted with objective cognition or 'recognition' 識 sbi by Law and Numbers (66); by Law and degree (102) | by the Way Technique of degree and measurement {107} | by weighing (120). 'Power' is paired with Numbers by *Shangjun Shu*: 24 *Prevention and Cause* · and *Lyû Clan Spring-Autumns*: 98 *Caution with 'Power'*.

Shèn Dào 13, 13*, a4 thrice pairs 'Powerful-Position', a crucial new coining, which profoundly influenced *Hém Fei Zi*. 11 uses 'Authority' 權 quán and Position as virtual synonyms. The passage concludes with two uses of 'Dynamic-Position' as:

(a) sufficient to overcome the Unworthy;

(b) sufficient to suppress a Worthy.

Thompson excises (a), as: "an obvious dittography" (p 170 · footnote 138). I would object that while the inclusion of both (a) and (b) may seem less elegant, it makes better logic. This construction of the double copula "and... and..." 而. •. 而. •. ér... ér... is unusual, but so potentially the more significant.

⁵⁴⁴ *Shèn Dào* 118 (*Tàiping YùLán* 768/7b/3), Thompson 1979 p 298 on flotation of heavy weights, see: footnote 573 · below. 118* Ruān Tingzhuó 1980 p191, ((Sui) Yú Shinán 虞世 · (558-638 AD): *Bēitáng Shuchao*: 137. cf. *Hàn Fei Zi*: 14 *Jianjie*, *shichén* p71; 28 *Gongming* p71 on flotation and Shi. HF054.

⁵⁴⁵ *Xún Zī*: 21 *Jiēbi* p444 speaks of the Shi of disturbed water impeding the perception of reflection.

Han Fei Zi is the sole source for *a4*, which abstractly sets 'Powerful', or 'Dynamic', -Position against 'Worth' and 'Wisdom':

From this, I know that **Powerful**-Position is sufficient to depend on,
and a Worthy's' Wisdom is insufficient to yearn for.

吾滅知勢位找恃而賢智之足慕也

-Wú -yi -ci zhi Shìwèi-zhì -zú shì, -ér xiánzhì-zhì -zú mù -y&

The phrase 'yearning for a Worthy' is found in *20*, but in opposition to Way's Reason, not to **Dynamics**. The only other uses of 'depend on', are in *58-59*, in relation to ruler and parent. To 'depend on **Tower**' is typical of *Han Fei Zi: 33;40* and *Shangjun Shu*. *Han Fei Zi's* couplet is introduced by the first-person pronoun, absent from all other fragments, but typical of *Han Fei Zi: 40*, cast as a personalised debate, I conclude this is Han Fei Zi's own interpretation of *Shèn Dào*, not the original text.

Han Fei Zi repeatedly denies the value of worthies, i.e. 'saints' or exceptionally good and virtuous individuals. *Shèn Dào 11a, 13h, 13c@* uses the verb (overcome, in relation to the Unworthy, and suppress for the Worthy. I submit that he distinguishes these verbal usages to reflect moral support for the worthy, against the unworthy, while still arguing worth's ineffectiveness. *Shèn Dào's* subtle distinctions may have been blurred by *Han Fei Zi: 40*.⁵⁴⁶

Now, I compare the *Qinshu Zhiyào* version of this passage with Thompson's 1979 revisions. Discrepancies are italicised:

⁵⁴⁶ *Han Fei Zi:40* adds to *Shèn Dào 11* 'able to': "the unworthy are able to overcome [by/to] the worthy", reversing the sense. I take *Han Fei Zi's* verbiage, extra to *Qinshu Zhiyào*, as evidence of redaction.

<p><i>Qunshu Zhiyào</i>, 1253 (Thompson 1979, Plate xxxiii)</p> <p><i>Ha</i> 屈於不肖者權輕也</p> <p><i>lib</i> 不肖而服於賢者位尊也</p> <p><i>12a</i> 堯<small>□</small>夫不能使其聽</p> <p><i>12b</i> 至南面而王則令行禁止</p> <p><i>13a</i> 由此觀之</p> <p><i>13b</i> 賢不<small>足</small>以服</p> <p><i>13c@</i> 而勢位足以服不肖</p> <p><i>13d</i> 而<small>酣</small>擲屈賢矣</p> <p><i>11a</i> -Gù, xián, -ér qu -yú -bùxiào-zhê: quánqing -yê.</p> <p><i>lib</i> -Bùxiào, -ér lǚ -yú xián-zhê: wèizun -yê.</p> <p><i>12a</i> Yáo -wéi pífú, -bùnéng shì -qí lǐnjia;</p> <p><i>12b</i> -zhì nánmiàn -ér wàng, -zǐ língxìng jìnzhì.</p> <p><i>13a</i> -Yóu -cǐ guān-zhì,</p> <p><i>13b</i> xián -bùzú -yǐ fú -bùxiào,</p> <p><i>13c@</i> -ér Shìwèi -zú -yǐ fú -bùxiào.</p> <p><i>13d</i> -éx Shìwèi zú -zǐ quxián -yǐ.</p>	<p>Thomson, 1979 (p 235-236)</p> <p>11a 概而屈於不肖者權輕也</p> <p>lib 不肖而能服賢者位尊也</p> <p>12a 堯<small>□</small>夫不能洽其鄰家</p> <p>12b 而<small>禁</small>天子能亂天下</p> <p>13a 由此觀之</p> <p>13b 賢未細陳</p> <p>13c 而勢位·屈賢達</p> <p>11a -Gù, xián, -ér qu -yú -bùxiào-zhê: quánqing -yê.</p> <p>lib -Bùxiào, -ér néng fú xián-zhê: wèizun -yê.</p> <p>12a Yáo -wéi pífú, -bùnéng shì -qí lǐnjia ;</p> <p>12b -ér Jie' wèi Tiānzǐ néng luàn Tiānxià.</p> <p>13a -Yóu -cǐ guān-zhì,</p> <p>13b xián -wèizú -yǐ fú zhǐng,</p> <p>13c -ér Shìwèi zú -yǐ quxián -yǐ.</p>
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Thompson 1979 does not supply a translation of his revised version, above, but to facilitate comparison I will venture my own:

1 la So, a Worthy, being suppressed by the Unworthy, is because his 'Authority' is lighter.

1 lb The Unworthy, *being able* to overcome a Worthy, is because their Position is honoured.

12a Yao, as an ordinary individual, could not rule his neighbourhood,

12b yet Ji[^] as Heaven's Son could disorder the Under-Heaven.

13a From this one observes that:

13b A Worthy is *still* insufficient to overcome the *multitude*,

13c And 'Powerful' Position is sufficient to suppress a Worthy.

Thompson (p 172) remarks that 12a implies 13b; and that 12b implies 13c. In Thompson's version, based here on *Hán Fei Zi A*, 12a certainly implies 13b; but 12b does not quite imply 13c. By contrast

in *Qinshu Zhiyào*, 12a does not quite imply 13b, but 12b does imply 13c@ (which Thompson excises as 'dittography'). The reason, I argue, is that in *Qinshu Zhiyào* 13c@ is the conclusion to syllogism 12a + 12b = 13c@, of which 12b is the major and middle term. The complete scheme then becomes:

11a + 11b = 13b; 12a + 12b = 13c@ 13b + 13c@ = 13d.

Indeed, that 13b + 13c@, 13d constitute the conclusions may not be understood in 13a by the introductory marker: "**From this one observes that...**"

Here is my rendering of *Qinshu Zhiyào*'s version:

11a So, a Worthy, being suppressed by the Unworthy, is because his 'Authority' is lighter,

11b The Unworthy, being overcome by a Worthy, is because his Position is honoured;

12a Yáo, as an ordinary individual, could not *direct* his neighbourhood,

12b When he came to 'Face-South' as King, his orders were enacted, prohibitions enforced .

13a From this it may be seen:

13b A Worthy is insufficient to overcome the Unworthy,

13c@ And 'Powerful' Position is sufficient to overcome the Unworthy.

13d And 'Powerful' Position is sufficient to suppress a Worthy.

Far from being redundant, 13c@, is **not only** a vital link in the logical chain, but is the perfect complement to Shèn Dào's definition of 'Powerful' Position. I submit that the concept of 'Power', or 'Dynamics', is central to Shèn Dào's system, as well testified by *Lyū Clan Spring-Autumns: 98* and *Han Fēi: 40*. *Lyū Clan Spring-Autumns: [17-6] 98 Caution with 'Power* | a pun on 'Caution=Shèn pDào]', and *Hdn Fei Zi: 40* both tie Shèn Dào to dynamic 'Power'. *Hart Fei Zi* cites the *Shèn Dào* analogy of the dragon riding the clouds (10), *Lyū Clan Spring-Autumns* a beached whale. Téng Fū's commentary correlates *Shèn Dào* 8-9 on the necessity of a beauty's reliance on fine clothes, or a

journeyman or porter's dependence on foot-salve, to flight's use of wind and clouds, as 'Power's' superiority over native talent 才 才. ⁵⁴⁷

I analyse *Shèn Dào's* argument for the efficacy of **Powerful** Position, adapted by *Hdn Fei Zi: 40*, in the form of a triple interlocking sylogisms, which I interpret by symbols, where:

- a = Worthy; A = the most Worthy (Yáo);
- b = Unworthy;
- x = **Powerful** position;
- > = can overcome; < = can be overcome by;
- * = *only if*
- £ = is sufficient to;
- \$ = a great number;
- :=therefore.

Thus, simplifying *Shèn Dào Ji-25*: ⁵⁴⁸

<i>lla</i>	$b > a ;$
<i>lib</i>	$b < a * x :$
	<u>$fb£ > a1$</u>
<i>12a</i>	$A < b ;$
<i>12b</i>	$Ax > $b :$
	<u>$[x £ > b]$</u>
<i>13a</i>	<i>QED:</i>
<i>13b</i>	<u>$b £ > a ;$</u>
<i>13c@.</i>	<u>$x £ > b :$</u>
<i>13d</i>	<u>$x i \geq a.$</u>

⁵⁴⁷ Thompson 1979 p 233.

⁵⁴⁸ I follow *Qúnshu Zhìyào*, and restore nine graphs to *13**, excised by Thompson 1979 pp 169; 236 1.15,

To paraphrase:

11.:

An Unworthy can suppress a Worthy.

b) *Only* with **Powerful Position** can the Unworthy be overcome by a Worthy.

[Therefore,

a) An Unworthy is sufficient to suppress a Worthy.]

12.:

The most Worthy can be suppressed by an Unworthy.

With Power, the most Worthy can overcome an unlimited number of the Unworthy.

[Therefore,

b) **Powerful Position** is sufficient to overcome the Unworthy.]

13.: Therefore:

a) the Unworthy are sufficient to suppress a Worthy.

and

b) **Dynamic Position** is sufficient to overcome the Unworthy.

and:

c) **Dynamic Position** is sufficient to suppress a Worthy.

It should be noted that *Shèn Dào's* conclusions are expressed as 'sufficient' conditions, potentials, not actual necessities. This demonstrates once again the non-fatalist character of his thought. Shèn Dào's logic is of the possible, not the inevitable. He concludes that **Dynamic Position** is more politically efficacious than Worth, not that the Worthy must be suppressed, as *Hém Fei Zi* advocates.

Shèn Dào's Law and Way

Shèn Dào of Zhào (Shanxi) was a prominent member of the Jixià 'academy' c. B.C. 300. He was a colleague there of Tián Plán and Jie Zi of Qí, and Huán Yuan of Chû. Notwithstanding Simâ Qian's

allegation that these gentlemen "all studied the Yellow Emperor and Lǎo Zǐ's Way-Virtue Technique", Shèn Dào's extant writings bear no trace of either legendary Sage, or their 'Technique'. Simā Qian tells us that Shèn Dào composed *Twelve Theses* 十二論 *Shièr-Lun*⁵⁴⁹ He flourished between the primes of Mèng Zǐ and Xún Zǐ. *Xún Zǐ: 6 Against Twelve Philosophers* sneers: "all day talking, he completed a literary archive." 終日言成文典 *zhongri yán, chéng wéndiǎn*.⁵⁵⁰ From attributions and criticisms, it is evident that Shèn Dào's residual influence is immense.

Shèn Dào shows more concern with Law, than Way. *Zhuang Zi: 33 Under-Heaven* classes Shèn Dào as a practitioner of Way-Technique 道術 *Dào-shù*, yet "did not know the Way" 不知道-*bùzhīDào*.⁵⁵¹ *Xún Zǐ* condemns Shèn Dào and Tiki Pián who "exalted Law yet lacked Law" 尚法而無法 *shàngfǎ, ér wúfǎ*.⁵⁵² Shèn Dào thus stands arraigned of neither knowing Way, nor having Law.

Shèn Dào depicts a non-interventionist Heaven and Earth as models. Unlike *Lǎo Zǐ*'s 'inhumane' 不仁-*bùrén* Heaven and Earth, *Shèn Dào's* universe is impartial, but provides the means by which men may enrich themselves. Inconstancy of Way and Law in the nation is condemned. The underlying ethos is conservative. Heaven's Way favours Adaptation 因 *yīn* to the pre-existent, over 'Reform' 亡 *wú* or the inventive 'Creation' 作 *zuò* of a new environment. Nonetheless *Shèn Dào* recognises the need for Law to change or evolve.

Shèn Dào's Law is not divinely inspired, nor to serve the ends of the ruler. It is for the benefit of the world, not for the benefit of one man. To work efficiently and prevent disputes, division of labour is necessary: this requires a single ruler who deputises to an administration which upholds constant Reason, unswayed by personalities. It is to suppress selfishness for the public good. In this it accords with Shen Bùhài.

⁵⁴⁹ *Shiji: 74 Shàn Dào* p401. *Hàn Shu: Yi Wèn Zhì: Fǎjiā 'Legalists': "Shèn Zǐ: forty-two chapters [essays]" Shèn Zǐ: sishìr-piān* 慎子四十二篇.

⁵⁵⁰ *Xún Zǐ: 6 Fēi Shièr-Zǐ* p87.

⁵⁵¹ *Zhuang Zi: 33 Tianxià* p1086.

⁵⁵² *Xiū Zǐ: 6 Fēi Shièr-Zǐ*.

Peerenboom contrasts the Law of Shèn Dào with Law in 'Lào Zi' B-Scroll, a silk-manuscript 帛書 bōshu from the Mǎwángduì tomb.⁵⁵³

Shen Dao rejects the foundational correspondence epistemology of the Boshu ['Lào Zi' B-Scroll].

'Lào Zi' B-Scroll has four appendages: *Warp Law*; *Sixteen Warps* of 汪 divine Yellow Emperor; *Evaluations*, with five lines matching Shèn Dào;⁵⁵⁴ and a metaphysical *Original Way*. Of these, *Sixteen Warps* are 'Huáng-Lǎo' in the literal sense that their Yellow Emperor texts are in close juxtaposition to a 'Lào ZT. This Yellow Emperor is a unifying law-giver, more akin to a 'revolutionary' Qin, than a 'revisionist' Hàn. *Cheng* 'Evaluations' uses five lines almost identical to *Shèn Dào*, yet **Shi**, so important to early Hàn works, such as Jiā Yi's *New Writings*, or *Huáirǎn Zi*, is not mentioned. Neither is the concept of Adaptation, the hallmark of what Simā Tán calls the 'Way-Virtue' school.

By contrast, *Huáinǎn Zi* in which the Yellow Emperor plays a role subordinate to his old foe the Divine Farmer, promotes a philosophy of **expedient** Law and Adaption to **Shi**.⁵⁵⁵ *Wén Zi* places these words in the mouth of 'Lào Zi':⁵⁵⁶

Lào Zi said:... **Adapt** to the times' changes, and govern **appropriate expedients** ...

因時變而治宜適 Yin shibiⁿ, -ér zhi yishi....

Shèn Dào advocates adaptation of the ruler to the 'people's actuality/feelings 民之情 min-zhi qing, rather than trying to change people. He argues that, if the ruler personally intervenes to do good, people will not dare compete with him, and so will hide their knowledge, though they will blame him if the outcome is unsuccessful. *Shèn Dào's* original contribution is in recognising that only by harnessing people's self-motivation, can they be efficiently directed. Individual worth is less important than a

⁵⁵³ Peerenboom 1993 p 233; p 333 note 57 argues they represent a 'foundational' Law of nature, not pragmatism.

⁵⁵⁴ MWD *Cheng* pp81-82 five lines match *Shèn Dào*: 1 *Weidè* 1-2 Thompson pp 228-229; 2 *Yinxún* 30 Thompson p 248; 5 *Dèli* 58-59 Thompson p 265. p82 two lines match *Gudn 'li*:38 *Bdixin* p227, 42 *Shi* p253.

⁵⁵⁵ *Huáindǎn ZVs* Law is based on the 'appropriate' 宜 yi. 13 *Fànlùn* pp3a-3b:

Law's degree, regulation and edicts, each adapt to the appropriate.

So, changing the ancient may not be condemned,

And compliance with customs is insufficient to be excessive.

法度制令各因 宜故變古 非而循俗未足多也

Fādù. zhiling, gè yin -qi yi. Gù, biàngù -wèikē fēi, -ér xúnsú -wèizú duo -yè.

⁵⁵⁶ *Wén Zi*: 11 *Shàng* Tip91.

system by which each may fulfill their potential. The ruler as an individual is dispensable: rulers exist for the world, not vice versa.

Xún Zì: 21 attributes obsession with **Shi** and "not knowing knowledge" to Shen Bùhài; but Law and "not knowing worth" to Shèn Dào. He lists Shen Bùhài immediately after his junior Shèn Dào. This makes one suspect that the order of the two near-homophones, Shen and Shèn, may have been inadvertently reversed. No other source links Shen Bùhài, otherwise associated with Technique, to Shi.⁵⁵⁷ *Zhuang Zì*: 33 *Tianxià* paints Shèn Dào as a fatalist, desirous of emulating an unconscious rock, who has no use for Sages and worthies. This looks like a caricature of Shèn Dào's philosophy of Adaptation, division of labour, random selection to resolve disputes, attested by the other sources. Nowhere do we find outright rejection of Sages or worthies, but rather precedence given to Law, Numbers and **Shi** over subjective individual ability. His Way is the means of directing worth and wisdom (86).

Adaptation receives more attention in *Shèn Dào* than **Dynamics**; it occurs once in the title of the second chapter, and thrice in the body of the text: 28,32,35. Words used in a sense related to Adaptation include 'employ, 任 rdn 38,39,44,45,54,64', 'accord to, 據 jii 66; 'depend on, 倚 yi 66', and 'obtain aid' from 得助 8,14,15,16.

Shen Bùhài anticipates *Shèn Dào* in the philosophy of Adaptation 因道 n-zhi D^o.⁵⁵⁸ *Shèn Dào* follows Shen Bùhài's theory of the strict division of social responsibilities but develops Adaptation from a tactic of *realpolitik* into a strategy of economic non-intervention with his theory of 'self-motivation' or 'self-contrivance' 自□ ziwdi. *Shen Bùhài*'s 'Adaptation' is more concerned with 'adapting to names/titles' 因名 yinming, than adapting to things.⁵⁵⁹ *Shèn Dào* does not use the expression 'Non-Contrivance', so typical of *Lǎo ZV*, by which *Shen Bùhài* defines his polity of

⁵⁵¹ *Xún Zì*: 21 *Jiēbì* p430. *Shen Zì*: *Dàtí* fragment (*Qx-Qúnshu Zhiyào*) makes four uses of 設 shè: 'establish the root', 'establish not-daring', 'establish a mirror' and 'establish scales'. Qiú Xigui 1998 pp122, 175 states shè was anciently written as 執 Shi. In that case, *Xún Zì* could feasibly mean that Shen Bùhài promoted Shi in the sense of 'establishment'.

⁵⁵² *Shen Zì*: *Dàtí*, Ruǎn Tingzhuó 1980 p170.

⁵⁵⁹ *Shen Zì*: *DM*, Ruǎn Tingzhuó 1980 p169.

faceless rulership, mirror-like vacuity and self-effacement. *Shèn Dào's* Adaptation is more proactive, Undertaking jobs and assigning responsibilities" by intelligence, following Law and Propriety: 25. Conservatism is seen in his setting of Law and Propriety on a par with chance, and paramount concern with social order. Law may in accord with Way, quasi-natural Law be modified by rulers and elders: 78-79.

I conclude that Adaptation and TowerfuF or '**Dynamic**'-Position represent the key to understanding the integrity of the *Fragments*. *Shèn Dào's* analogy of dragons riding clouds: 10, become a by-word for harnessing **Shi**, yet *Shèn Dào* does not give **Shi** the stark emphasis it receives in *Han Fei Zi*. The author of *Shèn Dào* is neither the fatalist of *Zhuang Zi*: 33 nor the totalitarianist of *Han Fei Zi*. He recognises the objective power of nature and number, of Law and Profit, to which the individual by adaptation may contrive his own welfare. In his vision of self-help or 'self-motivation', *Shèn Dào* is unique. He argues his case against reliance on sage Worthies in what I submit is a form of statistical syllogism.

I contend that *Shèn Dào* is the first to pair 'position' with **Shi**, thus coining the phrase 'Powerful position', as the foundation of political power, rather than reliance on eminent 'worthies'. *Shèn Dào* does this in his opening chapter 'Awe and Virtue', in which the discussion of **Shi** immediately follows the metaphor of flying snakes and dragons' dependence on mist and clouds. The dragon and tiger metaphor, in *Gudn Zi*: 2, is explained in 64 by **Shi**. The dragon metaphor is also espoused by Xún Zi, who, while attacking *Shèn Dào*, speaks of a **Shi** of self-cultivation, and accepts the need for **Shi** in government.

I submit that, whether or not *Shèn Dào* may be called a 'Daoist', this is an anachronistic term for BC 300. He is Daoist in the sense of (Hàn) Simâ Tán 司馬談's definition of Daoism as adaptive eclecticism.⁵⁶⁰ *Shèn Dào's* historical significance lies in his theory of adaptation, harnessing the Shi of natural forces, espoused by early Hàn Jiâ Yi and *Huainân Zi*. *Shèn Dào's* concept of '**Powerful position**', I argue, further informs his exposition of 'self-contrivance' in which the ruler allows people

⁵⁶⁰ *Shiji*: 130 *TàiShigong Zixù* p568.

to develop their potentials without interference; and 'divisions' by which the dependence of the ruler's power on unambiguous demarcations is explained.

Lyū Bùwéi, premier of Qin, as sponsor of the encyclopaedic *Lyūshi Chunqiu*, following the conservative yet pragmatic line of Shèn Dào, propounds a concept of **Shi**, in which by government of the 'Under-Heaven' is by feudal federalism, under the loose control from central geographical position.

Hán Fei Zǐ, prince of Hán, then a Qin satellite, proposes a synthesis of Shèn Dào's 'Shi' and Shang Yang's 'Law - allowing **Dynamics**' handles to be 'monopolised' by the ruler. *Shangjun Shu*, ascribed to Shang Yang, develops the idea of dividing **Dynamics** into a theory a mutually monitoring bureaucracy, using those with different interests to check on each other. Like *Hdn Fei Zi: 40*, it defines **Shi**, by 'mathematical' probabilities and the predictability of averages, as a model of totalitarianism. Li Si, premier to the First Emperor, proposed abolition of feudalism and burning books, policies argued by *Shcmgjun Shu*. Thus, I argue that *Shangjun Shu* reflects ideas of Han Fei Zǐ and Lí Si, students of Xún Zǐ, with borrowings on Shi from Shèn Dào, much of whose work is no longer extant.

1. Awe and Virtue 威德 Weide⁵⁶¹

'Awe and Virtue' is a term that does not recur. I interpret as indicative of punishments and rewards.

a) [the exploitation of natural providence and of its objectivity] Here we see a proclamation of human enterprise. It is 汪 direct refutation of the Mohist concept of □ benevolent Heaven. Its quasi-agnosticism is comparable to 'Lǎo Zǐ': *Dàode' Jīng*: 5's outright denial of Heaven and Earth's Humanity.

1 Heaven has illumination; it does not worry about men's darkness.

Earth has wealth; it does not worry about men's poverty.

Sages have virtue yet do not worry about men's danger.⁵⁶²

天有明極人處也

地有財愛人貧也

私有德而□A v t 危也

Tian ydu ming, -bùyou rén-zhi àn -yê.

Di y6u cdi, -bùyou rén-zhi pin -yê.

Sh^ngrdn yôu dé, -ér -bùyou rén-zhi wéi -yê.

⁵⁶¹ The Kanazawa manuscript omits this title.

⁵⁶² cf. *Zhuang Zi*: 33 *Tianxia* p1088: *Shên Dào al. *-a2.1 restore* 者也 zhê -yê to the end of al:

Taking as knowledge ignorance, you will affront knowledge, and then encroaching, injurê it-

Attain to be like an unconscious thing and no more;

Don't use worthies or sages. The Sod does not lose the Way.

知不知將薄知而後鄰傷之者也...

至於若無知之物而已無用賢聖夫塊不失道

Zhi -bùzhi. -Jiangbó zhi, -érhòu límshang-zhi- zhê -yê...

Zhi-yú -rud wúzhi-zhi wù, -ér yi: -wúyòng xiánshèng. -Fú kuài -bùshi Dào.

Unlike Graham 1981 p279, I take this as, not a Diogeneaji attack on knowledge *per se*, but a Socratic or Popesian caveat.

Xún Zi: 12 *Jundào 'Ruler's Way'* p249 :

Uncogitating yet knowing, immovable yet resulting [successful]: Sod-likê, alonê hê sits.

不慮而知不政而功塊然獨坐-bulyù -ér zhi, -bùdòng -ér gong^ kuàirán dúzuò.

Wèn Zi: 4 *Fúyán* p26 attributes a2 to 'Lǎo Zǐ' adding:

He who attains to winning the Way, as hill or mountain, is Sod-like immovable.

至得道若邱山塊然不動 Zhi dédào-zhê: ruò qiushan kuàirán bùdòng.

2 Heaven does not worry about men's darkness.

Men, by broaching doors and windows,⁵⁶³

necessarily take their own illumination from it.

Then Heaven has no jobs!

天雖不憂人之闔一戶牖

必取己明焉則天无賴

Tian -sui -bùyōu rén-zhī -yS ' pi hīyōu,

-H qū jī míng -yan, -zè Tian wúshì -yi!

⁵⁶³ cf. *Lyishi Chunqiu*: [17-8] 100 *Zhiyi* p17a: Tián Pián likens his teaching to a forest, from which people are able to take timber to fashion whatever they need *Wèn Zi*: 7 *Weiming* p52 gives the saying to 'Lǎo Zi'. *Shèn Dào* 69, Thompson p 272 (Lù Déming 陸德明 556-627 AD; *Jīngdìdn Shìwén* 經典釋文) testifies Tián Pián was named 'Broad': 慎子云名廣 Shèn Zi yún: míng 'Guāng', confirming an intimacy between the two lecturers at Jixià. *Shèn Dào* a5, Thompson p 303 {*Huàindn Zi*: 12 *Dàoyìng* p18a; *Wèn Zi*: 2 *Jīngchéng* p15 citing 'Zi') on utility over art, or the Aristotelian identification of substance with purpose 'end'. This is, I consider, the most obscure of all the fragments:

A carpenter knows to contrive doors; His ability is in doors; the wherefore he does not know.

Doors, therefore [indeed?], necessarily close: only then are they able to be doors.

凡人知門能門所以不知門也故[固?]必杜然後能門也

Jiàngren zhī weimén, néng -yī mén: -suō-yf -bùzhī. Mén -yē, -gù, -bi dù: -rán-hòu néng mén -yē.

3 Earth does not worry about men's poverty.

Men by cutting trees and mowing hay,
necessarily take their own riches from it;
Then Earth has no jobs!⁵⁶⁴

賴 口 人 之 貧 也 口 砍 草

必 糖 焉 則 地 无 顆

Di -sui -bùyóu rén-zhī pīn -y6: f^mù k^nc\$0,

-bìqū ji fù -yan: -zé Di wúshì >n!

4 Though the Sage Man does not worry about men's insecurity:

the Hundred Clans gauge above and emulate below him,
necessarily taking their own security from him.

Then the Sage Man has no jobs!

聖 人 雖 人 之 危 百 姓 准 上 而 比 於 其 下

必 取 己 安 焉 聖 人 事 矣

Shèngrén -bùyóu r^n(?-zJu) wēi: bāixìng jūnshàng, -ér bǐ -yú qǐ xià:

-bì qūji ān -yan: -zé Shèngrén wúshì yì!

⁵⁶⁴ MWD Cheng p82; *Huainan Zi*: 14 Qudnyan p8b; *Wen Zi*: 4 Fuyán p26 attr. 'Lao Zi'. *Shen Dao* 68, Thompson p 271, learning from nature by empiricism (cf. *Huainan Zi*: 1 YuanDao p5b; *Lie Zi -zhii* 5/5a/4):

They who govern water, build dykes and breach obstructions.

Even among the Yi and Md tribes, it is as one: they learn it from water:

They didn't learn from Yü [the legendary hydraulicist Emperor].

治 水 者 茨 防 雖 在 夷 貊 相 似 如 一 學 之 於 水

Chishui-zhe, cífāngjùe^i, -sui -zai Yi, Mo, -xiangsi -rui-. Xue-zhi -yu shui, -buxue -yu Yu -yē.

Shen Dao 101 (Ti Lin 8), Thorapson p 288, position's influence:

If mountains and seas contend for water, the seas necessarily win it.

海 與 山 爭 水 海 必 得 之 Hǎi -yu shān zhēngshuǐ, hǎi -bìd'e zhī.

Shen Dao 110+ (*Bdishi liu-tie* 2.40/41a/7), Thompson p 293 on speed of concentrated water flow:

If down Dragon Gate (Shanxi) there flows a floating bamboo, no team of four horses can pursue.

下 龍 門 浮 竹 非 騎 馬 也 xià Longmen, -qi liú fúzhu: -fei sìma-zhī zhūi yē.

cf. 'Shen ZV citation in (BeiWei) Li Daoyuan 鄭道元: *Shui Jing*: H^shui~zhu, Ruan Tingzhuo 1980 p187:

Yellow River down Dragon Gate, its flow gallops like a bamboo arrow. A team of four pursuing cannot reach it.

河 之 下 龍 門 染 備 駟 馬 拉 不 能 及

Hé-zhī xià Lóngmén, -qi liú shī -ni zhúji^n, sì-m^zhi -bùnéngjí -yē.

5 So, the Sage Man abiding above, is able not to harm men;
He is unable to cause men not to harm themselves.

Then the Hundred Clans will excise what harms them!⁵⁶⁵

故聖人1能无害人不能g无己害也
則百勝其害矣。

-Gù, Shèngrén chūsh^uig, néng -wúhⁱirén, -bùnéng shirⁿ wújihài -y6:
-zé bâixing chú -qi hài -yi!

6 The Sage Man has the Under-Heaven by receiving it, not by taking it.
The Hundred Clans in relation to the Sage Man,
Nourish him, they do not cause the Sage Man to nourish themselves.
Then the Sage Men has no jobs!

SA之有天下也受之也非取之也

百姓之~~聖人~~養之也

非~~使聖人~~也則~~聖人無事矣~~

Shdngrⁿ-zlii yǒu Tianxià -yê, shòu-zhi -yê: -fei qū-zhi -yê.

Baixing-zhi -yú Shèngrén -yê: yāng-zhi -yê:

-fei shi Shⁿgrén yāng jì -yê; -zé Shèngrén wúshì -yi!

⁵⁶⁵ Mèng Zi: 7 Jinxin-xia` -5 Zijiang` Lúnyú, p332, on morality and the limits of causative efficacy:

A carpenter or wheelwright is able to give men compasses and squares: unable to cause men to be skilled
梓匠一與能與AM矩能f^A巧 Zǐyì^{ng} lúnyú, néng yǔrén guījǔ, -bùnéng shìrén qiào.

Xún Zi:6 Fei Shier-Zi p98:

The gentleman is able to contrive to be honourable; unable to cause men necessarily to honour himself.

君子能□可貴不能~~使人~~貴己 Jūnzi néng wéi -kèguì, -bùnéng shì rén -biguì jì.

b) [urges 'getting help from 裨, 裨 and 'riding on', human and natural conditions, with 'Dynamic position']
 The word 'adaptation' is not introduced until the second chapter, but its place is taken by the phrases 'getting help from' and 'riding on'. 'Dynamic position' occurs only in explicit reference to political power, at least in these surviving fragments. The association between Adaptation and **Dynamics** is surely implied, but not stated here, in a critique of the role of 'worthies', a key element in Mohist political philosophy.

7 Máo Qiáng and Xi Shi, Under-Heaven, are the most glamorous,
 Dress them in hide masks, then those who see them all run away;⁵⁶⁶
 Exchange them for mascara and powder, then passersby all stop.
 8 From this one observes: mascara and powder are aids to complexion.

If the glamorous refuse them, their complexions become tiresome!⁵⁶⁷

補西施天下技姣也

衣之以皮俱則見之者雜

易之以玄錫則皆止

由是觀之則玄錫色之助也

姣赫之則色厭矣

Máo Qiáng, Xi Shi: Tianxià-zhi zhijiao -yě.

Yi-zhi -yi pìqì, -zé jiàn-zhi-zhē -jie zōu.

Yì-zhi -yi xuánxi -zé xīng-zhē -jie zhi.

-Yóu -sfai guan-zhi: -zé xuánxi sè-zhi zhù -yē.

Jiao-zhē ci-zhi, -zé sè yàn -yi!

⁵⁶⁶ 皮俱 Pìqì is a hide-mask used in exorcisms, cf. *Xún Zi*. 5 *Feixiàng*, note 16 p68; *Zhou Li*: *Xiàguan*.

⁵⁶⁷ I take 'dark-tin' xuánxi 玄錫 as mascara and ceruse, cf. traditional 'powder white, mascara black' 粉白黛黑 fēnbái dānhēi. Lǎng Fū writes xi with 'sitk' classifier, and *Qúnshu Zhiyào*, and takes it as 'fine clothing'. Thompson p 233. 錫粉 Xìfēn is listed in Wade-Giles as a term for white lead-powder. *Hán Fei Zi*: 50 *Xiànxue* p67 cites beauties Máo Qiáng and Xi Shi with regard to cosmetics 脂澤粉黛 zhīzé fēndài. *Zhuang Zi*: 2 *Qiwù lùn* p93 Máoqiáng ugly to fauJia.

9 Journeymen ['back-runners'] climb peaks and cross valleys,
running across wilds of a thousand li, because of medicine.

If porters refuse medicine, their feet deteriorate.⁵⁶⁸

走背跋墻(嶺)窮谷

野走千里藥也走體藥則足癢

Zōubèi báyuè qionggū,

yēzōu qian-li: yào -yě.

Zōubèi ci yào, -zè zú fěi.

⁵⁶⁸ (Hàn/Fm?) Téng Fū comments talent 才 cǐ depends on Shi, without which one falls into a ditch; whereas having Shi, but 110 talent, one can still soar on wind and clouds. Thompson p 233. cf. *Zhuang Zi: 1 Xiaoyaó* You p37 on decisive effect of hand-salve in water warfare. Yet Adaptation has limits: zither sound-boards use soft-wood like paulonia (wútóng), not hard sandal-wood. *Shén Dào* 114 (*Taiping Yulan: 576/4b/8*) Thompson p 295. Gongshu Zi (Pán) was an engineering rival to Mò Zi:

Gongshu Zi was skilled in using timber/talent: unable from sandal-wood to make a zither.

一子巧用材也不能以檀^檀瑟

Gong Shu Zi qiāoyòng cái -yě, -bùnéng -yi tán wéi sè.

10 So, leaping snakes swim mists;
 flying dragons ride clouds:
 When clouds cease and mists clear,
 with earthworms they are the same!
 because they have lost what they ride on.⁵⁶⁹

故騰蛇游霧飛龍乘雲

雲罷霧霽

與蚓同矣

則失其所□

-Gù, téngshé yóuwù, feilóng ch[^]ngyún.

Yúnb[^], wùjì:

-yū qiuyin tóng -yi!

-zè shi -qi -suōchéng -yè.

⁵⁶⁹ I conclude that 則 -z6 here must mean 'because', not 'then'. *Lyúshi Ckunqiu*: [17-6] 98 *ShènShi* p13a great fish on land unable to resist ants. *Zhuang Zi*: 1 *Xiaoyáo Ydu* p4 Great Roc and sparrows; 2 *Qiwù Lìin* p93 monkeys in trees. *Hdn Fei Zi*: 23 *Shuolin-shàng* p54:

Hui Zi said: Put a monkey in a cage, then it is as a pig the same.

So, Dynamic ineptitude is not that whereby one displays ability.

惠子曰置猿於匣中則與豚同_不便非所以逕能

Hui Zi yue: Zhi yuán -yú xiá-zhong, -zè -yū tún tóng. -Gu, Shi -bùbiàn, -fei -suō-yī ch[^]ngn[^]ng -yè.

Zhàngud Cè: 12 *QìCè* 5: *Su Qín shuo Qì Minwdng* p302:

A race-horse, out of condition: a hack precedes him. A champion, exhausted: a girl overcomes him.

□親之衰也駑馬拉孟僨之倦也女子勝之

Qìjì-zhi shuai, -yè, númā xian-zhi; Meng Fen-zhi juan -yè. nyuz! sheng-zhi.

Huainan Zi: 9 *Zhiishu* p6a: flying snakes in mist, dragons in clouds, monkeys in trees, fish in water; pi5b: boat-swallowing fish out of water controlled by ants, monkey out of tree caught by fox; 2 *Chuzhen* p14b a monkey in cage is no better than a pig. *Wen Zi*: 6 *Shangde* p50 attributed to 'Lao ZV:

Mountains attain their height, and clouds and rain arise there.

Waters attain their depth, and aquatic dragons are bora there.

山至其麴雪雨起焉其深而蛟龍焉

Shan zhi -qi gao, -ér yúnyū qì -yan. Shui zhi -qi shen, -érjiaolóng sheng -yan.

Shⁿ Dào 83 (*Wénxuān* 1/10b/3), Thompson p 282:

Beasts, in hiding, go to filth, g 伏就棲 Shòu fú, jiù hui.

Shèn Dào 81 (*Shàngshu Zhèrtgyi*: 5 *Tì/2b/7*). cf. 449. Thompson p 279, which I amend:

Those who contrive ? sleds are worried about the roads' mud.

□為(彘)者患塗之泥也 qiao(cui)-zhē huàn tú-zhi mí yè

cf. *Shiji*: 2*Xia bēnji* p13: Yú said "mud-walkers ride on sleds"泥《5[^] nixing chéng qiao. *LyQshi Chunqiu* [17-6] 98 *ShènShi* p14a adaptation to different terrains.

Shèn Dào 103 (*Tilin* 12), Thompson p 289:

Carpenters who make coffins don't hate men cying. Where Profit resides, they forget its ugliness.

匠人成棺不憎人之死在利也

Jiangren chengguan, -buzeng r[^]nsi. Li-zhi -su6zài, wàng -qi chōu -yè.

- 11a So, a Worthy is suppressed by the Unworthy, b > a ;
because his 'Authority' is lighter;
- 11b The Unworthy are overcome by a Worthy⁵⁷⁰ b < a*x :
because his Position is honoured. [b f > a]
- 12a Yáo, as an ordinary individual, was unable to direct his neighbourhood; A < b ;
- 12b When he came to be a 'Facing-South' King,
his orders were enacted, prohibitions enforced. Ax > \$b :
- 13a From this, one observes that: [x f > b]
- 13b Worth is insufficient to overcome the unworthy; b f > a;
- 13c@ yet Dynamic-Position is sufficient to overcome the unworthy, x f > b:**
- 13d and Dynamic-Position is sufficient to suppress the worthy.⁵⁷² x f > a.

故賢而屈於不肖者權輕也

不肖而服於賢者位尊也

堯 □ 夫 不 能 ^ 8 ^ .

至 南 □ M 王 則 尊 禁

由 此 觀 之 賢 不 沿 □ 不 肖

而 雖 細 良 不 肖 而 勢 位 □ 屈 賢 矣

-Gù, xián, -ér qu -yú -bùxi^o-zhē: quánqing -yē,

-Bùxiào, -érfú -yú xián-zhē: wèizun -yē.

Yáo -wéi pífú, -bùnéng shǐ -qì Linjia;

-zhì nánmian -ér wáng, -zǒ lingxingjinzhi.

-Yóu -cì guan-zhì, xián -bùzú -yì lǚ -bùxiào,

-ér Shìwèi -zú -yì fú -bùxiào, -ér Shìwèi zú . qúxián -yì.

⁵⁷⁰ Thompson 1979 p 235 footnote 4 adopts Hú Shì's excision of 'to'於 -yì from *Hán FeiZi:40*, whence he supplies 'can'能 Wng: "unworthy, yet being able to subdue the worthy"不肖而倉自良[於]賢者-bùxiào -ér néngfú [-yú] xián-zh6.1 submit these amendments destroy the couplet parallelism, and logical sequence which Thompson strives to repair p 172.1 hold *Qúnshu Zhiyào* makes best sense.

⁵⁷¹ *Hdn Fei Zi: 28 Gongming* p71:

Yáo, as an ordinary individual, was unable to correct three households.

堯 □ 夫 不 能 正 三 家 Y^o wéi pífú, -bùnéng zhèng san-jia.

Hudinañ Zi: 9 Zhiishù p9b:

Yáo, as an ordinary individual, was unable, by humanity, to convert one village.

堯 □ 夫 不 能 仁 化 一 里 Yáo wéi pífú, -bùnéng rēnhuà yì-lì.

⁵⁷² cf. *Shèn Dào a3-a4 (Han Fei Zi: 40 pi4)*, Thompson p 302; pp 169-173. *Huainan Zi: 9 Zhitshù* p9b.

14 So, to be without a name, yet decisive, is:

Authority's weight.

A cross-bow weak, yet the bolt flies high, is:

Riding the wind.⁵⁷³

A person unworthy, yet his orders are enacted, is:

Getting help from multitudes.⁵⁷⁴

故無名而斷者

權重也

弩弱而增高者

驗風也

身不麵令插

得助於衆也

-Gù, -wúming, -ěr duàn-zhē,

quánzhòng -yē.

Nú ruò, -ér zenggāo-zhē:

chéng -yú fēng -yē.

Shēn -bùxiào, -ěr língxíng-zhē,

dézhù -yú zhōng -yē.

⁵⁷³ see: footnote 544, above. *Shèn Dào* 118 (*Tàiping Yituan* 768/7b/3-5). Thompson 1979 p 298:

Yàn (Héběi) Tripod's weight over a thousand pounds,

If it rides in a boat of Wú (Jiangsu) may be ferried: What it relies on is notation's way.

燕鼎•科鈞乘於吳舟貝i何以濟所託#mi也

Yāndǐng-zhì zhōng-hu qiān-jūn, chéng -yú Wúzhōu, -zé

cf. *Han Fei Zi*: 28 *Gongmǐng* p71 flotation and Shi. *Héguān Zi*: 10 *Xu&wèn* p10a. *Hudīnān Zi*: 11 *Qisú* p4b. *Shèn Dào* 118* *Bèitǎng Shuchāo*: 137, Ruān Tíngzhuó 1980 p191, explains flotation by Shi:

Now if a weight of a few oimces is thrown into a thousand fathoms of water,

It will plumb the mud before stopping: Dynamics are such.

Onto a boat of Wú's weight, place a thousand pounds:

Entering the water, if it floats: it is lighter than a few ounces: so Dynamics float it

今之重織? 投(役)千之木窮泥(齡)后止燃也

吳舟之重錯之千鈞从則浮(織)則勢浮之

-Jīn-zhì zhǒng zīzhū, ?kū (yì) qiān-rón-zhì shuǐ: qióngní ?-rǎn(-yú)-hòu zhǐ. Shì -rǎn -yē.

Wú-zhōu-zhì zhōng, cuò-zhì qiān-jūn, rùshuǐ -zé fú, qīng -yú zīzhū, -zé Shìfú-zhì -yē.

⁵⁷⁴ *Mèng Zǐ*: 2 *Gongsun Chóu-xià-1 déDào duozhì* p58 he who "wins the Way has many helpers" 得道者多助 各zhē duozhì.

15 So, he who lifts weights over heights
does not scorn medicines;
He who loves his baby
does not scorn nurses;
He who crosses passes and travels afar
does not scorn charioteering.

Thus getting help, he succeeds;
discarding help, he fails.

故舉重越高者

不慢於藥•

愛好者

不慢於保

絕險歷遠者

不慢於御

此得助則成

釋助則猴

-Gù, jūzhòng yuègao-zhē,

-bùmⁿ -yú yīio.

Ài chizī-zhd,

-bùmⁿ -yú b^o.

Ju^{xiān} liyuSn-zhē,

-bùmàn -yúyù,

-ci dézhù -zé chéng;

shizhù, -zé fèi -yi!

16 The Three Kings and Five Hegernons in Virtue

made a third with Heaven and Earth,
communicated with ghosts and gods,
comprehended living things:

They got help universally.⁵⁷⁵

夫 干 干 石 伯 之 德 參 於 一
· 鬼 神 周 於 生 物 者 其 得 一 也

-Fú San-W 焱ngj Wû-Bó-zhi dé, can -yú Tiandi,
tong -yú guishén, zhou -yú shengwù-zh6, -qi ^zhù bó -yê.

⁵⁷⁵ Shén Ddo 119 {Tdiplng Yidán 768/7b/3-5) Thompson 1979 p 298:

He who travels the sea seated, yet arrives in Yu6 ' has a boat.
He who travels on land standing, yet arrives in Qin, has a chariot.
Qin and Yuè are far journeys: comfortably sitting yet arriving is machines.

挪 者 坐 M S H 有 一 行 陸 者 立 醒 雜 車 也

秦 越 遠 途 坐 觀 者 械 也

Xingh^i-zhd, zud, -er zhi Yu6: yôuzhou -yê; xinglù-zhê li, -ér zhi Qin: yôuche -yê.

Qúi, Yuè yuántú -y6. Anzud, -^r zhi-zhê: xiè -yê.

Shiji: 2 Xici bēnji p13 cites Yü on transport. Lyüshi Chunqiu: 83 [15-7] Guiyin 'Value Adaptation' pp15b-16a reads more smoothly than fragment 119, which lacks: 'stand stiU'淨立 jingli. It adds the l^y-word "adapt to"因 yin:

Yü... adapted to water's force...

He who goes to Qin standing, yet arrives, has a chariot;

He who goes to Yu^ sitting, yet arrives, has a boat. Qin and Yu^ are far journeys:

They stand still or comfortably sit, yet arrive, by adapting to their machines.

禹... 因水之力

如秦者立而至有車也 適越者坐MM有舳

秦越驗也 淨立安坐而至者因其械也

Yü... yin shui-zhi li...

Rú Qin-zhê li, ' zhi: y6u che -y\$.; shi Yuè-zhê zuò, -ér zhi: yôu zhou yê.

Qin, Yuè yuántú -y€. Jingli, anzuò, -^r zhi, yin -qi xiè -yê.

Hán Fei Zi: 14 Jianjie' Shichen p71:

Rest on rhinoceros-chariots and fine horses... Ride boats' safety, grasp oars' profit/agility...

· 犀車良馬之上... 乘舟之安持楫之利一

Tuo -yú xiche lidngm^zhi shàng... Chéng zhou-zhì an · chiji-zhi li...

Wén Zi ' 10 Shàngren p85:

Hé, who rides a chariot and horses, does not labour, yet arrives at a thousand li.

He, who rides on boat and oars, does not swim, yet crosses the Yangtse and sea.

夫 蘭 馬 者 不 勞 而 至 千 里 絲 楫 者 不 游 而 濟 江 海

-Fu chéng yuma-zhê -buliio, -^r zhi qian-li; Cheng zhouji-zhê -bùyóu, -ér ji Jianghái.

Xún Zi: 1 Quānxue' p3:

He, who borrows carriage and horse, not by agile feet, attains a thousand 11

He, who borrows boat and oars, not by able swimming, transcends Yangtse and Yellow Rivers.

假 一 馬 者 非 利 足 也 · 千 里 假 舟 楫 者 非 勳 也 而 絕 江 河

Ji\$ yúmS-zhê, -fei lizii -yê, -ér zhi qian-li; jiâ zhoují-zhê, -fei néngshu!=?y6iig -yê, -^rjué JiaugHé.

Mó Zi : 3 Suòrdn plO compares environmental influence on character to cloth-dyeing.

b) [division of labour, and of its rewards]⁵⁷⁶

Division, and assignment of responsibility, even by lottery, is a major theme of the *Shèn Dào* fragments. It may be explained as the practical means of adaptation, by not intervening, nor injecting the personal, but making vicarious use of objective conditions and other people.

17 Anciently, artisans did not combine jobs,

Knights did not combine offices.

When artisans do not combine jobs Jobs are reduced.

When jobs are reduced, they are easily accomplished.

捕工不兼事

士不兼官

工不兼事

則事省事

省則易勝

-Gū-zhē, gong -bùjiānshi,

shi -bùjiānguan,

Gong -bùjiānshi

-zé shi shēng:

Shishēng -zé yishèng.

⁵⁷⁶ *Shèn Dào* 111 (*Tàiping Yulán* 76/9a/3) Thompson p 294:

Formerly, Heaven's Son hands was able to clothe himself, but his major domo put on his clothes.

His feet was able to walk, but his premier guided him forward.

His mouth was able to speak, but his herald announced his words.

So, he did not err in speech, nor err in Propriety.

昔者好手能衣而宰夫設服足能行而相者導進

口能言而行人稱辭故無失言失禮也

Xi-zhē, TianZI shǒu néngyí, -ér zāifū shèfú; zú néngxíng, -ér xiàng-zhē dǎojīn;

kǒu néngyán, -ér xíng rén chéngcǐ. -Gù, wú shìyán shìLi -yē.

cf. *Xún Zi*: 24 *Junzi* p502. *Huānān Zi*: 9 *Zhǔshù* pī. *Chunqiu Fāniú*: [6] 18 *Lihé Gen* p36. *Shèn Dào* 100 (*Yi Lin* 7), Thompson p288 in some positions ignorance, or feigned stupidity, is □ virtue:

A proverb says: If not keen of hearing, not bright of perception: he is unable to be King;

If not deaf, not dumb: he is unable to be Duke.

諺云獨不明不能 □ 王碑不 @ 不能 □ 公

Yǎn yún: -bùcōng, -bùrǎng, -bùnéng wéiWáng; -bùgū, -bùlóng, -biuíéng wéi gōng.

If knights do not combine offices, responsibilities are reduced.

If responsibilities are reduced, they are easily held..

So, knights' positions may be hereditary,

Artisans' jobs may be constant.⁵⁷⁷

士不兼官則藤

纏則易守

故通可世

工莉常

Shi -bùjianguan -zé zhi gnâ:

Zhiguā -zé yishōu.

-Gǔ, shiwèi -kê shi;

gongshi -kê cháng.

18 The Hundred Artisans' sons do not study, and yet are able.

It is not that by birth they are skilful:

It speaks of their having a constant job.

百工之子不學

而能者非生而巧也

言有其常事也

Bâi-gong-zhi zî: -bùxué

-ér néng-zhê: -fei sheng -ér qiào -yê.

Yán: yōu -qi chángshi -yê.

⁵⁷⁷ *Wên Zi: 9Xiade* ' p77:

Men have no combined offices, Offices have no combined work.

人不兼官官不兼事 Rén -bùjianguan, guan -bixjianshi.

Xún Zi: IOFuguo ' p175:

The able are unable to combine arts; men are unable to combine offices.

能不能兼技人不能兼官⁷ Ndng -bùnéng jianji, rén -biméng jianguan.

cf. *Hán Fei Zi: 36 Nân-yi-* p82. *53 Chiling* p75:

Knights have no combined offices. 兼官 Shi wú jianguan.

19 Nowadays, nations have no constant Way,

Officials have no constant Law.⁵⁷⁸

Consequently, nation and household are daily more confused.

今也國無常道

官無常法

是以國家日繆

Jin-yê guó wú chdngd^o,

guan wú chángfS.

-Shi-yi guójia riraiù.

⁵⁷⁸ *Shin Dao* 78-79 (*Yiw^n Lèiju* 54 p968) Thompson p 278, on leforming Law:

So, to govern the nation, without its Laws, will bring disorder.

If one keeps the Laws, but does not change them, there will be decay.

If there are Laws, yet one enacts selfishness, it is called unJawful.

故治國無其法 守法 變則衰 有法而 謂之不法

-Gu, chiguo, wu -qi Fa, -ze luan. ShouFa, -er -bubian -ze shuai. You Fa, -er xingsi, wei-zhi -buFa.

By strength, serving Law are the Hundred-Clans; by death guarding Law are the In-charge;

By Way; revising Laws are the ruler and elders.

以力役法者 百姓也 以死守法者 有司也 變法者 君長也

-Yili yiFa-zhe: Baixing -ye; -yisi shouFa-zhe: yousi -ye; -yiDao bianFa-zhe: jmizhang -ye.

Shen Dao 88 (*Venxuan-zhu* 30/8b/8), Thompson p 283:

Overseers of jobs and inspectors are commoners.

趨事之有司也 Qushi-zhi yousi: jian -ye.

Lyilshi Chunqiu:84 [15-8] *Chdjìn 'Examine the Present'* modify Law by "time's 'Conditions'" 時勢 shiShi.

20 Though teaching is complete,
 if officials are insufficient,
 Way's Reason is neglected.⁵⁷⁹
 If Way's Reason is neglected,
 then one yearns for a worthy's wisdom.
 If one yearns for a worthy's wisdom,
 Then the nation's ruling essential is at one man's mind!

教雖成

官不足

則道職

道醜

則慕賢智

慕賢智

則國家;^ : 要

在一人之械

Jiào -sui chéng,

guan -bùzú,

-zé Dào li yi.

Dào li yi,

-zé mù xiánzhi.

Mil xiánzhi,

-zé guójiā-zhi zhèngyào

-zdi yi-rén-zhi xin -yi!

⁵⁷⁹ *Shèn Dào* 86-87 (*Wèn Xudn-zhU* 29/18b/7-8) · Thompson p 283> The Way is a causative, objective force: The Way is that whereby one commands worth: There is nothing the unworthy can do about it. It is that whereby one commands intelligence. There is nothing the stupid can do about it. Like this is called the Way's conquest. When the Way conquers, Names are not emblazoned.

夫道所以使賢無奈不肖何也

所以使智無奈愚何也若此之道勝也^則名不彰

-Fù Dào -suō-yi shixián, -vvùnài -bùxiào -hé -yê;

-suō-yi shizhi, -wúnài yú -hé -yê. -Ruò-ci -zé vvd-zhi Dàoshèng -yê. Dàoshèng -zé ming -bùzhang.

Shèn Dào 106 (*Xún Zi-zhù* 3/19a/1), Thompson p 291:

If the strong harm the able, there is disorder; if the so-called able harm the ujjable, there is disorder.

勁而害能則亂云能而害不能則亂也

JLag, -ér hài n^ng, -zé lu^n. Yun: neng, -ér hài -bùnéng, -z6 luàn -yê.

21 Anciently, they established Heaven's Son and valued him,
Not to Profit one man.

They said: if the Under-Heaven lacks one to value,
Then Reason will lack the means of communication.

Communication of Reason is on behalf of the Under-Heaven.⁵⁸⁰

餘立好而貴之者

非以利一人也

曰天下無一貴

則理无由通

通理雌天下也

Gū-zhē, li Tianzi, -ér gui-zhi-zhē,

-fei -yl 11 yi-rén -yē.

Yue: Tianxià wú yì-guī,

-zì 11 wú -yóu tōng.

Tongli -yì-wèi Tianxià -yē.

⁵⁸⁰ *Lyūshi Chunqiu* [1-4] 4 Tàigong; [20-1] 117 Shijun p2a cf. *Xún Zi*: 27 Dàlyue p568.

Heaven's giving birth to the people is not for the sake of rulers;

Heaven's establishment of rulers is for the sake of the people.

拉銀非□君也天□君以□馳

Tian-zhi shengmin, -fei-wei juij-ye; Tian-zhi lijun, -yi-wei min -ye.

Liit-Tao: *J Wentao* -1 *Wenshi* p7a; 2 *Wutao* -16 *Shitqi* p49b:

The Under-Heaven is not one man's Under-Heaven: It is the Under-Heaven's Under-Heaven,

天下非一人之天下乃天下之天下 Tianxid -fei yi-rén-zhi Tianxia; -nài Tiaiixi[^]-zhi Tianxia.

Wen Zi: 8 *Ziran* p67 credits the idea to L^o Zi:

Lao 7a said; Anciently the establishment of Emperors and Kings was not to pander to their desires...

So, the establishment of Heaven's Son is to level and unify them.

老子曰古者之立非以奉養其欲也...故立以齊一之

Lǎo Zi yue: Gū-zhē-zhi li Diwáng-zhē, -fei-yi fèngyǎng -qì yù -yǎo...Gì, li Tianzi -yi qì'yz-zhi.

Shin Dào 72 {*Yiwèn Lèijū* 21 p 379} p275:

Yáo abdicated to Xū Yóu, Shùn abdicated to Shànjuàn:

They both gave up being Son of Heaven and retired to be ordinary individuals.

堯讓 I W 舜讓善 • □天子而退 □匹夫

Yáo ràng Xūyóu; Shùn ràng Shànjuàn; -jie wéi Tianzi, -ér tui wéi pífū.

22 So, establishment of Heaven's Son is on behalf of the Under-Heaven;
 Establishment of the Under-Heaven is not on behalf of Heaven's Son.
 Establishment of nations' rulers is on behalf of nations;
 Establishment of nations is not on behalf of rulers.
 Establishment of senior officials is on behalf of offices,
 Establishment of offices is not on behalf of seniors.

粒 天 子 以 □ 天 下 也

非 找 下 以 □ 天 科

立 國 君 以 □ 國 也

非 立 國 以 □ 君 也

立 官 長 以 □ 官 也

非 官 以 □ 馳

-Gù li Tianzi, -yi-w⁴i Tianxià -yê.

-Fei li Tianxi⁴ -yi-wèi Tianzi -yê.

Li guójun -yi-wèi guó -yê:

-fei liguó -yi-wèi jun -yê.

Li guanzhāng -yi-wèi guan -yê;

-fei li guan -yi-wèi zhāng -yê.

23 Law, even though not good, is better than no Law.

24 The tossing of buckles to divide wealth,

and the drawing of lots to divide horses,

Is not because buckles or lots contrive equality.⁵⁸¹

法 雖 不 猶 意 於 無

夫 投 齡 纒 策 分 馬

非 鉤 策 □ 均 也

Fâ -sui -bùshàn, yóu yù -yú wífā.

-Fú, tógou fencái, tóucè fcnmā.

-Fei goucè -wéijun -yê.

⁵⁸¹ Drawing lots, or tossing buckles, as with tossing coins, prevents disputes because chance is impartial, cf. below 65.

It causes those who get the beautiful,
 not to know how to be grateful ('attribute Virtue');
 And causes those who get the ugly
 not to know how to resent.
 This is the means of blocking resentments and expectations,
 Causing them not to go to superiors.⁵⁸²

使得美者不知所以德[賜]

使得惡者不知所以怨

此所以塞怨望

使不之上也

Shi dém[^]i-zhê -bùzhi -suô-yi ? dé[ci];

Shi dé'è-zhê -bùzhi -suô-yi yu[^]n.

-Ci -suô-yi s[^]i yxi[^]nw[^]ng:

shi -bù zlii shàng -yê.

⁵⁸² *Shén Dào* 70 (*Bèitáng Shuchao* 104/1 Oa/8), Thompson p 273 on the objectivity of inanimate things:
 Break the tally stick, join the matching halves: The worthy and unworthy have recourse to them.
 Things by these are won and Jiot by relying on good-faith.

折卷契屬符節賢不肖由之物職得託於信

Zhè juànqi, shǔ fújié: xián, -bùxiào yóu-zhi. Wù -yi-cl dé, -ér -bùtuò -yú xin -yê.

Sh[^]n Dào 73 (*Yiwén Lèiju* 22 p401), Thompson p 275, on objectivity/impartiality by random selection:

So, milfoil and tortoise divination are that whereby one establishes public acknowledgement;
 Scales and balances are that whereby one establishes public rectitude;
 Writing and tallies are that whereby one establishes public good-faith;
 Degrees and measures are that whereby one establishes public inspections;
 The Legal system and Propriety's rules are that whereby one establishes public Justice.
 In all cases, establishing the public is that whereby one rejects the private.

故著 m.m 以立織也權衡所口公正也

書契所以立維也度 a m 口錄也

法制禮籍所以立公義也凡立公所以棄私也

-Gù, shigui -suô-yi li gongshi -yê; quánhéng -suô-yi li gongzhèng -ye.

shuqi -suô-yi li gongxin -yê; dùliáng -suô-yi li gongshēn -yê;

Fâzhi Liji -suô-yi li gongyi -yê. -Fán ligong -sud-yi qisi -y6.

Shén Dào 80 (*Shàn[^] Shu Zhèngyi* 1/3a/5), Thompson p 279 (pp 142-143) on legendary origins:

Cangjié was Fú/Páo Xi's predecessor. 額在底口之前 Cangjié zài Fúxi-zhi -qián.

Zhou Ti: *Xlci-xia* -2 Fú Xi invented Eight Trigrams, from which developed writing and tallies. *Shén Dào* explains divination as random selection, useful to settle disputes, not divine inspiration. Cangjié's invention of writing made possible written Law. cf. *Héguan Zi*: 7 *Jindie* pp21a-b on Cangjié as creator of Law.

25 The enlightened ruler, undertaking work and dividing responsibilities,
necessarily follows intelligence;
in settling guilt or dividing wealth, he necessarily follows Law;
in enacting Virtue [favours], controlling his inner chambers [harem],
he necessarily follows Propriety.⁵⁸³

明君動事分職必由慧

定·財必由法

M 碧制中必由禮

Mingjun dòngshi fenzhi, -bi -yóu hui.

Dingzui fenc[^]i, -bi-yóu Fǎ.

Xingdé zhizhong, -bi -yóu LI

26 So, desire does not get to disrupt seasons;
Love does not get to violate Law.
The nobility do not get to overstep kinship,
The salaried do not get to overstep position.
The wise do not get to combine offices,
Artisans do not get to combine jobs.

職不得神愛不得犯法

貴不得輸織不得酣

慧不得兼官工不得兼事

-Gù, yù: -bùdé ganshi; ài: -bùdé fàn^lǎ.

Gui: -bùdé yúqin; Lù: -bùdé yúwèi;

Hui: -bùdé jianguan; Gong: -bùdé jianshi.

⁵⁸³ *Shèn Dào* 96 (*Ylln* 1), Thompson p 286 division of labour:

The small man eats from his strength; The gentleman eats from the Way.

小人食於力君子食於道 Xiǎorén shí -yú lì; junzi shí -yú Dào.

cf. *Guān Zī: 16 FaFa* 'Law as Law' p89; *31 Juncheñ* 'Ruler and Ministers' p 77. *Shèn Dào* 113 (*Tiwen Lèiju* 38 p 675), Thompson p 295 Propriety is external convention, strictly objective:

Nations have noble and lowly Propriety: There is no worthy and unworthy Propriety.

There is seniors and juniors Propriety: There is no courage and cowardice Propriety.

There is close and distant relations Propriety: There is no love and hate Propriety.

國有貴賤之禮無賢不肖之禮

有長幼之禮無勇怯有親疏之惡之禮也

Guó yǒu guījìàn-zhī Lǐ: wú xi[^]n-bùxiào-zhī Lǐ;

yǒu zhāngyòu-zhī Lǐ: wú yōngquè-zhī Lǐ; yǒu qīnshū-zhī Lǐ: wú àiwù-zhī Lǐ -yē.

27 According to ability, they receive jobs;
According to jobs, they receive profit.
In this way,
Superiors do not hanker after reward,
People do not hanker after wealth.⁵⁸⁴

以能受事

以事受利

若是者

上麟賞

民無糊

-Yinèng shòushi,

-yishi shduli,

-rud-shi-zhē,

shying -wúxiànshāng,

min-wúxiàncai.

⁵⁸⁴ *Shèn Dào 99 (Tilln 6)*, Thompson p 287, on profit's necessity :

If a house is rich, distant relatives gather;

If a house is poor, brothers split up.

It is not that they do not love each other;

Profit is insufficient to accommodate each other.

S S " 則疏族聚

家貧則兄弟離

非不相愛利

不 □

Jiafù, -zē shūzú jù;

jiapin, -zé xiongdi li:

-fei -bilxiangM,

li -bùzú -xiangróng -yē.

2. Adaptive Compliance 因循 Yinxilin

The fragments of this chapter define adaptation to people in terms of non-interference with individual self-motivation. It is a realist, or cynical, thesis that neither 'reformed' ethical altruism, nor short-term remuneration, are reliable. 'Contrivance for Me', which is rejected here, means, as in other ancient texts, not selfishness, but a public-spirited contrivance for the 'Me' as ruler.

28 Heaven's Way adapts, and so is great:

Reform and you will be small.

Adaptation is adapting to human Truth (actuality/emotions).⁵⁸⁵

□ 因則大化(伸)則細因也者人之情也

Tiandào, yin -zé d'ì; huà [? zuòj -zé xi. Yin-yê-zhê: yin rén-zhi qing -y各.

⁵⁸⁵ Wên Zi consistently reads 'create' 作 zuó, not 'reform', {匕 hu 蟲. The graphs are similar. Wên Zi: 1 Daoyuan p7 in reference to creation of Law 法 reads:

So, the Former King's Law was not what they created; it was what they adapted.
Their prohibitions and punishments were not what they contrived, they were what they retained.
So, if you can adapt you will be great; if you create, you will be small.

故先王之法非所作 □ 因也 ^

其禁誅非 _ _ @ 故能因即大作即細

-Gù, xianwang-zhi Fǎ: fei -suō zuò -yd: -sud yin -yê;

-Qì jinzhu: fei -suō wéi -y6: -suō shōu -yê. Gù, néng yin, -ji dA; zuò, -ji xi...

8 Ziran p63:

If you adapt you will be great; if you create you will be small.

Anciently, those who channeled water adapted to water's flow.

Those who grew crops adapted to Earth's expedience.

因即大作即小古之鑿水者因水之流也生稼者因地之宜也

Yin -jì dà; zuò -jì xiǎo. Gu-zhì doushui-zhe, yin shui-zhi liú -ye; Shengjì-zhe, yin di-zhi yì -ye.

cf. Huainan Zi: 20 Taizu p3b 'adapt' versus 'reform'. Lyushi Chunqiu: [17-2] 94 Junshou p6a:

He who creates worries, he who adapts is at peace.

作者憂因者平 Zuo-zhe you, yin-zhe ping.

[17-3] 95 RenShu p7b contrasts contrived with adapted:

Antiquity's Kings, what they contrived was little, what they adapted was much...

古之主者少其所因. Gu - z h i wang-zhe, -qi -suowei shao, -qi -suo jin du <x..

[17-4] 97 fVugong pp8b-9a. Sage Kings, in place of 'self-contrivance' '自□ziwei, sponsored 'creations/inventions' 作 zuó by twenty officials, individually listed. [17-5] 97 Zhidii pi 1b:

So, having-the-Way-rulers adapt, and do not contrive.

故有 ^ 之注而小 □ Gu, yǒu Dào-zhì zhū yin, -er -bùwéi.

Daode Jing: 37 p124:

If he reforms/alters and wishes to create, I will suppress him with the nameless log.

化而欲作吾將無名之樸 Hua. -er yuzuo. wu -jiang zhen-zhi -yi -wuming-zhi pu.

29 Men all contrive for themselves;
 If I reform them and direct them to contrive for Me,
 then nobody may be got to be of use.⁵⁸⁶

人 餅 自 □ 也

化 而 使 找 我 則 莉 得 而 用 矣

Rén -mò-bù ` `` -yê.

Huà -ér shi-zhi w[^]iwō, -zé mò -kēdé -ér yòng-yi!

⁵⁸⁶M[^]ng Zf: 6 Gào Zi-xià -6Xian mingshizhe` p266:

Chúnyú Kun said: To put first Name-Reality is contrivance for men [altruism];

To put last Name-Reality is self-contrivance [selfishness].

淳于髡曰先名實者□人也後名實者自□也

Chúnyú Kun yue: Xian mǐngshi-zhē, wèirén -yê. Hòu míngshi-zhē, ziwèi -yê.

Xùn Zi: 11 WángBa` p218 'self-contrivance' is for labourers and Mohists; rulers command men's contrivance.

Yīnwén Zi: -xià p38 cites Tián [Pián] Zi:

Tián Zi said: Men are all self-contriving, and unable to contrive for others.

So, when the ruler commands men, He commands their self-contrivance utility.

He does not command their 'contrivance for-Me' utility

田子曰人i:自□而不能□人

一人者之使人使其自□用f p f使□我用

Tián Zi yue: Rén -jiē ziwèi, -ér -bùnéng wèirén.

-Gù: Junrén-zhē -zhi shlrén: shi -qi ziw[^]iyóng, -ér -bùshi wèiWōyòng.

Zhuang Zi: 12 Tiandi p432:

like nature [character] ` self-contrivance, yet people do not know whence it is so.

若性之自□而民知其由然 -n i 6 xing-zhi-ziw6i -ér min-bùzhi -qi-suō-yóurán.

p440: self-contrive and the Under-Heaven is reformed!自□而天下化-ziw6i 七rTianxi[^] huà -yi!

Hán Fei Zi: 35 Wài-chúshuo-ydxi à p70 King Zhao of Qiii rules people by Dynamic, not love: "by our Dynamic, they contrive for My use."以吾勢之□我□者也-yi -wúShi-zhi wèiwô ydng-zhê -yê. p71 Gongyi Xiu ` premier ofLù: "men's contrivance for myself is not up to my own self-contrivance."人之□已者不如已之自□也 r6n-zhi wèiji-zhê -bùrn ji-

zhi ziwèi -yê. Wén Zi: 9 'Inferior Virtue' 下德 Xidd合p68:

He who is good at using troops uses their self-contrivance utility [self-motivation].

He who is unable to use troops uses their contrivance for himself.

He who uses their self-contrivance utility Under-Heaven has none that may not be used.

He who uses their contrivance for himself utility has not one man who may be used.

善用兵者用其自□用不能用兵者用其□己用

用其自□用天下莫不可用用其□己用無一人之可用也

Shàn yǒngbing-zhd: yòng -qi ziwèi yòng. -Bǐméng ydngbing-zhê: yòng -qi wèiji yòng.

Yòng -qi ziw[^]i ydng: Tianxià mò-bù kēyòng; Yòng -qi wdiji yòng, wú yi-rén-zhi -kēyòng -yê.

30 For this cause, the Former Kings,
of the unsalaried, did not make ministers;
those, whose salary was not thick,
did not share in entering difficulties.⁵⁸⁷

31 If men have not got means of self-contrivance,
Then superiors do not take use of them.

是故先王 赫不臣

祿不厚者不與人難

人不輔所以自口也

則上^^用焉

-Shigǔ, Xiánwáng -bùshòulù-zhē -bùchén.

Lù -bùhòu-zhē -bù -yǔ rùnnàn.

Rén -bùdé -qi -suō-yi ziwèi -yē,

-zé shàng -bùqùyòng -yan.

32 So, use men's self-contrivance [self-interest/motivation],
do not use men's contrivance-for-Me [altruism].

Then there is nobody but may be got to be of use!

This is called Adaptation.

故用人之口不用人之我

則莫不可而用矣

此之謂因

-Gù, yòng rén-zhi ziwèi, -bùyòng rén-zhi wéi Wǒ.

-zé mò-bùkědé, -ér yòng -yi!

-Ci-zhi wèi Yin.

⁵⁸⁷ *Guān Zi: 16 Fáfǎ* p89; *MWD: Cheng* p81; *Yinwén Zi: -xià* p38.

3, People's Heterogeneity SIS Mfnzá

a) Continuing the previous chapter on Adaptation, this chapter develops the theme of the diversity of individual talents as the 'stock' raw material to which the ruler needs to adapt.

33 People heterogeneously abide,
yet each one has his ability.
Their abilities are not the same.
This is people's Truth.

民雜處而各有所能

所能者不同

□ 之 情 也

Min zi chū, -ér gdydu -suōnéng:

-suōnéng-zhê -bùtóng.

-Ci min-zhi qíng -yê.

34 A great ruler is a great superior:
through inclusively rearing subordinates.
Subordinates' abilities are not the same ,
yet all are for the superior's use.

35 For this reason, a great ruler
makes adaptation to people's abilities his stock-material:
he is all-inclusive in rearing them,
neither rejecting nor choosing among them.

大君者大上也兼畜下者也

下之所能不同而皆上之用也

是以大君因民之能為資

盡苞而畜之无去取焉

Dàjun-zhê dàshàng -yê: jianchù xià-zhê -yê.

Xià-zhi -suōnéng -bùtóng, -ér -jie shàng-zhi yòng -yê.

-Shì-yī, dàjun, yin mín-zhi néng, -wéi zī:

Jinbao, -ér chù-zhi, -wú qùqū -yan.

36 For this reason, he does not establish one formula in seeking;

So there is never insufficiency.

37 A great ruler does not choose his subordinates,

So they are sufficient.

He does not choose his subordinates,

So it is easy to be his subordinate.

It is easy to be his subordinate:

There is no-one he does not accommodate.

There is no-one he does not accommodate,

So there are many subordinates.

'Many subordinates' means a great superior.

是故不設一方以求者

无不足也

大君不難下□也

不擇其下則易□下矣

易□下則" F ^ 容

餅容故多下

多下之謂灶

-Shigii, -bùshè yi-fang -yiqiú-zhê:

-wú-bùzú -yê.

Dàjun -bùzé -qi xià: -gù, zú -yê.

-bùzé -qí xià, -zé yí -wéixià -yí!

Yí-wéixià, -zé xià -mò-bùróng.

-Mò-bùróng, -gù duo-xià.

Duo-xià-zhi wèi dàshàng.

b) Here adaptation and exploitation of subordinates' abilities is shown to be more effective than proactive intervention by a morally self-satisfied and self-reliant ruler. It further explains reasons for rejecting the ideal of 'worthy' ruler. The ruler, having assigned jobs to ministers, should enjoy leisure.

38 In ruler and ministers' way:

Ministers serve service,

And the ruler does not serve.

The ruler is leisured and entertained,

while ministers are employed in labour.

Ministers exhaust their intelligence and forces

to make excellent their service,

while the ruler does not participate in it.⁵⁸⁸

He looks up at its completion and nothing more.

So, there is no service ungoverned (unmanaged).

君臣之道臣事事而君无事

君逸樂而臣任勞

臣盡智力以善#

而君無與仰成 M B

故事无不治

Junchén-zhi dào: chén shìshì, -^rjun wúshì.

Jun yìlè, -ér cMn r^nláo.

Chénjìn zhìlì, -yì shìdn -qí shì,

-^rjun -wúyǔ -yàn: y^ngchéng -éiyī.

-Gù, shì -wú-bùchì.

⁵⁸⁸ *Shèn Dào* 84 (*Wèn Xuān-zhì* 22/15b/9), Thompson p 282;

His Virtue's essence is subtle and invisible, Keen and brilliant yet not issued.

For this reason, external things do not encumber his inner-being.

夫德精微而不見聰明 M 發是故 · 不 · □

-Fu de jīngwēi, -er -bujian, cōngmíng, -^r -bufa: -shìgù wáiwù -bìlèi -qīnèi.

Shèn Dào 90 (*Wèn Xuān-zhì* 40/12b/10), Thompson p 284:

If you permanently remain on faultless ground, then the generation's customs are obedient!

久處無過之地 世俗聽命 Jiǔ chǔ -wúguò-zhì dì, -zè shìsù tīng -yì!

Shèn Dào 85 (*Wèn Xuān-zhì* 25/J Ob/8), Thompson p 282:

The world esteems chaste knights. 世高節士 Shì gāojiéshì.

39 If men's ruler is self-employed,
And, in striving to contrive excellence, anticipates subordinates;
Then he substitutes for subordinates,
shouldering employment and undertaking labour.
Ministers, by contrast , will be at leisure!

人君自任耐騎以先下

則是代下負綠□

臣踐矣

Rénjūn zìrén, -ér wù wéishàn, -yī xiánxià,

-zē -shì dàixià fùrèn, ménglǎo -yē.

Chén -fān yī -yī!

40 So it is said:
If the ruler of men loves
to contrive excellence in anticipation of subordinates;
Then subordinates will not dare to compete
to contrive excellence in anticipation of their ruler!⁵⁸⁹

故曰君人者好□善以先下

則下不敢與爭鑄以先君矣

-Gù yue: Jūnrén-zhē hào wéishàn, -yī xiánxià,

-zī xià -bùgǎn -yǔ zhēng wéishàn -yī xiánjūn yī!

⁵⁸⁹ *Hàn Fei Zi:34 Wai Chushuo-ydushang* . p52 on Duke Jing of Qi and Yan Zi and competition for popularity with ministers. 38 *Nàn San-* pp3-6 attacks Confucius' advice to rulers of Yè, Lú and Qi as palliative, instead of solving the problem with Shì and Technique.

41 All secrete ('selfishly') what they know,
 in order to cover and protect themselves.
 If there are excesses , then ministers
 on the contrary blame the ruler
 On the contrary to blame the ruler
 is rebellion and disorder's way.⁵⁹⁰

皆 減 咖 以 自 難

有 過 則 臣 反 責 君

反 責 君 逆 亂 之 道

-jie si -qí -sudzhi, -yi zi fùyǎn.

Yōuguò, ' chén -fān zě jun:

-fān zèjun, niluàn-zhi Dào.

42 The ruler's wisdom is not necessarily
 the most worthy in the multitude.
 With the not-necessarily most worthy,
 if he yet desires, by excellence
 entirely to overwhelm subordinates,
 Then he will be inadequate!⁵⁹¹

君 之 智 未 必 最 賢 於 衆 也

以 絲 麵 欲 以 善 盡 被 下

則 不 贍 矣

Jun-zhi zhi -wèi-bi zuixián -yú zhòng -yê.

-yi -wèizuixián, -^ryù -yi shànjinbèi xià,

-zè -bùzh^n -yi!

⁵⁹⁰ *Shèn Dào* 89 (*Wén Xudn-zhù` 37/14a/5*), Thompson p 283. This describes the stultifying effects of tyranny: Ministers and subordinates shut their mouths, Left and right attendants hold their tongues.

臣 下 右 閉 口 左 右 結 舌 Chénxia bik6u · zudy6u **jiéshé**.

⁵⁹¹ *Shèn Dd0l09* (*Xún Zi-zhù: 15/5a/6*) Thompson p 292:

Many worthies may not be many rulers. No worthies may not be no ruler.

多 賢 小 多 君 無 舍 小 無 君 Duoxián, -biikê duojun; -wúxián, -bùkê -wújun.

43 Supposing the ruler's wisdom were the most worthy,
If one ruler should entirely provide for subordinates,
he will be laboured.

Laboured, he will be fatigued;
fatigued, he will decline,
Declining, he will return
to improvidence's way.

• 君之智最賢

以一君而盡贍下則勞

勞則有贍則衰

衰則復反於不贍之道也

-Ruòshì jun-zhì zhì zuìxián,

-yì yì-jūn, -érjìnzhèn xià, -zé láo.

Láo -zé yōujuàn, juàn -zé shuāi,

shuāi -zé fǎtí -yú -bùzhèn-zhì dào -yě.

44 For this reason,
If the ruler employs himself and in person serves,
Then ministers will not serve service!
This is ruler, with ministers, in exchanged positions.
It means reversed uncompliance:
Reversed uncompliance is disorder!

郎人君自任而躬事

則臣不事

是君臣異位也

謂之倒逆倒逆則亂矣

-Shì-yì rénjun -zìrèn, -ér gōngshì,

-zé chén -bù shìshì -yì!

-Shì jūnchén yìw[^]i -yě.

Wèi-zhì dāoni: d[^]oni -zé luàn -yì!

45 If men's ruler employs ministers,
 and not himself personally,
 Then ministers serve service!
 This is ruler with ministers in compliance.
 Government and disorder's division
 may not be unexamined.⁵⁹²

人君任臣而勿自躬

則臣 **事事**矣

是君臣之頓

治 1 分 柯 不 察

Rénjun rèrchén, -ér -wù -zìgong,

-zé cfaèn shishi -yi!

-Shi junchén-zhi shùn,

Zhiluàn-zhi fen: -bù-kê -bùchá.

⁵⁹² *Shèn Dào 7-1; 75 · 76^ 77 (Tiwen Lèiju: 38 p 675\ 54 p 968) Thompson pp 276-277:*

74 Propriety follows custom; regulation follows superiors ; direction follows the ruler.

禮 從 **政從上** 從 君 Li cong sú; zhèng cong shàng; shì cong jun.

75 Of Law's results none is greater than causing selfishness not to be practised;

Of rulers' results none is greater than causing people not to dispute.

法之功莫大使私不行君之功莫大使民不爭

Fā-zhi gong: ra6d^ sh3 si -bùxìng. Jun-zhi gong: mòdà shi min -bùzheng.

76 Now if one establishes Law and practises selfishness.

Then selfishness and Law conflict: Their disorder is greater than having no Law.

If one establishes a ruler yet honours the worthy

Then the ruler and worthy dispute: Their disorder is greater than having no Ruler.

‘今立法而 f m 是私與 其亂甚 **於無法**

立君而尊賢是賢與君爭其亂甚 君

-Jin, liFā, -ér xingsi: -shì sì -yù Fā zheng. -Qiluàn shèn-yú **-wúFā.**

Lijun, -ér zunxián: -shì xián -yùjun zheng. -Qiluàn sh^ n-yú **-wúJun.**

cf. *DèngXi Zi: Zhuan Ci B/8a/7, 9. Huáinà Zi: 9 Zhìshì pi 4a:*

Having Law, and not using it, is with having no Law equivalent.

有 法 者 而 **與無法** . Y6u Fā-zhē: -ér -bùyòng -yù -wúFā dēng.

77 So, in the Way-having nation, Law is established and selfishness is not practised,

The ruler is established and the worthy are not honoured.

People at one with ruler, affairs decided by Law: are the nation's Great Way.

故有道之國法立 JIM 善不行君立則賢者不尊

民 於君 於法 國之大道也

-Gù, yǒu Dào-zhi guó, Fǎll, -zé sishàn -bùxing. Junli, -zé xidn-zhē -bùzūn.

Minyi -yùjun, shiduàn -yù Fā: guó-zhi dà Dào -yē.

4. Knowing Loyalty 知忠 Zhizhong

Loyalty or personal worth is unreliable as a foundation for government. This recalls Machavelli's *II Principe*... Government depends on the appropriate division and assignment of responsibility.

46 In disordered generations' midst,
doomed nations' ministers are not uniquely lacking in loyal ministers.
In governed nations' midst,
illustrious rulers' ministers are not uniquely able entirely to be loyal.

亂世之中亡國之臣

非獨無忠臣也

治國之中顯君之臣

非獨能盡忠也

Luànshi-zhi zhong, wángguó-zhi chén,

-fei -dúwú zhongchén -yê.

Zhiguó-zhi zhong, xiānjūn-zhi chén,

-fei dúnéngjinzhong -yê.

47 Among well-governed nations' men,
Loyalty is not confined to their ruler.
Among disordered nations' men,
the Way is not confined to their ministers.
And so governed and disordered nations
both have Loyalty and Way's men.

治國之人忠不偏於其君

亂世不偏於其臣

然而治亂之世同有忠之人

Zhiguó-zhi rén, zhong -bù pian -yú -qǐ jun.

Luànshi-zhi rén, diào -bùpian -yú -qi chén.

-Rán-ér, zhiluàn-zhi shi, -tóngyōu zhongdào-zhi rén.

48 Ministers who desire to be loyal

have never been extinct in any generation,

Yet the ruler did not get 行anquility as their Superior.

Had he not encountered Bi Gan or [Wû] Zixu's 'loyalty',

slandering their master and ruler in dark silence's midst,

would he still, besmirched with ruined name, have died?⁵⁹³

臣之欲忠者不絕世

而君未得寧其上也

無航口胥之忠

口捧主口闇默之中

遂染溺滅名而死

Ch[^]n-zhi yù zhong-zhē -bùjuéshi,

-érjun -w[^]id[^] ning -qi sh[^]ng -y6.

-Wúyù Bǐ Gan, Zi Xu-zhi zhong

-ér huicui zhǔjun -yú ànmò-zhi zhong:

-sui rǎnni miènúng, -ér si?

⁵⁹³ Thompson 1979 pp139-140; 259 amends the order to place 'master and ruler'主君 zhǔjun before 'slander' 毀瘁 huicui. I take it that Shèn Dào here accuses revered martyrs Prince Bi Gan (d. c. 1123 BC) murdered by King Zhòu of Shang, and Wû Zixu 伍子胥 (d. 484 BC), driven to suicide by King Fuchai of Wui, of slandering their lords, implying they have some responsibility for their downfall. Xún Zi: 13 Chéndào p264 "Bi Gan and Zixu may be called wranglers!" 比F? · 胥可謂爭矣 Bi Gail, Zixu -kè wèi zheng Ruǎn Tingzhuó 1980 pi98: *Chdngdudn Jing* 經: *Shiyim zhii* 勢運注 on ascription to Shèn Dào of 65 words on Bi Gan and disorder within the Four Seas, from *Shi Zi -shàng: Chū Dào 'Abide in the Way' p13. 'Shin Dào 93-94'*Thompson 1979 pp 75-76; 285 footnote "misattributed".

49 From this, it is observed that:

Loyalty was insufficient to save 及 disordered generation,

but happened to be sufficient for serious condemnation.

How do we recognise this is so?

They say: [? Good] Fathers have good sons,

Yet Shùn banished (his father) Gū Sōu.

Jié had loyal ministers,

Yet his excesses filled the Under-Heaven.

50 Thus, filial sons are not born in kind fathers' households,

and loyal ministers are not born under Sage Rulers.⁵⁹⁴

由是觀之忠未足以救亂世而適·重非

何以識其然也

曰[?良]父有良子

而舜放鼓叟

雜忠臣而織天下

然則孝子不生慈父之家

而忠臣不生聖君之下

-Yóu-shi guan-zhi, zhong -wèizú -yi jiù luànshì, 七r shizú -yǐ zhōngfēi.

-Hó -yi shì -qí-rán -yē?

Yue: [? liángfù yǒu liáng zǐ,

-ér Shùn fūgū Gū sōu.

Jié yǒu zhōngchén, -ér guò yīng Tiānxiā

-Rán-zé, xiàozǐ -bùshēng cífù-zhī jiā;

-ér -zhōngchén -bùshēng Shèngjūn-zhī xiā

⁵⁹⁴ cf. *Shangjun Shu: 18 Hua'ce* p67 "This is what is meant by..." as if quoting. *Han Fei Zi: SOXianxue* p66:

Now stern households have no cruel thugs and kind mothers have spoilt sons. From this I know:

Awesome Shi may prevent violence, And Virtue's thickness is insufficient to stop disorder.

等家娜虜而慈母有敗□職知_之可以禁暴而德厚之不足咖亂也

-Fu yánjiā wú hànǔ, -ér cīmǔ yǒubāizǐ. Wú -yì-cí zhī:

WeiShi-zhī -kē-yì jīibào, -ér déhdu-zhī -bùzú -yi zhīluàn -yē.

Dàode' Jing 18 pi 18:

When the six relationships are in disharmony: You have filialty and kindness! [alt. filial sons]

When nation and household are in chaotic disorder: You have loyal ministers!

六親不和CPI·孝慈子國家昏亂有貞臣。 Li(i)"qin -bùhé, yǒu xí^oci/zǐ; guójiā hūnlùn yǒu zhēnchén.

51 So, the enlightened ruler directs his ministers
so the loyal do not get to exceed responsibilities;
And responsibilities do not get to exceed offices.

Consequently, faults are adjusted by the person,
And subordinates do not dare, through excellence, to disrespect
52 those who keep to their responsibilities as administrators.⁵⁹⁵

故明主之 · 臣也

忠不得過職 磁不得過官

是以離於身 J T P F 敢

以善 □ 守職之吏

-Gù, míngzhǔ-zhī shǐ ~qi chéi -yē:

Zhong -bùdé guòzhī, -ér zhī -bùcǐ guòguān.

-Shī-yì guò xiū -yú shēn, -ér xià -bùgǎn,

-yì shàn, jiāojīn shōu zhī-zhī lì.

Men work at their government
and none dare to be corrupt or cheat in their service.
Officials are correct in respecting their occupations,
Harmonious and compliant in serving their superiors.
Like this, then, is ultimate government!

人 務 難 □ 賴 偷 鶴

官正以敬賤和順以輔上

如此則至治已

Rén wù -qi zhī, -ér mògǎn yīntou -qi shǐ.

Guan zhèng -yǐ jīng -qí yè, héshùn -yǐ shī -qí shàng.

-Rú-ci, -zé -zhīzhī -yì!

⁵⁹⁵ n.b. I re-punctuate to link four graphs from the start of 52 to the end of 51. cf. Thompson 1979 p 261; p 153 xi. cites 驕矜 jiaojin with 'an indirect object' (Duke Huán), in *Han Fei Zi: 36 A'an-I* p84, as I read here.

53 A doomed nation's rulership is not one man's crime.

A governed nation's rulership is not one man's force.

54 Government of disorder is at worthy ? officers [caused to be] employed in office, and not at Loyalty.

亡國之君非一 A ^ 罪也

治國之君非 人 之 力 也

將治亂在乎賢？吏[使]任職 W 碰忠也

Wángguó-zhī jun, -fei yi-rén-zhī zui -yê.

Zhīguó-zhī jun, -fei yi-rén-zhī lì -yê.

•Jiangchi luàn, -zài-hu xián?li[shǐ] r^nzhi, 七r -bù -zM-yú zhong -yê.

So, when Wisdom fills the Under-Heaven,

Benefits reach its rulers.

When Loyalty fills the Under-Heaven,

Harm reaches its nations.

雌盈天下澤及其君忠盈天下害及其國

-Gù, zhiyíng Tianxià, zèji -qī jun. Zhongyíng Tianxi^, hàiji -qī guó.

55 So, from that whereby Jié was doomed,

Yáo would have been unable to contrive survival.

Yet Yáo had insuperable excellence ,

And Jié's had cyclical-fortune evil's name:

It was from getting men or losing men.

故桀之所以亡堯不能以鮮

然而鮮不勝之善

而棘運非之名則得人與失人也

-Gù, Jié-zhī -suō-yī wáng, Yáo -bùnéng -yī-wéi cún.

-Rán-ér, Yáo yōu -bùshèng-zhī shàn,

-ér Jié yōu yùnfēi-zhī míng:

-zé dé rén -yū shì rén -yê.

56 So, a corridor'd temple's timber

Is surely not one tree's branches.

A fox white fur-coat is surely not one fox's skin.

Government or disorder, security or danger,

Survival or downfall, honour or disgrace's bestowal

Is not one man's force.⁵⁹⁶

故廊廟之材蓋非一木之枝也

狐白之裘蓋非一K：皮也

治亂安危存亡榮辱之施

非一人之力也

-Gù, lángmido-zhi c^i, -gài-fei yi-mù-zhi zhi

-yS.Húbdi-zhi qiú, -gài-fei yi-hú-zhi pi -yt.

Zhiluin anwēi, cúnw^ng rónggrū-zhi shi,

-fei yi-r^ñ-zhi li -yê.

⁵⁹⁶ Accumulation is described as a Dynamic in *Xún Zi: 4 Rdnggru` p57. Md Zi: 1 Qinshi pp3-4:*

So, the Yangtse and Yellow River's waters are not one spring's water;

A thousand guinea lür-coat is not one fox's white.

M C 河 M 非 一 源 M 千 鎰 之 非 一 狐 之 也

-Gù, Jiàng Hé-zhi shuì, -fei yi-yuán-zhi shuì -yê; qian-yi-zhi qǐa, -fei yi-hú-zhi bM -yê.

Lyùshi. Chunqiu: [4-5] 20 Ydngzhng 'Using the Multitudes' in regard to education p9b on white-fox coat, citing Tidn Pián on superiority of Technique over individual prowess, cf. *Yàn Zi Chunqiu: 2 Ndiopian Jiàn-xia* 'one peck in a granary; one thread in a curtain, one stone in a mountain, one word of counsel for the Under-Heaven: are insufficient, all need to be accumulated *Huàirtán Zi: 16 Shuolln pi 4b* on composite white-fox coat.

Shèn Dào 97 (Yi Lin 2), Thompson p 286, on Scholiast education:

Poetry is past w^l [aspiration]; *Documents* are past speeches; *Spring-Autumns* are past affairs.

詩往志也 書語也春秋事也 Shi: wāngzhi -y6; Shu: wānggào -yê; Chunqiu: wāngshi -yê.

cf. *Shàngshu: Shiin Dian* 'poetry to express [speak] w^l l' 詩志 i y^ñ zhi; *Zhuang Zi: 33 Tianxia` p1066:*

Poetry is to teach w^ll [aspiration], *Documents* are to teach affairs...

詩以道 書以道 Shi -yi dào zhi; Shu -yi dào shi...

Shèn Dào 115 (Tàiping Yulán 607/4a/10), Thompson p296, on the accumulative effect of study:

Confucius said: I, Qiu, as a youth loved study, and lately heard the Way. This is how to be universal!

孔子曰丘少而好學晚聞道以博矣

Kōng Zi yue: Qiu shào, ér hào xu^; wān, -ér wén Dào: -c! -yi bó -yi!

Shèn Dào 123 (Yinjì qì-qian 32/10a/2), Thompson p 300, influence of physical activity and matter over mind:

He who by day has no affairs, by night does not dream.

晝無##夜不夢 Zhòu -wúshi-zhê; yè -bùmèng.

Shèn Dào 123 (Wénxudn: Càì Bǐjié: Chén Tàiqiu beiwén-zhu), Ruàn Tingzhuo` 1980 pi97: 'sweet sJumber' * 0^ ganqin. Shèn Dào 122 (Tàiping Yulán 849/2a/l), Thompson p 299:*

Drinking beyond measure generates water; eating beyond measure generates greed.

飲過度者生水 食過度生貪 Yin guòdù-zhê shengshu; shi guòdù-zhê shengtan.

5. Virtue Established 德立 DeH

The key to Virtue is in removing doubt and ambiguity. Establishment must be decisive to avoid conflict. Equilibrium or stalemate conceals trouble.

57 When establishing Heaven's Son
Don't cause the barons to doubt it.
When establishing barons,
Don't cause great ministers to doubt it.

3 5 ^ 者 不 觸 類 焉
立 諸 鮮 不 使 大 夫 疑 焉

Li Tianzi-zhē, -bùsm zhuhóu yi-yan.

Li zhuhóu-zhē, -bùshi dMfu yi-yan.

When establishing the principal wife,
Don't cause concubines to doubt it.
When establishing an heir,
Don't cause concubines' sons to doubt it.⁵⁹⁷

立 正 鮮 不 使 嬖 妾 驗
擲 子 者 不 使 庶 孽 口

Li zhèngqi-zhē, -bùshi bìqiè yi-yan.

Li dízi-zhē, -bùsh! shùniè yi-yan.

⁵⁹⁷ 38 *Nân San*- p3 Guān Zhōng warns Duke Huán of Qǐ; 48 *Ba-Jīng* -3 *Zhī Dào* p46: "divide 'Power' unambiguously." Ames 1983 p 88: misconstrues: "where purchase matches status" 分勢不戴 lènsi -bù'èr. *tian Fei Zi*: 31 -*Nèi Chùshuo-xià*: 5 *Canyi* p2 'mutual doubt's Shi' 參疑之勢 canyi-zhī Shi.

If there is doubt, there is movement (unrest);

If there is ambiguity (duality), there will be strife (competition);

If there is concision, there will be mutual injury.⁵⁹⁸

Harm is in co-existence; in not being sole (exclusive).

疑則動

兩則爭

雜則腿

害絲口在獨也

Yi -zé dòng:

liāng -zé zheng,

zá -zé -xiangshang.

Hài -zài yōuyū, -bùz^{hi} dú -yê.

⁵⁹⁸ MWD *Cheng* (lines 147-148) p81 gives *Shèn Dào 57*, except the last line. *Lyüshi Chunqiu: [17-6] 98 Shinshi* p14b slightly abbreviates *Shèn Dao 57*. cf. *Hàn Fei Zi: Shuoyi 44* p29 warns of doubt 疑 yi in encouraging pretensions 擬 ni by ministers and harem, cf. *Guán Zi: 31 Juncheñ-xia`* p178. *Shèn Dào 121 (Tàiping Yuldn 830/5b/5)*, Thompson p299, the PYDamic balance or imbalance of power:

Ruler and minister's gap/relationship is like a scale balance.

When a scale's left is light, its right is heavy; When its right is light, its left is heavy.

Heavy and light alternately rein each-other in: this is Heaven and Earth's Reason.

君臣之間猶權衡也權左重則右重

右輕則左重輕重迭相概天地之理也

Junchén-zhi jian, -yóu quánhéng -yê. Quán zuóqing, -zé yòuzhòng;

Yòuqing, -zé zuózhòng. Qingzhòng -dié-xiangjué: TianDi-zhi li -yê.

58 So, if ministers have ambiguous positions,
 The nation will necessarily be disordered.
 If ministers have ambiguous positions,
 Yet the nation is undisordered,
 It is because the ruler is still present.
 They depend on their ruler not to be disordered,
 If they lose the ruler, there will necessarily be disorder.⁵⁹⁹

故臣有兩位者國必亂

臣兩位 r a 不亂者魏在也

恃君麻亂失君必亂

-Gù, ch[^]n y6u liāng-wèi-zhē, guó -biluàn.

Ch[^]n li[^]ng-wèi, -ér guó -bùluàn-zhē: jun -yóu z[^]i -yē.

Shijun, 七r -bùluàn; shijun, -biluàn.

⁵⁹⁹ Sh[^]n Dào 91 {WènXuān-zhu ` 45/12b/3), Thompson p 284, oil warfare:

Formerly, in the Zhou House's decadence, King Li [r. 878-828 BC] disordered the Under-Heaven:
 Barons used force to rule, human desires unilaterally acted, in mutual annexations.

昔周室之衰也厲翅亂天下諸侯力默欲獨行以相兼

Xi, Zhoushi-zhi shuai -yē, LiWáng rāoluāa Tianxiā; Zhuhóu lizhèng, rényù dúxing, -yi -xiangjian.

Shèn Dào 92 {Wèn Xuān-zhii 57/2b/5), Thompson p 284, on force of numbers:

The multitudes' victory over the few is necessity. 衆;^0^必也 Zhòng-zhi shèng guā: bi -yē.

Shèn Dào 95 {Chuxue Ji 16p 351) Thompson p 285, on physical constraints of size:

Lǚ's Duke Zhuang cast a great bell. Cáo Gui came in to see him, saying:

Now the nation is minor, yet the bell is great. Lord, why do you not consider it?

^ 2 ^ 大鍾曹口入見曰今國編小而鍾大君何不圖之

Lu ZhuangGong zhu dazhong; Cao Gui rujian, yue: -Jin guó pi[^]nxiSo, -er zhong da: jun -he-bu tii-zhi?

Sh[^]rt Dào 112 (Taiping Yiilan 437/7a/1), Thompson p294, on emotiona] motivation:

Having courage, not by anger, is conversely with cowardice equivalent.

有勇不以怒反·法均也 Ydüyng -bù-yi -fān -yù qiè -jun -yē.

Shèn Dào 104 (Yilin: 14) · Thompson p290 (cf. MWD Shllit-Jing: Bēnfa' p75) · on physical effects:

Storing-armor nations necessarily have arms' Way.

藏甲之國必有兵道 Cāngjiā-zhi guó · biyōu biigdào.

Shin Dào 105 (Yilin: 15), Thompson p290 (first line: cf. Lyūshi Chunqiu: [8-3J 33 Jiānxuān p4b), on motivation:

Marketplace men may be driven to fight. To pacify nations, arms are not from fiuy raised.

市人可驅ft n戰安國由忿起 Shiren -kēqu, -er zhan. Anguo-zhi bing, -bu-you 位 11 qi.

59 If sons have ambiguous positions,
 The household will necessarily be disordered.
 When sons have ambiguous positions,
 Yet the household is undisordered,
 It is because their parent is still there.
 They depend on their parent to be undisordered,
 If they lose their parent, there will necessarily be disorder.⁶⁰⁰

子有兩位 @ 必亂

子兩位而家亂親猶也

恃親而不亂失親必亂

Zi yóu liāng-w6i-zhê, jia -biluàn.

7â liāng-wèi, -ér jia -bùluàn-zhê: qin -yóuzài -yê.

Shiqin, -ér -bùluàn, shiqin, -biluàn.

⁶⁰⁰ see: footnotes 111, 272, 288 above. MWD *Cheng* (lines 159-160) p82. *Shen Bùhǎi (Tilln 2)*, Ruin Tingzhuó 1980, on inequality:

Intelligences if equal do not direct each other. Forces if equal do not overcome each other.

智均 相使力均 相勝 u n , -bù-xiangshi. Lijrn, -bù-xiangshèng.

Yinyv^n Zf fragment (*Yilin 2*), Ruân Tingzhuó 1980 p170:

Two Intellectuals cannot direct each other; Two Worthies cannot condescend to each other;
 Their strengths are equal, their Power matched.

兩智不能 兩賢不能相臨力 敵也

Liang-zhi -buneng -xiangshi; Liang-xian -buneng -xianglm; Lijun, Shidi -ye.

Shen Dao 98 (Win 5), Thompson p 287:

Two nobles do not do jobs for each other; Two commoners don't direct each other.

兩貴不相事 兩賤不相使 Liang-gui -bù-xiang shi, liang-jian -bu-xiang shi

Xun 21: 9 Wdngzhi p149:

When divisions are equal, there is no partiality, When Shi are level, there is no unity.
 Multitudes if level are not directed.

There is Heaven, there is Earth: superiors and subordinates have differentials.

When Illumined Kings were first established, in managing nations they had controls:

Two nobles cannot work for each other; Two commoners cannot direct each other.

These are Heaven's Numbers: If Dynamical positions are level, desires and hates the same,
 things cannot suffice: they necessarily quarrel: If they quarrel, there is necessarily disorder.

分均則不偏勢齊則不一衆齊則不使

有天有地而上下有差明王始立而處國有制

夫兩貴之不能職兩賤之不能口是天數也

撤齊而欲惡同物不能? 膽(澹)則必辨則必亂...

Fenjun -ze -bupian, Shiqi -ze -buyi: zhongqi, -ze -bushi.

You Tian you Di , -er shangxia you cha; Mingwang shili, -er chuguo yduzhi.

-Fu liang-gui-zhi -buneng -xiangshi; Liang-jian-zhi -buneng -xiangshi: -shi Tianshu -yê.

Shiw^i qi, -r yuwu tong: wu -bimeng ? shan(dan), -ze -bizheng; zheng -ze -biluàn...

60 If ministers doubt their ruler,
 There will be no unendangered nations.
 If sons doubt their succession,
 There will be no unendangered households.

臣疑其君 國

孽疑其宗无不危之家

Chén yí -qí jun: wú-bùwēi-zhī guó.

Ní yí -qí zong: wú-bùwēi-zhī jiā.

6. Ruler of Men 君人 Junrén

This chapter is a critique of subjectivity in personal rule, on grounds of inconsistency and undependability. Decisions by lot, though arbitrary, are at least impersonal and final.

61 If the ruler of men set aside Law, and in person govern,
 Then punishments and rewards : confiscations and gifts,
 Will, from the ruler's mind, issue!
 Thus, though received rewards be appropriate,
 They will look for more inexhaustibly;
 Though received punishments be appropriate,
 They will look for lenience unceasingly.

君人者舍法而以身治則誅賞雜從君心出矣

然則受賞者雖當望多無窮

受罰者雖當望輕無已

Junrén-zhS shǎo fǎ ér yǐ shēn zhì, -zé zhūshāng duóyǒu: cóngjūnxīn chū -yǐ!

-Rán -zé shǒu shǎng zhě suī dāng wàng duō wú qióng.

Shòufá-zh6 -suī dāng, wàng qīng -wú yǐ.

62 If the ruler set aside Law,
 And by his mind judge heavy and light,
 Then the same results will be differently rewarded;
 The same crimes will be differently punished.
 Resentments will thereby be produced.

君餘而以心【哉】難重

則是同功爾？賞？同？罪？也

怨擲由生也

Jun shēfā, -ér -yixin [zai]cii qingzhòng,

-zé -shi: tónggong shu?sh\$ng;T6ng?zui ? shufá -yS.

Yuàn-zhi -suō -y6usheng -yê.

63 Consequently: to divide horses, he uses lots;
 To divide fields, he uses buckles.
 It is not that he deems buckles or lots to surpass men in intelligence.
 It is that whereby he banishes selfishness, and blocks up grievances.

· 分馬者之用策

分田者之用

非以鉤為過人也

所以去縫怨也

-Shi-yi fenmā-zhd-zhi yòngcè;

fentián-zhē-zhi yònggou -yê.

-Fei -yi gouc^ wéi guò rénzhi -yê.

-Suō-yi qùsi, s^iyu^n -yê.

64 So it is said: Great rulers employ Law
And do not personally contrive,
So that affairs are decided by Law!

故曰大君任法

而弗躬□

則事斷於法矣

-Gù yue: Dàjun rèn fǎ,

-ér -fǔgongwéi:

-zé shiduàn -yú Fǎ -yì!

65 In Law's application,
 each according to his division (portion),
 receives reward or punishment, without expectations from the ruler.
 Consequently, grievances are not born,
 And superiors and subordinates are harmonised!⁶⁰¹

法；^加各以其分

蒙其賞罰而無纖君也

挪怨不生而上下□

Fá-zhi -suōjia, gè -yi -qi fēn,

méng -qi shāngfá, -ér -wúwàng -yùjun -yē.

-Shi-yi yuàn -bùsheng, -ér shàngxià hé -yi!

⁶⁰¹ *Shèn Dào 108 (Xùn Zi-zhi 12/7a/3)*, Thompson 1979 p 292 Yōuyú was a pre-<fynastic 'Emperor':
 Yduyú's penalties used paint marks instead of tattooing; grass-tassels instead of nose amputation;
 celery-shoes instead of leg amputation; mugwort knee-pads instead of castration;
 cloth-habit with no collar instead of death penalty. These were Yōuyú's penalties.

有虞之誅以當草纓當削以履菲當刑
 以艾當宮布衣雄此有虞之誠

Yōuyú-zhi zhu: -yi huàgrn dang jing; -yi cāoying dang yi; -yi lyúfēi dang yuè;

-yi àibi dang gong; bùyi -wúling dang dàpi. -Cǐ Yōuyú-zhi zhu -yē.

116 · 117 (*Tàiping Yüân 633/10a/12; 645/5a/12*), Thompson 1979 p 297: Yōuyú; Xià, Yin, Zhou dynasties:

116 Confucius said: Yōuyú's Clan neither rewarded nor punished

Xi^hòu's Clan rewarded but did not punish.

Yin's men punished but did not reward. Zhou's men reward and also punish.

Punishment is to forbid (prevent). Reward is to direct (cause/motivate).

孔子云有虞氏不賞不罰夏后氏~~而不~~

殷人~~罰而不~~賞且罰罰禁也賞使也

Kǒng Z5 yún: Yōuyúshi -bùshāng-bùfá. Xi^hòushi shāng, -ér -bùfá.

Yinrén fá, -ér bùshāng. Zhouren shāng, qiē fá. Fá, jin -yē. Shāng, sh! -yē.

117 To amputate men's limbs and body, and pierce their flesh is called to punish.

To paint clothes and caps, with strange badges in dress, is called to disgrace.

The Superior Era used disgrace and people did not offend.

The current era uses punishment yet people do not follow.

斬人~~體~~整其肌膚謂~~衣~~冠異章服謂之戮

上世用戮而民不犯也當世用顧民不從

Zhānrén zhiti, zào -qi jifu, wèi-zhi-xing. Huà yiguan, yi zhangfū, wèi-zhi lù.

Shàngshì yònglù, -ér nún -bù^n -yē. -Dangshi yòngxing, -ér min -bùcóng.

cf. *Xùn Zi: 18 Zhènglùn* p351 rejects these traditions of archaic 'symbolic punishments' 象刑 xiàngxing.

7. Ruler and Ministers 君臣 Ji | nch⁴

This chapter argues for objective impartialty, by application of Law and Numbers.

66 He who contrives to be men's ruler does not much listen.
He depends on Law, and accords with Numbers (statistics),
to observe getting and losing [accuracy and error].⁶⁰²

□人君者不多聽

據雜陳 □得失

Wéirǎnjūn-zhě -bùduoting;

jùfǎ yishù, -yì guān déshì.

⁶⁰² *Shèn Dào 107 (Xiin Zi Jijie: 7/6aJ5)*, Thompson p 291, on the objectivity of Technique and Number:

If you reject Way Technique, discard degree and measure,
To seek one man's understanding [recognition] to understand the Under-Heaven,
Whose son's understanding is able to suffice for it?

棄道齡M以求一A^新默下軒之識倉既焉

Qi DaoShu, she diiliang, -yì qiú yì-rén-zhì shì, shì Tianxia, -shuizi-zhì shì n&ngzu -yan?

Shen Dao 120 (Yilin 4), Thompson p 299:

If one places a thirty-pound stone/rock, though one caused Yu
To discern ail ounce's weight, he would not recognise:
If they were suspended on a scale balance, there may not be a hair's discrepancy.
Then, without waiting for Yu's wisdom,

An **average** man's intelligence would never be insufficient to recognise it!

措鈞石使禹察騰之重則錮也懸於權衡則楚髮之^I差

貝ij不待禹之智知莫不足以

Cudjunshi, shì Yu cha zizhu-zhì zhong, -ze -bùshì, -yè. Xuan -yu quánheng, -ze lifS-zhì -bu-kecha;
-ze -budai Yu-zhì zhì. Zhongren-zhì zhì, -mò -buzu -yì shì-zhì -yì!

Shen Dao 102 (Yilin 9) cf. Gudn Zi: 46 Mingfa p239, Thompson p 289:

He, who has balance and scales, may not be cheated as to the light and heavy.

He, who has a calibrated ruler, may not be cheated as to the long and short.

He, who has Law's degrees, may not be tricked by deception and forgery.

有權·柯欺以輕重

·尺寸者^J差以長短有法度不可以詐偽

Yōu quánhéng-zhě, -bù-kēqī -yì qingzhòng;

yōu cliicùn-zhě -bù-kêchǎ -yì chángduàn; yōu F^dù-zhě -bù-kêqiāo -yì zhàwèi.

Shin Dào 71 (Tiwen Lèijv 17p 314), Thompson p 274.1 follow *Ti^ven Leichao* version over alternatives:

Lizhu's sight discerns a hair's tip over a hundred paces.

Below water one foot, he is unable to see shallow from deep.

It is not that his eyes lack vision: its Shi make it difficult [impossible] to view.

懸之明察毫輪百步之外

下7]C尺不能見淺深非目不明其勢難睹也

Lizhu-zhì míng, chá háomǎ -yú bǎi-bù-zhì wǎn.

Xiāshuǐ chí, -bùnéngjiàn qiǎnshēn. -Fèi míl -bùnéng: -qī Shì nándū -yè.

67 Lawless words are not heeded by his ear.

Lawless labour is not reckoned in results (achievements).

Non-labouring relatives are not employed in office.

Officials are not private relatives;

Law is not set aside for love.

Superiors and subordinates have no affairs

Except where Law resides.

无法之言 □

無法之勞不圖於功

無勞找不碰官

官不·法不遺愛

上 下無事唯新在

-WúFǎ-zhī yán, -bùtīng -yú ěr;

-wáifǎ-zhī láo, -bùtú -yú gōng.

-Wúláo-zhī qīn, -bùrǎn -yú guān.

Guān -bùsīqīn, Fǎ -bùyì'Ài:

Shàngxià wúshì, -wǒ Fǎ -suǒ zǎi.

2. Shangjun Shu : 24 Prevention and Cause; 26 Defined Divisions⁶⁰³

Gongsun Yang 公孫鞅 of Wèi 衛 (southern Héběi) later Lord Shang, or Shang Yang, reforming premier of Qin, was executed after the death of his patron Duke Xiào in B.C. 338. *Shangjun Shu* is the work thought to reflect his policies, though its dating and authorship, is adjudged later. Its chapter 24 *Prevention and Cause* contains what I argue is a criticism of Shen Bùhài: "Some say..." *Han Fei Zi* does not cite Shang Yang, though 40 *Objections to Power* echoes the statistical argument 'ten million to one' and uses the couplet on **Power** of disorder versus government, in 26 *Defined Divisions*. Its vivid image of men chasing a hare, in slightly different form, is credited by *Lyûshi Chunqiu*: 98 *Caution with Power* to Shèn Dào. *Shcmgjun Shu* presents an original, tightly argued, and radical thesis on unification of the Under-Heaven by ruthless use of Law to build wealth and strength in the state. Notably, it speaks of 'Kingship' in the same conservative language ㄥSM会ng Zi.

The term '**Power**' is integral to *Shangjun Shu*, where it occurs 31 times (6x3; 7x2; 11x3; 18x4; 20; 24x9; 25x2; 26x7), starting with 6 *Calculating Land* where it used both in a positive sense: of practical government, as opposed to 'theory' 說 shuo; and in a negative sense: of the anti-state and anti-centralist tendencies of private businesses and gentlemen.⁶⁰⁴ 24 *Prevention and Cause* is the outstanding exposition of cognitive **Power**.

Shcmgjun Shu: 23 Ruler and Ministers quotes an aphorism, introduced by "Your minister has heard" , on guiding the people which occurs in *Gudn Zi: 1 Herding the People*.⁶⁰⁵ Yet Shang Yang's concept of leadership, unlike that of *Gudn Zi*, does not refer to the ruler's personal example. Further, unlike Shèn Dào, who advocates 'self-contrivance' 自□ ziwèi, with minimal government intervention, Shang Yang is a totalitarian who advocates the total manipulation of the nation's human resources to the twin aims of wealth and strength, and ultimately kingship of the Under-Heaven. They agree on the ruler's

⁶⁰³ *Shangjun Shu* 商君書, Zhu Shichè 朱師轍; in *Gudn Zi; Shang Junshu* ed Yang Jialuo 楊家駱, n g b u ^ Zhongguó Sixiāng Mingzhù, di 13-cè, Shijiè Shujú, T^ibēi, 1981.

⁶⁰⁴ *Shangjun Shu: 6 Sudndi* pp27-29.

⁶⁰⁵ *Shangjun Shu: 23 Jvncheñ* p85 "Guiding people's gate is at what superiors' prioritise." □民之門在上所先 Dàomin-zhi mén, -z^i shàng-sud xian. *ctGuan Zi: 1 Miimin -Liu-qin Wû-fǎ* p3.

exploitation of **Dynamic**, and divisions, but *Shangjun Shu* trusts in statistical Numbers, not in *Shen Dào's* hereditary position.

Shangjun Shu is more explicit than the surviving *Shèn Dào* in its use of **^Dynamics'**. Like *Sun Zi*, it links **Dynamics** with Numbers. It explains divisions as the Numbering/Technique of **Dynamics**. It outlines a system of differential checks and balances, budgeting and separation of powers. To the question: *quis custodiet ipsos custodes* - who will guard the guards themselves? it replies: guards with different self-interests. This is another form of Sun Zī's thesis of Odd and Correct, or **Dynamic** imbalance. We see its extrapolation in *Shèn Dào's* strictures against ambiguous positions in government, LyQ Bùwéi's royal 'Dynamic without par', and Han Fei Zī's '**Dynamics** and division/rank without ambiguity/duality'.

The goals of Shang Yang: national wealth and strength, have been those of modern China. His theory, as here formulated, is ruthlessly simple. By total concentration of resources and incentives, he means to compel people to realise his objectives. **Dynamics** represent the power of objective forces which govern even visual perception, as by the light of the sun. The effect of objective forces is inescapable. The eye cannot avoid seeing, i.e. reporting to the mind, what lies illumined before it. **Dynamics** stem from cognition. It depends on the definition of Name-Divisions.

The role of education, one is tempted to say propaganda, is crucial: officials are to be teachers of the people, responsible for inculcating knowledge of the Law so that even the simplest can understand. This is 'Correct Naming'. Books may not be understood without a teacher to interpret them, as in pre-Reformation Europe where the Bible was only to be read and interpreted by the priesthood. Yet the Law is no respecter of persons, it is based on overwhelming majorities, not exceptional individuals. Alternative philosophies are not tolerated. This is the deterministic **Dynamic** of totalitarianism.

24. Prevention and Cause [Prohibition and Direction] 禁使 Xinshi

a) Accurate cognition is the prerequisite to controlling motivation by rewards and punishments. Objective perception is an inevitable necessity. By separating responsibilities and establishing a budgeted system, rule rests on a **Dynamic** of Numbers.

That whereby men's ruler prevents and causes [prohibits and directs]
is reward and punishment.

Reward follows results; punishment follows crime.

So assessment of results and investigation of crime,
may not be unexamined.

If rewards are high, punishments low,
and superiors lack the 'necessarily knowing' Way,

It is, as lacking Way, the same.

人主之所者賞罰也

賞隨功罰隨罪

漏功察罪

小_nj'不審也

夫賞高罰下

而上無必知其道也

與無道同也

Rénzhǔ-zhī -suǒ-yì jìnshǐ-zhē: shāngfá -yS.

Shǎng suī gōng, fá suī zuì.

-Gù, lùngōng, cházuì:

-bù-kē -bùshēn -yê.

-Fú shāng gāo, fá xià,

-ér shàng -wǎn-bì zhī -qì Dào -yê:

-yǔ -wǐ Dào tóng -yê.

To know the Way is **Dynamics** and Numbers.
 So, the Former Kings: did not depend on their force,
 they depended on their **Dynamics**.
 They did not depend on their goodfaith,
 they depended on their Numbers.⁶⁰⁶

凡知道者□也

故先王不恃其力而恃其勢

不恃其信而時織

-Fán zhi D^o-zhê: Shi, Shù -yt.

Gù, Xianwdng -bùshi -qi li, -ér shi -qi Shi.

-Bùshi ~qi xin, -^r shi -qi Shù.

Now a tumble-weed, if it meets a hurricane,
 May travel a thousand leagues.
 It has ridden the wind's **Dynamic**.
 An explorer of pools, to know a thousand fathom's depth,
 Has a suspended rope [plumb-line] , s Numbers.
 So, he who trusts to its **Dynamics**,
 Though his destination be distant, will arrive at it.
 He who keeps its Numbers,
 Though it is deep, necessarily gets it.

□飛蓬織風而肝里乘風之勢也

探淵者□刃之懸繩之也

• 其□雖遠必至

守難者雖深必得

Jin-Fú feipéng yù piaofeng, -ér xiiig qian-1!: ch^{ng} feng-zhi Shi -yd.

Tàn yuan-zhê zhi qian-rèn-zhi shen: xuánshéng-zhi Shù -yê.

-Gù tuo -qi Shi-zhê, -sui yuân -bi zhi.

Shôu -qi Shii-zhê, -sui shen -bi dé.

⁶⁰⁶ *Lyûshi Chunqiu*: [17-6] 98 *Shênshi*: pi3a gives no attribution; *Hán Fēi Zì*: 38 *Nàn-sân*- p8 quotes the first line (with different grammatical particles) which it attributes to Shen Bùhài; cf. 33 *Wài Chùshuo*, *zudxiá* 2 p41 Húnxuan to Duke Wén of Jin.

Now in the dark of night,汪 mountain ridge's greatness:
even Lilóu [of phenomenal eyesight] does not see.⁶⁰⁷

On a clear morning when the sun is up,
Then, above, he discerns flying birds;
Below, he discriminates autumn-down.
So, the eye's vision relies on the sun's **Dynamic**.

今夫幽夜山陵之大

而離婁不見

清朝日端

則上別飛鳥

下察秋毫

故目之見也

託日之勢也

Jin-Fù youyè shanling-zhi dà,

-^r Lilóu -Mjiàa

Qingzhao ri duan,

-zè shàng bié feiniǎo,

xià chá qiuháo.

-Gù mù-zhijiàn -yê,

tuó rì-zhì Shì -yê.

If one gets **Dynamics'** efficacy:

One does not inspect officials, yet they are clean;

One deploys Numbers, and things fit.

得勢之致

不參官而潔

陳數而物當

Dé Shì-zhì zhì:

-bù cānguān, -érjié;

chénshù -ér wùdāng.

⁶⁰⁷ *Mèng Zi: 4a Lilóu -1 Tūshàn -bitzú -yiw^{^i} zMng* p123. Goodness alone is insufficient: one must adapt to 因 yin the Former Kings's Way. *Shén Dào* 71, Thompson p 274, on *Shì* of water impeding vision.

Now you rely on numerous officials and multitudinous administrators:

Officials are set up to undertake inspections.

Officials undertake to set up inspectors,

in order to prevent men from contriving profit.

Yet those who undertake inspections also desire to contrive profit.

Then how are they to prevent each other?

So, dependence on undertaking inspections to govern

Is bare survival's government.

今持多官衆吏官立承監

夫縣立監者且□人□利也

而承監亦欲□利則何以聰

故・監而治者謹存之治也

-Jin shi duo-guan, zhòng-li, Guanli, chéngjian.

-Fú zhichéng, lijian-zhē, -qiS -yijin rón w^ili -yê,

-^r chéngjian -yi yù wéilì. -Zé -hé -yi xiangjin?

-Gù, shi chéngjian, -ér zhi-zhS: jǎncún-zhi zhi -yê.

He who understands Numbers is not like this.

By separating their **Dynamics**, he makes difficult their Way.

So it is said: When **Dynamics** make it unconcealable,

Even Robber Zhi is unable to do wrong.

So, the Former Kings valued **Dynamics**.

通數者不然也別其勢難其道

故曰其勢難匿者・不□非焉

故妊貴勢

Tong Shù-zhē -bùrán -y§. Bi6 -qi Shi, nàn -qi Dào.

-Gù yue: -qi Shi ndnni-zhê: -sui Zhi -bùwéi fei -yan.

-Gù Xianwáng gui Shi.

Some say: [cf. *Shèn Bùhài\ Dàtǐ*]

Men's Master holds to emptiness [silence] in response.

Then things respond and proof is evidenced.

When proof is evidenced,

Then treason is apprehended."⁶⁰⁸

或曰 A i 執虛以應

則物 藤 驗

稽 驗 則 麟

-Huò yue: Rénzhu zhixu -yi ying,

-zé wùyíngjiàn.

Jiàn -zé jian dé.

Your minister considers it not so.

Now, set up exclusive control,

Decide jobs over a thousand 11 away.

If in the twelfth month the budget is written and defined,

Jobs are annually, separately accounted,

And the ruler, by once listening, sees what he doubted in them.

They may not conceal fulfilment, or insufficiency.

臣以不然

絲專制決事奸助外

十二月 書以定

事以一歲別計而一聽以蕭漏

不可蔽員不足

Chén -yi-wèi -bùrán.

-Fú li zhuanzhi jué shì -yú qián-lī-zhì wài.

Shǐèr-yuè, -érjìshù -yì dìng,

shì -yì -sui biéjì, -ér zhū -yī yì-tīng, jiàn -suōyì -yán.

-Bù-kè bì yuán -bùzú.

⁶⁰⁸ cf. *Shèn Bùhài: Ddti's* theory of names and non-contrivance. "Hold emptiness" should perhaps read "establish emptiness", as of a mirror, if Qiú Xigui is correct that 設 shè was the verb of, and essentially equivalent to, 執 Shì/yì.

When things arrive, the eye cannot but see.

When words approach, the ear cannot but hear.

So, when things arrive, they are ? discerned ['transformed'].

When words arrive, they are assessed.

So, under a governed nation's control,

People are unable to get away with crime,

Just as the eye is unable, in what it sees, to escape the mind.

□至則目不得不見言薄則不得不聞

故物翻勝雌麵論

雌國之至民不得麟

如目不歡湖頭心

-Fú wù zhi, -zé mù -bùdé -bùjiàn. Yǎn bó, -zé ér -bùdé -wén.

-Gù, wù zhi , -zé biàn; yán zhi, -zé lùn.

-Gù, zhiguó-zhi zhi, mín -bùdé bizui:

-Rú mù -bùnéng -yì -suòjiàn diinxin.

b) Here we see an analysis of institutionalised corruption, the 'cover-up', or 'mutual protection racket' .
The solution is mutual reporting, checks and balances by the separation of interests: “jobs equated, but profits different”.

Now , a disordered nation is not thus.

It depends on many officials and clerks.

The clerks, though many, share one body.

If they share one body, mutuality is impossible.

Rather, for those whose profits [interests] are different, and harms not shared,

The First Kings contrived salaries.

□國則不然恃多官衆吏

吏雖衆夫同體也。同體一者相小□

且夫利異而害不同。先王所以□祿也

Jin luànguó, -zé -bùrán. Shi duoguan zhongli.

Li -sui zhong, -Fú tongti yi -yè. Tongti yi-zhè, xiang -bù-kè.

-Qiè -Fú li yi, -ér hài -bùtong-zhè. Xianwang -suô-yī wéi lù -yè.

So, under ultimate government,⁶⁰¹

Husbands and wives, acquaintances and friends,
cannot mutually disregard evils, or cover up wrongs,

Yet it does not harm their relationships.

People are unable mutually to contrive to hide.

Superiors' and clerks' jobs equate,

Yet their profits differ.

□台夫妻效

不能相□棄惡蓋非而不害於親

以不能相□隱上與吏也

事合而利異者也

-Gù, zfaizhi, fuqijiaoyōu,

-bùnég -xiang wèi qi'è gāifei, -ér -buhài -yú qin.

Minrén -bùnég -xiang wèi yin.

Shàng -yū li -yē: shi hé, -ér li yi-zliè -yē.

Now for groom and gamekeeper mutually to supervise is impermissible:

Their jobs ? differ, yet profit ? equates...⁶¹⁰

If horses were capable of speaking about them.⁶¹¹

Then groom and gamekeeper would have nowhere to hide their evil.

Their profit differs!

今夫□以相監柯

事?異而利?合也...

• 馬焉能言

則驩虞無所逃其惡矣利異矣

Jin -Fú Zouyú -yi -xiangjian -bù -kē.

Shi?yi(hé), -èrli?hé(yi)-yē...

-Ruò shi mā -yan néng yán

-zé Zouyú -wú -suô tao -qí 'è -yi! Li yi -yi!

⁶⁰¹ cf. *Shèn Dào* 52 'ultimate government'.

⁶¹⁰ (Qing)Yán Wànlǐ 嚴萬里's ext shows 16 words' lacunae here. For reasons of sense, I exchange 'equate' and 'differ'.

⁶¹¹ I follow Wú Miǎnxué 吳勉學 and Chōngwén Shūjú 崇文書局 editions which give 'capable of speaking about them' *yan néngyán* 焉能言 for 'horses capable of it' 馬能言 *mǎ néng -yan*.

If profit equates and evil is shared,
Father is unable to interrogate son;
Ruler is unable to interrogate ministers.

Clerks, in relation to clerks:

Profits equate, and evils are shared.

'Jobs equated, but profits different' :

The First Kings thereby contrived Principles.

禾l治•同者父不能以問子

君 不能問 臣

吏之與吏利合而惡同也

夫事合而利異者

先王之所以_口端也

Uh6, -6r 6t6ng-zhê: fù -bùnég -y! wèn zi.

Jun -bùnég -yi wèn ch^n.

Ll-zhi -yû ll, Li hé, -' è tóng -yS.

-Fú shihé, -ér liyi-zhê:

Xianwáng-zhī -sud-}ā wéi duan -yê.

People's deception of their ruler,

And seeing no harm in a cover-up:

The worthy are unable to improve,

The unworthy are unable to make worse.

So, abandon the worthy, discard the intelligent:

This is government's Numbering [Technique].

民之蔽主而不害於蓋

賢者不倉臨

不肖者不能損

職_口知治之數也

Min-zhi bi zhǔ, -^r -bùhài -yú gài:

Xián-zhê -bùnég yi,

-bīlxiao-zhê -bùnég sǔn.

-Gù, yí xián, qì zhì: zhì-zhì Shù -yê.

26. Defined Divisions 定分 Dingfèn

b) Name Divisions determine legal property rights and social roles. 'Names', in language and the written word, exercise a cognitive mind control through education, and so create the **Dynamics** of government or disorder. Free thinking and debate leads to disorder.

If one hare runs, and a hundred men pursue it,
It is not that a hare may be divided for a hundred.
It is because Name-Divisions [legal title] are still undefined.
When sellers of hares fill the market,
Yet robbers do not dare to take,
It is because Name-Divisions are already defined.⁶¹²

-兔走百人逐之

非以兔可分以百

由名分之未定也

夫賣兔者滿市

而盜不敢取

由名分已定也

Yi-tù zǒu, bǎi-rén zhú-zhī.

-Fei -yi tù -kdfen -yi-w6i bǎi.

-Yóu mingftn-zhī -wèiding -yē.

-Fú màitù-zhS manshi,

-ér dào -bùgǎn qǔ,

-Yóu mingf&n -yiding -yē.

⁶¹² This hare-chasing parable is accepted as an authentic fragment by Thompson 1979 as *Shèn Dào* 82. *Lyùshi Chun qiu*: 98117-6J. *Shèn Shi* ppl4b-15a, citing Shèn Dào. Ruàn Tingzhu6 1980 p25: *ZiSi Zi* 子思子 *Yinwén* 子: -shàng attributes the parable to Péng Méng 彭蒙; *Shuoyudn*: *Jianben* 說苑: 建本; *Jinlóu Zi*: *Libén* 金樓子: 立言.

So, if Name-Divisions are undefined,
Yáo, Shùn, Yú, and Tang [i.e. founder emperors]
all, like race-horses, pursue them.

When Name-Divisions are already defined,
Paupers and robbers don't take (steal).

Now if Law's Orders are not clear (illuminated),
Their Names are not defined.
The Under-Heaven's men get to debate them:
In their opinions [debates] men differ, and lack definition.

故名絲定

堯舜禹湯

且皆為逐之

名分已定 □

今齡不明

鮮不定

天下得議之

難人異而無定

-Gù míngfēn -w[^]iding.

Yáo, Shùn, Yú, Tang,

-qiê -jie -mí wù-yan) -ér zhǔ-zhi.

Mingfèn -yiding, pindào -bùqū.

Jin fāling -bùrning,

-qiming -bùding.

Tianxi[^]i-zhi rén dé yi-zhi:

-qi yi, r[^]n yi, -ér -wúding.

Men's ruler contrives Law above:
 If subordinate people debate it below,
 This means that Law's Orders are undefined:
 from subordinates they will contrive to be superiors!

This is what is meant by Name-Divisions being undefined.
 If Name-Divisions were undefined,
 Yáo or Shùn even would both have been subversive and treasonous,
 And how much more so the multitudes of men?

This causes treason's evils greatly to arise;
 Men's Ruler is bereft of awe's Dynamic.
 It the doom of nations, extinction of Millet-shrines [societies]' Way.

人主爲法於上
 下民議沙下
 是齡不□下□上矣
 it漏名分不定也
 夫名分不定
 堯麴將皆折而□之
 而總人乎
 此令蔡惡;^
 A i 奪 □
 亡國滅~~之~~也

Rénzhǔ wéi fǎ -yú sb^ng,

xiámín yì-zhī -yú xià:

-Shi fǎling -bùding, -yǐ xià wéi shàng -yì!
 •Ci -suōwèi míngfēn -bùding -yē.
 -Fú míngfēn -bùding,
 Yáo, Shùn -yóu -jiāng -jiē zhé, -érjiān-zhī.
 -ér kuàng zhōnggrèn -hu!
 -Ci língjiān'è dàqì:
 réngzhǔ duó wéiShì;
 wángguó niè shèji-zhī Dào -yē.

Former Sage Men contrived writings,
 And transmitted them to later generations.
 They are necessarily from teachers received:
 so as to know the meaning of their Names.
 Not having from teachers received them ,
 if men with their Minds' Ideation debate them,
 till they die, they cannot know their Names with their Ideas.⁶¹³

今 先 聖 內 書
 而 傳 之 後 世
 必 師 受 之
 乃 知 所 謂 之 名
 不 師 受 之
 而 人 以 恥 意 議 之
 致 不 能 知 其 名 賊 意
 -Jin Xiansh¹ngren wéi shu,
 -^r chuán-zhi hòushi:
 -Bi shishòu-zhi,
 -nài zhi -suòwèi-zhi rrung.
 -Bù shishòu-zhi,
 -ér rén -yì -qi xinyi yi-zhi:
 -Zhi si, -bùnég zhi -qi ming, -yù -qi yi.

⁶¹³ This argument in hermeneutics for the personal teacher-transmission of texts is in apparent conflict with insistence on the impersonal objectivity of Law.

So, the Sage Man necessarily contrives Law's Orders,
Establishing officials, establishing administrators
To contrive to be the Under-Heaven's teachers,
Whereby to define Name-Divisions.
When Name-Divisions are defined,
Then, whether great cheats or chaste minds,
People all desire honesty
And each is self-governing.

R 吏也 天下師

所以定名純

名分定則大詐貞心

民皆愿慤而各自治也

-Gù, Shèngrén -bi wéi Eling: zhiguan -yê,

zhili -yê, wéi Tianxià shi.

-Suōjǐ ding raingfèn -yê.

Mingfèn ding, -zé dàzhà zhenxiii.

Mitt -jie yuàn kē, -ér -gè -zichi -yè

So, Name-Divisions' definition

Is the Dynamic of government's Way.

Name-Divisions undefinition

Is the **Dynamic** of disorder's Way.

故夫名分定

勢治之道

名分不定勢

亂之道也

-Gù-Fú, míngfèn ding:

Shizhi-zhi Dào.

Míngfèn -bùding:

Shiluàn-zhi Dào -yê.

So, **Dynamics** governed may not be disordered;

A generation disordered may not be governed.⁶¹⁴

A generation disordered, if governed, is more disordered.

If by **Dynamics'** governed, government is governed.

So, a Sage King governs the governed,

He does not govern the disordered.

故勢治者柯亂

□者柯治

夫體而治之□

勢治而治之則治

腿王治治不治亂

-Gù, Shìzhì-zh6 -bù-kē luàn;

shìluàn-zhd -bù-k6 chí.

-Fù shìluⁿ, 七r chí-zhì -yùluàn;

Shìzhì, -ér chí-zhì, -zé zhì.

-Gù, Shèngwáng chízhì, -bùchì luàn.

⁶¹⁴ *Han Fei Zi: 40 NanShi* p16 quotes this couplet ' with Shi' for 'generation', and added particles, as an imattributed saying.

c) Individual intelligence is no substitute for mechanical aids, objective guidelines, and the **Dynamic** of statistical probability. In government, clarity is superior to subtlety. Such is 'Correct Naming'. Certain knowledge is a requirement. Education is to be a state monopoly.

Subtle marvels, ideas and intent in speech

Are that by which superior intelligence is confounded.

Not to rely on Law's orders, plumb-line and marking-ink,

Yet to be without error, out of ten million, is (only) one. [1:10,000,000]

So, the Sage Man by ten million governs the Under-Heaven.⁶¹⁵

夫_意志之言

上知^II也

夫不待齡繩墨

而鮮正者千萬之一也

故聖□千萬治天下

-Fú weimiào yizhi-zhi yán,

shàng zhi-zhi -suōnàn -yē.

-Fú -bùdM faling shóngmò,

-ér -wú-bùzhèng-zfa€: qianwàn-zhi yi -yē.

-Gù, Shèngwáng qianwàn zhi Tianxia.

⁶¹⁵ cf. *Han Fei Zi*: 40 *NànShi* p17: odds of a thousand to one.

What only the intelligent are able to understand

May not be used to contrive Law:

People are not all intelligent.

What only the worthy are able to understand

May not be used to contrive Law:

People are not all worthy.

故夫□而後能知之

柯以□法

民不盡知

賢者而後知之柯以□法

民不觀

-Gù, -fú, Zhi-zhē, -érhòu néng zhi-zhi, -bù -kē-y! wéi fā.

Min -bùjinzhi,

xián-zhē, -érhòu zhi-zhi, -bù-kē -yi wéi S.

Mín -bù jinxidn.

So, the Sage Man in contriving Law,

Necessarily causes it to be clear and easy to understand.

'Names are Correct' when the ignorant and intelligent both
are able to know them.

He contrives to establish Law officers,

Establishing ruling Law administrators

To be the Under-Heaven's teachers,

Causing [ordering] the myriad people not to fall into danger.

故聖人□法必使明白易知

正名愚知遍能知之

□置法官~~識~~之吏以□天下師

令萬民無陷於危險

-Gù, Shèngrén wéi fā, -bishī nǚngbdi yizhi.

Zhèngming: yúzhī -biàn néngzhi-zhi.

Wéi zhi fǎguan, zhi zhūfǎ-zhi li: -yiw^i Tianxiǎ shi.

Ling wàimuīi -wúxiàn -yú wéixidn.

So, when the Sage Man establishes the Under-Heaven,
 And none are punished by death,
 It is not that there is no death penalty.
 He enacts Law's Orders
 So they are clear and easy to understand.
 He contrives to establish Law officers and administrators
 Contriving for them to be teachers to guide them.

趙 □天 □無

刑死者料刑殺也

行法令明白易知 □置法官吏

□才師 以道之

Gù, Sh[^]ng rén li TianxiA,

-ér -wù xingsi-zhě: -fei -bù xingsha -yě.

Xing fāling, mingbái yizhi, wéi zhifāguanli,

wèi-zhi shi, -y! dào-zhi zhi.

The myriad people all know what to shun and go to:
 They shun calamity and go to happiness;
 And all accordingly are self-governing.
 So, the enlightened ruler, adapting to government,
 Finally governs them.
 So the Under-Heaven is greatly governed.

萬民皆知所辟就

辟禍就福而皆以自治也

故明主因治而終治之

故天下大治也

Wànniin -jiezhi -suōbijiii.

Bihud, jùfii, -ér -jie -yi zichì -yě

-Gù, mingzhū -yin zhi, -ér zhong chl-zhi.

-Gù Tianxià dàzhi -yě.

3. An Exploratory Phraseology of Shi as 'Dynamics'

Here is a cross-section of typical Shi compounds and usages, with brief source references, in which I render it, experimentally, as 'Dynamics'. It is an attempt to demonstrate a connective concept:

a) Nature, as material cause, may be considered the storehouse of potential energy. The most obvious source of energy in our world is the sun. The **sun's Dynamic** is essential to organic growth (*Héguan Zi: 17*) and its light is a pre-condition of eye-sight (*Shangjun Shu: 24*). Sight depends on fire's Dynamic of which the sun is our major source but knowledge requires permanence (*Ma Zi: 41,43*). The mind's innate resource is augmented by study and the accumulation of experience, through the application of purposeful effort (*Xún Zi: 4*). Spirit, courage and morale/energy can be stimulated, as with war-drums. (*Gudyū 19; Sun Zi 5; Sun Bin: 16; Wèiliáo Zi: 20*)

b) Reason or formal and numerical pattern are inherent in the structure of nature. Reason links Form to nature's **Dynamic** (*Guān Zi: 36; Zhàngud Cè: 33*). It represents legal necessity (*Shangjun Shu 18*). It is spontaneous in nature, independent of the gods (*Héguan Zi: 18; Zhàngud Cè 33*). The Dynamics of Justice and Reason are incompatible with violence and deceit. (*Lyūshi Chunqiu: 35*) The mind depends on Reason's Dynamic. It is the power of analysis and explanation. Mental Technique allows the mind to process memory, undisturbed by cogitative and perceptive stimuli. As Number, it provides an objective constant for measuring reality, a plumb-line in an abyss. (*Shangjun Shu: 24*)

This impersonal Dynamic replaces subjective trust and personal investigation. (*Shangjun Shu 24; Han Fei Zi: 6; Héguan Zi: 18*) Intelligence, in subjective isolation, is presented as a negative cunning, either a manipulative scheming to seize the Dynamic of power (*Lyūshi Chunqiu 8,19*), or conversely, an attempt to rule by personal, intellectual ability rather than harness the Dynamics of Law. (*Hán Fei Zi 40, 47*)

c) Cogitation, as end cause, is purposeful searching: thought motivated by desire. It interprets sensory perception. (*Mèng Zi: 6 Xún Zi: 21,22; Mò Zi: 44*) It harnesses and exploits the Dynamics of nature,

both human and non-human. Its subjectivity is tempered by formal standards. By relying on Technique and system, certainty can be obtained. Reliance on personal trust and individual ability will produce doubt and disaster. By tapping into the resources of the masses and obtaining their help success is virtually guaranteed.

d) Perception, as efficient cause of cognition, is the actualised expression and apprehension of temporal reality. Detection of the subtle Moment's Dynamic, the sign of impending change allows prediction of the future. (*Guigū Zi*: 7) Sensory data depend on the mind's resource for storage or permanence. (*Md Zi*: 40; 43) Obstruction, whether mental or physical, results in misapprehension and deception. (*Shèn Dào*; *Xún Zi*: 22; *Hán Fei Zi*: 14) Accumulation through study will yield a **Dynamic** of Sagely cultivation, expanding the material data bank for the future. (*Xún Zi*: 4)

In philosophical texts of the axial period, Shi is almost invariably a noun, or noun-adjective, never verbal. It can be subject or object, modifier or modified. Its ancient verbal sense of 'planting' appears to have been transferred to 'erect/establish' 設 shè. We have identified three closely linked graphs, of which the first 'grasp' 執 zhi is usually a verb, while the other two, '**Dynamic**' 勢/執 Shi is a noun. 'Art/agriculture' 戴/藝 yi is a noun and an archaic verb. Shi is sometimes preceded by the verb 'to hold', 持 chí, or 執 zhi:

zhi (冰tiēp) 執=to grasp, uphold, be obstinate (verb)

yi (*ngiad) 藝/藝=skill, planting, agriculture, Art (noun, archaic verb)

yi/Shi (*Siad) 執/勢=**Dynamic**, force, potential (noun)

Shi, by its associations, is linked to physical matter, and contraposed to subjective virtues. Several nouns complementary to Shi emphasise its relationship with the physical and material:

xing 形/刑=form.

Di 地=Earth.

zi 資=material.⁶¹⁶

shi 實=object, reality.⁶¹⁷

⁶¹⁶ *Hán Fei Zi*: 47 *Ba-Shuo* p39; 48 *Ba-Jing*: *Yinqing* p44, p50.

Abstract nouns used in parallel to Shì are:

Fǎ 法 = Law.

Shù 數/術 = Numbers/ Technique.

Shí 時 = Time.

Nouns used antithetically to Shì may include:

xìn 信 = faith, good-faith.

yì 義 = Justice.

míng 名 = name.

Dào 道 = Way

We have traced Shi's usage, individually and collectively, with all the 'Five Conquests' of nature: fire, water, earth, wood and metal. Herein it covers the force of gravity, modified by friction, as it acts on water and rocks; and the force of tension as in a drawn bow. It describes the power that comes of size, weight and leverage; traction and flotation. It is used of the sun's power. It distorts and conditions an individual's cognitive perception. It is a creative as well as a destructive force. It can complement Way and Virtue, as well as working inimically to them, but is distinct from them. It describes an ineluctable force of 'self-so' Nature, and impersonal Law. It has an element of fatalism, but is not entirely unamenable to the human will. Human will creates the Shi of morale or 'energy Dynamic' 氣勢 qìShì and accumulates Shì by effort and study. Shi expresses the power configuration of relationships. Shi can act and be acted upon. Those who can use it control others; those who cannot are controlled.

Verbs of which Shi may be the agent are:

shǐ 使 = Dynamics cause/direct.

zhì 蒞 = **Dynamics** cause/control.

shèng 勝 = **Dynamics** conquer

⁶¹⁷ Zhànguó Cè: 6 Qín Cè: 4 Qín Wángyǔjiàn Dùn Cù-ppl70-171. Guān Zì: 53 Jìncáng p288.

Verbs to which Shi may be the object are:

chén 陳=report, deploy Dynamics.

chéng 乘=ride on, 'harness' to a chariot Dynamics.

chí 持=hold, as with lever/handle (bing) Dynamics.

chū 處=abide in, manage Dynamics.

份服=subdue, submit to Dynamics.

ji 積=accumulate, (zhùcuò 注錯='pour and place') Dynamics.

jiè 借 = borrow Dynamics.

jiè 藉=depend on Dynamics.

H 立=establish, set up Dynamics

rèn 任=employ Dynamics.

shì 恃=depend on Dynamics.

shè 設=design, establish Dynamics.

tuō 託=depend on Dynamics.

yīn 因=adapt to Dynamics.

yòng, -yì 用/以=use Dynamics.

In combined phrases, Shi covers the range of human philosophy from psychology, the springs of action, nature, and warfare, to government. Here we summarise these under three heads of Nature, Technique, and Government:

a) Nature

DiShi 地勢=Earth-Dynamic

QiShi 氣勢=Energy/Morale-Dynamic

Shìbì 勢必=Dynamical Necessity

Shìshǐ 勢使=Dynamics cause

Shíshí 時勢=Time-Dynamic

Xíngshì 形勢=Form's Dynamic

Zìrán-zhì Shì 自然之勢='Self-so', Nature's Dynamic

b) Technique

biànShi 便勢=convenient Dynamic

chéngShi 乘勢=harness/ride Dynamics

lìShì 利勢=**profitable** Dynamic

quánShi 權勢=Authority's Dynamic

ShiShù 勢術/數=Dynamic-Technique/Numbers

WeiShi, weiyán-zhi Shi 威勢/威嚴=Awesome-Dynamic

yīnShi 因勢=adapt to Dynamics

c) Government

DàShi 大勢=Great Dynamic of the world.

Ji/jièShi 籍靡執=Taxation-Registers (material-support) Dynamic.

ShiShi 事勢=Work/Practical Dynamic.

Shiwèi 勢位=Dynamic-position.

Shizhi/luàn 勢治/亂=Dynamic of government/disorder.

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Appendix 1: Concordance of Shi

I have edited this concordance of an estimated 603 cases of Shi usage in 19 reputedly pre-Hàn texts. My principle source is the computerisation produced in Taiwan during the early 1990s, with funding from the Chiang Ching-kuo Foundation, by Academia Sinica in a collaborative effort with the Institute of History and Philology, the Institute of Information Technology in Taiwan. This is the: CONCORDANCE OF ANCIENT CHINESE TEXTS (500BC-15AD), STAGE ONE: DATABASE OF 29 DIRECTLY TRANSMITTED SOURCE TEXTS. I have used this as a tool for tabulating the basic Chinese textual data for Shi, compiled from the following 15 purported pre-Hàn texts, compiled with Paul Thompson's help.

I exclude 10 texts of ostensible Hàn dynasty composition, of which the most relevant to the subject is *Hudinañ Zi*, with an estimated 106 Shi occurrences. Though such texts cite much pre-Hàn material, they have evidently undergone editing and re-phrasing. This appears to be the case, for example, where *Wú Zi* 吳子 (*JVú Qi*) enumerates 四幾 *si-ji* 'Tour Moments', explained as critical factors in warfare, whereas *Hudinañ Zi* has a similar passage on 三勢 *san-Shi* where Shi replaces *ji*.⁶¹⁸

I have manually compiled the data from 4 supplementary texts, not covered by the above mentioned DATABASE, marked below by asterisks, which make significant use of Shi. These are *Guigu Zi* and *Héguan Zi*, which had fallen into obscurity until recent years, *Shèn Dào*, restored by Paul Thompson as *The Shen Tzu Fragments*, and the recently excavated bamboo-strip '*Sun Bin Bingfd*'.

⁶¹⁸ *Wú Qi*: 4 *Lùnjiàng* p】33. *Hudindm Zi*: 15 *Binglyue* pp7b-9a.

1. *Gudn Zi* [pian 68-86 of Hàn date?]: 68 occurrences (66Shi 勢 +2yi 執);

*GZ*管子：報：管科註今譯，二□：(惊，臺灣，商務，1984。

2. **Guigû Zi* [pian 13-15 of Hàn date?]: 28 occurrences;

GG 鬼谷子逐字索引 | ~~劉殿春~~ 方正：香港中文大學中國文4匕研究所，1997 o

3. *Gudyu*: 5 occurrences;

GT 國語•華東師範大學：上海，搞，新□ 二□，1978 o

4. *Hân Fei Zi*: 175 occurrences;

HF 韓非：陳奇猷：韓非子集釋，北京中華，1958。

5. **Héguan Zi*: 18 occurrences (5Shi 勢 +10yi 執 +1zhi 執;+?2sM 孰);

HGmM：鷓冠子，四部備要，中華，臺灣，1970 o

6. *Liu-Tao*: 15 occurrences;

LT 添徐培根：太公□今註今譯，修訂本，臺灣，商務，1刀2 o

7. *Lyūshi Chunqiu*: 39 occurrences (37Shi 勢 +2yi 執);

LS 呂氏：陳奇猷：呂春秋，二□，上海，學林，1984。

8. *Mèng Zi*: 5 occurrences;

MZ 孟子：朱熹：孟子集注，:j惊，中華，四書章句集注，新校點本，

新編諸子集成’ 1983。

9. *Md Zi*: 21 occurrences (IShi 勢 +lyi 執 +1zhi 執; +?13zhi 執+?3rè 熱 +?1sh\i 孰 +?1jid 九);

Mo 墨子：孫詒讓：墨子閒話，上海書店，新華，據世界書局“諸子集成”本影印，1986。

10. *Shangjun Shu*: 31 occurrences;

似商君：賀麵：商君書今註今譯，臺灣，商務，1987。

11. **Shèn Dào* (fragments): 6 occurrences (*Qínshu Zhìyào*: 13,13*; 71; *Bēitáng Shūchao*: 118*x2\

a4).

5Z>t^?[] : Thompson, Paul: *The 'Shen Tzu'Fragments*, London, 1979.

12. **Sun Bin Bingfd*: 19 occurrences (19yi 執);

仰孫賓：umm：銀雀山漢墓·編，文物，：tte，1975。o

13. *Sun Zi Bingfd*: 16 occurrences (5Shi 勢 +1 lyi 執);

sz孫子：mrnw：孫子今譯，修訂本，臺灣，商務，1972。

14. *Wèiliáo Zf*: 1 occurrence;

呢尉繚：俾平：註今譯，修訂本，臺灣，商務，1984。o

15. *Wú Qi*: 2 occurrences;

松吳子：傅紹傑：吳^註今譯，修訂本，臺灣，商務，1985。

16. *Xún Zi*: 88 occurrences (85yi 執 +1Shi 勢; +?lzh1 執 +?lshii 孰);

□子:李滌生：荀子集釋，臺灣，學生，1979。o

17. *Ycm Zi*: 2 occurrences;

泣宴子：吳貝喙：宴子鞅集釋，二□，北京，中華，1982。

18. *Zhàngiio' Cè*: 53 occurrences;

ZG 戰國：戰國策華東師範大學：上海，古籍，新校點，三□，1978。

19. *Zhuang Zi*: 11 occurrences (IOShi 勢 1y執).

ZZm-郭：莊慶藩釋，初刊1894 ；j 驚，中華校點本四〇，新編集成。

The collocative survey, 'm Appendix 3 below, is exploratory, designed to identify underlying themes and special anomalies for further study. It is a sample cross-section, and cannot aspire to be either exhaustive or conclusive. Special priority is accorded words with possible relevance to physical causation and cognitive perception.

- Each occurrence of Shi is preceded by its page number, in the textual edition shown above.
- Each occurrence is given with its preceding, and succeeding, fourteen characters, including punctuation marks.
- Pian ⁴'chapter' numbers in roman numerals have been manually inserted.
- One associated word has been italicised in apposition to each occurrence of Shi. Not more than one apposition has been marked per Shi occurrence, in an effort to focus on only the most significant and illuminating associations.
- Sampling involves a complex judgement, which it has not been possible to quantify. Literal proximity is taken into account, but content is given priority. Grammatical 'empty' words are not covered by this survey. The following types of apposition have been recognised:

in parallel e.g. 'Number';

in opposition e.g. 'Justice';

descriptively e.g. 'Profitable';

verbally e.g. 'Adapt to';

attributionally e.g. 'weight';

concretely e.g. water;

relationally e.g. 'together'.

- The same word is not selected more than once per 'chapter', in order to widen the matrix and objectify representation. Thus the tabulated frequency of an associated word is a function of its

separate occurrences over the whole corpus, irrespective of its frequency of repetition within a single passage or essay.

This tabulation plots the graph Shi 勢 (執) over nineteen reputed pre-Hàn texts against associated graphs in alphabetical order. The estimated grand total is: 578 accepted + 25 postulated = 603 tabulated occurrences. These constitute essential corpus of early usages of the graph, in the senses I propose to categorise as '**Dynamics**'. To these must be added *Zhou Rituals: Inspection of Works Record*, *Zhou Changes: Kun*, *Documents: Juncheñ* and newly excavated texts from Māwángduì (Húnán) B.C. 168, and Guodiàn (Húběi) c. B.C. 300, among others. The highest total 175 occurs in the work ascribed to Hān Fei Zi, followed, with almost half this number 86 +?2, in the work ascribed to his teacher Xún Zi. The increasing popularity of the term is illustrated by comparing the histories *Gudyu*, which deals with events up to the fifth century B.C., which contains only 5 usages; with *Zhàngud Cè*, covering events up to unification in B.C. 221, with 53 usages.

The terra's usage density is high in some military texts, such as *Sun Zi Bingfd* and *Sun Bin Bingfd*, associated with Qi (Shandong), yet sparse in military works, like *Wú Qi* and *Wèiliáo Zi*, of other states. There is just one occurrence in the received *'Lāo Zi': Dàodè' Jing: 51*, for which the Māwángduì tomb texts write: 'utensils' qi 器, instead of 'Shi'. The Māwángduì political tracts *Gudcl* and *Guan*, if ray postulated reading is correct: of rénShi/yi 人執 as: 'employing Shi' rènShi 任勢, treat Shi in politics antithetically.

Numbers in heavy type refer to the pian ('chapter') number. *Lyūshi Chunqiu*, *Sun Bin Bingfd*, and *Zhuang Zi* have been assigned sequential chapter numbers, though these are absent from the received texts. *Shèn Dào* fragments follow the numbering (italicised) of Thompson's *The Shen Tzu Fragments*, to which I asterix additional usages, from *Qúnshu Zhiyào: 13**; from *Bèitáng Shuchao 118*x2*. Question marks before a number indicate an amendment proposed by this writer.

a) : Classified Occurrences of Shi 勢

1. GZ管子李勉：管矜註今譯，二〇〇〇北京，臺灣，商務，1984。

ii:

GZ001管子14 形<勢>第二

vi:

GZ002管子101安治矣未也何也？曰：形《勢》器具，猶之不治也。器
GZ003管子101形勢器械者之不治也。形《勢》器械具四者備，治矣。不倉治其
GZ004管子103正天下，故明於機數者，用兵之<勢>& 大者時也，IJ堵計也。王道

xiii

GZ005管子246固，雖有良貨，不能守也。故形《勢》不得非，貝IJ簽邪之人慙愿。禁
GZ006管子249，而得尊位，貝IJ離本行而求外《勢》。彼積勞之臣，不務盡力。貝IJ兵
GZ007管子249臣毋以事君矣。民倍行而求外《勢》，則國之情偽竭在矣。故曰

xvi

GZ008管子293劫而試。凡人君之所以君者，《勢》& ；故人君失勢，則臣制之矣。
GZ009管子293之所以君者，勢也；故人君《勢》，則臣制之矣。勢在下，貝U君制
GZ010管子293也；SfcA君失勢，則臣鄰之矣。《勢》在下，貝11君制於臣矣。在勢
GZ011管子293之矣。勢在下，則君制於g·矣；《勢》在且IJ臣\$ 於君矣。故君臣之
GZ012管子293則臣制於君矣。故君臣之易位，《勢》在下也；在臣期年，臣雖不忠，
GZ013管子294律，不口賄糸分威權。故曰：「<勢>非所以予人也」。
GZ014管子296也。故列尊祿重，無以不受也；《勢》利官大，無以不從也。以此事君

xxiii

GZ015管子441善用國者，因其大國之重，以其<邊>小之，因疆國之權，以其勢弱之
GZ016管子441以其勢小之，因疆國之禮，以其《勢》11之，因重國之形，以其勢輕之
GZ017管子441以其勢弱之，因重國之形，以其《勢》@之。疆國衆，合疆以攻弱，以
GZ018管子441攻大，以圖王。疆國衆，而言王《勢》者，愚人之智也。疆國少，而施

xxx

G2M19管子515其意。國無常法，則大臣敢侵其《勢》。大臣雕女之能，飄主情。

xxxi

GZ020管子536水，波而上，盡其搖而復下，其《勢》固儲也。·之以Sit，威之
GZ021管子538意，刑罰前近也。大臣不能侵其《勢》。比黨者誅，明也。口人君者，
GZ022管子539於道，小人食於力，分民。威無《勢》讀，無所立。雜口也，無所生
GZ023管子539設，不以逐子傷義。禮私愛驩，《勢》不並論。爵位雖尊，禮無不行，
GZ024管子540之以法，參伍相德而周舉之，尊《勢》而明信之。是以下之人無諫死之

xlii

GZ025管子718 口秀》第四十二

xlvi

GZ026管子759暴人不勝，邪亂不止，則君人者《勢》傷，而威日衰矣。故口人君者，
li

GZ027管子806開而不闔，是言宮也舉手而指，《勢》當宮也；且臣觀小國諸侯之不服
Hi

GZ028管子826是。嗚呼美哉，成事疾。申主任《勢》符數以口常，周聽近遠以續明。

GZ029管子826事無常而法令申，不牾，則國□《勢》。芒主目伸五色，耳常五聲。四
GZ030管子828 o g 者，君臣之所共立也。權《勢》人主之所獨也。SfcAi失
GZ031管子829□高則不御。故記曰：無實貝嚙《勢》，失審則馬焉制。侵臣事小察以
tiii

GZ032管子849深源之下，無所不入焉；故善者<<勢>>利之在，而民自美安，不推而往
lvii

GZ 3 管子 888 水可走也。乃迂其 而遠之，以 <勢>行之。水之A，行至曲，必O退
lxiv

GZ034管子938 形《勢》解第六十四

GZ035管子940畏其威而載之。人亡，天下之有《勢》者也，深居則人畏其勢；雌豹

GZ036管子940天下之有勢者也，深居則人5其《勢》；□豹去其幽而搬人，貝IJ人

GZ037管子940其門而迫於民，貝眠輕之而傲其《勢》。故曰：虎繼幽而威可載也

bcvi

GZ0 郝管子965愛之，明iSc!景以道之，便其《勢》，利其備，愛其力，而奪其時

Ixvii

GZ039管子973 明主:jth位，有必治之《勢》，貝IJ群臣敢為非；是臣之

GZ040管子973主者，非以愛主也。以畏主之威《勢》地；百姓之爭用，非以愛主也，

GZ041管子973之數，以治必用之民；處必尊之《勢》以制必服之臣；故令行禁止，

GZ042管子973曰：「尊君卑臣，非也，以《勢》滂也。」

GZ043管子974 A±者，殺，□威《勢》，操令行禁止之柄，以御其群臣

GZ044管子974此寄生之主也。故人主以其威《勢》予人，貝U必有織之患；專以其

GZ045管子974 廢法而恣群臣，織已廢，#□勢已奪，令不得出，群臣弗□用，

GZ046管子976 人主之所臣下者，威《勢》也。在下，貝IJ主制於臣。o

GZ047管子976 以制臣下者，織也；□《勢》在下，貝IJ制於臣。威勢杜，

GZ048管子976 滅勢在下，貝IJ注制於臣。威《勢》在上，貝IJ臣制。夫蔽主者

GZ049管子976，禁不止，所欲不得者，□其威《勢》地；賊勢獨碰主，貝IJ群臣畏

GZ050管子976配欲不得者，失其威勢也；_<<勢>>獨□主，貝IJ群臣畏敬。mm

GZ0S1管子976政獨出於主，貝IJ天下服德；4!^□勢分於臣，貝IJ令不行。法政出於臣

gz052管子976民不聽；故明主之治天下也，威《勢》在於主，而不與臣共，mm

GZ0S3管子978不肖而位尊，則公法而趨有《勢》。如此，則慤愿之人失其職，而

GZ054管子979傷矣，是方正之與簽不漸之《勢》>fe o□邪在制者，不能勿惡

GZ0S5管子981分也。縣令仰制，臣之分也。威《勢》尊嚴，主之分也。卑賤畏敬，臣

bcxvi

GZ0S6管子1069 桓公問管子曰：「請問厘<<勢>>？」管子對曰：「有山處之國，

GZ057管子1069佚之國，有漏壤之國，此國之五《勢》，人君之所憂也；山處之國，常

GZ058管子1070梓器以下天下之五穀，此准時五《勢》之數也。o」

GZ059管子1070曰：「今有海□縣諸侯，則國《勢》不□已乎。」管子對曰：「今以

lxxviii

GZ060管子1098 7火處什之七，陸處什之三，乘天<.>以隘 **動於黃帝之王** 謹
GZ061管子1099，亡其國。大夫失二五者，亡其《勢》。民失二五者，亡其家，此國之
GZ062管子1100之相舉，鈞重則□。故治權則《勢》重，治道則勢贏。□雖吾國
GZ063管子1100 **驗傾**故治權則勢重，治道則《勢》贏。 國 **輕於天**，

lxxx

GZ064管子1128請輸、戰准、戰流、戰權、戰《勢》，□謂五戰而碰鮮也。」
GZ065管子1130 ？」 **管子對**：「 **獸宜乘**<事之利得也，計議因權，事之
GZ066管子1130計議因權，事之囿大也。王者乘《勢》>，**聖嫌幼**，與物皆宜？」桓公

2. 鬼谷子鬼谷賴字索引，劉腿，陳方正，香港中文大學中國文化研究所，1997.

iii

GG001鬼谷 3以變言也]o [善變者]，[審知地《勢》][75@^以化四時]，[使鬼神
v n.b. here I have not adopted the 'restoration' of '之黨，after 同異：

GG002鬼谷 4凡度權量能，所以 **徵遠來**立《勢》而制事，必先察同異，gU是非之

GG003鬼谷 5，壁白，采色以事之，或量能立《勢》以鈞之，或伺候見源而筭之，其

GG004鬼谷 5於人，貝IJ量智能，權材力，料桌《勢》，□之樞機以迎之，隨之，以筭和
vi

GG00S鬼谷 5，計有適合c **化神變焉**，各有《勢》，反復相求，因事□制。是以聖

GG006鬼谷 5而與之'用之身，必量身材倉請《勢》而與之o大小進退，其用一·也o

vii n.b. here I have adopted the amendment of '事變，for 事美：

G<^07鬼谷 6害，可以生事變 **事者**，幾之《勢》**此揣情飾善**文章，而後
viii

GG008鬼谷 7水，濕者先孺。此物類相應，於<<勢》□猶是也。此言□符之應外摩也

ix

GG009鬼谷 8者言，依於要；與貴者言，依於《勢》；與富者言，依於高；與貧者言

x

GG010鬼谷 9見以然之，因其說以要之，齒其《勢》以成之，因其惡以權之，因其患
爭

xii

GG011鬼谷 1 2 養氣得其和。 **四邊威<<勢>>無不為存**之，是謂神化歸
12 養，無□以包志慮，思窟而行威《>>者也。士者通達之，神□能養

GG012鬼谷

[xiiL]

GG013鬼谷 13已安則志 **意實**志意實堅則威《勢》不分。神明常固守，乃能分之。

[xiii.3]

GG014鬼谷 13 ；莫當，貝IJ能以分人之威而動其《勢》>，如其天。以實取虛，以有取無
GG015鬼谷 13 養人也。故萍·亡，及□之形《勢》。

[xiiU]

GG016鬼谷 13 散《勢》法鴛鳥o散勢者，神之使也o用

GG017鬼谷 13 散勢法□鳥；散《勢》者，神之使也o用之'必循間而

GG018鬼谷 13，威肅，□盛，推蓆而行之，則《勢》散。夫散勢者，心虛志溢。意失

GG019鬼谷 13 盛，推間而行之，則勢散。夫散《勢》者，心虛纖。意□勢精神不

GG020鬼谷 13 o夫散勢者，心虛志溢o意□威《勢》精神不專，其言外而多變o故觀

G€021 鬼谷13事，盡圓方，魏長。無則不款《勢》；散待間而動[而]勢分
GG022 鬼谷i3 mm ；散者，待間而動，動面]□勢》分矣。故善思間者，必□精m
GG023 鬼谷13實 動則隨其志謀。《勢》者，利害之決，權變之威。勢敗
n.b. I here have adopted the amendment of 勢散 for 勢敗：

GG024 鬼谷13。勢者，利害之決，權變之威。《勢》>散者，不以神肅蔡也。

[xiii7]

GG02S 鬼谷14益之損之，皆□之辭。用分織〈□〉之潘，以見其免威，其機危，乃

GG026 鬼谷14於萬仞之谿，[而能行此者]，[形《勢》不得不然也]。

xv：

GG027 鬼谷15 郗既鬥，稱勝者高，盛其《勢》。弱者哀其負，傷#，？于其名。

哪28 鬼谷15 ？于其名，恥漢宗。灘者鬥其功《勢》，苟進而不□。弱者，聞哀其

3. 國語華東師範大學：上海，搞，新校點，二□，1978 o

viii

CJY001 國語30；1侯不量齊德之豐否，不度諸侯之《勢》，釋其閉修，而輕於行道，失其

xiv

GY002 國語466。叔向謂趙文子曰：「夫霸王之〈〈勢〉〉，在德不在先敵，子若能以忠信

xvi

GY003 國語507子男之國，虢、郤□大，虢叔俘《勢》，鄩仲恃險，是皆有騎侈怠慢之

xix

GY004 國語印6以廣民心。請王勵士，以奮其朋《勢》。勸之以高位重畜，備刑戮以辱

GY005 國語608繒，望之如墨。□帶甲三萬，以《勢》攻，雞鳴乃定。既陳，去晉軍一

4. 丑F 韓非子陳奇猷：子集釋，北京 韓非 1958

ii

HF001 韓非43事，使AS5借道，言欲伐秦，其《勢》〉必先韓而後秦。且臣聞之：「脣

HF002 〉# 43王一都，道不通，則難必謀，其《勢》不竣，左M之者不用，願陛下

iv

HF003 韓非60也，位之至尊也，M之重，主《勢》之隆也，此四美者不求諸外，不

vi

HF004 韓非87依。遠在千座，不敢易其辭；《勢》在郎中，不敢蔽善飾非。朝廷群

HF005 韓非87越。故治不足而日有餘，上之任《勢》使然也。

ix

HT006 韓非151巧文之言，流行之辭，示之以柯《勢》，懼之以患害，施屬虛辭以壞其

x

HF007 韓非164國/)命禮，不用諫臣，貝U絕f之〈〈勢〉〉>^。

HF008 韓非167，輔依車，孽亦依輔，虞、虢正是勢。若假之道則虢朝亡而

HF009 韓非186，秦。迎而拜之上卿。其興《勢》。地形，既以得之，而伐

HF010 韓非200國/。無禮。不用諫臣。貝|」絕世之《勢》&。

xi

HF011 韓非206阿辟之心，是與人主相反也。處《勢》〉卑賤，無黨孤特。夫以KM與近

HF012## . . . 當塗之人

... 209 ... 是其故

Xiv

HF016總體 < OMS S S S A T O X < ... mad □

... 245 ... 人主非有術

... 246 > ... 人主非有術

HF020總體 □ Z ... 不知困難勇昔國危 □

HF021## ... 不知困難勇昔國危 □

HF022#總體 ... 不知困難勇昔國危 □

... 249 ... 舞不能以為

HF025總體 # ... 舞不能以為

XV

HF026# # ... 舞不能以為

HF027## ... 舞不能以為

Xvi

... smAm#, □

> 學與 ... 不死

... 289 ... 則

... 289 ... 則

HF033fwZ ... 則

HF034總體 ... 勝 □ < 添力效

HF035# # ... 勝 □ < 添力效

HF036## # ... 之不可

Jews

... 297 ...

Xv

HF038□ 錯 ...

... 343 ...

... 345 ...

HF041

HF042 ...

HF043 ... 失則不可復得也

... 392 ...

... 392 ...

... 392 ...

... 392 ...

... 392 ...

... 392 ...

... 392 ...

... 392 ...

不困離朱，不自戕。因

初

故短之臨高也以位

條 麗 之 功 長

我

亂之所由肇也

人之淵也

古之人難

管

而況錯之於君乎?是以太公望

不得生

今人君之左右，出則為<<勢>>重而收利於民，入則比周而蔽惡

HF084韓非738於□也。今人敢右，出則□《勢》重以收柯於民，入則比周謾續

xxxv

HF085^ 761不能成曲人主又難。臣共《勢》以成功乎？

HF086韓非768，非以吾愛之□我用者也’以吾《勢》之□我用者也。吾釋勢與民相收
HF087韓非768也，以吾勢之□我用者也。吾澤《勢》與民相收[=牧?]，若是，吾適不
HF088韓非776不足任天下，故傳天下，而《勢》重盡在啓也。已而啓與友獻墟
HF089◎# 776家，而人者其權而其《勢》乎。

HF090韓非782。《御之也。故國者君之車也，《勢》者君之扉也，無術以御之’身雖
HF091韓非783王。故曰：A±者不操銜，則威《勢》□臣擅名。

xxxvi

HF092觀一 795後^g;者，堯、舜;^難也；虜《勢》而騎下者，庸主之所也。將治
HF093^ 809，故謂之仁義。今桓公以萬乘之《勢》，TE5夫之士，織憂齊國’而

xxxviii

HF094«# 849，而以□治非其難。夫處《》而不能其有，而□不去國，是
HF095韓非849。此皆非晚置太子之患也。夫分《勢》不二，一卑，寵無藉，雖處大
HF096韓非849難也。笏之所謂難者；必借人成<<勢>>而勿使侵害己，可謂一難也。貴
HF097韓非853明，而使之‘□而來遠，是舍吾《勢》之所禁而使□[下?]行惠以爭
HF098◎# 853禁而使□行惠以爭民，非能符《勢》者也。夫堯之賢，六王之冠也，
HF099 864.也有過。凡明主之治國也，任其《勢》。不可，則雖強天下無劍可
HF100韓非864過。凡明主之治國也，任其勢。《勢》：^1害，則雖□天下無奈何也，
HF101韓非864常、芒卯、韓、魏能奈我何！其《勢》可害也，則不肖如如耳、魏齊，

xl

HF102韓非886 難《勢》第四十

HF103韓非886而桀□天子能亂天下，吾以此知《勢》位之足時，而賢智之不足慕也。
HF104韓非886由此觀之，賢智未足以服衆，而《勢》{立足以訛賣者也。••
HF105韓非886霧，吾不以龍蛇□不託於雲霧之<<勢>>。雖然，夫釋賢而專任勢，足
HF106韓非886霧之勢也。雖然，夫釋賢而專任《勢》，跳□治乎？貝IS*得見也。
HT107韓非886乎？則吾未得見也。夫有雲霧之《勢》’能乘遊者，蓆蛇之材美也
HF108韓非886而禮不能遊也，夫有盛雲□霧之《勢》而能乘遊，蟻蝗之材薄也。
HF109韓非886桀、紂之材薄也。且其人以碧之<<勢>>以治天下也，其勢何以異桀之勢
HF110韓非886且其人以堯之勢以治天下也’其《勢》何以異桀之勢也，亂天下者也。
HF111韓非886勢以治天下也，其勢何以異桀勢也天下者也。夫勢者，非能
HF112韓非886以異桀之勢也，亂天下者也。夫《勢》者，非會秘、使賢者用已，而不肖
HF113韓非886性，賢者寡而不肖者衆，而以威《勢》之利濟亂世之不肖人，則是以勢
HF114韓非886勢之禾|J濟亂□之不肖人，則是以《勢》亂天下者多矣，以勢治天下者寡
HF115韓非886人，則是以勢亂天下者多矣，以《勢》>治天下者寡矣。夫勢者，便治而
HF116韓非886者多矣，以勢治天下者寡矣。夫《勢》者，使治而利亂者也，故周書曰
HF117韓非886，擇人而食之。』綠不肖人於《勢》，是□虎傅翼也。桀、紂□高臺
HF118韓非886匹夫，未始行一而身在刑戮矣。《勢》者，養虎狼之心，而成暴亂之事
HF119韓非886亂之事者也，此天下之大患也。《勢》之於治亂，本末有位也，而語專
HF120韓非886於治亂，林有位也，而語專言<<勢>>之跳治天下者，貝「琪智之所至
HF121韓非886拙相去遠矣。今以國位□車，以《勢》□馬，通令□轡，以刑罰□鞭
HF122韓非887 復應之曰：其人以《勢》□足俘以治官。客曰r必待賢乃

HF123韓非 887 「**□**賢乃治**J**，則不燃。夫《勢》者，名一而麵數者也。勢必於
HF124韓非 887 **o**夫勢者，名一而變無數者也**o** **□**勢》必於自然，則無**□**·勢矣**o**吾
HF125韓非 887 者也。勢必於自然，則無**□**言於《勢》矣。吾所**□**言勢者，言人之所設
HF126**\$i**非 887 然，則無**□**·勢矣。吾所**□**言《勢》者，言人之所設也。今日堯、舜
HT127**^^** 887 ,言人之所設也。今日堯、舜得《勢》而治，桀、紂得勢而亂，吾非以
HF128**@#** 887 今日堯、舜得勢而治，桀、**□**得《勢》而亂，吾非以堯、桀**□**不然也。
HF129韓**&** 887 位，雖有十桀、紂不能亂者’則《勢》治也；桀、紂亦生而在上位，雖
HF130**^#** 887 雖有十堯、舜而亦不能治者，則《勢》歲也。故曰：「勢治者，貝**II**不可
HF131**@#** 887 不能治者，則勢亂也。故曰：「《勢》治者，貝**II**不可亂；而勢亂者，則
HF132韓非 887 故曰：**r**勢治者，則**M**亂；而《勢》亂者，**II**不可也。**J**此**□**然之
HF133韓“ 887 **gL**者，則不可治也。•«此自然之《勢》**^**，非又**I**得設也。若吾所言
HF134勸有 887 得設也**o**若吾所言，謂人之所得《勢》地而已矣，贅何#焉？何以明其
HF135**\$##** 887 矛，**□**名**^I**兩立也。夫賢之**□**《勢不可而勢之**□**道也》禁，
HF136**_**, 887 兩立也**o****□**之**□**勢柯禁，而《勢》之**□**道也無不禁，以柯禁之勢
HF137勸**□** 887 勢之**□**道也無不禁，以不可禁之<《勢》，此矛**□**之說也；夫賢勢之不相
HF138**^#** 887 可禁之勢，此矛楯之說也；夫賢《勢》>之不栢容亦明矣。且夫堯、舜、
HF139**@^** 887 世之治者不絕於中。吾所以**□**言《勢》者，中也。中者，上不及堯、舜
HF140**^#** 887 舜’**ITT**亦不**□**桀、紂**o**抱法處《勢>》則**背法去**則亂。今廢勢背
HF141韓非 887 桀、紂。抱法處勢則治，背法去《勢>》則亂。今廢勢紫法而待堯、舜，
HF142**—** 887 處勢則治，背**M**勢則亂。今麼《勢》**□&**而待**□**、舜’堯、舜至乃治
HF143**^** 887 治，是千世亂而一治也。抱**法勢**而痔桀、紂，桀、**至死**，是
HF144**W#** 887 輪**o**無慶賞之勸，麻罰之威，釋《勢》#法，堯、舜戶說而人辯之，不
HF145韓非 887 戶說而人辯之，不能治三家**o**夫《勢》之足用亦明矣，而日必特賢則亦
xliv
HF146**@#** 918勝其君。言聽事行，貝**U**如**□**徒之《勢》；一言而不聽，一事而不行，則
xlv
HF147韓非 950之，故不養恩愛之心而增威嚴之《勢》**o**故母厚愛處，子多敗，推愛也
xlvii
HF148**©#** 973非辯智貝**y**修潔也。任人者，使有《勢>地；智士者未必信也；**□**多其智
HF149‘非 973 困惑其信也；**智士**計，麟《勢》之資而**srn**急，貝**u**君必欺焉。
xlviii
HF150韓非 996 令可立而治道具矣**o**君執研以處《勢》，故令行禁止**o**柄者，胜之制
HF151韓非 996 令行禁止**o**柄者’**·**之制也：《勢》者’腐衆之資也**o**廢置無度則權
HF152韓非 996 人也鬼。天則不非，鬼則不困。《勢》行教嚴逆而不違，毀譽一行而不
HF153韓非 1005 不放。禮施異等，后姬不疑。分<《勢》不貳，庶適不爭。權籍不失，兄
HF154韓非 1017 多寡，怒之前不及其衆。觀頽之《勢》，其徵在比周而賞異也**o**誅毋謁
HF155韓非 1029 挪°人主不饜忿而待合參’其《勢》資下也**o**有道之主，聽言、督其
HF156韓非 1033 害，則人不私父兄而**·**仇讎**o** **□**勢》足以行法’**足以給**，而私無
HF157韓非 1037 則法制毀。民以制畏上，而上以《勢》卑下，故下腿觸而榮練君之
xlix
HF158韓非1Q41,財寡也；輕辭天子，非高也，《勢》薄也；爭土橐，非下也，權重也
HF159**^1051**可以**□**治亦明矣**o**且民者固嚴於《勢》，寡能懷於義**o**仲尼，天下聖人
HF160韓非1051境**□**之民莫敢不臣。民者**□**服於《勢》，誠易以服人，故仲尼反**□**臣，

HF161韓非1051公顧□君。仲尼非懷其義，服其《勢》^{故以}則仲尼不服於哀公，
 HF162韓非1051 故以義則仲尼不服於哀公，乘〈邊〉則哀公臣仲尼。今學者之說 **人主**
 HF163韓非1051今學者之說 **A±**也，不乘必磨之《勢》，而仁義則 **以王** 是求人
 HF164«#1058衣相與交，無富厚以相利，無威《勢》以相懼也，故求不欺之士。今人
 HF165韓非1Q58故求不欺之士。今人 **⑩**制人之《勢》，有一國之厚，重賞嚴誅，得操
 HF166©#1067不然，士醜恣於□，額者□《勢》於外，外□稱惡以翻敵，不亦
 I
 HF167韓非1097虜，而慈母有敗子，吾以此知威《勢》之可以禁暴，而德厚之不[^]Ut
 lii
 HF168韓非1118麵便私者也。所謂威者，擅瘠《勢》而輕重者也。 **itfcZ**：者，不可不察
 HF169韓非1118所以制天TM征諸侯者，以其威《勢》&。威勢 **人主之**力也。今
 HF170[^]1118下而征諸侯者，以其威勢也。威《勢》者，人主之嚴力也。今大臣得威
 HF171辦1118之筋力也。今大臣得威，左棚《勢》[〉]，是姑失力，人主失力而能有
 HF172韓非1118豹失其爪牙，貝U人必制之矣。今《[^]□童 **人主之**牙也，君人而失
 HF173[^]1119斷，近習不敢賣重，大臣 **左右權**息，貝IJA±之道明矣。今則不然
 HF174韓非1119 B月矣。今則不然，其錢之臣得《勢》磨事以環其私 **左右**習朋黨比
 HF175[^]1119奚麟論裁？故有術不必用，而《勢》不兩立，法術之士焉得無危？故

5. HG鵠冠子，四部備要，中華，臺灣，1970 〇
 iv

HG001鵠冠8b物矣夫見人之所信也捐笏任《勢》者天也捐物任勢故莫能宰而不天
 HG002鵠冠8b 也捐·勢者天也捐物任《勢》故莫能宰而不天夫□曲[^]：人
 HG003 mm Ha 四者已仞非師術也形裔而亂[^]#□勢不相牧也德與身存t#未可以取
 xii
 HG004鵠冠3b 滅虛實相因得失浮縣兵以《勢》避時不常使蚤_贏反相·變
 xvii
 HG005鵠冠16b圖所謂天者非以無驗有勝非以0□勢之長而萬物；[^]受服者邪彼天生

6. IT六韜 徐培根 六館今註今譯，修訂本，臺灣，商務，1972。
 ix

LT001六館69。四曰：士有抗志高節，以□**氣**；外交諸侯，不重其主者，傷王
 xii
 LT002六館71作。可殺而不殺，大賊乃發。兵《勢》不行，敵國乃強。」
 LT003六館88 ；尊之以名，無難其身；示以犬《勢》，從之必信；致其大尊，先□之
 xv
 LT004六館88惑之，遺良犬馬以勞之，時與犬《勢》[〉]以誘之，上察而與天下圖之。〇
 LT005六館96幾於神。用之在於機，顯之在於《勢》，成之在於君。〇故聖王號兵□
 xviii
 LT006六館105就之機。〇地利三人：主軍行止形《勢》，禾IJ害消息 **遠近險**，7七涸山
 xx
 LT007六館111易人者； **喃喃**反靜愨者；有《勢》虛形劣而出外無所不至，無使不

xxvi

LT008 A® 123

軍<《勢》第二十六

LT009 123

太公曰：「《勢》」因敵之動，變生於兩陣之間，奇

xxvii

LT010 六館130能也下；其成與敗，皆由□《勢》。得之者昌，失之者亡。

xxix

LT011 135

三軍，□《勢》以固，深溝高壘，又有大風甚雨

xxxvi

LT012 A t! 157

@曰：「敵之始《勢》，不固其兩旁，車騎又無以越

xxxix

LT013 六韜162「凡深入敵人之境，必察地之形<《勢》，務求便利。依山林險阻，水泉

LT014 7^ 163去敵二百里，審知□A m在。地《勢》不利以武備為

lii

LT015 196一卒，名曰寇兵之士。有王臣□《勢》，欲功者，聚□一卒，名曰

7. LSCC呂氏春秋陳奇猷：呂氏春秋校釋，二□，上海，學林，1984。

viii

LS00X 呂氏85大難；意氣易動，聽然不固；矜《勢》好□，胸中欺詐；德義之緩，邪

xvii

LS002 呂氏195，不亦遠乎？學者虜不化補之《勢》，而以自行，欲名之顯、身之安

JCViii

LS003 呂氏206忠矣，□人君弗□平而，有犬《勢》可以□天下正矣。故子貢問孔子

xix

LS004 呂氏220，復過自用，不可證見瘠親《勢》及有富厚者，不論□才，不察其

LS005 呂氏221讓慍，離俗，羈#^世；矜《勢》好尤，故驗巧智，昏於小利，

xxxvii

LS006 呂氏431，以塗投塗則陷，此疾徐先後之《勢》&。

xxxviii

LS007 呂氏442

故凡兵《勢》險阻，欲其使也；兵甲器械，欲

xxxix

LS008 呂氏452□白徒，捕百里，皆來會戰，<<《勢》使之然也。幸也者，審於戰麵

xlvi

LS009 呂氏525彌怠；守者彌怠而葬器如故，其《勢》固不安矣。世俗之行喪，載之以

liii

LS010 呂氏587誠辱則無□樂生。若此人也，有《勢》則必不自S矣，處官則必不□于

bcv

LS011 呂氏697氏多貨，其室培濕，守狗死，其《勢》吁穴也』，貝|J必非之矣。曰：『

bocviii

LS012 呂氏865，車依輔，鬻亦依車，虞、虢之《勢》是也。先人有言曰：「唇竭而齒

Ixxx

LS013 呂氏394，雖得則薄矣。故善說者，煉其《勢》>>，言其方，見人之急也，若自在

lxxxiv

LS014 呂氏 936，其法皆不同，非務相反也，時《勢》異也。故曰良劍期乎斷，不期乎 **xcv**

LS015 呂氏 1064 見柯以視，心雖知柯以舉，《勢》使之也。凡耳之聞髓於靜，目 **xcviii**

LS016 呂氏 1108 慎《勢》六日

LS017 呂氏 1108 之乎數，求之乎信，疑。□之乎《勢》>，求之乎國，危。□舟之魚，陸 **LS018** 呂氏 1108 則不醒蟻。權鈞則不能相使，《勢》>考則不能相并，治亂齊則不能相

LS019 呂氏 1108。衆封建，非以私賢也，所以使《勢》±威，所以博義。義博利則無敵 **LS020** 呂氏 1109 成功。湯、武之賢，而猶藉知乎《勢》，又況不及湯、武者乎？故以大

LS021 呂氏 1109 名軒築孟，銘騎乎壺鑑，其《勢》不厭尊，其貢不厭多 **實得勢** **LS022** 呂氏 1109 勢不厭尊，其實不厭多。多*#《勢》，*±制之，腦亂世，**S8**尚

lso23 呂氏 1109 塗用糲，沙用鳩，山用擽，**m«m»&**。者令行。

LS024 呂氏 1109 諸侯不欲臣於人，而不得已，其《勢》>不便，貝|溪以易臣？#輕重，審 **LS025** 呂氏 1109 重，審大小，多建封，所以使其<《勢》&。王也者，勢也；王也者，勢

LS026 呂氏 1109 ^，所以便*□也。王也者，《勢》>；王也者也勢無敵也。勢有敵

LS027 呂氏 1109 勢也o王也者’勢也；王也者，〈□〉>無激也o勢有敵則王者廢矣o有 **LS028** 呂氏 1109 者，勢也；王也者，勢無敵也o □勢>_則王者廢矣。有知小之愈於

LS029 呂氏 1111 **以此**也。J失其嚴，滅《勢》，**聽鞅也與無悔**，是不 **xcix**

LS030 呂氏 1123，陳餅貴齊，陽生貴己，孫膝貴《勢》**王廖**貴先，瓶貴後。有金鼓 **cvii**

LS031 呂氏 1212。魏舉陶削衛，□方六百，**<勢>是**入大蚤，奚待於魏敬之說 **cxii**

LS032 呂氏 1270 之也。不得所以用之，國雖大，**«m»ms**，卒無衆，何益？古者多有 **LS033** 呂氏 1271，itbK、夏之所以絕也。君，种 **<勢>**次官也。處次官，執利勢，

LS034 呂氏 1271 利勢也，次官也。處次官，執利《勢》**可而秦**於此。夫不禁而禁 **cxxii**

LS035 呂氏 1389 人主之行與布衣異，〈<勢〉>不便，蒔不利，事讎以求存。執 **cxxxix**

LS036 呂氏 1552 使之。腿我亦然。□、越之《勢》不盾立。越之於吳也，譬若心腹 **cxli**

LS037 呂氏 1569 若羊，羊之性不若膝，所自視之《勢》>滿也，而因怒於牛羊之小也，此

8. **MZ**孟子朱熹：孟子集注，；惊，中華，四書章句集注，新校點本，
新編諸子集成，1983。

iii

MZ001 孟子228人有言曰：r雖有智慧，不如乘《勢》；雖有纖，不如鶴o j辦
iv.18

MZ002 孟子284之不教子，何也？」孟子曰：「《勢》不□也。教者必腿；服不行
vi.2

MZ003 孟子325，可使在山o是豈水之性哉？其<<勢>>則然也。人之可使□不善，其性
viL8

MZ004 孟子351 孟子曰：「古之**賢者**而忘《勢》，古之**賢者**不然？樂其道而

MZ005 孟子351 **M±M**獨不然？樂其道而忘人之《勢》**故王**^:敬盡禮，貝II不得亟

9. **Mo**墨子孫詒讓：墨子閒詁，上海書店，新華，據世界書局“諸子集成”

本影印，1986 o

xv

Mo001 墨子69小國，不□衆庶侮鰥寡，不□**暴勢**入黍、稷、狗、彘。天屑臨

10. 似商君書賀凌虛：商君書今註今譯，臺灣，商務，1987。

vi

SJ001 商子66之罪也。臣請語其過。夫治國舍《勢》而任談說，則身勞而功寡。故事

SJ002 商子66而鬻身資民；資重於身，而偏If«»於外。挾重資，歸偏家，堯舜之

SJ003 商子69利求’顯榮之門不一，貝括子事《勢》以成名。小人不雜禁，故刑煩
vii

SJ004 商子75今。法古則離時，**M**則塞於<<勢>>。周不法商，夏不法虞，三代異

SJ005 商子75。周不法商，夏不法虞，三代異《勢》，而皆可以王。故興王有道，而
xi

SJ006 商子97□、，而後兵可出也o行三者有二《勢》：一曰□法而法行；二曰舉必得
n.b. I propose ‘pass, ‘過勢, guò for ‘encounter’⁴遇勢, yù, here:

SJ007 商子97於治而異，俗生於法而萬轉，過《勢>》本於**飾於備**。三者*m，

SJ008 商子97法而萬轉，過勢_心而·鑿《勢》。三者有論，網罟可立也。是以
xviii

SJ009 商子145治者’使伯夷可疑，而況跖乎？《勢>》不茲□**按**，雖_信也；勢得□

SJ0X0 商子145乎？勢不能□**按**，雖gM信也；《勢>》□□**按**，雖伯夷可疑也。

SJ011 商子149 聖人知必然之理，必□之時《勢》；故□必治之政，戰必勇之民，

SJ012 商子149 _ _，日行千里，有必走之《勢>>&。_熊_’鷲而無敵，有必
xx

SJ013 商子160張威。事無羞，利用兵，久處柯《勢>》)，必王。故兵行敵之所不敢行，
xxiv

SJ014 商子179道也，與無道同也。凡知道者，<<勢>>嚴也。故先王不恃其疆，而恃其

SJ015 商子179數也。故先王不恃其疆，而俘其《勢》；不恃其信，而時難。今夫飛

SJ016 商子179 飛蓬，·風而M里，乘屬之《勢》&。探淵知千仞之深，·之
 SJ017 商子179 千仞之深，縣繩也。故託其《勢》者，雖遠必至；守*ft者，雖深
 SJ018 商子179 下察秋毫。故目之見也，託眇之《勢》>也得勢之至，不參官而潔，陳
 SJ019 商子179。故目之見也，託日之勢也。得《勢》之至，不參官而潔，陳數而物當
 SJ020 商子179 僅存之治也。通數者不然，別其《勢》，難其道。故曰：「其勢難匿者
 SJ021 商子179，別其勢，難其道。故曰：「其《勢》避匿者，雖S5不□非焉。J故先
 SJ022 商子179者，雖跖不□非焉。J故先王貴《勢》。

xxv

SJ023 商子185 功；誅之，不待其有罪也。此其《勢》>>，正使污吏有資而成其姦險，小
 SJ024 商子185 於諸侯，必劫於百姓。彼言說之《勢》，愚智同學之。士學於言說之人
 xxvi

SJ025 商子196 人乎？此令姦惡：^，人中成《勢》，亡國滅社稷之道也。M聖人
 SJ026 商子196 慤，而各自治也。故夫名分定，《勢》治之道也；名分不定，勢亂之道
 SJ027 商子196 分定，勢治之道也；名分不定，《勢》亂之道也。故勢治者不可亂，勢
 SJ028 商子196 也；名分不定，勢亂I也。故《治者不可》，勢亂者m治。夫
 SJ029 商子196 勢亂之道也。·治者不可 <《勢》>亂不可。夫勢®L而治之·
 SJ030 商子196 治者不可亂'勢亂者不可治。夫《勢>>!!：而治之愈亂'勢治而治之則治
 SJ031 商子196 者不可治。夫勢亂而治之愈亂，《勢》治而治之則治。故聖王治治不治

11. *SD 慎到 Thompson, Paul: *The Shen Tzu Fragments*, 1979:

i:13: *Qunshu Zhiyào, i: Weide:*

SD001 慎子236 禁止由此1賢不足以服不肖而《勢》位_服不肖而勢位g屈賢矣

i:13*: *Qunshu Zhiyào, i: Weide; Thompson, 1979: PLATE XXXIII, The Kanazawa MS. (1253):*

•SD002 慎子xxxni 足以服不肖而勢位£1^服不肖而《勢>一立足以屈置矣故無名而斷者權重
 m71: *Yiwen Leiju 17 p 314; Ytwen Leichao.*

SD003 慎子274 外下水尺不能男淺深非目不明其《勢》職也

m18: *Béitdng Shuchao: 137, Ruân Tingzhuó 1980 p191:*

SD004 慎子298 之重錙銖役千刃之窮泥於《勢》^也吳舟之重錯之千鈞A7MU浮

m18*: *Béitdng Shuchao: 137, Ruân Tingzhuó 1980 p191:*

*SD005 慎子29 重錯之千鈞A7_K則浮WS銖則《勢》浮之。

a4: *Hán Fei Zi: 40 Nàn Shi:*

SD006 t真子302 人而桀□天子能亂天下吾以此知《勢》{立之足'時而賢□不足慕也夫弩弱

12. ^孫臏兵法 (see below:)

13 - 双孫子兵法：魏汝淋：孫子今註今譯，修訂本，臺灣，商務，1972。o

i

szooi 鮮64

計利以聽，乃□之《勢》，以佐其外；勢者，mnm

SZ002 孫子64 利以聽，乃□之勢，以佐其外；□勢者，因利而制權也o

v (see sz, below:)

vi

SZ003孫子127制流，兵因敵而制勝。故·常《勢》，水無常形；能因敵變化而取勝

x
SZ004孫子183，弓I而去之，勿從也。遠形者，《勢》均，難以挑戰，戰而不利。凡此
SZ005孫子183者，非天地之災，將之過也o夫《勢》均，以一擊十，曰走。卒強吏弱

14, WL尉繚子劉仲平：尉繚科註今譯，修訂本，臺灣，商務，1984。

xx

WL001尉繚220表，乃起踵軍，饗士，使□之戰《勢》，是謂趨戰者也。

15. WZ吳子傅紹傑：吳拜註今譯，修訂本，臺灣，商務，1985 o

ix

WZ001吳子81吾後，韓據吾前。六國兵四守，《勢》□不便。憂此劍可？」

WZ002^：子82之，去則追之，以倦其# o此其《勢》^ o

16. XZ荀子李條生：荀子集釋，臺灣，學生，1979 o

xxix

XZ001荀子653力，不能自舉其身。非無力也，《勢》^1也。故入而行不脩，身之罪

17. YZ宴子餘吳貝喙：宴子輪集釋，二□ d惊，中華，1962 o

iv

YZ001晏子259 ？夫彳□邇于君之側者，距本朝之《勢》，國之所以治也；左右讒誤，相
YZ002晏子275何如？」{晏子}對曰：「正士磨《勢》^衆不阿私，行于國足養而不忘

18. 沉戰國策華東師範大學：上海，古籍，新校點，三□，1978。

in

z g o o i國策78百萬沃野千，蓄積饒多，形便，Htm謂M，天下；^國
ZG002國策81，明君，常□之，其《勢》不飢，戰績之。寬則兩軍相
ZG003國策90，富貴則親戚畏懼。人生世上，《勢》位富貴，蓋可忽乎哉！」

ZG004國策185者，人之所必不免也。處必然之《勢》，可以少有補於秦，此臣之所大

ZG005國策197七日而叢亡。今國者，王之叢；《勢》者，王之神。籍人以此得無危

ZG006國策199裂諸侯，而符布天下，澡大國之《勢》，強徵兵，伐諸侯。戰勝攻取，

ZG007國策208下斯聞，而況綠國乎1今傲《勢》#秦□碰，將兵，臣以韓之細

ZG008國策215、楚攝服，不敢攻秦者，白起之《勢》也身所嚴者，七十餘城。功已

vi

ZG009國策238名者，商人是也o無把□推耨之《勢》，而有漬粟之實，此有其實而無

x

ZG010國策368 謂·曰：「楚之《勢》可多敦也。」·曰：「·? ZG011國策377謁，雖得則薄矣。善說者，煉其《勢》，言其方，人之急也，若自在隘 zgoi2國策391不與秦·而患緩。是以天rz«m»,不得不事齊也。故秦得齊，則 ZG013國策；391魏得齊者重，失齊者輕。齊有此《勢》，不能以重於天下者何也？其用

xi

ZG014國策407可乎？」觸對曰：r·前□慕《勢》，王前□趨士。與·□趨勢， ZG015國策407慕勢，王前□趨士。與使觸□□《勢》~~曰使王為趨士。~~王怒 ZG016國策414 王斗曰：「斗趨Si□好《勢》，王趨見斗□士，於王何如？

xii

ZG017國策427。夫權藉者，萬物之率也；而餽《勢》者，百事之長也。故無權藉，倍 zgoi8國策427 ,百事之長也。nm m,鞭《勢》，而能事成者鮮。

xiii

ZG019國策452秦人下兵，魏不gfe*面，□*之<<勢>>合，貝IJ楚國之形危。M南陽， ZG020國策463人身，而牽留萬乘者，豈不以膾《勢》&哉？且安平君之與王也，君臣 xiv

ZG021國策479而攻楚，未必禾他o齊戰觀，《勢》必鮮；不勝，是以蘇干強楚 ZG022國策489席，寵臣不避軒。今君磨楚國之《勢》，而無以深自結於王，竊□君危 ZG023國策500 ·貝瞭弱，楚弱則秦強，此其《勢》不兩立。·王室計，莫如從親 ZG024國策505，非楚而秦。兩國敵侔交爭，其《勢》不兩立。而大王不與秦，秦下甲 ZG025國策506恃諸侯之救，在半歲之外，此其《勢》>不栢及也o夫恃弱國之救，而忘 xv

ZG026國策528依強秦以□重'挾寶地以□資，□勢》□王妻以臨于楚。王惑於虞樂， xvi

ZG027國策542復雎，而重儀於韓、魏。《楚《勢》》，imM,以爭。與秦@ xvii

ZG028國策565子，天下賢人也，君磨找百里《勢》，臣竊以□不便於君。何如？」 xviii

ZG029國策586之約，而□危難柯成之事，其《勢》可見也。是疵□歸矣，使君疑 ZG030國策593 r五百之所以致天下者，約兩主《勢》能制臣，無令臣能制主。故貴□ ZG031國策593 ,權重而衆服，臣願捐功名去癘《勢》以離衆。」襄子恨然曰：「何哉 ZG032國策608韓未窮，而禍及於趙。且物固有《勢》>異而患同者，又有勢同而患異者 ZG033國策608 o且物固有勢異而患同者，又有<<勢》局而患異者o昔者'楚人久伐而 xix

ZG034國策652「先王之時，奉陽君相，專權磨《勢》，蔽晦先王，獨制官事。寡人宮 ZG035國策660 ;拘於俗之衆，不足與致意o故《勢》>與俗//：,而禮與變俱，聖人之道 xx

ZG036國策678君非徒不達於兵也，又不明其蒔《勢》o夫吳干之劍'肉試則斷牛馬， ZG037國策695 o以有盡之地，給無已之求，其《勢》必無趙矣o故曰：此飾說也o王 ZG038國策716雍疽、彌子瑕。二人者，莛君之《勢》>以蔽左右復塗謂君曰：「昔 ZG039國策718 o君令葺乘獨斷之車'御遲斷之《勢》，以居邯鄲；令之□治國事，外 xxi

ZGIMO國策，趙。夫國□無用臣，外雖得地，《勢》不能守。然今能守魏者，莫如君

xxii

ZG041國策787有國患，不被其禍。夫挾強秦之《勢》，以□劫其主，罪無·!：者。且
ZG042國策790，破公家而成私門，外挾彊秦之《勢》以□劫其主以求割勻，願大王之
ZG043國策792。粟糧遭庾，不下十萬。魏之激《勢》，故戰場也。魏南與楚而不與齊
xxiv

ZG044國策863麵者制地，而欲地者制璽，其《勢》必減矣。□蔡臣固皆歡义也
xxvi

ZG045國策934如韓。非以輸g強；^也，其□《勢》淡也。面而事秦以：^，
xxvii

ZG046國策996殺人之相，相又國君之親，此其《勢》>^1以多人。多人不能無生得失
xxviii

ZG047國策1019父兄得衆者毋相，韓不能獨立，《勢》必不善楚。王曰：r吾欲以國輔
ZG048國策1022知其國不知異國。彼公仲者，秦《勢》能訕之。秦之強，首之者，5文□
xxix

ZG049國策1058其外，臣自報其□，此乃亡之之《勢》&。」

ZG050國策1068下者，燕、趙非利之也。弗利而《勢》□之者，何也？以不信秦王也o

ZG051國策1074唯媒而已矣。且事非瘠不立，非《勢》不成。夫使人坐受成事者，唯言也
xxxiii

ZG052國策1111秦之伐楚也，必北攻燕o物®有《勢》異而患同者o秦久伐韓，故中山
ZG053國策1188北，以是之故能立功。皆計利形《勢》》，自然之理，何神之有哉！今秦

9. ZZ莊子郭慶藩：莊子集釋，初刊1894，中華，新校點本，四□，
新編諸子集成。

xvii

ZZ001莊子572也；坪，大之殷也；故異便。此《勢》之有也。夫精粗者，期於有形者
ZZ002莊子596紂而天下無通人，非知失也時《勢》^然o夫水行不避蛟龍者，漁父

xx

ZZ003莊子680；純純常常，乃比於狂；尚!)跡遣《勢》，不□功名；是故無責於人，人
ZZ004莊子688；此筋骨非有加急而不柔也' □《勢》不便，未足以逞其能也。今處昏

xxiv

ZZ005莊子835巧則壯o錢財不積貝I憤者憂，瘠《勢》不尤貝IJ夸者悲o勢物之徒樂變，
ZZ006莊子835貝IJ貪者憂，權勢不尤則夸者悲o □《勢》物之徒樂變遭時所用，不能

xxix

ZZ007莊子1003容易色稱不足者，士誠貴也。故《勢》》□天子，未必貴也；窮□匹夫，
ZZ008莊子1010國而嚴若君父。且夫聲色滋味瘠《勢》之於人，心不·而樂之，體不
ZZ009莊子1011 Z實,非以迫外也，反監之度。《勢》□天子而不以貴驕人，富有天下

xxxii

ZZ010莊子1027之憂也。今子既上無君侯有司之《勢》]^無大臣職事之官，而擅飾禮

b): Classified Occurrences of Yi 執 = Shi 勢

LgZ管子李勉：管子今註今譯，二□，：！惊，臺灣，商務，1984

o

xxxvi

gz001管子635□之事，然後知道之紀。殊形異執與萬物異理，故可以□天下
xtvi

gz002管子751也。夫尊君卑臣，非計親也，以〈織〉游也。百官識，非惠也，刑罰必

5. * 处 鷓冠子，四部備要，中華，臺灣，1970。

v:
hg001□冠14a此故同之謂一異之謂道#勝之謂<□>吉凶之謂成敗賢者萬舉而一失不
viii: "one makes it 'grasp' 成氣度畢 □ yi zuo zhi. cf. footnote 436, above, on re 'hat' :

hg002鷓冠 1-a 以無以成制一無以成《#1□萬物無以□5業俱絕萬生皆困
x: "some make it 'grasp'" 或作執 hud zuo zhi: <<執>>紀以終

hg003鷓冠171)傾□□持以維外紐以綱行以堙始同一殊職立□明官五范
xiv:

hg004□冠 7b不□gife關尚一身而輕重異之者《^□使之然也夫以關言之則物有執在

hg005□冠 7b者執使之然也夫以關言之則笏有<執>在禮故車財

hg006□冠 8 a 物濟然而存焉;t Z : 也在瘠在有過富在執故用:ft*

hg007鷓冠 8 a 也^有過富在《^□故用M·財之生也力之於地
xviii:

hg008□冠18b其·以亡者于弗能存也彼安危<<^>> & 存亡理也鬼神奚
何可責於天道

hg009鷓冠19a霜朝露遭日人者取之於蔡<<執>>而弗索於蔡執者*在己者也
是也故聖

hg010鷓冠19a也·人者取之於執而弗索者其專而在己者也察者也*fffi
專而

7./S 呂氏薪火陳奇猷：呂氏春秋校釋，二□，上海，學林，1984。

xxxv:

Is001呂氏412 暴虐姦詐之與義理反也，其<<#《>>不俱勝，不敵兵入擒之
cix:

ls002呂氏1233而物莫之害；不漫於利，不牽<<執>>而羞居濁世；惟此四士者之節

9. nwZ墨子孫詒讓：墨子閒詁，上海書店，新華，據世界書局“諸子集成”

本影印，1986。

xlix: Sun Yiràng textual note: 舊執亦誤 · · 今依不校TF / cf. here below, under c):

mo001墨子291兵節，越之兵不□，楚此若<<執>>敗越人。公輸子善其巧o以

12. *sb孫賓兵法，銀雀山漢墓竹簡編，文物，北京，1975 o

ii:

sb 001 孫賓 36 威王見，曰“夫兵者，**<<執>>也**。先王傳道也**戰勝**則

...
恥 2 孫賓 4i 素信 o - g a a : “善哉。言兵《#<>》不竊。”田忌問孫子曰：“患兵
孫賓 42 〇琪急者也。”田忌曰：“癢，《m》，謀，詐，兵之急者耶？”孫子
孫賓 42 “非也。夫權者，所以·也**<<執>>**所以令士必鬥也。謀者，所

v:

Sb005 孫賓 54 於篡卒，其勇在於制，其巧在於《#》，其利在於信，其德在於道，其

ix:

sb 006 孫賓 64 《執》備
sb007 孫賓 64 作劍，以陣象之。羿作弓弩，以〈〇〉象之。禹作舟車，以變象之。湯
sb008 孫賓 64。o。勸不道。何以知弓弩之〇《#!>》&？發於肩膊之間，殺人百步之
sb 009 孫賓 6.5 外，不 所 5 1 \$ o 故曰，弓弩〈〇〉^^ o 何以〈知舟車〉之〇變也？
sb010 孫賓 65。功。凡兵之道四：白陣，**<<執>>**變，白權。察此四者，所以

xvi:

sb 011 孫賓 85 亂之，以矢雨之，鼓譟敦兵，以《#1〇助之。火戰之法o水戰之法，必

xviii:

sb012 孫賓 94 。。欲葺之，**<<執>>**不可若此者，下之。。

xix:

Sb 013 孫賓 96。〇，後定者也，±A 安職《#<》以胥。夫客犯隘險而至，夫犯隘
sboi4 孫賓 96 刎頸，m^rnm, 其故何也？《>>》不便也。執便地利貝眠自。自
sbois 孫賓 96 mm, 其故何也？解便也。《#<〇〇〇禾民自。自退。所謂善
Sb016 孫賓 96 民自。自退。所謂善戰者，便《^〇利地者也。帶甲數十萬，民有餘

xxxi:

Sb017 孫賓 121 也。有所有餘，有所有不足，形〈邊〉：^也。故有形之徒，**莫**不可名。
Sb018 孫賓 122。前敗而後不用，同形也。故載《#<>》>, 大陣口斷，小陣口解。後不得
sb019 孫賓 122 而責之民，是使水逆流也o故戰<參>，跪益之，敗者代之，勞者息

13. 双孫子兵法：魏灘：孫矜註今譯，修訂本，臺灣，商務，1972 o

v

sz001 孫子 116 兵錄》篇第五
sz002 孫〇 116 五，五味之變，不可勝嘗也。**<<執>>**過正，奇正之變，不可勝窮
sz003 孫參 116 激水之疾，至于漂石者，《m》^o 鷺鳥之〇，至于·者，節
sz004 ·子 116 **毀折者**，節也o是故善戰者，其<>., 其#短，執如張弩，節如機
sz005 ·子 116 是故善戰者》其〇，其節短，《#<>》如張〇，節如〇發。
SZ006 孫參 117 弱生于強。治亂，數也。勇怯**<<執>>**也弱，形也。故善動敵者，
sz007 孫子 117 故善戰者，求之于《^〇，不責于人，tela?人任執；任
sz008 孫參 117 之于執，不責于人，故能擇人任《^〇；任執者，其戰人也，如轉木石
sz009 珠子 117 , 不責于人，m r n x m, ; 任《#1〇者，其戰人也，如顛# 木石
sz010 ^1 117 , 方貝扯，圓貝y行。故善戰人之《#>》，如轉®石杆仞之山者，勢也
sz011 孫孚 117 之執’如轉圓石”仞之山者，**<<執>>**也。

16. XZ荀子李滌生：荀子集釋，臺灣，學生，1979。

ii:

xz001荀子 29 人餅任。翻固而心〔執〕《m》詐，術順[慎?]墨而精雜?于：橫
xz002荀子 36 志廣，隆仁也；富貴而體恭，^《m》& ；，束理也；

in:

xz003荀子 46 之，牛鳴而牛應之，非知也<<執>>然。浴者振其衣，新沐者

iv:
xz004荀子 64 可以□工匠，可以□農賈。在〔《#》〕注錯習俗之所潛耳。〔是又人
xz005荀子 64 重小也，以亂得亂也。君子非得《#1□以臨之，則無由得開□焉。今是
xz006荀子 68 之所同欲也；然則g之欲，貝[□^>)不能容,笏不倉。贍也。故先王案

vi:

xz007荀子 100 餅願以□臣，是聖人之不得<<執>>，仲尼子弓是也。一天下，
xz008荀子 100 息，十二子者@匕，則聖人之得《^□者，舜禹是也o
xz009荀子 105 者也；觸s#也，無禮義而唯瘠《#□之嗜者也。

vii:

xz010荀子 116 下一；寸舍之，厚於有天下之《#；》，而不得以匹夫老。故善用之，
xz011荀子 116 役o 不務得道，而廣有其<舍>，是其所以危也。
xz012荀子 118 身不厭之術也o雖在餘徒虜之《#》，亦職綠矣。夫是之us人
xz013荀子 122 賢，是天下;t3i義也。有人也，《>>)不itAi:，而羞□人下，是姦人

viii:

xz014荀子 125 獻下，今有天下，非奪也；變《#<□辨節然也。故以技代主而非越
xz015荀子 128 If@貴其上者也o 之，則<<執>>在本朝而 貝 I J 百姓
xz016^子 128 而通乎財萬物，養百姓之繼已o《^>>^A±,則王公之材也；在人下
xz017‘參 138 一，柯以織有也 柯以<<#>>重疊也，必將誠此然髓也。#

ix:

xz018荀子 165 分均則不偏，《#>>)齊貝IJ不壹，衆齊則不使。有天有
xz019荀子 165 兩賤之不能相使，是天數也。《^>>)位齊，而欲惡同’物不能擔則必

x:

xz020荀子 195 知愚同；所可異也，知愚分。《^□同而知異，行私而無禍，縱欲而
XZ021荀子 205 百姓之財，待之而後聚；百姓之《#>>，待之而後安；百姓之壽，待之

xi:

JZ022荀子 229 制〕利用也人者，天下之利<<執>>以持之，則大安也，大
xz023^ - ? 229 潛、宋□也 故人主天，利<<執>>也 自安也，安之者必
xz024荀子 242 o如是，貝(J雖臧獲不肯與天子易《#□:□業。以是縣天下，一四海，何故
xz025荀子 244 是其外矣o故百里之地’足以竭《□□矣。致忠信，mem’足以竭人
xz026荀子 246 明君子者，善服人者也。人服m《執》看之，人不服而執去之，ss者
X2027治參 246 者也。am而執從之，又不服而《#>法之，□者已於服人矣。故人
xz028荀子 250 齊也。·即〔序〕厚有天下<<執>>索□匹夫而m得也，是無它

xii:

xz029荀子 263 故明主急得其人，而闇主急淳其《#》o急得其人，則身佚而國治，功
xz030荀子 263 可以霸；不急得其人，而急得其《^□，則身勞而國亂，功廢而名辱’
xz031荀子 286 三#者，不知道此安□將卑《#^>出勞，併耳目之樂，而親自貫曰

xv:

xz032 荀子 312 臨[^]·曰：不然，所貴者^{<執>}也，所行者也。善用兵者
 xz033 荀子 312 王者之志也。君之□，灌謀^{<織>}利也；所行，攻奪變詐也；諸侯
 xz03 傅子 316 王者諸侯彊弱存亡之效，安危之^{<織>}：君賢者其國治，君不能者其國
 xz035 荀子 317 民狹阨，其^{民也}烈，劫之以^{<□>}，隱之以阨，忸之以慶賞，魮之
 xz03 揚子 317 作而兼殆之耳。mmm，隆^{<^>}詐，尚功利，是漸之也；禮□
 xz037 荀子 317 齊則治鄰敵。若夫招近募選，隆^{<^>t^}，尚功利之兵，則勝不勝無常
 xz038 荀子 334 見害傷焉止矣。故賞慶、刑^{<執>}詐，不足以SA之力致人之死
 xz039 荀子 334 義忠信，焉慮率用賞慶、□、^{<^>t^}，除阨其下，獲勦用而已矣
 xz040 荀子 334 ，下反制其上。故賞慶、刑罰、^{<^□>}詐之□道者，傭徒驚賣之道也，

xvii:

xz041 荀子 337 非美我德行也，彼畏[□]，劫我^{<·>}，雖有離心，不敢慮，
 xz042 荀子 342 間貝u散，敵中則奪，非劫之以形^{<邀>}，非振之以織，則無以有其下
 xz043 荀子 346 荀卿子說齊相曰：處勝人之^{<^□>}行勝人之道，天下莫忿，湯武
 xz044 荀子 346 天下莫忿，湯武是也。人之^{<□>}，不以勝人之道，厚於有天下之
 xz045 荀子 346 ，不以勝人之^{<參>}，於有天下之^{<參>}，索□匹夫柯得也。織寸是也
 xz046 荀子 346 得也，桀紂是也。然則得勝久之^{<^□>}者，M如勝人之^{<·>}矣！夫主
 xz047 子 346 人之^{<織>}矣！好相者，勝人以^{<#>}>&，是□是，非□非，觀能，
 xz048 荀子 346 ，下則得專國，相國之於勝人之^{<#i>}，[擅?]有之矣。然則胡不載此
 xz049 荀子 346 實有之矣。然則胡不殿此勝A^{<^>}，人之道，^{<依>}厚通之君
 xz050 荀子 346 之後子孫也，有天下者之世也，^{<□>}籍之所存，天下之宗室也，土地
 xz051 荀子 354 孫卿子曰：其固塞險，形^{<»>}使，山林川谷美，天材之利多，

xviii:

xz052 荀子 388 «聖王之刊>有天下之後也»^{<·>}籍祝在也，天下之宗室也>然
 xz053 荀子 388 ，吾謂之^{<·>}下矣。聖王□，有^{<^□>}籍者^{<足以縣>}下，天下無君
 xz054 荀子 395 彼王者之制也，視彩^{<#1□>}而制械用，稱遠^{<·>}等貢獻，豈
 xz055 荀子 395 享、□、終王，夫是之謂視形^{<#>}而制械□，稱瓶而等貢獻；是
 :xz056 荀子 398 是不然。天子者，^{<參>}位至尊，無□天下，夫有誰與
 xz057 子 399 是又畏事者之議也。天^{<執>}者^{<至重而形>}心至愉而志無所
 xz058 荀子 410 是有兩端矣。有義榮者，有^{<»>}榮者；有義辱者，有執辱者。志
 xz059 荀子 410 榮者，有執榮者；有義辱者^{<執辱>}者。志意脩，^{mim}，知慮明
 xz060 荀子 410 之謂義榮。爵歹搏，^{<·>}厚，形^{<□□>}廢，上□天子諸侯，下□卿相士
 xz061 子 410 ，是榮之從外至者也，夫是之謂^{<□>}#。流勸于侵，犯分亂理，驕暴
 xz062 荀子 410 ，是辱之由外至者也，夫是之謂^{<#1□>}辱。是榮辱之兩端也。

xz063 荀子 411 故君子可以^{<執>}辱而^m以有^{<義辱>}人可以有
 xz064 荀子 411 ，而柯以有網；小人可以有^{<·>}>«，而柯以有義榮。有執辱無
 xz065 荀子 411 以有執榮，而不可^{<義榮>}。有^{<#;>}辱無害□堯，有執榮無害□桀。
 xz066 子 411 以有義榮。有執辱無害□堯，有^{<噉>}：#無#□桀。義榮執榮，唯君子
 xz067 荀子 411 害□堯，有執榮無害□桀^{<執榮>}唯君。後有之；^{mmm}
 xz068 荀子 411 執榮，唯君務後兼有之；義辱^{<吻>}辱，唯小人然絲存之。是榮辱

xxi:

xz069 荀子 478 慎^{<子蔽於>}不知賢。申·?□^{<^□>}#<>：>而不知知。惠□□：辭而不知實
 xz070 荀子 478 賺矣。由法謂之道，盡數矣。由^{<^□>}謂之道，盡便矣。由^{<編>}之道，

XZ071荀子495 : § » 者， 磨 · 而 以 □_ : «#>> 亂其官也。故從山上望牛者若羊
XZ072荀子495水動而景搖，人不以定美惡：水〈纖〉〉玄也。瞽者仰視而不見星，人不
xxii:

xz073 荀子 520 , 而柯賊故。故明君臨之以《^□, 道之職, 申之以命, 章之以
xz074 荀子 520 以刑。·之化道也如神, □(«»)] 惡用矣哉! 今Hi□, 天下亂
*z075 荀子 520 王□, 天下亂, 姦言起, 君子無〈纖〉以臨之, 無□以禁之, 故辨說也
xz076 褚子 524 不治觀者之耳目 **貴者** 賂 **之執**, 不利傳辟者之**故能處道**
xz077 荀子 534 4531^萬物之美而可以養樂’ 無〈□力列 [=利?] 之位而可以養名。如
XJCIII:
xz078 荀子 546 **於外**。·而不願財, 貴而不願《#<》, 苟有之中者’ 必不及·。o用
xz079 荀子 547 , **悖亂而不治, 故爲之立君上之<<執>>以臨之, 明禮義以化之, 起法正**
xz080 荀子 547 **而禮義之化也。今嘗試去君上之<<執>>, 無禮義之化, 去法正之治, 無**
JLIV:
xz081 荀子 561 動而功’ 告至備也。天科者, <<執>>至重形至佚’ 心至愈志無所
XXV:
xz082 荀子 570 與施。遠賢近讒, 忠臣蔽塞, 主《^》>移。曷謂「□」? 明君臣, 上能
xz083 荀子 570 不傾, 七□^此象聖人。o口而有《#«» **直而泄**, 必參天。·王,
xz084 荀子 570 國家既治, 四? &¥。治之志, <<後章>> 君子誠之好以待。處之敦固
xz085 荀子 579 歛黨與 >上蔽匿。上_, 失蒂《#<>》, 任用_不能制。〔孰〕郭公

19. **ZZ**莊子郭慶藩：莊子集釋，初刊1894，北京，中華，新校點本，四□

新編諸子集成o

xxix:

zz001莊子1Q10矢富雄入，無所不利，窮美究《#«》, 至人之所不·, **KAZWi^f**

c): Classified Occurrences of Zhf 執 postulated as: = ? Shi 勢

5. **hgz** 聽冠子，四部備要，中華，臺灣，1970。o cf hg002, above, for ‘zhf variant,
xii:

hgzo01 聽冠3a 鏃矢動如雷霆暴疾搗一若 **壞牆<<執>>急節短用不縵縵避我所死就吾所**

9. **moz** 墨子孫詒讓：墨子閒詁，上海書店，新華，據世界書局“諸子集成

本影印，1986。

xl:

moz001 墨子237觸見心之辯也。諾不一利用嚴《fl》? 言? 利巧轉則求其故。法同貝[]觀
xlii:

moz002 墨子207。若人過梁。必。句調臺[?激]□#1□者也。若弟兄。一餘。一不然

I have shifted the period-marker, from before, to after 執 ‘zhi’=?Shi, here:

moz003 墨子213馬句可。吾色。長短前後輕重援《^»。服難成。言務成之。九則求執

I have shifted period-markers from before, to after, 法‘粗’ and 傳‘chudn=?zhuSn’ here:

raoz004墨子213服難成o言務虹。九[?執]則求<嘲>之法。法取同觀巧傳厂薄7。法

xliii: Sun Yiràng textual note: ‘張云：執 爲執與勢同按張校是& …’:

inoz005墨子225有智焉。有不智焉。所#也。<<執>>不可指也。逃臣不智其處。狗

xliv:

moz006墨子244。句□暴人歌天之□非也。諸陳〈□〉既有MS。而我□之陳執。執之

mw007墨子244。諸陳執既有。而我□之煉《#1□之所爲。因吾。也。若陳

mo灘墨子244陳執既有賴。而我□之陳執。〈嘲〉之所□。因吾福也。若陳執未

moz009墨子244之所爲因吾。也。若陳《^□未有所爲我□之陳執。陳執

moz010墨子244。若陳執未有。而我□之陳〈嘲〉。陳執□吾。也。暴人□我□

moz011墨子244。有所□。而Sg之陳執。<<執>>吾。也。暴人□。天之以

薩012墨子248騎o人右以鶴得焉。諸所遭<嘲>o而欲惡生者o人不必以其請得

moz013墨子249若。非彼其碰也。非加也。外<嘲>無食醇吾利者。藉臧也死。而天

xlix: Sun Yiràng textual note: ‘舊本執亟作執函。即今勢字，cf. above, under b):

moz014墨子291。見不利貝其濕凍；越人□，亟敗楚人o公輸子。自魯南游

16.XZZ荀子李滌生：荀子集釋，臺灣，學生，1979。

ii: textual note 6: “王弓I之校改□勢詐，謂因勢行權。”順=慎？

xzz001荀子24困四夷，人莫不任。體倨固<<執>>詐順墨而精雜汙，橫行天下

d): Classified Occurrences of Shú 孰 postulated as: = ? Shi 勢

17. 鷓冠子，四部備要，臺灣，中華書局，臺北，1970 o

v:

hgs001□冠13b德之法萬物取業無^。分名曰犬《孰》化之道踴然其等也

viii:

hgs002鷓冠2b笑愚者□國天咎先見留害並雜又《□□兆生孰知其極見日月者不□明聞

18. □s墨子孫詒讓：墨子閒詁，上海書店，新華，據世界書局‘諸子集成’

本影印，1986。

xlii:

mos001墨子213以有愛於人有不愛於人心愛人是《^□宜心[?止]。彼舉儲以□此其然

19. xzs荀子熊公哲：荀子今註譯，修訂本，臺灣，商務，1984。

iv:

xzs001荀子61，其。矣，其功盛姚遠矣，非《孰》修□之君子，莫之能知也。故曰

e): **Classified Occurrences of Rè 熱 postulated: = ? Shi 勢**

20. *mor* 墨子孫詒讓：墨子閒話，上海書店，新華，據世界書局“諸子集成”

本影印，1986 o

xli:

mor001 墨子196 偏去勤吵。說撤。必[?火]□熱》1^_ [?視]。讓諄。說在不然

xlii:

画r002 墨子227 o 以目見。若以火見火。句謂火 ~~也~~。非以火之熱。我□視曰智

mor003 墨子227 傾火。句謂火□。非揪之《熱》。我有若視曰智。雜所智與所不

f): **Classified Occurrence of Jiú 九 postulated: = ? Shi 勢**

21. *moj* 墨子孫詒讓：墨子閒話，上海書店，新華，據世界書局“諸子集成”

本影印，1986 o

xlii:

moj001 墨子213 執。服難成。言務成之。《九》則求執之法。法取同觀觸。法

Appendix 2: Summary of Shi Occurrences Referenced by Work

1. <i>GuSn Zi</i> 管子 GZ: □勢	U: x1 GZ001	vl: x3 GZ002-004	xxii: x3 GZ005-907	xvi: x7 GZXM8-014	xxii: x4 GZ015-018	xxx: xl GZ019	xzxi: x5 GZ02D-024	xlili: x1 GZ025	ilvil: xl GZ026	ll: xl GZ027	m: x4 GZ028-031
	lii: x1 GZ032	lvii: xl GZ033	Iskv: x4 GZ03 木037	lii: xl GZ038	lxvH: X17 GZ039-05S	luvb x4, GZ056-059	lxvili: x4 GZ060-063	lin: x3 GZ064-066			
gz: □執	xxxvi: gz001	zhi: gz002									
GZ: x66 + BZ: x2 =68											
2. <i>GuigilZi</i> 鬼好 GG: «27勇	Hi: GG001	v: x3 GG002-004	vi: x2 GG005-006	vll: GG007	vitt: GG008	ix: GG009	l: GG010	ziix2 GG011-012	xill1 GG013	xiit3x2 GG014-015	riiL4x9 GG01fr024
	riit7x2 GG025-026	xv: x2 GG027-028									
GG: = 27											
3. <i>GuoYa</i> 國語 GY: «5勢 GY: = 5	viii GY001	xiv: GY002	xvi: GY(M»	xix: x2 GY004-005							
4. <i>Han Fei Zi</i> 辦子 HF: 175勢	U: x2 HF001-002	tr: HF003	vi: x2 HF004-005	lx: HF006	s: x4 BF007-010	ri: x5 HF011-015	sJv: x10 HF016-025	xv: x2 HF026-027	xvll: X9 HF028-036	riiii: HF037	xx: x3 HF038-040
	xxi: x4 HT041-044	xnii: HF045	vav: X3 HF046.048	zxviii: x9 HF04久057	xxx: x3 HF058-060	mk tO HF0til-067	xxxfi: x2 HF068-069	xxxiii: x2 HF070-071	irdv: x13 HF072-084	xcxv: x7 HF085-091	xmi: x2 HF092-093
	xxxviii: x8 HF094-101	xl: x44 HF102-145	rlv: HF146	xlvl: HF147	lvii: x2 HF148^149	dviii: x8 HF15(^157	zlix: x9 HF15»-166	z: HT167	Hi: x8 HF16»<175		
HF: = 175											
5. <i>He- GuanZi</i> 麵子 HG: x5 勢	iv: x3 HG001-003	xii: HG004	lvtt: HG005								
hg: x10 執	v: hg001	vffi: hg002	X: hg003	siv: x4 hg004-007	xviii: x3 hg008-010						
hgs: x2 執	¥ hgs001	vili hgs002									
hg: x1 執	rii: hgz001										
HG: x5 + hg: x10 + hgs: x2 + hgz: x1 =18											
7. <i>LiuTao</i> 六始 LT: 叫 勢 LT: = 15	X: LT001	xil: x2 LT002-003	xv: x2 LT004-005	xviii: LT006	xx: LT007	xxvi: x2 LT008-009	lxvii: LT010	xxix: LT011	xxxvi: LT012	uxix: X2 JLT013-014	lii: LT015

8. <i>Lyikshi</i> <i>Chungiu</i> 呂氏春秋 LS: x37勢	viil: LS001	rvil: LS002	ivUI: LS003	dx: x2 LS004- 005	xxrvii: LS006	xxxviii: LS007	mix: LS008	dvil: LS009	IUI: LS010	lxvs LS011	lvil: LS012
	lxxx: LS013	baxlv: LS014	KCV: LS015	xcvlii: x14 LS01... 029	xclx: LS030	cvfi: LS031	exit: x3 LS032- 034	cxzii: LS035	cxxxix: LS036	cxli: LS037	
b: x2 執	XXXV: IsOO1	dx: Is002									
LS: x37 十 Is: x2 = 39											
9 <i>MbigZi</i> 孟子 MZ: ic5 勢 MZ: = 5	IL1: MZ001	iv.18: MZ:002	vi2: MZ:003	viL8: x2 MZ:004- 005							
9 <i>MdZi</i> 軒 Mo: x1 勢 mo: x1 執	IV: IVIoOO1										
nor: x3 熱	dl: rnorOO1	xliil:x2 mor002- 003									
moz: x14 執	xI: mozOO1	xlii: x3 moz002- 004	dili: mozOOS	rilv:x8 moz006- 013	xtix: moz014						
mos: x1 納	zHi: mosOO1										
moj: x1 九 Mo: x1 * mo: x1 + moz: x14 + HDB: X1 + mor: x3 + moj: x1 =21	rKi vnojOO1										
10. <i>Shang</i> <i>TutShu</i> 商君書 SJ: x31 勢 SJ: = 31	vi: x3 SJ001- 003	vil: x2 SJ004- OOS	xi: x3 SJ006* 008	xyiil: x4 SJ009-012	xx: SJ013-014	ixiv: x9 SJ015-023	xxv: x2 SJ024-025	xxvi: x7 SJ02(MI32)			
11. <i>Shen</i> <i>Dao</i> mm SD: x6 勢 SD: = 6	l3: SD001	l3: * SD002	7l: SD003	108: ^Y2 SD004- 005	a4: SD006						
12. <i>SunBin</i> <i>bingfa</i> 娜 □ 9b: x20 執 sb: = 20	l: sbOO1	Ui: x3 sb0«2-004	v: sb005	ix: x5 sb006-010	xvi: sb011	xviii: sb012	xix: x4 sb013<016	kiil: x3 sb017*019			
13. <i>SunZi</i> <i>bingfa</i> 孫子雜 SZ: x5 勢 Z: X11 執 SZ: x5 + sz: x11 =16	l: x2 SZ:001- 002	vi: SZ003	x: x2 SZ004- 005								
	iv: x11 szOO1-011										

14. Wei <i>LidoZi</i> mm- WL: xi 勢	ss: WL001											
WL: = i												
16. <i>WuQi</i> 賊 WQ: 父勢 WQ: = 2	a: WQ001- 002											
U. <i>XunZi</i> 荀子 X2a K1 勢	xxix: XZ001											
*a: □5 勢	ii: x2 IZ001-002	iii: xz003	iv: x3 iz004-006	vi: x3 IZ007-009	vii: x4 iz01<M)13	viii: x4 n014-017	ix: x2 ZZ018-019	x: x2 iz02(MI21	xi: x7 IZ022-028	xii: x3 KZ029-031	iv: x9 n032-040	
	rvi: x11 iz041-051	niil: x17 XZ052-068	xxi: x4 xz069-072	zzü: x5 xz073-077	xxiii: x3 iz078-080	TÖY : xz081	TTY : X4 xz082-088					
xz: x1 勢	i: zz001											
ZZ: x1 勢	ii: izz001											
XZ: x1 + xz: x85 + izs: x1 + veil x1 = 88												
VJ. <i>YanZi</i> chunqiu 晏子春秋 YZ: x2 勢 yz: = 2	iv: x2 YZ001- 002											
18. <i>Zhàn</i> <i>GuoCk</i> 戰國策 ZG: x53 勢	iH: x3 ZG001- 003	v: x5 ZG004* 008	vi: ZG009	x: x4 ZG010- 013	ri: x3 ZG014- 016	xfi: x2 ZG017- 018	ziU: x2 ZG019	pi: x3 ZG021- 025	xxv: ZG026	xvi: ZG027	xvii: ZG028	
	xviii: x5 ZG029* 033	xix: x2 ZG034- 035	xx: x4 ZG036- 039	ai: ZG040	xxii: x3 ZG041- 043	criv: ZG044	xxvi: ZG045	xxvii: ZG046	xxviii: x2 ZG047- 048	xxix: x3 ZG049- 051	TZX : x2 ZG052-53	
ZG = 53												
19. <i>ZhuangZi</i> 莊子 ZZ: !□舞 ix 勢	rvi: x2 ZZ001- 002	ix: x2 ZZ003- 004	niv: x2 ZZ005- 006	uix: x3 ZZ007- 009	ixd: ZZ010							
ZZ: x10 + a: x1 = 11	vdi: ix001											

Tabulation

	Total	1. GZ 管子	2. GGZ 鬼谷 干	3. GY 9 語	4. HFZ 辦 干	5. HGZ 冠 子	6. LT 六 船	7. LsCq 呂氏 春秋	8. MZ s: 子	9. MHZ m -	10. SJS 商君 n	11. SD mm	12. SBbf mn	13. SZbf 孫子	14. WLZ m t 子	15. WQ 口	16. XZ 荀子 好	17. Yzqc 好	18. ZGC 棚 m	19. ZZ 子
an安 secure	1							xlvii												
如傲proud	1																			v
bào^i violent	1								xv											
Mi 備 preparation	2									xl		ix								
bfn 本 root	1				xl															
bi 必 necessarily, mist	7				a. d															v, xiv, n, xxlv, nvffi
bi^n 便 apt	12	lrvi			zrill, xxiv, d			sxxviii, sevili, cxli				lis		lx		xvi, cd				xvii
blàn^S transform	3				xi, xl												viii			
bi in 辨 = 辯 debate	1																xrii			
MéqJ separate	1									xxiv										
bing 兵 arms	2						xii						iii							
bing 柄 lever	2				m fl, xhiU															
bing 並 together	1	xxxi																		
c4i 材 talent^ materials	5				dv, xrviii, zl												viii, xii			
cii 財 wealth	3				xtii												x^nlii			
cao^ grasp	1																			v
ch4\$fdiscern investigate	2		zilL4			xviii 執														
chèn^ report deploy	3							lxxx		dtv 執										X
chén 臣 ministers	2	ni, lxiii																		
chín 沈 sink	1					xviii														
cWng 乘 ride, exploit	5	lux			riv, xxziii, xHx			H.1												
chi 持 hold	2					xxiv, xxxviii														
cha 處 abide-in; manage	10	lxvii			nl, KUhr, XITVU xxxvtti • xl			xvii									vii	lv		u
chun 春 springtime	1									xliii 執										
dk 大 great	4					v 執	xii, TV	&vij												
dii 待 await; depend-on	?				xiv, xi															
dio 道 Way	10	lxxviii			Si, III			viL8				XTYi					vii, xi, yXvU xxil			
d6 德 virtue	J			xiv																
dé 得 get, win	6				xl						xviii, X>V									iv, vl, xll
dl/tii 敵/臺 enemy- match	3							xviii	Hit 執											riv

	Total	1. GZ 管子	2. GGZ 鬼谷子	3. GY 語	4. HFZ 韓非子	5. HGZ mm 子	6. LT 六韜	7. LsCq 呂氏 m. 孟子	8. liz 孟子	9. MbZ 里子	10. SJS 商君 書	11. SD mm 子	12. SBBf □	13. SZbf 孫子	14. WLZ m 子	15. WQ 與起	16. XZ 荀子	17. Yzqc 晏子	18. ZGC R S 策	19. ZZ 莊子
di地 Earth	7						xxvi, xxix	cvii					xix					xi	xxi, xxii	
ding^define	2										xxvi								xxi	
dong 動 move	2		xiii.3		xx															
•16獨 sole	2	lxvii																		xx
du度 assess	1			vii																
too 多 many	3				xl			xcviii												xxvii
tr 一 two	2				xviii					xi										
fa發 shoot	1												ix							
fa伐 Invade	1				xxx															
fa法 Law	6	xxx, lxvii			xiv, xl, xlviii					xliii 孰										
mi abandon	2				xl			xcviii												
fin^fe n 分	6	xvi, lxvii	xiii.4		xxxviii, xlviii						xxvi									
fan 反 incite	1			xvi																
feng 風 wind	1									xxiv										
fu 縛 bind	1				xvii															
fu 服 submit	4				xlix				xl									xi		v
tt 浮 float	1																			
fo 匚 support	3				x			lxxviii												xxv
fu 撫 adjust	1												xix							
fu 富 wealth	1																			xxv
ge 割 sever	1																			x
gong 功 result, success	2		xv																	xv
gong 攻 attack	1			xix																
gong 共 share	2	lxvii			xxxv															
gu 鼓 drum	1												xvi							
gu 固 certain	2				xlix															xxxiii
gnan^office	1																			xxxI
gul 匚 noble	1		ix																	
ga6 國 nation	1	lxxvi																		
hai 害 harm	2				xxxviii															xviii
hao 好 love	1																			xi
m 合 i. in	2				xxxiv															xiii
hengH constant	1												ii							
hou 厚 thick	3																			vii, xi, xvi
hfl 虎 tiger	2	lxiv			xl															
huai 仁 reform	3				xxxiv															xxiii
huo 火 fire	2									xli 孰 xliii 孰										xix
li 機, / 幾 opportunity	4	vi	vii				xv							v 孰						
ji 積 accumulate	2																			iv
m~ tax register	4																			xvi, xviii
ji 擊 strike	1												xviii							xii, xvii
ji 急 / 疾 fast, urgent	3					xli 孰		xxxvii							v 孰					
M already	1									xliiv 孰										
han 闕 9°P	1		xiii.4																	
jian 見 see	2																			xviii

	Total	1. GZ 管子	2. GGZ I谷	3. GY 國語	4. HFZ 辦子	5. HGZ 搬子	6. LT 六船	7. LsCq 呂氏 m.	8. MZ 孟子	9. MòZ 軒	10. O 孫	11. S 孫	12. SBbf 顧	13. S 孫 &	14. WLZ mm 子	15. WQ 吳起	16. XZ 荀子	17. Yzqc 晏子	18. ZGC 卿 解	19. ZZ 肝
□禁	1				xi															
1^ rob. ? 吓怯 intimidate	3																xv, xvi		xxii	
jié 節 rhythm, dipline	2								xlix	孰				v 孰						
jiè 藉 rest-or	1				xvii															
jiè 借 borrow	1				xvii															
jiū 鈞 鈞 ere	1				lii															
如 禁 prevent	1				xxxiv															
jiù 救 save	1				li															
jiù 據 rest-on	1																			xlii
jiù 俱 together	1							xxxv	孰											
juān 搗 give-up	1																			xx
jué 决 decide	1		xiii.4																	
jun 君 ruler	2	xvi																		xxxi
jun 子 gentleman	1																xviii			
jun 韵 equal	3				xxx			xviii						x						
kg 可 possible	3				xi			xv									xviii			
lǐ 禮 ritual	1				x															
lǐ 理 reason	3								x 孰, xviii 孰											xxxiii
B 吏 official	1				xxxi															
lì 力 force	3				lii												xv, xxix 孰			
lì 立 stand	3	xxxi	v														xxiii			
lì 利 profit, advantage	12	xvi, liii			ix, xxxiv			cix 孰, cxii		xx		xix					xi, xv			xxix 孰
liǎng 兩 dua:l	7	lxvii			xi, xl, lii			cxix									xviii			xiv
lìng 令 cause	1											lii								
lóng 龍 dragon	1				xl															
tuī 推 dlsoz dcr	2				xl						xxvi									
mǎ 馬 horse	3				xxxiv, xxxv, xi															
máodùn 矛盾 spear-and- shield	1				xi															
miè 滅 destroy	1				xvii															
mēng 萌 sprout	1				xxxiv															
míng 名 names	2				lxviii						xxvi									
míng 明 sharp-sight	1				xiv															
mǎ 慕 yearn	1																			xi
nán/nàn 難 difficulty	1										xxiv									
néng 能 able	5		v		xi						xviii									lii, xxviii

	Total	1. GZ 管子	2. GGZ 鬼谷子	3. GY mm	4. HFZ 韓非子	5. HGZ 韓冠子	6. LT 六始	7. LsCq 呂氏春秋	8. MZ 孟子	一軒	10. SJS 商君書	KZJ	13. SZbf 孫子	14. WLZ 尉繚子	人難	16. XZ 荀子	17 Yzqc 晏子	18.1 ZGC 莊子	9, ZZ 莊子
afi 弓 crossbow	1											ix							
qi 齊 equal	2							xcix								ix			
qi 奇 odd	1																		
中起 ^{cise}	1				xvii														
qi 氣 energy	3		v, vi				ix												
qi 器 ^S utensil	1	vi																	
qiáng 強 strong	1				xxxviii														
qiǎo 巧 skill	1											v							
qin 侵 invade	2	xxx, xxxi																	
qú 求 seek	1									xciii九									
q 趙/K urge	2															rvi		xi	
q 權 authority, power	18	xxiii, Ki, lxvii	xiii.7		xvii, xxxi, lii	xiv 孰		xix, xcviii				lii				vi, 3v, liii		x>iiu TTTT	xi· rvIT
rén 人 man	6				xl	viii 孰							v 孰			xi,]ii, rvi			
rèn 任 employ	5				xiv, xxxviii, xl	iv							v 孰						
róng 榮 glory	1																		xviii
rì 日 sun	2					xvii					xxiv								
rǔ 辱 disgrace	1																		xviii
sàn 散 disperse	1		xiii.4																
shā 殺 reduce	1																		li
shan 山 mountain	1												v 孰						
shin 擅 monopolise	4				lii														xvi
shàn 善 good	1								vii.8										
shang 傷 injure	1	xlvii																	
shè 舍 reject	2				xxxviii						vi								
shè 設 establish	1				xl														
shén 神 gcs, spirit	3		xiii.3				xxvii												v
shōng 勝 conquer	10	xlv 孰, lxvii			xxx, xlviib, xlix	xii, viii 孰, xiv 孰													xvi, xviii
shèng 聖 sage	3																		vi, xviii xrv
shèng 盛 flourish	1		xv																
shī 失 lose	7	xvi, lii, lxvii	xiii.4		xxxi	lii	xcviii												
shī 師 army	1																		ix
shī 師徒 teacher/pupil	1				xlii														
shī 時 time	7						lixxiv cxxxii				vii, xviii								xii, xx

	Total	1. GZ 管子	2. GGZ 鬼谷子	3. CF 國語	4. HFZ 韓非子	5. HGZ 韓非子 I?	6. LT 六韜	7. UCq 呂氏春秋	8. MZ 孟子	9. MbZ 墨子	10. MS111 墨子	11. 1 助	12. SBbf □	13. SZbf 孫子	14. WLZ 隨子	15. WQ 吳起	16. XZ 荀子	17. Yzqc 要子	18. ZGC 莊子	19. ZZ 莊子
shi 實 reality	5	iii	xiii.1					xcviii											vi	xxix
shi 使 cause, direct	7		xiii.4		vi, xl, xviii	xiv 執		xxxix, xcvi												
Shi [tiUe] 挺/執 Power/ •Dynamics ¹	8	titles	tie, xBi		d title		xxvi title	xcviii title					ii title	v title 執						
shi 恃 rely	3			xvi	xl															
shi 世 epoch, generation	2				x, xl															
shi ^ affair	2				xl															
shi 釋 discard	1				xxxv															
sh 視 see	1							cxli												
sh 適 match	1				xiv															
shou 手 flap	1	ii																		
shu 數 number	4	iii, lxxvi						xcviii												
shu 術 technique	3				xxiv, xxxiv, xxxv															
shui 水 water	7	xxxi, lvii			xxv, xxviii							ml18	xxxi	vi						
si 私 selfish	1							lii												
Tian 天 Heaven	1	lxxviii																		
Tianxii 天下 Under-Heaven	1																			x
rianzS 天子 heaven's Son	1																			xxix
ting 聽 hear	2				xlviii															xxi
tong [5] same	1																			xviii
tuo 託 entrust-to	2												vi, xxiv							
W 站外 outside	7	xiii			xxv, xlix															xviii
wan-sheng 萬乘myriad chariots	1				xxvii															xxii
wang 王 king	3	xxiii						xcviii												xxiv
wu*SC ^{lost}	2	lxxviii																		xxix
wei 威 awe	9	lxvii	xiii		xv, xl, xlvi, xlix, l, li															xxvi
wéi 爲 contrive	1																			xliv 執
wéi 畏	2	lxiv			xxxi															xliv 執
wéi 未not-yet	1																			xliv 執
wéi 位 position	11	xiii, xvi			xvii, xxi, xxviii, xl															lx, xviii, xxii
wú 吾 myself	1																			xliv 執
wū 五 five	2	lxxvi			xi															xlv 執
wù 物 thing	7		viii		xxviii	iv, xiv 執														iv
xian 賢 worthies	4				xxviii, xl															lxv

	Total	1. GZ 管子	2. GGZ 鬼谷子	3. GY 國語	4. HFZ m子	5. HGZ urn子	6. LT 六輪	7. LsCq 呂氏春秋	8. MZ 孟子	9. MbZ 墨子	10. SJS 商君書	11. SD 慎倒	12. SBbf m	13. SZbf 孫子	14. WLZ mm子	15. WQ 吳起	16. XZ 荀子	17. Yzqc 晏子	18. ZGC 棚篋	19. ZZ 莊子	
dán 贖 dlsp _{EL}	1	xvii																			
tbfm _{EL} 相 fllU _{EL}	3				xi	v 孰														xiv	
xiāor ⁿ 小义 small man	1																			xviii	
3d&ō>Keffect	1																			xv	
xin 心 mind	4		xiii.4		xi					xi										ii 孰	
Xin 信 trust	3				xiv, xxviii, xxxiii																
xing 刑 penalty	3				xi															xv, xxii	
xing 形 form	16	vi, xlii» xxiii, xxxvi 孰	vi, xlii7		x	iv	xviii, xx, xxxix						xxxi	x							xvi, xviii
xing 行 enact	2				xlviii				iv.18												
xing 幸 luck	1				xiv																
xing 性 human-nature	1								vi.2												
xiu 修 cultivate	1																			iv 孰	
yán 言 speech	2				xi						xxv										
Yao 堯	3				xxviii, xi															xviii	
yao 幼 = 窈 mysterioua	1	xxxx																			
片業 enterprise	1																			xi	
yi 疑 doubt	1				xxxi																
yi 宜 contingency	1											xlii 孰									
yi 義 right	5				xx, xlix			xcviii												vii, xviii	
yi 意 idea	1		xlii																		
yi 異 different	2				xi						vii										
yin 因 adapt- to	8		x		xiv, xxiv, xxxi		xxvi	xcviii		xliiv 孰, xlix 孰											
ydng 勇 brave	1													v 孰							
png 用 use	7	xxvi			xxi, xxxiv, xxxv, xl															viii, xviii	
yú 魚 fish	1				xxxi																
yù 遇 encounter	1				xxxiv																
yuan 淵 pool	1				xxi																
yuán 援 adduce	2				xv						xlii 孰										
yuán 圓 circle	1													v 孰							
yuán 遠 far	1				vi																
yún 雲 clouds	1				xi																
zao 遭 encounter	1									xliiv 孰											

	Total	1. GZ 管子	2. GGZ 鬼谷子	3. GY 國語	4. HFZ 韓非子	5. HGZ 路冠子	6. LT 六韜	7. Ls Cq 呂氏春秋	8. MZ 孟子	9. MbZ m -	10. JJS 商君書	11. SD 慎倒	12. SBBf 孫臏	13. SZbf m -	14. WLZ 射練?	as JVO 吳起	16. Yzq 晏子	17. Yzqc 晏子	18. ZGC m 策	19. ZZ 肝
chA詐 deceive	2																			
zhàn戰 war	3	xxx											xxxi		xx					
zhèn陣 ranks	2						xxix						lx							
zhì執 grasp	1							cxli												
zhī/zhì 知 // 智 knowledge wisdom	11		xi		xxxiv, xl			viii, xix, xcviii		五 熱		24								
zhīniào 齋 caale	1		xiii.4																	
zhì制 control	5	Xvi, lxvii			xlviii, xlx															xviii
zhì治 govern	3				xl						xxvi							iv		
zhōng, mid	1				xl															
zhòng 重 weight:	15	xxiii, tavii																		vii, xviii, xxiv
zhǔ主 master	4	lxiv, lxvii			lv															xvi
zhuān 專 sole	3	lxvii						xviii 熱												xx
zhuàn轉 revolve	1													v 執						
zì 資 material	4				xlvii, xlviii						xxv									xxv
zìrán自然 natural	1				xl															
zǒu走 run	1											xviii								
zūn尊 honoured	3	xxxi, lxvii			xx															

Appendix 4: Shèn Ddo Fragments concordance

I follow Thompson: *The Shen Tzu Fragments*, 1979 in the texts and numbering of fragments. In one case, marked by an asterisk, I restore a deleted line of nine words: 13*. In a second case, marked by an asterisk, I add thirty-nine words from an accepted source {*Bèitdng Shuchao* 帛書《歸德》}, omitted by Qián Xizuò 錢異財作, 1839 (cf. Thompson 1979 p 37), but adduced by Ruân Tingzhuó 1980 (pp, 184,191): 118*. A two word 帛 {*W&nxuan^{zhu}* 帛書《歸德》}, culled by Ruân Tingzhuó 1980 (p 197 cf. Thompson 1979 p 300 123 for 帛書《歸德》) is included here under: 123*. I restore two final particles, signalled by the asterisk, to *al* * {*Zhuang Zt* : 33}.

In the single case marked with a cross, I prefer a variant from an unlisted source (*Shut Jing-zhu* 水經注), cited by Ruân Tingzhuó 1980 p187: 11(hr). In five cases, unmarked, I follow minor variants among the secondary alternatives listed by Thompson: 11' 12' 48, 68, 71.1 repunctuate, joining four words from the start of 52 to the end of 51. The translations are entirely my own.

I. a) *Qúnshu Zhiyào: Shèn Zi* {1-67} with Isolated Fragments (68-123, *al*-5) distributed in footnotes, as follows :-

1. Awe and Virtue (Weidé 威德) 1: *al* *-a2\ 2: 69, a5; 3: 68,10】' U0+; 4\ 5; 6; 7; 8: 114 ; 9; 10: 81,83, 103; 11; 12; 13-13* ; a3-a4 ; 14 : J18-J18* ; 15-16 ; 119, 111, 100 ; 17 ; 18 ; 19 : 78-79, 88 ; 20 : 86-87 ; 106 ; 21 : 72; 22; 23 ; 24: 70, 73' 80; 25: 96, J13; 26; 27: 99 ;
2. Adaptative Compliance (Yinxún 因循) 28; 29; 30; 31; 32;
3. People's Heterogeneity (Mǐnzǎ 民雜) 33; 34; 35; 36; 37; 38: 84, 90, 85; 39; 40; 41: 89; 42: 109; 43 ; 44 ; 45\ 74, 75, 76, 77 ;
4. Knowing Loyalty (Zhizhong 知忠) 46; 47; 48; 49; 50; 51; 52; 53; 54; 55; 56: 97, 115, J23, 123*, 122 ;
5. Virtue Established (Déli 德立) 51:121, 58: 91,92,95,112, 105,104 ; 59: 98; 60;
6. Rulers of Men (Junrén 君人) 61; 62; 63; 64; 65: J08, 116,117;
7. Ruler and Ministers (Junchén 君臣) 多6: J07,120, J02, 77; 67,

b) *Lyúshì Chunqiu*: [17-6] 98 *ShènShi* fragment: 82(see: *Translations*: 5, above).

Shi Zi: 36 *ChuDao* fragments (misattributed by *Chángduan* 常端 *Jing*: *Shiyim^{zhu}* 帛書《歸德》) to *Shèn Dào*: 92-93.

EL Isolated Fragments (68-123 ; *al*-5) distributed in my foot-notes to *Qúnshu Zhiyào: Shèn Zi* (1-67), as follows:-

68 : 3 ; 69: 2; 70 : 24 ; 71 : 66; 72: 21] 73 : 24 ; 74, 75, 76, 77: 45; 78-79: 19 ; 80 : 24 ; 81 : 10; 82: *Lyúshì Chunqiu*: 98; 83: 10 ; 84, 85: 38; 86-87: 20; 88 : 19; 89: 41; 90: 38; 91: 58; 92: 58; 93-94\ *Shi Zi* 36 (misattributed); 95: 58; 96: 25; 97: 56; 98: 59; 99: 27; 100: 15-16; 101: 3; 102: 66; 103: 10; 104, 105: 58; 106 120 ; 107: 66; J08: 65; 109: 42 ; 110+: 3 ; 111: 15-16; 112 : 58 ; 113 : 25 ; 114 : 8; 115 : 56 ; 116,117: 65; 118-118*: 14 ; 119 : 15-16 ; 120 : 66; 121: 57; 122, 123, 123* : 56 ; *al**-a2: 1; a3-a4 : 13-13* ; a5: 2.

—° Zhubbxux | <no> : sD

S9: | " a h e u ~ h ~ g y e a m a d d p n o o o i p s

• sTUPB9Q . s i s >

• s > sH a, n s h a s s a v F O O J s

(p0000< 0 0 0 s)Wosm d s s . s o r f o p o j a a d — s

3 0 4 0 a s h o n . h i s o u j o s p n s o n h q u e r

q p s

Thesis Abstract

This thesis asks the question how far the word 勢 Shi, in axial Chinese philosophy, can be equated with the Greek *dynamis* (*dimamis*). *Dynamis*, I contend, sharing with Shi the primary senses of Force and Power, is central to Aristotle's theory of causation, where it acquires the abstract sense of 'potential'. This thesis investigates the role of Shi in proto-scientific thinking. Shi, I demonstrate, can be a physical force of accumulation, gravity, flotation, and leverage, producing external conditions and affecting sensory perception and cognition. It encompasses human morale, energy and skill, as well as a transcendent Power of a divine Heaven or Nature. This thesis challenges interpretations of the language of Chinese philosophy as symbolic, rather than representational. It is a radical reappraisal of Chinese philosophy, through Shi, and the rediscovery of its foundations in empiricism and logic.

Using and augmenting computerised compilations, the thesis edits and tabulates 603 occurrences of Shi in nineteen original texts. Among these texts, I reinstate a line to Thompson's *Shèn Dào*, which, I argue, completes a chain of quasi-syllogistic reasoning. Starting from the ancient graph 藝 'T examine related, confused or unrecognised forms, tied to a Shi/yi alternation in pronunciation, Karlgren: **siad/*ngiad*. It adduces newly unearthed texts to argue that this alternation can be explained by Conrady's '*s- prefix', which, I postulate, converted the noun yi into the verb Shi/^è 'to plant/erect', which thus evolved via verb-noun into the abstract noun 'establishment/force/manifested conditions', while the verb 'to plant' was replaced by 蒔 shi; and 'to erect', as Qiú Xigui 1998 shows, by 設 sh1

The thesis critically evaluates Shi's semantic range and evolution, through existing translations, and offers new literal translations. It illustrates Shi's unique conceptualisation of potentiality in spatio-temporal theories of gradualism, Moments of change, advantage of Position, the Five Actions and technology. It discusses Shi under four categories: 1) military, 2) psychological, 3) political and 4) physical. Fresh interpretations of Shi, as 'Tactics' in warfare, and 'Effect' of influence on sensory perception, and 'Conditioning' in cultivation of external circumstances and Force of Necessity in dialectical logic, are presented. Shi's senses are summarised under the four heads of Circumstances, Power, Potential and Force. Finally, a generic translation of Shi as 'Dynamics' is proposed.

Table of Contents

Thesis Abstract

Table of Contents

Acknowledgements

Format and Transliteration

INTRODUCTION

Problem and Method

Causation, *Dynamis* and Shi

'Shi' in recent studies

A Theory of Token Translation

A Case for Universal Concepts

Terms Defined — Towards 'Correct Naming'

PART I: ANALYSIS

I. THE IDEOLOGY OF SHI: TRANSLATIONS AND CATEGORIES

1. Recent Chinese interpretations of Shi

2. Twentieth Century translations of Shi into English reviewed

3. Collocations of Shi

II. THE ETYMOLOGY OF SHI

1. Verb and noun

2. The *s- prefix and phonetic evolution

3. Multivalence and lexicology

4. Possible orthographic concisions

III. THE TACTICS OF SHI

1. Tactics

2. Morale-Terrain-Adaptation

3. Winning by Odds

IV. THE PSYCHOLOGY OF SHI AND THE DIALECTICS

1. Cognition of Physical Conditions

2. Perceptual Effects and Contact

3. Human-Nature and Circumstance

4. Accumulative Conditioning

5. Force of Dialectics

V. THE POLITICS OF SHI

1. Imbalance of Power

2. Division of Labour and Separation of Powers

3. Adaptation

4. Control and Causation

5. Consumerism: Profit Motive and the Individual

VI. PHYSICS AND NATQRE	166
1. Form's Power	164
2. Time-space	172
3. Energy and Force's Five Conquests	18
4. Material Causation	18
5. Creative and Adaptive Technology	19
VII. G0NCI9SI8 N	207
Summai	207
Shi and Dynamic Potential	207
Power as Relationship	210
PART II: TRANSLATIONS	218
1. Shèn Dào [ex: Qúnshu 2Jùyào]	213
2. Shangjun Shu: 24 Prevention and Cause; 26 Defined Divisions	27
3. An Exploratory Phraseology of Shi as ^Dynamics'.	29i
BIBLIOGRAPHY	301
Appendix 1: Concordance of Shi	31 :
Appendix 2: Summary of Shi Occurrences Referenced by Work.....	34 ;
Appendix 3: Tabulation of Shi Occurrences by Collocations	34'
Appendix 4: Shèn Dào Fr ^叫 ments concordance.....	35 ;

For Knowledge itself is power.

:Religious Meditations: Of Heresies.

Human knowledge and power meet in one; for where the cause is not known the effect cannot be produced. Nature to command must be obeyed; and that which in contemplation is as the cause in operation is as the rule.

:Novum Organum: Idols which beset men's minds iii. (1620)

Francis Bacon (1561-1626)

Acknowledgements

I record here my appreciation to Paul Thompson. I should also like to thank Glen Dudbridge for his support; and Li Xueqin, Sarah Allan and Edmund Ryden for their advice. Guo Shirong and Andrea Bréard kindly supplied materials on mathematics; Ulrike Middendorf assisted in particular with philological sources. I should also like to thank Nick Bunnin, Roderick Whitfield, and, not least, my parents for their valuable advice and encouragement.

I have made particular use of the work of A.C. Graham 1978: *Later Mohist Logic, Ethics and Science*, and of Paul Thompson 1979: *The Shen Tzu Fragments*. All translations and interpretations provided in this thesis, unless otherwise stated, are my own.

Format and Transliteration

All Chinese sources used in this thesis, spanning the entire range of axial period literature, are taken direct from original sources, many hardly known, which I have specially translated to facilitate cross-checking and comparative referencing. The readings of the graph 勢/ 執 Shi/ yi, and their translations e.g. Tower', the focus of this thesis, are consistently shown here in bold type. Furthermore, Shi itself, and the translations of it, and of other key concepts, are capitalised. Reconstructions of Old Chinese pronunciation are prefixed by an asterisk: e.g. *siad.

Ideographs from received texts are reproduced without interpretative punctuation, except where ancient punctuation has been transmitted, as with the 'comma' gou 句 in *Mo` Zi: 40-43 Warps* and *Warps Explained*. Instead, interpretative punctuation and phrasing is shown fully in the *pinyin*. In order to save space and differentiate the languages, Chinese graphs and transliterations of more than one syllable, aside from proper names in the text, are reproduced in small type (point 10).

Traditional ideographs are supplied in the narrative for Chinese personal names and special terms, but not for book titles, listed in the *Bibliography*, nor for well-known place-names. Chinese personal names, at first occurrence, are given in Chinese graphs after the *pinyin* transliteration. Translations of Chinese terms and of Chinese quotations are followed by Chinese graphs, before the *pinyin* to indicate standard modern Chinese pronunciation by which the ancient texts are commonly read today, thereby furnishing a convenient tool of cross-reference. Even more significantly, I develop here through the transliteration a new method of clarifying grammatical structure and phrasing, thereby facilitating scientific interpretation. Lastly, *the pinyin* helps to demonstrate the integrity of classical Chinese as a living oral tradition, by emphasising the vital presence of a spoken language, which Graham 1989 detected, behind the ideographs. It may confirm, as Graham and Rosemont hold, that ancient Chinese, like the modern language, was intelligible to the ear through binomes and phrases, not isolating monosyllables.¹ It should be noted that while the *pinyin* does not represent the ancient pronunciation any more than the received written forms match those current in pre-unification China, which it is now realised were not infrequently phonetic loan graphs. The modern phonetic forms still conserve root

symmetries of sound which may assist interpretation of obscure phrases, as in the Mohist *Warps*, whose text may be not 'corrupt', but rather reflect authentic, pre-standardisation script (e.g. 輕於秋 qing -yú qiu = ? □ 秋 ? jing -yú qiu. see below, p 97),

Speech tones and phrasing are inserted, in a purposeful breach of the self-perpetuating barrier between written and spoken, ancient and modern, Chinese. First tone is indicated by the absence of a diacritical mark; second tone by an acute accent e.g. 'á'; third tone by a circumflex accent e.g. 'â' (an inverted circumflex was not available in the type font); fourth tone by a grave accent e.g. 'à'. Tones are marked over final vowels e.g. 'jià', except for the four diphthongs: ai, ao, ei, ou, which are indivisible and treated as single vowels e.g. 'ào'. Transcriptions obey standard *pinyin*, in so far as the current computer font allows. It has not been feasible to combine umlaut with accent marker, so a "y" has been inserted to indicate umlaut, as in 'lyfi' and also in 'lyue' (where standard *pinyin* omits umlaut).

'Empty words' 虛辭 xuci, i.e. pronouns and grammatical particles, are preceded by a hyphen: e.g. 王之道 Wáng-zhī Dào = the King's Way. Numbers are succeeded by a hyphen: e.g. 六國 Liù-Guó = Six Nations. This is a necessary device, proposed by this writer, and introduced here to facilitate phonetic comprehension of classical Chinese texts in *pinyin*.

Nominal, verbal or adjectival functions in classical Chinese are largely determined by word order. The translations, which I have undertaken below, transpose the structure and word-order of the originals, to the maximum extent possible. At the cost of conventional English syntax, I attempt to reproduce rhetorical devices, such as parallelism and cross-resonance, to extract fresh meaning from the originals. I hold that grammatical meaning is conveyed by rhythmic pauses and emphases, not by parts of speech alone. My translations have been formatted to aid the apprehension of the originals' parallelism.

The *pinyin* transliterations indicate the interpretative reading of phrasing both by punctuation, and compounding of syllables. Thus, syllables may be grouped as binomes, to assist phonetic intelligibility, after the manner of the modern idiomatic language, rather than arrayed as unintelligible monosyllables

¹ Graham 1989 p 390.

in customary sinological style. The *pinyin* lines are formatted in quasi-verse format to demonstrate parallelism, a key feature of Chinese prose by which possible ambiguities in construing grammatical relationships are resolved. In order to exhibit this parallelism in translation, the English renderings endeavour to reproduce the original Chinese word order. Here is an example of my method:

Accumulate earth to make a mountain:

Wind and rain arise from it.

積土成山風雨興焉 Jitū chéngshan, fengyū xing -yan.

The position of each main English word parallels that of the corresponding Chinese word. Note the final hyphenated empty word '-yan', translated: 'from it'. 'Accumulate earth' has been treated as a binome in the *pinyin*: 'jitū', as it would be spoken in modern Chinese. This binome may be analysed as: main verb plus object, or alternatively as: adjective plus noun. Likewise, 'make a mountain' 'chéngshān', and 'wind and rain' 'fengyū' may be construed in various ways. The sentence itself is then open to different possible grammatical interpretations, e.g.

When accumulated earth has become a mountain, wind and rain will arise from it.

I opt for the simplest form necessary to suggest the sense, while endeavouring to preserve a sense of the latent ambiguities that are inherent in the original, as in all living language. I thus avoid paraphrase and strive to exclude interpretation from the rendering itself.

References in footnotes to Chinese works are by 'chapter' pian number, followed by chapter-title, and page number of the edition listed in the *Bibliography*. Page numbers of works in Chinese are shown, for brevity, by 'p' immediately followed by the number e.g. 'p45'; page numbers of non-Chinese language works are shown, to distinguish them, by 'p' , space, number e.g. 'p 45'. I give chapter-title to make clear the subject matter of the 'chapter' in question, which may often be considered an independent essay. The full style of referencing permits easy consultation of various widely accessible standard editions, and not merely one edition, thereby minimising ambiguities from different paginations, or even chapter enumerations. In the case of *Lyūshi Chunqiu* 'Lyū Clan Spring-Autumns' I show a running serial number, after the traditional text chapter and subdivision in square brackets, e.g. [7-5] 35 *Huāichōng*. For reader reference, I have chosen not to abbreviate book-titles. By giving

chapter names I assist the reader's immediate identification , without his time-consuming referral, of the relevant matrix context and topic.

Postulated textual amendments of ideographs are prefaced by a question mark, and followed by the original in brackets, e.g. ? Conditions... 織(執)... ? Shi (zhi)... Square brackets indicate reconstruction of a hiatus, e.g. [Form-Names]... [形名]. • • [xingmingh..

In preferring a translation or textual reading, I seek the concrete before the abstract, physical before metaphysical, simple over prolix, and, above ail, sense over no-sense. Rather than relying on commentaries, which are strongest in the main Scholiast scriptures, and scarce in the Shi literature, I strive to muster similar or parallel texts from all schools. For this purpose I have assembled 啟 concordance in *Appendix 1*.

The categorisation of Shi occurrences, given in the Appendices, follows the editions and page numbers of editions used by the Academia Sinica, Taiwan for their computerisation of ancient texts project. I quote the line of each occurrence 'unsorted', with normally 14 symbols to the left and right of each Shi location. I have divided these occurrences by received chapter numbers, indicated by Roman numerals, and further categorised them in numerical sequence, with initial capital letter codes for each text. Lower case letter codes are used for orthographic variants and doubtful readings.

I mark established occurrences of Shi 勢 , in the Computerised Concordance of *Appendix 1*, by catalogue number, e.g. 'LS001' , , meaning the first occurrence of Shi in *Lyúshi Chunqiu*.

Archaic or putative occurrences of Shi/yi are shown in lower case. e.g. 'Is001' which indicates the archaic form of Shi 執 , preserved in a few received texts.

INTRODUCTION

Problem and Method

The problems surrounding the understanding and interpretation of **Shi**, for whose study I have assembled the comprehensive range of materials, from the period under discussion, for this thesis, comprise:

- questions on epigraphic and phonetic morphology concerning variant, related or confused forms of the word.

To answer these questions, I trace the linguistic evidence for Old Chinese, from the earliest inscriptions and phonetic reconstructions, and survey evidence from newly excavated texts and anomalies in received texts, with a view to mapping the roots and gradual evolution of the word. This is related through the received texts in ideographs and *pinyin* transliterations.

- questions on grammar and syntax concerning the word's verbal or nominal functions, and the functions of words frequently associated with it

To answer these questions, I reproduce as far as possible in English translation the structure of the originals, with *pinyin* punctuated, and parsed by hyphenation to indicate 'empty' participles 虛詞 *xuci*. The translations strive to reproduce the word-order of the originals, to the decisive role of position in determining function in classical Chinese by the basic sequences of subject-verb-object, or other sequences deducible by the standard device of parallel constructions. From such analyses, it becomes evident that **Shi** is rarely verbal, though it appears to have a verbal surrogate in 'to erect' **shè**. Words are translated, so far as possible, by one fixed equivalent to facilitate tracking it through diverse usages. My method here has been to maximise the sense of literal, concrete and substantive roots in translations. For example, the verb 'adapt to' 因 *yin*, of great interest in the theory of cognition and reactive control, may also in various situations be rendered by the grammatical particle 'from' and so effectively disappear from philosophical notice. I maintain that such usages may be vital to an overall understanding of the concept.

- questions on semantics concerning the word's range, ambiguities, pejorative or promotional usages, and general philosophical significance.

To answer these questions, I catalogue the word's contextual matrices, and statistically tabulate and sample its collocations. Major topical themes, in which the word plays a prominent role, are then isolated in chronological analyses by specialised chapters. Problems of multi-valence are addressed by detailed consideration of individual usages, while parallel or contrastive cases demonstrate inter-connections. Finally, the abstract sense of the concept is examined as a philosophical category in relation to the international forum, with particular reference to Aristotelian philosophy.

Causation, *Dynamis* and Shi

'Cause' in English is both noun and verb. In Chinese, verbal 'to cause/direct'使 shi and nominal 'cause'故 gii are etymologically unrelated. As *Mò Zi: 42 Warps Explained* points out, 'a cause' is necessarily followed by an effect, whereas 'to cause/direct' need not necessarily produce a result.² The noun 勢 Shi can be the subject of shi 'to cause', but not its object. 'Results'功 gong, as noun-objects, are effected by 致 zhi, causative of 'to arrive' I contend that 'to erect/establish'設 shè represents the lost causative verb of Shi.

Aristotle (BC 382-322)'s Physics, I postulate, provide the most authoritative definition of causation in the history of European philosophy. It consists of four fundamental factors or types of cause, namely: material, formal, final and efficient. Aristotle explained them by the example of a wall: composed of bricks for material, designed according to a formal plan or shape, built for a final purpose as to make a house, and made into actuality by efficient labour. These four causes appear closely related to Aristotle's more general dual concepts of 'potential' and 'actuality', which he repeatedly equates with matter and form, *dynamis* and *energeia*, and hence with final purpose and its efficient actualisation.

Aristotle's potential and form derive in turn from Plato's physical matter and abstract Ideas. Hegel says: "Aristotle calls the Platonic idea a mere *dynamis*..." because it has not been actualised.³ Form and *dynamis* supply tools for the understanding of movement and change in the living world, and further of the interaction of mind and matter. In the physical and temporal (but not mental) sense, I would interpret material and final, or *dynamis*, as cause; formal and efficient as effect. I conclude that Shi is essentially apprehended, directed, or rationalised power or force. It thus adds a mental or cognitive element to mere brute force li. From this mental perspective, we may agree with W. Allyn Rickett that Form is cause and Shi effect.⁴

Francois Jullien 1993 in a general historical and philosophical survey, compares Shi, as a negative counter, both fatalist and manipulative, to Aristotle's dynamis. This thesis aims to pursue the concept

² *Mò Zi: 42 Jingshuo-shang* p210.

³ *Hegel's Logic*, tr. William Wallace, Oxford, 1873, third edition 1975, #142, p 202.

⁴ Rickett 1985 p 59.

of Shi, primarily through its linguistic and philosophical origins in the pre-Qin period, which Karl Jaspers has called the axial period of world philosophy. This thesis is thus an attempt to place Shi more clearly in a global philosophical context. It is also an effort to chart the full scope of Shi in the formation of foundational Chinese philosophy, with particular reference to what I perceive to be the neglected areas of psychology and physics.

'Shi' in recent studies

The ancient graph for **Shi**, now pronounced *yì*, is 執. The traditional form 勢, with the 'Force' 力 *li* radical beneath it, is not attested before the Hàn. In standard editions of classical texts, with few exceptions such as *Xún Zi*, and *Sun Zi: 5*, the word has been revised in transmission. In China, Qiú Xigui 裘錫圭, working from newly unearthed texts, has pointed out that 執 **Shi/yì** is used for the verb 設 *shè* 'to establish'.⁵ I argue that this constitutes evidence for a lost verb **Shi**, Karlgren: **siad*, for which *yì* **ngiad* was the noun.

Shi has been confused with visually similar forms, in particular 執 *zhì* 'to hold', though *zhì* is not etymologically cognate with **Shi**. This thesis analyses cases where such confusion may have obscured the meaning of controversial passages, such as in the 'logic chapters' of *Md Zi*.

The word itself has a broad semantic range. *Hán Fei Zi* 韓非子 • 40 *Objections to Shi* gives us fair warning, in a remarkably precocious recognition of semantic multi-valence:⁶

'**Shi**'s name is one, but its mutations are numberless.

夫勢者名一而無數者 - F i i Shi-zhē, míng yì, -ér biàn -wúshù-zhē-yé.

Aristotle says a thing may in 'actuality' be one, but, in 'potential', *dynamis*, many.⁷ Ambiguity is, it seems, inherent in language.

Shi, by its primary associations, is linked to physical matter. It therefore is a concept that can serve to describe scientifically the effects of phenomena in abstract terms, with relatively little risk of confusion

⁵ Qiú Xigui 1998: *Guodiàn Chùmù Zhuyiàn: Láo Zi -bing* p122 endnote 7; *Zun Déyi* p175, endnote 16.

⁶ *Hán Fei Zi: 40 NànShi* p16. HF123.

⁷ *Aristotle's Physics i.2.186a3*, p 7.

with spiritual values or mystic qualities. By contrast, the word Virtue 德 dé, translated by Arthur Waley 1938 as '**Power**' and by Graham 1989 as 'potency', while possessed of definite physicality in certain contexts, is tied primarily to spiritual and moral values.

Curiously, Waley attributes many of the properties, which we have found associated with **Shi**, to 'Virtue' dé.⁸

But the early Chinese also regarded the planting of seeds as a ^ [dé]. The words 'to plant' (ancient Chinese *dhyek*) and *tê* (anciently *tek*) are cognate, and in the earliest script they share a common character. [Takata Tadasuke: *Kochu-hen*] Thus *tê* is bound up with the idea of potentiality... Hence *tê* means a latent power, a 'virtue' inherent in something.

Waley, and later Graham, are chiefly concerned to capture the primitive sense of "*Lào ZV* and *ZJruang Zi*".⁹ *Ldo Zf* and *Zhucmg Zi* in reaction to the Scholiasts 'Virtues' of 'Humanity and Justice', and opposing establishment hypocrisy. Hence we find *Way-Virtue: 38's* paradox "Superior Virtue is not virtuous" 上德不德 Sh^{ng}Dé -bùdé. *Hán Fei Zi: 20 Interpreting*. *Lào* explains the contradiction by distinguishing two related meanings: an internal., spiritual 'Virtue' dé; and a verbal, corporeal 'getting' 得 dé. Yet this external success can only be 'got' by spiritual non-dissipation. It is therefore inaccessible to contrivance, desire, thought and direction.¹⁰ Equally revealing is the contrast made, as we will see, in *Hán Fei Zi: 40 Objections to 'Power'* between **Shi** and the verb *shè* 'to establish'.

On the other hand, I demonstrate, **Shi** is closely allied to sensory phenomena, and produces tangible effects through the elemental 'Five Conquests' of nature: fire, water, earth, wood and metal. It describes the interaction of gravity and friction on water and rocks, the round and the square; the tension of a drawn bow, morale and deception in military tactics. It describes the power of size and numbers, weight and leverage; traction and flotation, even the sun's power. It distorts cognitive perception, but is also inherent to human-nature.

⁸ Waley 1934 p 31.

⁹ Graham 1989 p 308.

¹⁰ *Hán Fei Zi: 20 Jiē Láo* p!6.

In China, Tú Guangshè 1990 plotted the role of **Shi** through the history of Chinese aesthetics. Indeed **Shi** and 'art', 藝 *yi*, as we shall see, are cognates. Tú Guangshè notes: "until now nobody has, in regard to the abundant materials on ancient theories of **Shi**, carried out 汪 systematic re-arrangement and holistic explanation".¹¹

Francois Jullien 1993 in *The Propensity of Things* propounded a philosophical interpretation of **Shi**. He traces its use from pre-Hàn times, to aesthetic and literary theory in Liú Xié 劉鑑 (c. 465-532) of Liáng; Jin Shèngtàn 金聖嘆 (c. 1610-1661) of late Míng; heterodox historico-politics of Liú Zongyuán 柳宗元 (773-819) in Tái; Liú Yin 劉因 (1249-1293) in Yuán; and Wáng Fuzhi 王夫之 (1619-1692) in early Qing.¹²

Karl-Jaspers 1951 dubs BC 800-200, spanning the Eurasian landmass, the "axial age", because, there:¹³
as in China, all philosophical trends, including scepticism and materialism, sophistry and nihilism were developed... This era produced the basic categories in which we still think...

The present study limits itself to the pre-unification period of the Warring Nations (483-221 BC) in which armies as well as philosophers contended. Their shared analogies or terms need not entail agreement in their application. This thesis proceeds on the hypothesis that there exist as great diversity between individuals within a demarcated cultural area, as between those on either sides of the political divides. Rather than claiming that a given idea represents 'Europe' or 'China', or even a particular 'school', each idea is identified where possible by individual thinker or work as a discrete entity.

Yet, if philosophy is a business of reductionsim, with pretensions to universal validity, cross-cultural equations of ideas, are a requirement. For Aristotle (BC 384-322), *dynamis* is the tendency of rest towards motion, potential towards actual, matter towards form. It underlies cognition and causation. For Sun Wû 孫武, better known as Sun Zi 孫子 (c. BC 500), **Shi** is an objective force both of situation and morale on which a general relies to gain relative advantage. For Shang Yang 商鞅 (d. BC

¹¹ Tú Guangshè 1990: *Shi -yü Zhongguo' Tishii*, postscript p253.

¹² Jullien 1993 p 14.

¹³ Jaspers 1951 pp 99-100. cf. Graham 1989 p 1.

338) , **Shi** is the force of Law and Technique which can create wealth and strength, and so 'Kingship' of the Under-Heaven. For **Shèn Dào** 慎到 (c. BC 300) , to extrapolate from scattered citations, **Shi** is a potential of physical resources realised by adaptation and division.¹⁴ Its power depends on the utilisation of conditions, just as visual perception depends on light.

Xún Zǐ 荀子 (c. BC 315-235)'s idea of gradualism by positive accumulation comes closer to Aristotle's concept of the progression of material quantity towards formal quality. **Xún Zǐ**, known for his rejection of **Mèng Zǐ** 孟子 (c. BC 371-289)'s doctrine of human nature as good, believes in the power of education, through study and practice, to reform by a process he likens to the **Shi** of 'pouring and placing' 注錯 zhùcù or accumulation, as of earth forming a mound, or water a pool.¹⁵ The analogy of piling up earth into a mountain is used by Confucius (c. BC 551-457) himself in *Analects*.¹⁶

Needham posits a positive role for 'Daoism' in science. I follow Graham in crediting the leading contributions in physical science and technology to Mohism, whose written remnants were preserved only by incorporation into an obscure corner of the Daoist patology, *Lyū Clan Spring-Autumns* treat **Mò Zǐ** 墨子 (c. BC 400) on a level with Confucius. Mohism with its logic , both altruistic and utilitarian, evidently held a strong position in Qin, where Confucian Scholiasts were lacking. Its Mohist chapter, [2-4] 9 *Appropriate Dyeing*, lists **Lǎo Dān** 老聃 , who lacks this stature in *Zhucmg Zi s Inner Chapters*, as a teacher of Confucius. *Liji: 7 Zeng Zi's Questions* quote **Lǎo Dān** repeatedly instructing Confucius, but only on details of funerary ritual. Thus Mohism in Qin, I argue, may have helped inadvertently to develop the myth of **Lǎo Dān** the Sage.¹⁷

Prince **Liú Ān** 劉安 (179-122 BC)'s *Vfuaíndn 7A: 13 General Theory* mocks 'Scholiasts and Mohists' in 'wide robes and broad belts' for their having condemned as 'violent rebels' those who fought to

¹⁴ *Shangjun Shu: 26 Dingfèn* pp94-95; *Lyūshi Chunqiu: 98 [17-6]* *Shèn Shi* pp14b-15a interprets **Shèn Dào**'s analogy on social divisions in terms of **Shi**. Thompson 1979: 82 p 280.

¹⁵ *Xitin Zt: 1 Quànxiue* p3 cf. *Dàddi Liji: 64 Quànxiue* p252ff; *4 Kónggrú* p57; *8 Rùxiào* p139:
By habit and custom, alter the will; by piling up permanently, alter quality/substance.
習俗移志安久移質 Xisú yizhi, anjiū yizhi.

¹⁶ *Lúnyú: 9 Zihàn* p131.

¹⁷ *Xún Zi: 16 Qiānggud 'Si rung Nalivn'* p324: Scholiast lack in Qin. *Lyūshi Chunqiu: [16-7] 91 Qùyóu* p15b: Mohism in Qin under King **Huǒ** (r. 337-311 BC); [2-4] 9 *Dangrdn* p9b. *Liji: 7 Zeng Zi wèn* p322, 337 , 339 , 341 on **Lǎo Dān**.

overthrow Qin, and establish Hàn.¹⁸ This implies Scholiarist and Mohist collaboration with Qin rule. Mohist positivism is palpable, I argue, in *Huainan Zi*'s re-interpretation of 'Non-Contrivance', the quietist ideal of 'Lao Zi, as pro-active adaptation.¹⁹ Mohists, known as experts in defense technology, having played a leading role under Qín, appear not to have disappeared, or been absorbed by an emergent Daoism, until Hàn. Given the importance of surviving, but fragmented, evidence of science in *Mò Zi*, I have made a special effort to trace the possible role of Shi there.

A Theory of Token Translation

I propose to translate individual Chinese words, especially key-concepts, so far as possible, by a single all-inclusive equivalent in English, as symbolic 'icons', or quasi-algebraic tokens. In selecting tokens, I have used three criteria: root-meaning, brevity, and flexibility. The initial letters of these token translations of key-concepts are capitalised to facilitate tracking e.g. 'Profit' 利 *li*. Alternative translations of these concepts are listed, below, under *Terms Defined*. The aim is to maximise transparency to the general reader, even at the cost of comfort^ so as to demonstrate the scope of Chinese semantic building-blocks, and their inter-relationships between similar or dissimilar texts.

The spoken monosyllable Shi, in modern Chinese, is unintelligible alone. By contrast, the word 'Dao' (Dào), for 'Way', which has few possibilities of confusion, enjoys near-universal recognition. Given the difficulties of assimilating the word Shi as a recognisable morpheme, a serviceable translation, adoptable even as token, would facilitate discussion. I propose 'dynamics' as such a byword for Shi. In the body of the thesis, I avoid the use of the translation 'dynamics' for Shi, in order to illustrate the scope of alternative renditions required by different contexts. I shall then argue in conclusion my reasons for favouring the term 'dynamics'.

Difficulties in assimilating Chinese concepts may derive from differences of categorisation. Thus, Donald Harper points out the failure, before archaeology, to appreciate the role of personalised 'religion' in China, whose early literature subsumes religion under 'ritual', 'history', or 'philosophy',

¹⁸ *Huainan Zi: 13 Fànlián* pp8b-9a.

and rarely depicts gods.²⁰ Conversely, in Judaic tradition, the books of the Old Testament could easily be classified in the same manner. The concept of religion and philosophy as categorical opposites is hardly expressed during the early period. If we assign fixed symbols to represent terms, which must be considered variable by context, we may attempt to chart their full scope of denotation. One may then attempt to isolate a root meaning from the different, yet not totally unrelated usages, which is flexible enough to match the scope of the original term.

Chinese may be said to have isolating and combinative flexibility to a high degree. It has been able to coin neologisms for modern and international concepts without difficulty. Comparably, in the European tradition, ancient Greek stems are used to graft new scientific words. It is my contention that the Greek root *dynamis* , as 'dynamics' in modern English, most comprehensively expresses the core concept **Shi** in Chinese philosophy.

A Case for Universal Concepts

Early mediaeval Buddhist translators apply the token method, when they render Sanskrit *Dharma* as Fâ 法, 'Law'. *Dharma* can mean Buddhist doctrine, as well as transitory phenomena, and thus has dual connotations.²¹ The prior associations of Fâ hardly match those of *dharma*, yet readers of Chinese Buddhist scriptures rapidly become accustomed to Fâ's new frame of reference there. The target language is inevitably modified, remoulded even, by the absorption of new ideas and modes of thought. 'Law', which covers the verb 'to take as model', poses problems for translators of Fâ from Chinese to English. R.P. Peerenboom 1992 argues Fâ encompasses a 'foundational' Law of nature.²²

¹⁹ *Huainán Zi*: } *YuánDào 'Original Way'* p3b on pro-active Adaptation, though the "four limbs are immobile" si-zhi - bùdòng 四支不動; *Mò Zi*: *Daqū* 44 p245 on Sage's benefiting the world, though his "four limbs are immobile" ? 四(臣)體不動? si (zhèng)-ti -bùdòng.

²⁰ Donald Harper: "Chinese Religions 4000 B.C.E to 220 C.E." *Journal of Asian Studies*, 54-1, Feb 1995, pp 153-154.

²¹ Kalupahana 1976 p 63 equates early Buddhist *dhamma* with "the truth about the world which the Buddha discovered, that is, causality"; p 81 "it conveys two distinct meanings: (1) phenomena or things in general, and (2) mental processes." William Empson 1951, London: *The Structure of Complex Words* pp 69-70:

"The Sanscrit *dharma* of an individual is, first of all, his essential nature, the intrinsic law of his being and development. But *dharma* also signifies the law of righteousness and piety..." (quoting Aldous Huxley: *The Perennial Philosophy*, MSJW underlining)

p 71 compares the dual senses of Hindu *dharma* with those of 'nature' in English and Chinese: an individual's nature as 'character'; and an emotive 'abstract Mother Nature' which is "Good! Not Forced! Worthy to be followed! cf. I. A. Richards: *Mencius on the Mind: Experiments in Multiple Definition*. 1932.

²² Peerenboom 1993 p 333 note 57.

Literality, just sufficient to convey a modicum of meaning, allows a reader to participate more directly in the thought processes of original texts. Montgomery Furth attempts to penetrate the veil of ancient Greek, in a 1985 rendition of Aristotle into a pidgin he dubs 'Eek'.²³ This method of attempting consistently to apply a single translation over varying contexts is a discipline to the translator, forcing him to confront breadth and explore the roots of the original, rather than slip into comfortable paraphrase or circumlocution. The reader is thus invited to participate directly in hardships at the edge of interaction between language and meaning, and his patience craved.

Respect for fixed equivalences can help avoid false resonances, as when two or more Chinese words cover one word in English. Thus: 'Heaven' 天 *tian*, 'human-nature/character' 性 *xing* and 'self-so/spontaneous' 自然 *zhin*, though they overlap in the English word 'natural', are here distinguished. Less inherent logic binds the Greek-derived word for serpent 'dragon' to 龍 *long*, or this Chinese term to the Indian *nāga*: equations long sanctioned in usage. Should 'Heaven', with a capital letter, not translate classical Chinese because the English word holds Christian connotations? Such a ban fails to take into account the necessarily multi-compartmental applications of words.

Lin Tongqi, Henry Rosemont and Roger Ames point out, in a recent article on cross-cultural and translation problems in Chinese philosophy, that the subject is not recognised in schools of 'Western' philosophy.²⁴ The discovery of the 'other' should lead to a better definition of 'self' by both sides. The first casualty of a free philosophical market, would be the pretensions to monolithic integrity, or a monopoly of 'intellectual property', on terms like 'reason' or 'logic', or even 'philosophy' itself. One way to categorise 'other' cultures has been to class them as 'spiritual', or even 'irrational'. Thus, Chad Hansen 1991 maintains that Chinese 'discrimination' 辯 *biàn* is not to be equated with 'reason':²⁵

Classical Chinese philosophy has no rationalists, and so no anti-rationalists.

²³ Aristotle *Metaphysics* (VII-X), 1985, Translator's Preface p vi: "a rendering of Aristotle's Greek, into a vernacular neither English nor Greek, called Eek".

²⁴ Lin Tongqi, Henry Rosemont and Roger Ames 1995 pp 748-751.

²⁵ Hansen 1991 p 205.

Graham ripostes that words in different languages rarely if ever exactly coincide:²⁶

There is a point in asking how far the Chinese concept of *bian* ['discrimination'] resembles and differs from ours of rational discourse, but none to my mind in stressing that China lacks the concept of Reason, or of Philosophy, Ethics, Politics, Freedom, Justice, Civilization, Art...

Robert Wardy 1999 in his introduction to *Aristotle in China*, a translation of an early 17th century literary Chinese rendition of Aristotle, transmitted by Jesuits, gives compelling evidence against what Wardy calls the 'logocentric' and 'restraint and guidance' view of language, in regard to Chinese.²⁷ Michel Foucault's inscrutable 'Chinese encyclopaedia' is a symbol of 'the other' place, **heterotopia**.²⁸ It redefines knowledge and power in relation to place. The notion inspires Jullien to "escape from the Indo-European", by way of China, applying the method of "stepping back" (d \acute{e} calage).²⁹ Jullien concludes, on the strength of his interpretation of **Shi**, that the Chinese are ruled by 'efficacy'.

Yet notions of discrete culturo-geographical integrity presuppose that cultures are identifiable with national territories. Without common ground, the study of 'other' cultures may be a futile exercise, and translation in vain. While Jullien's method of investigation *a contrario* is laudable, incomplete research of background contexts leads to misleading generalisations and abstractions. Identities must first be established before genuine differences can emerge. I propose rather to begin by comparing like with like, shunning national and still more hemi-spherical terms like 'east' and 'west' as intrinsically irrelevant to ideas. I embark from a premiss of homotopia. I hold with George Steiner 1975 "If translation can be achieved, is it not precisely because of the underlying 'sufficiency of universals'?"³⁰

²⁶ Graham on Chad Hansen in Rosemont 1991 p 292.

²⁷ Wardy 2000, passim.

²⁸ Foucault 1970, London: *The Order of Things (Les Mots et les choses)* p xix.

²⁹ Jullien: *Thinking from Without (China)*, paper presented at Needham Institute, Cambridge, February 1997.

³⁰ George Steiner 1975, London: *After Babel- Aspects of Language and Translation* p 357 pp 106-107 challenging the translation scepticism of N. Chomsky 1965: *Aspects of the Theory of Syntax* p 30, footnote pp 201-202; *On Translation* PP 120-121 cites Achilles Fang: *Some Reflections on the Difficulty of Translation* "the genius of Chinese prose is verse."

Terms Defined - Towards 'Correct Naming'

Accumulate (v.n. cf. duration 久 jiU, store 藏 c如g; will/memory 志/誌 zhi)積 ji

Action (v. enact, travel; opp. Stop 止 zhT; n. conduct; F/ve-Actions—elements,)行 xing

Actual (n. true, perceived reality, emotions cf. essence 精 jing, 'This'/truth 是 sh |)qing 情

Adapt to (v. accord with; n. premiss cf. comply with 循 xún)因 yin

Attract (v. summon)招/召 zhao

Authority, Weighing (n. scales, contingency; power cf. 稱 clieng, 懸 xuán)權 quán

Cause (v. direct; send; if; cf. adduce 致 zhi; opp; prevent/prohibit 禁 jin; so, therefore, n. cause 故 gù)

使 shǐ

Comply with (v. follow, adopt cf. adapt to 因 yin)循 xún

Contact (v. touch; n. physical perception)接 jie

Contingency (n. appropriate cf. weighing 權 quán)宜 yi.

Contrive (v. act with motivation; be; do; deem; on behalf of; artifice 偽 wèi)□ wéi/wèi

Create (v. do, start; opp. transmit 述 shù cf. adapt 因 yin; move 動 dòng)作 zuò

Division (n.) ot, role, rank cf. define 定 ding; separate SO bié, discriminate □ biàn)分 fèn

Duration (n. , a long-lasting)久 jǐG

'Dynamic' (n. power, skill 藝 yi, v. to plant; to establish 藝, 蒔 sh, 設 shd)勢/執 Shì

Emperor (n. High-God, Ancestor)帝 Di

Energy (n. morale, emotion; breath, weather; v. call/attract 召 zhao; nourish 養 yāng)氣 qi

Equal (n. equilibrium, stalemate cf. par 等 dōng; level 齊 qí; match/opposed 敵 di)均 jun

Equation (n.v. join)合 hé

Form (n. corporeal shape, terrain, pattern / penal code, physical amputations)形/ 刑 xing

Human-Nature (character cf. n. life, v. generate 生 sheng)性 xing

Induction (n., v. 'pull'; opp. deduction, 'push' tui 推)援 yuán.

King (n. *de jure* sovereign, v. rule by divine right/virtue; opp. Hegemon 霸 Bà)王 Wáng

Know, Knowledge (v.n. perception, intelligence; wisdom cf. recognise 識 shi)妙智 zhi/zhi

Law (n. method; v. to take as model)法 Fâ

Mind (n. heart, subjective, ruler of body's 'form' q.v.)心 xin

Moment (n. opportunity; trigger; minute particle cf. subtle 微 wei; insecure 危 wéi) 幾 顧 jǐ
 Name (n. word, reputation cf. command, mandate, Fate ming 命) 名 míng
 Necessity (v. must cf. no alternative 不得已-buǎdeyǐ; natural, self-so 自然 zìrán) 必 bì
 Non-Contrivance (n. inaction, non-interference cf. no job/trouble 無事 wúshì) 無 爲 wúwéi
 Odd versus Correct (a.n. un/even; ir/regular, un/orthodox) 奇 正 qízhèng
 Reality (n. fruit, effect; fill], substance) 實 shí
 Reason (n. , v. arrange cf. ritual 禮 lǐ , 'wherefore' 所以-suǒ-yǐ; opp. irrational, perverse 悞 wèi) 理 lǐ
 Reform (v. to transform) 化 huà
 Result (n. success; v. achieve/complete 致/成 zhì/chéng) 功 gōng
 Rhythm (n. period, timing; tally, discipline) 節 jié
 Scholiasts (n. 'Confucians', 'classicists') 儒 rú
 Selfish (a., n. private, subjective; unilateral 獨 dú; 'free' 自 zì , opp. objective 公 gōng) 私 sī
 Stop (v. define, limit; opp. act 行 xíng cf. 'fix' 定 dìng; 'correct' 正 zhèng) 止 zhǐ
 Substance (n. quality, target , pledge; v. to question) 質 zhì
 Technique (n. Numbers, calculation) 術 '數 Shù
 Under-Heaven (n. the world, universal empire cf. v./n. govern 治 chí/zhì) 天 下 Tiānxià
 Unity (whole cf. combine 兼 jiān; both 具 jù, 並 bìng; opp. two, ambiguity 二 èr) 壹/一 yī
 Virtue (n. var. 'straight + heart' 直 zhí + 心 xīn; Waley: 'Power' ; Graham: 'potency'; v. favour cf. win/get 得 dé cf. able 能 néng; Justice n. right/reason 義 yì) 德 dé
 Way (n. road; natural 'Law' , philosophy; v. teach/guide 導 dǎo cf. Way-Virtue 'morality'- 道德 Dàodé) 道 dào

PART I: ANALYSIS

1. The Ideology of Shi: Translations and Collocations

Summary

This review of current translations and interpretations of **Shi**, and collocations which I have extracted from 19 pre-Qin texts, illustrates the semantic range of the word, which I summarise under four heads, namely: **Circumstance, Potential, Power and Force.**

1. Recent Chinese interpretations of 'Shi'

This is an examination of the analyses of **Shi** a) in *Hán Fei Zi* by Xiè Yúnfei 1980, a comprehensive attempt to define the scope of the term and its early evolution in philosophy; b) in the history of Chinese art and aesthetics, and its conceptual evolution, by Tú Guangshè 1990; c) in the military schools of ancient China, with insights into its implications in the physical sciences, by Lú Ruiróng 1999.

2. Twentieth Century translations of Shi into English reviewed

This is a critical survey of representative translations and interpretations of **Shi** in English during the twentieth century. Ames in the USA and Jullien in France have initiated consideration of **Shi's** philosophical implications. Nevertheless, I contend, **Shi's** role in perception and cognition, which I investigate below, has yet to be recognised.

3. Collocations of Shi

Here is an abstract from the collocations presented in *Appendix 3*. It illustrates key-terms, from 19 pre-Qin texts, frequently encountered in close association with **Shi** whose varying connotations there they may help to define.

1. Recent Chinese interpretations of Shi

a) Hân Fei Zi's Shi

Xiè Yúnfei 謝雲飛 1980 analyses the meanings and usages of **Shi** in *Hân Fei Zi*. Xiè Yúnfei cites an anecdote from *Hân Fei Zi: 33*, in which Guân Zhòng 管仲 (d. BC 645) is counseled by Dongguo Yá 東郭牙 to rely on '**Power**' over trust.³¹ Guân Zhòng, as premier of Qi, made his lord the first Hegemon 霸 Bâ, loosely uniting China under his sway by military might, rather than by virtue. For practical realism, Guân Zhòng, despised by the Scholiast Mèng ZI, was a hero to Hân Fei Zi. Yet it is uncertain how far even the earliest strands of *Gudn Zi* reflect the thought of the historical Guân Zhòng.

I note that *Gudn Zi: 1 Herding the People* and 2 Form's Power are a rich source of political ideas later associated with **Shi**. However, this term is not used by them, except in 2's title which connects it to 64 Form's Power Explained. 64 is a commentary on 2, interpreting its metaphors of tiger and leopard in secluded lair to the ruler's 'awesome' **Power**.³² Simâ Qian refers to this chapter by its opening words 'Mountains High'.³³ I therefore conclude that the title (Form's Power), may represent this same commentator's interpretation, and is not original.

Gudn Zi's first contextual use of **Shi** is in 'Form's Power and weaponry' 勢器 xingShi qixie, in 6 *Seven Laws*, surely refers to fortifications.³⁴ The idea of 'Form's Power' to mean positional Power is first expounded in the *Gudn Zi* by the commentary chapter *Gudn Zi 64*. This matches the ideology of *Hân Fei Zi: 21 Explaining Lâo's* interpretation of 'Lâo Zi's fish in a deep pool, and *Hân Fei Zi: 40's* use of the dragon and snake metaphor from *Shên Dào: 1 Awe and Virtue*. *Gudn Zi: 46 Illuminating Law* largely parallels *Hân Fei Zi: 6 Having Degree*. Its commentary chapter *Guân Zi: 61 Illuminating*

³¹ Xiè Yúnfei 1980 pp 95-100. HF070.

³² *Gudn Zi: 2 XingShi*, GZ001; 64 *XingShi Ji*, GZ035-37. see: below, footnote 40; Rickett 1985.

³³ *Gudn Zi: 62 Gudn, Yàn, tàishigongyue* p366: 'Mountains High' 山高 Shangao.

³⁴ *Gudn Zi: (1-9 Jingydn): 6 Qi-Fd* p28 GZ002-004.

Law Explained, containing the highest total (17) of Shi of any chapter in *Gudn Zi*, is judged late third century BC.³⁵ I therefore conclude that *Gudn Zi*: 64 and 67 represent the school of Hân Fei Zi.

Xiè identifies further possible antecedents of Shi in political philosophy, in schools of Penalty/ Form-Name 刑/形名 Xingmíng, represented by Dèng Xi Zi 刑子 who codified the laws of Zhèng (c. BC 500), and Yīn Wén Zi 尹文子 (fl. BC 300). Yet extant works, ascribed to these writers, are adjudged fakes. I note that "*Yin Wén ZI* names its sources and makes no pretension to antiquity. I interpret its 'upper' and 'lower' chapters as twin essays on Names and Forms, Names and Penalties, respectively. It thus fits the notice of 汪 unique "two-chaptered" treatise on *Form-Names* by the recluse (Jin) Lǚ Shèng 魯勝 (c. AD 300), expert on 'names' and editor of *Mò Zi: Warps*. "*Yinwén ZI* defines Shi explicitly as the 'Power' behind Law, and hence Names. 'Sharp' 禾 | 11 is a pun on 'Profitable':³⁶

'Power' is control of Law's Sharp Weapon.

勢者制法之禾 | 勝 Shi-zhê zhi Fâ-zlii liqi.

The "*Yinwén ZI* dictum is a sophisticated development from *Hdn Fei Zi*: 21 *Explaining* ㄚ̀Lào^.

Rewards and punishments are the nation's Sharp Weapon.

賞罰者邦之利器也 Shāngfá-zhê bang-zhi liqi -yê.

³⁵ Luó Gēzè 1930 pp 97 collates *Gudn Zi*: 46 *M'ngfā* with *Hân Fei Zi*: 6 *Yūdùl* 118ff dates the 'five commentary chapters' *Gudn Zi*: 63-67 to late 3rd century BC.

³⁶ *Lyúshì Chūnqiū*: 1/16-8/ 92 *Zhèngmíng Correct Naming* 正名 cites the historical Yinwén on 'Penalty-/Form-Names' in relation to criminal law. (Tàng) Wèi Zhèng: *Qǐnshū Zhìyào's* cites '*Yīnwén ZI*' s opening chapter, titled by its first words: "*Great Way*", as if it were but one chapter in a long work. '*Yīnwén ZI*' dated c. A.D. 200 by Graham 1978 p 66 footnote 82, is translated by Dan Daor 1974. Graham notes that it "begins with a discussion of names and objects". I argue the entire two-chapter. '*Zi*' is devoted to Form-Names, thus fitting the lost "*Form-Names*, two chapters" *Xingming*, èr-pian 刑名二篇 compiled by Lǚ Shèng, as related in his biography by *Tin Shi: Zhuàn: Yinyi: Pai-na* 94, 6A/6-6B/3. see: footnote 288, below, on '*Yīnwén ZI*.'
cf. *Sun Zi: Bīngfā*: 1 *Ji* p5 'Profit' 利 li. SZ001-002. *Hân Fei Zi*: 21 *YuLào* p36. Xiè Yúnfei 1980 pp43-44. HF063-65.

‘Weapon’, or ‘tool’, 器 *qi* occurs in place of **Shi** in the *Mâwángduì Láo ZV: 51*. All three are terms of practical realism. In regard to overall philosophy, Xiè Yúnfei, citing *Hán Fei Zi: 40*, distinguishes two basic types of **Shi**:

- Natural/spontaneous 自然 *Zìrán* (innate),
- Human contrivance 人爲 *Rénwéi* (artificial).

Xiè lists **Shi**'s implications as four:

- Governing force 統治力 *Tǒngzhìlì* (established position),
- Awesome force 威力 *Weilì* (power),
- Power-levers 權柄 *Quánbǐng* (rewards and punishments),
- Opportunity 時機 *Shíjī* (timing).

and **Shi**'s applications as four:

- Valuing the person (of the ruler) 貴身 *Guìshēn*,
- Overcoming the multitudes 勝衆 *Shèngzhòng*,
- Enforcing commands 行令 *Xínglìng*,
- Governing the nation 治國 *Zhìguó*.

I observe that, whereas Confucian virtue, cultivated in the person, communicates itself to the world, here **Shi** represents a materialist, epicurean care of self, preparatory to wider domination, through the apparatus of bureaucracy and law, backed by military 'awesome force'. Xiè is surely correct in charting this range of **Shi**, beginning with the person. Yet I note that Xiè stops short of tracing **Shi** to the mind and senses, the realms of cognition and perception where it takes root. This failure is, I argue, the crucial defect in studies of **Shi** hitherto.

b) Shi in the history of Chinese Art

Tú Guangshè 涂光社 1990 discusses Shi, in the pre-Qin and Hàn periods, under the heading: "theory of Shi before its turn and shift towards the aesthetic realm". Within this section, Tú Guangshè defines Shi in three distinct ways:³⁷

- 'position', 'authority's force' 地位, 權力 quánli in *Xú Zi* and *Hàn Fei Zi*'s political theories;
- 'deployed form', 'situation' 陳形, 格局 chénxíng, géjú in *Sun Zi* and *Sun Bin*'s military theories;
- 'motion's tendency, principled or derived from abundant life-spring's awesome force' 運動趨勢, 規律或者來自旺盛的威懾力 yòngdòng qūshì, guīlǜ huòzhě lái zì wàngshèng wēishèlì in relationship to 'Reason' and 'Way', *Huàinán Zi* theory of natural phenomena, and Wáng Chong: *Lùnhéng*'s theory of energy.

I note that Tú Guangshè displays penetrating insights in his relation of **Shi** to Reason and Way, and its application to the laws of physics and natural forces. Tú goes on to remark the identity in early script between **Shi** and 'art', *yi*, though these differ in pronunciation and sense. Yet he concludes that the reasons for this can no longer be known, although the words evidently maintain a close affinity throughout history. Tú Guangshè concludes that **Shi** is connected with quantitative physical force and form, as well as at times reflecting the human spirit in interaction with phenomena. He detects the cognitive significance of Shi, but fails to appreciate fully its relationship to physical perception itself.

³⁷ Tú Guangshè 1990 pp5ff, 15ff, 22ff.

c) Shi, seen from early military texts

Lú Ruiróng 盧瑞容(National I-lan Institute of Technology) 1999, after an examination of the graph's palaeographical roots, in crop planting and growth, turns to classic military writings to develop a more general view of Shi. These are the six themes he extracts from *Sun Zi*:³⁵

1. 'advantageous situation' 有利情勢 yǒulì qíngshì.
2. 'through assessment to penetrate change and control advantageous situations'
通權達變以掌控有條件 tōngquán dàbiàn-yì zhāngkòng yǒulì tiáojiàn.
3. 'basic method' 基本方法 jīběn fāngfǎ.
4. 'power&l force 強大力量 qiángdà lìliàng.
5. 'tactical or strategic situation' 策或戰勢 cè huò zhànshì.
6. 'conditions' 條件 tiáojiàn.

Lú concludes on the absence here of a common later assumption of equivalence of Shi with terrain. He notes the word's spatio-temporal dimensions, and its complicated relation to form:

- a. "In the early period, military schools 'Shi' does not indicate vital terrain",
- b. "'Shi' in combination with speed can produce greater results".
- c. 'Multiplicity of meaning in the military schools' 'Form and Shi' theories".

Finally, Lú arrives at a new insight into the word's wider philosophical and scientific significance, combining 'duration' with 'extension', "including various forces application", whose ultimate derivation he leaves to future monographs:

The concept of 'SW's manifestation of ideas of **relativity**.

‘勢’概念顯示的對關係’之思考 Shì gāi'nian -sudxiānshi d' xiangdui guanxi-zhi sikáo.

³⁸ Lú 1999 ppl23ff : 125 , 126ff, 133ff.

2. Twentieth Century translations of Shi into English reviewed

We will now survey translations of Shi, offered to date, which make significant contributions and have at least partial validity. I class them under the three heads of Force, Condition and Potential. Yet I conclude that Force is the underlying sense of all.

It may be argued that 'Condition' implies a passive state of rest, as indeed does 'Potential'. To this, I reply that 'Potential' refers to the force within a fixed state: it does not mean form itself, its opposite which is called the 'actual'. Philosophers since before Plato have observed that perfect Forms (e.g. the circle) are abstractions which do not actually exist in the material world. Since I argue that Shi is essentially physical, it must belong to the domain of potentiality and dynamism, not to Form and Actuality in the Aristotelian sense. In this I may appear to differ from some of the formulations offered by Jullien, and by Hay.

Here is an historical recapitulation and critical review of twentieth century translations of Shi in English. I highlight translations of Shi by heavy type:

1) Giles, Lionel: *Sun Tzu*, 1910:

Giles' *Preface* p vii quotes a curious version, by Jesuit Joseph Amiot (Paris 1782), of the start of *Sun Zi: 5* which renders Shi as: Thabileté'. The received *Sun Zi* preserves, only in chapter 5, the archaic form 勢 yi/Shi, which Giles at first took as indicating a different sense of Shi from the standard ideograph, but later accepts that there is no inherent difference.

p33: V. ENERGY [Giles notes]:

勢 here is said to be an older form of 勢, Sun Tzu, however would seem to have used the former in the sense of "power", and the latter only in the sense of "circumstances". The fuller title 兵勢 is found in the *T'u Shu* and the modern text. [Sòng] Wang Hsi [Wáng Xi 王晰] expands it into 積勢之變 'The application, in various ways, of accumulated power;' and [Sòng] Chang Yu [Zhang Yú 張預] says: 兵勢以成然後任勢以取勝 "When the soldiers' energy has reached its height, it may be used to secure victory."

p 37: 10. ... method of attack...

p37: 12., and p 38: ... onset.

p 38: 15. Energy... [Giles explains]:

the force is potential, being stored up in the bent cross-bow until released by the finger on the trigger. None of the commentators seem to grasp the real point of the simile.

p 39: 18. ... a **fund of latent energy**. [Giles remarks]:

it is passing strange that commentators [e.g. (Táng) Dù Mù 杜牧(803-852)] should understand 勢 here as "circumstances" — a totally different sense from that which it has borne in this chapter.

p 41: 21 , 22. ... **combined energy**. [Giles notes]:

Ts'ao Kung [(Wèi) Cáo Cao 曹操 (r. 155-220)] calls this 任自然勢 "the use of natural or inherent power."

23.... energy developed... as the momentum... energy...

In chapters 人 6, and 10, where the traditional graph for 勢 Shi appears, Giles translates:

p 5: 1-16. and 17. ... circumstances.

p 53: 6-32 ... conditions.

p 104: 10-12. and 15. ... **strength.**

Corrigenda concedes that there is no firm basis for a semantic distinction between the two orthographic forms of Shi:

[unnumbered end page]: P. 33 note on heading; Cf. X. #12, where 勢 is translated "strength," though it might also be "conditions." The three words 執, 勢 and 勢 have been much confused. It appears from the *SHuo Wen [Shuowén Jiězi]* that the last character is post-classical, so that Sun Tzu must have used either 執 or 勢 in all senses.

Despite a suspicion that Père Amiot's Thabilete ' , ' in *Sun Zi: 5*, derives from a naive reading of y1/Shi as 'art/skill', I consider that 'skill', or still better 'Tactics', does yield a plausible rendering in this context. Giles reserves 'tactical dispositions' for the title of *Sun Zi: 4* (Fo?m '形 Xing, which in my reading is better taken as: 'strategy', treating as it does of calculations and pre-planning.

Giles makes a distinction between **Shi** usages in *Sim Zi*: 5 which involve '**energy**', and the remainder for which '**Conditions**' may seem more appropriate. Yet Giles admits, in *Corrigenda*, that '**strength**' and 'Conditions' are not mutually exclusive. I concur on the grounds that '**Conditions**' as 'force of circumstances', still involve force and so strength or energy. I would further remark that 'force' and 'skill' are not mutually incompatible readings, if skill is the subjective ability to harness and employ objective forces. Thus, ironically, Amiot's 'naive' recognition, over two hundred years ago, implies the link of cognitive to causative aspects in Shi, which I will argue, below.

2) Mathews, R.H.: *Chinese-English Dictionary Compiled for the China Inland Mission*, 1931:
p 812: Power; influence; authority; strength. Aspect, circumstances, conditions.

Mathews dictionary, which has long stood as a standard English work of reference, puts 'Power' first, implying both the moral and physical, followed by its positional derivations as 'aspect' and 'Circumstances'. 'Aspect', a way of looking, introduces the important new element of sensory perception. Following Morrisons' dictionary, completed in 1822 at Canton, S. Wells Williams: *A Syllabic Dictionary of the Chinese Language*, 1874, consolidated, in my judgement, the foundations for Chinese-English dictionaries. Wells Williams gave an even broader spectrum of Shi (765) equivalents, which it notably identifies as "from strength and skill", and draws attention to certain components, e.g. 'pomp', which I would categorise as representing visual or auditory display:

power; authority; influence; pomp, dignity, grandeur; strength or that wherein it lies, resources; virility of males; air, exterior, figure; condition, state of.

3) Lin Yutang 林語堂: *My Country and My People*, 1936:

p 279 [on calligraphy]: '**posture**', which represents a beauty of **momentum**.

: *The Chinese Theory of Art*, London 1967:

p 175, footnote: *Shih* means force of movement, advantage of position, the striking position in battle, influence in government, or leverage in jujitsu. It may refer to the quick force of an oncoming flood, or the latent danger of a collapsing wall, etc. It is always associated with movement and action, or their possibility.

p 177 [Shên Zongqian 沈宗騫 of Wúxing, Jiangsu: *Jièzhōu* 芥舟• *Xuéhuà` Pian* 學畫篇, 1781, in Lin's translation]:

All matter is formed of accumulated **force**... All things differ in shape and manner, yet all are governed by this **life-force** and possess the beauty of life. This is what we call *shih*, **force of movement**... force of the brush (*pi-shih* 筆勢) brings out the body **posture** of the different objects.

Shi's importance in aesthetics, particularly in calligraphy and painting, is highlighted by Lin Yutang. Again the key meaning is '**Force**', followed by words of '**position**', including '**leverage**' and '**posture**'. There is emphasis on the element of '**motion**' and '**life**',. The suggestion or anticipation of change, '**latent danger**', and '**possibility**', involve dynamic potential, and its human apprehension as fear. Aesthetics necessarily involve cognition. I posit that the visual imagery of external phenomena in art reflects an emotional psychology of which Shi is the animating factor.

- 4) Shih, Vincent Yu-chung: *The Literary Mind and the Carving of Dragons* [(Jin) Liú Xié 劉協: *Wénxīn Diāolóng* 文心雕龍], 1959, re-issued 1983;
p 327 ... literary '**style**'; and p333 ... **tendency**, [cf. Siu-kit Wong et al. 1999, below]

In this translation of the classic of Chinese literary criticism (c. AD 500), Shih renders **Shi** as 'style' and '**tendency**', which barely conveys the idea of force. Here, I contend, **Shi** describes force of verbal expression, conveyed through sound and meaning, to auditory and cognitive perception. Physical force is described in metaphors for emotional expression and response. This subjectivist aspect of **Shi** has not yet been confronted by researchers, I claim, in either translation or analysis.

- 5) Ames, Roger T.: *Huainan Zi*, 1983: [on *Huainan Zi: 9Ruler's Technique*]
p 65: [chapter] 3 *SHIH* (*Strategic Advantage/Political Purchase*)勢...In spite of its central importance, the historical development of *shih*. [**Shi**] prior to its adoption by the early Legalist thinkers has not, to my knowledge, been examined in any depth; as a consequence, the full range of this concept has yet to be clearly delineated. Because it gradually accrued a wide

though not unrelated range of meanings, it has often suffered the common fate of being interpreted in early texts with all its later connotations. If the meaning of *shih* as used in the earliest sources can be determined with some accuracy, this definition can be used as a starting point to trace its later development as it gradually took on additional dimensions of meaning, pp 66-67 [*Sun Zi*] ... A second, more complex use of *shih* is that of "disposition", "**configuration**", "**deployment**", or even "**shape**". As DC. Lau has indicated... *hsing* [形 *xing*] ("shape") and *shih* are used as near-synonyms [in *Sun Zi*]...

Basically, *shih* seems to mean occupation of high ground and the "purchase" or strategic advantage it confers.

p 75 [*Shangjun Shu*] "**prevailing circumstances**" or "**prevailing conditions.**"

p 87 [*Hán Fei Zǐ*] endnote 52, p 225:

... 'relationship' between two things, as between two armies.

pp 87-88 ... There is a definite relationship between one's *fen* - social and political status - and the purchase which exists as a condition of this status. The expression *fen shih pu erh* [分勢不二 *fenSbi -bùèr*] ("where purchase matches status") occurs twice...

p 92 ... Shen Tao [*Shèn Dào*] concludes that it is political purchase and the position which it presupposes that are necessary and sufficient conditions for political control.

p 149: ... device for maintaining a desirable political organization conducive to universal political realization... I have purposely avoided using "**power**" or "**force**" as equivalents for *shih* because I believe that *shih* usually refers to something quite different from the actual strength required to accomplish something. It is a kind of power but "power" is too vague here.

Ames see a need to determine the root of Shi's "not unrelated range of meanings", but declines to translate it as 'force', or 'power', though admitting: "it is a kind of power". By this avoidance, Ames misses the link between the word's varied usages. Ames fails to remark any cognitive uses of SWt. Ames posits the primacy of military usage. Yet Ames, while giving many examples of a tactical sense, repeatedly describes Shi as 'strategic'. Ames notes the close association of Shi with 'shape' 形 *xing*, "in the sense of physical terrain", in *Sun Zi*, yet this is insufficient, I fear, to call them 'near-synonyms'.

Ames translates, as ‘**purchase**’, **Shi**'s usages with 'status' [literally 'division' 分=份 fèn], as in *Mán Fēi Zi* which he renders ⁴“where **purchase** matches status.” (p 88) To contest Ames' reading of 分 as a noun, and take it rather as a verb, in the sense: 'To divide **Power** unambiguously". The point here is need for an undisputed succession of power. Ames translation of Shi as '**relationship**' (p 87 endnote 52) describes a balance of political forces.³⁹

6) Rickett, W. Allyn: *Guanzi, volume one*, Princeton, 1985

pp 58-59:1,2 'Conditions and **Circumstances**'. Rickett comments:

These two characters *xing shi* [xingShi] in modern Chinese form 況 compound meaning “circumstances” or “conditions”. Here, however, they should be rendered separately to refer to a specific condition or situation (*xing*) and its resulting circumstance (*shi*). The opening line of the text may be taken as an example to show what is meant: "If a mountain rises high and never crumbles (the specific condition), sacrificial sheep will be presented to it (the resulting circumstance)."

Rickett notes a late Hàn interpretation, "in a slightly different sense", p 59 footnote 4:

Ch'i-yun Chen, in his *Hsun Yueh and the Mind of Late Han China*, pp81-82, cites the *Han ji*, 2/12b ...:

Hsing (*xing*) means the overall favorable or unfavorable conditions; *shih* (*shi*) means that which is appropriate at the moment and makes a time propitious for advancing or retreating; *ch'ing* (*qing*) means the mind and the intention [of men] which may or may not be appropriate [for the task].

p 127: H, 6 [XingShi]... conditions.

p 132: ... a **powerful force** when using one's armed forces.

p 475: INDEX *shi* 勢 political authority or influence... force .. position or circumstances ..

³⁹ Ames 1983 military usage p 66, citing Hsu Fu-kuan, vol. 2, p 143. 'Purchase/status' p 88; p 225 note 53. HF095, HF153.

Rickett, translator of the massive *Gudn Zi*, which I here sample, proposes an interpretation of *XingShi*, title of chapter 2, in terms of cause and effect, or as he puts it 'specific condition' and 'resulting circumstance'. Unfortunately he does not provide more examples. Rickett omits here to mention Shi's 'power' connotations, though subsequently he translates **Shi** in a military context as '**powerful force**', and elsewhere '**political authority or influence**', without palpable connection.

Rickett speaks (p 59 *et passim*) of 'Daoist' elements present, assuming without question the pre-existence of a Daoist school. Rickett fails to remark that neither the title binome *XingShi*, nor its components, actually occur within the chapter itself. This absence might suggest that the title is not original. Indeed Rickett (p 61) accepts a late date for the explanatory *64 XingShi-jie*,⁴⁰ but I must reject his verdict "hardly before the first century B.C." Rickett bases his date on "a corruption that must have entered the *Guanzi* after it had been used as the basis for a similar passage in the *Huainanzi*."⁴⁰ see no reason why different versions of an aphorism, in *Guanzi: 2* and *Huainanzi: 13*, should stand in the same line of manuscript transmission. A corrupt copy is not ipso facto later in time than a correct one.

7) Schwartz, Benjamin: *Philosophical Thought in Ancient China*, 1985:

p 245: ... '**principle of authority**'...

p 446, endnote 156: The word whose basic meaning seems to be something like **power** or **force** is used to refer both to the **inertial drift** of things (itself a kind of force) and the **inertial** power of established authority.

'Principle of **authority**' is a translation of Awe 威 wei, T object, rather than of **Shi**. Schwartz describes the '**force**' of **Shi** as '**inertial**', of both things and authority. '**Inertial**' describes the passive aspects of

⁴⁰ Rickett 1985 p 73, footnote 54: "Those with large feet may take a long pace." see: footnote 32, above; on affinities between *Hán Fei Zi* and *Gudn Zi: 64*.

Shi, but is inadequate for their generation. It describes those aspects beyond direct human control, to which man may adapt. Here Schwartz's recognises the importance of Shèn Dào, in developing a theory of adaptation, as in Thompson's *The Shen Tzu Fragments*. Schwartz ignores cognitive usages.

8) Knoblock, John: *Xunzi: i*, 1988:

p 177 [3 *Bügóu* p40]: ... [horses'] inner constitution [執然也 Shi -rdn-yē].

p 192 [4 *Róngru* p 57]: ... the accumulated effect of circumstances ... [注錯習俗所積耳一 z[^]i Shi zhùcuò xisú-zhi -suō jī -ēr].

Xiin Zi iiij 1994:

p 109 [21 *Jiēbi* p444]: The force applied to the senses has disordered them... circumstances of the water make for deception". [執亂其官...水執玄也 Shi luàn -qi guan...ShuiShi xuīn -y%].

Knoblock's translations importantly recognise here the cognitive role of Shi as 'force', and not merely as 'circumstances', in distorting perception; and as causative 'effect of circumstances' in the process of accumulating knowledge. The translation of Shi as 'inner constitution', to explain the neighing of horses, is questionable. I would propose 'tendency' as less static alternative.

9) Graham, A.C.: *Disputers of the Tao*, 1989:

p 206: [*Zhuang Zi* 17 *Qiushui*] 'situation from which one is seeing' ,

pp 278ff: 'power-base', 'Power', 'a situation of strength, or on occasion weakness, in relation to circumstances, for example, strategic position on the battlefield'.

Graham's translations cover 'situation', which influences visual perception; 'Power'; and 'strategic position' , cf. Ames, above. I argue that Shi's tactical usages in manuals of warfare, such as *Sun Zi*, predominate, and deny that the word is normally to be understood there as an adjunct of terrain.

10) Sawyer, Ralph: *The Seven Military Classics of ancient China* , 1993:

p 164: [*Sun Zi: 5 Shi*] Strategic Military Power.

p 165: ... strategic configuration of power.

pp 429-433, note 37 [on Shi in *Sun Zi*]: p 432: ... first,, the strategic advantage conveyed by superior position, and, second, the power of the forces involved. ("Power" refers to the army's overall capability in all aspects • including endurance, spirit, discipline, equipment, command and physical condition - rather than strength of numbers alone.) Obviously as the commentator Chiang Pai-li has noted, strategic advantage has a pronounced temporal character; therefore, it should not be confined to exploiting the advantages of terrain, as it is usually characterised.

... Finally, in the context of battlefield situations, where "strategic" is inappropriate in scope, *shih* is translated as "**tactical configuration** of power" or "**tactical power**".

p 432, note 38 [on xíng]: *Hsing* primarily means shape or form... may be nearly synonymous with *shih* at times. We will normally translate the term as "disposition of forces" when it appears alone to avoid confixsion with "**configuration of power**".

p 433 , note 39 [on quán]: ... Within limited battlefield contexts, in parallel with the translation for *shih*, *ch 'uan* is rendered as "tactical balance of power."

Sawyer recognises 'tactical power' as a limited sense of Shi, but adopts 'strategic power' as principal sense. He remarks Shi's application to human factors, including training and 'physical condition', and not merely terrain. Sawyer, like Lau and Ames (above), accepts that 'Form' Xing and Shi "may be nearly synonymous at times". I contest this because in *Sun Zi* each of these words entitles a separate and distinct, though successive, chapter. Since *4 Xing* plainly deals with dispositions and calculations, starting with terrain, which are undertaken prior to fighting, it best fits the normally accepted definition of 'Strategy'. Conversely, in my view, 'Tactical' is an apter description than 'strategic' , and 'Force' , than 'power', of the battle functions described by *5 Shi*.

11) Jullien, Francois: *The Propensity of Things - Toward a History of Efficacy in China* trans. Janet Lloyd: *La Propension des choses: Pour urn histoire de l'efficacite' eri Chine*, 1992, 1995:

p 14;... inherent **potentiality** . functional **bipolarity**... **tendency**...

pi5: Above all, by forcing us to move across domains, this word makes it possible for us to discover many overlapping areas. Common themes emerge: an *inherent potentiality at work in configuration* (whether in the deployment of armies on the battlefield, the **configuration** of an

ideogram set down in calligraphy and a painted landscape, or established by literary signs); a *functional bipolarity* (whether between a sovereign and his subjects in a political situation, between high and low in aesthetic representations, or between the cosmic Reasons "Heaven" and "Earth"); and a *tendency* generated *sponte sua* simply through *interaction*, which proceeds to develop through *alternation* (whether, again, it involves the course of a war or the unfolding of a work, a historical situation or the process of reality as a whole).

p 75: ... actualization of universal dynamism.

p 118: **Strategy** (i.e. Strategic Disposition)...

p 254: *shi* is ineluctable.

Jullien takes up Leibniz's concept of *Shi*, from Jesuits in China, as 'la propension des choses', a concept of efficacy or immanent force directing things. He goes to the heart of the philosophical problem of '**bipolarity**' surrounding **Shi**. Jullien first calls **Shi** a '**potentiality**', but later the 'actualisation' of 'dynamism'⁹. Jullien goes on to paint a racio-cultural difference, by which *Shi* is merely an ineluctable' Chinese force of fatalism, but without the Aristotelian 'final end', 'telos' (pp 17, 211). Nevertheless, despite this lack of 'final end', Jullien finds that (p 69): "'Manipulation, not persuasion, was the Chinese way."

Jullien makes a ground-breaking comparison of *Shi* to Aristotle's *dynamis*, but concludes that *Shi* is an actualisation, rather than a force. This appears, to this reader, a self-contradiction in terms.

12) Hay, John: *Boundaries in China*, 1994:

p 19: We can further note an even more fundamental concept, that of the *shi*, 'configuration of energy' in one of its varied renderings. In texts of the Warring States and Qin period it is often paired with *xing*, 'external shape'. A stone has a 'shape'. A boulder balanced at the edge of a cliff is a *shi*. In the language of the legalists, the emperor has his *shi*, so long as he remains within the centre of his government, the configuration of any phenomenon as it is manifested out of a state of potentiality, from entropic energy into specified matter. Its boundaries are therefore in time as well as in space; they are never geometrically precise or fixed. Instead of

exterior planes, they have a changeable envelope of textured energy. The bodies of both humans and mountains are *shi*, and we should bear this distinctive concept in mind when trying to excavate many kinds of Chinese boundary." endnote 21 , p 300: "Some discussion of *shi* can be found in most studies that try to treat of Chinese material reality, such as those of Needham and Porkert...

pp 20-21 Boundaries such as *shi* are more deeply embedded in language. Recent scholarship has tended to show that the 'reality' of early Chinese thought is essentially one of language... In studying the language itself, Chad Hansen [1983 pp 31-39] has defined its 'ontology' (he uses the word) as 'mereological'. He bases this on the function of 'mass nouns' - such as *water*, *rice* and *paper* — in English. These nouns are delineated by measures... Hansen [p 55] writes:

The mind is not regarded as an internal picturing mechanism which represents the individual objects in the world, but as a faculty that discriminates the boundaries of the substances or stuffs referred to by names ...

Chinese philosophy has no theory either of abstract or of mental entities.

p 21: ... the mereological 'stuff that he describes is completely consistent with the material universe of *qi* and *shi*. But Chinese thinkers had little inclination to go beyond the boundaries of language, in which *qi* and *shi* were phenomenologically incorporated...

p 22: [on the 'images' xiàng of *Yijing: Xici*] ... potentiality (heaven) into actuality (earth). The universe (literally, the 'heaven-earth world') is sustained by the ceaseless transformation, both in and out of potentiality, of this imaging process...

Hay appears to accept Hansen's assumptions that: firstly , Chinese thought rests on 'mass nouns', and conversely that the Chinese have no "objects understood as individuals";⁴¹ secondly, the Chinese lack a theory of "abstract or mental entities" . I reply, firstly, that Chinese nouns function both as mass and individual nouns, though this may not be apparent in the words themselves, where single and plural are differentiated by context alone. 'Discrimination', or 'cutting-up things', in *Xún Zi* or *Md Zi*, appears not inherently different from the Socratic/Platonic practice of attempting to define the meaning of words. Chinese water as a mass may be physically measured and divided. There may also be individual Chinese waters, for example named as streams. Similarly, Shi as 'Force' is physically measurable, by weight, position, and moment. Shì is both divisible, and generically countable, just as are 氣 qì

'energies'. **Shi** as 'forces' or '**Conditions**' with the enumerators 'two', and 'five', are catalogued in the *Appendices*, below⁴²

Secondly, the 'images' in the *Yijing* are themselves, I would argue, one Chinese theory of abstraction. The ideographic writing system is another. Mò Zi's theory of 'Heaven's Ideas' and Confucian moral ideals, attacked by ⁴Lão *ZI* as unreal, are yet another. The theory of 'names', or language itself, in debates, from at least the time of Confucius, over their relation to things is surely as inescapable there, as in mediaeval European controversy between material 'Nominalism' and idealist Platonic 'Realism'.

Hay addresses the role of **Shi** in aesthetics, and hence cognition. Hay equates Shi with xing 'shape', though noting: **Shi's** "boundaries... are never geometrically precise or fixed". Hay's **Shi** is both "**mereological 'stuff'**", **and 'boundary'**. **Shi is 'manifested out of potentiality', as if Shi were actuality, rather than potentiality.** Hay's equation of potentiality/actuality with Heaven/Earth, in the *Book of Change* echoes Cary F. Baynes rendering of Richard Wilhelm's translation of 地勢 diShì, as 'earth's **condition**'. I understand 'Earth' there represents the potentiality of gradualist accumulation, an ongoing process, not, paradoxically, the finality of form.⁴³

13) Lau, D.C. and Ames, Roger T.: *Sun Pin, the Art of Warfare*, 1996:

p 86: The key and defining idea in *Sun-tzu: The Art of Warfare* is *shih* (pronounced like the affirmative, "sure"): manipulating circumstances to create a strategic advantage as an alternative to the commitment of brute force...

P 87: When *shih* is translated as "**strategic advantage**", many Western readers move immediately to assign it to one side of the conflict or the other. *Shih*, however, refers to all of the factors on both sides of the conflict (numbers, terrain, logistics, morale, weaponry, and so on) as they converge on the battlefield to give one side the advantage over the other. It is the

⁴¹ Harbsmeier 1991 p 50ff, and Roetz 1993 e.g. p 90, make telling criticisms of Hansen's "mass noun hypothesis".

⁴² 'Two': HF037, SJ006; 'five' - GZ057-058, HF012.

⁴³ Wilhelm 1967 p 10: "The Receptive [Kun: Earth] connotes spatial reality in contrast to the spiritual potentiality of the Creative [Qian: Heaven]." p 389: "The earth completes within the form; hence, in reference to it one says "condition".
W^{ib}S: *Kungud*: xiàng:地_坤 DiShi Kun.

tension generated in the contest between surplus and deficiency that becomes the "force of **circumstances** ' , ...

p 88: *Shih* is not a given: it must be created and carefully cultivated... The "cultivating" aspect of *shih* can be made more explicit by highlighting its etymological root, *yi*, "to sow, to plant, to cultivate," and its cognate [^]/, "the arts." The second meaning *oiyi* here is of particular interest because it refers to the cultivation of artistic talents and skills, especially those that make up the standard Confucian curriculum appropriate to the growth and regulation of the human being: ritual, ceremony, music, archery, charioteering, writing, and quantitative skills...

Lau and Ames' 'Tension generated in the contest between surplus and deficiency' gives a higher level of abstraction to definitions of **Shi**. It indicates **Shi**'s mathematical foundations. Recognition is paid to the 'cultivation ' aspect in the word's etymological root, and the evolved meanings of 'skills', though its connection to **Torce**' is not explored.

14) Defoort, Carine: *The Pheasant Cap Master, a rhetorical reading*, 1997:

p 146: [*Héguan Zi*: 17:111/5] What we call 'heaven,' is it not that which prevails without any check and what the myriad things are submissive to by the superiority of the sun's positional **advantage [Shi]**?

I contend that '**positional advantage** ' , in the style of Ames, here is both inadequate and inappropriate in translation of **Shi** as what surely is intended to denote the sun's **Power**.

15) Hall, David T. ' and Ames, Roger T.: *Thinking from the Han: Self, Truth and Transcendence in Chinese and Western Culture* ' 1998:

p 38-39: *The 'Transcendence Debate' in Contemporary China:...* **The classical Chinese** language tends to locate action within a situation as a whole, rather than within a discrete unit or agency. For example, shi 勢 ' conventionally translated as 'Power' or 'Force', locates this energy as an aggregate tension that includes but is not limited to the specific parties in a dispute. It is the 'force of circumstances'.

p 230: Said another way, if we allow for a full consideration of both determinate and indeterminate forces, each site is going to be attended by a certain degree of unpredictability. This sense of dynamic order is reflected in the language, for example, in the notion *shi* 勢, which possesses in its semantic range the seemingly disparate meanings of 'force of circumstance', 'disposition', 'momentum', 'strategic advantage', and so on, the determinate and indeterminate aspects are captured in the contrast between 'regularity' (zheng 正) and '(what is left over =) strange, surprise, unexpected' (qi 奇). The point here is that the indeterminate aspect provides the opportunity for manipulating the existing order for one's strategic advantage. The chaotic element, far from inhibiting order, allows for creative transformation. It is because *shi* describes a sense of order unfamiliar in western culture that, even more than many other philosophical terms, it resists adequate translation.

Here is a rare attempt to probe the underlying philosophy of **Shi**. Here are confronted the 'conventionally translated', 'Power' and 'Force', aspects of Shi, which Ames had studiously avoided (1983). I would contest Hall and Ames' conclusion that **Shi** expresses any 'sense of order' that is intrinsically 'unfamiliar in western culture'. 'Western' is itself a term of elusive and circular definition. 'Aggregate tension', in relation to the situation as a whole, is apt of **Shi** as a unifying force.

Hall and Ames provide insights into **Shi**'s relevance to the contemporary 'transcendence debate', 'dynamic order', 'unpredictability', and the 'chaotic element', recalling the chaos theory of modern physics. Certainly, **Shi** must possess a degree of unpredictability, if determinism is to be avoided. This vital aspect in Sun ZT's theory of *qi*, which I translate as 'odd', is penetratingly glossed: "'(what is left over =) strange, surprise, unexpected'" and 'opportunity'. Yet Hall and Ames fail to consider cognitive aspects of **Shi**, or the concept of potentiality.

16) Wong, Siu-kit: *Notes on Poetry from the Ginger Studio*, 1987 [Wáng Fuzhi 王夫之 (1619-1692): *Jiangzhai Shihua* 薑齋詩話]:

pp61>62 ... *Shi* has the basic meaning of "energy" or "force", such as the force engendered in physical action or movement; it is also frequently used somewhat metaphorically in the sense of

"influence"... the two senses of *shi* are , as I have suggested, "force" and "energy", and the two stages of the process of art are in the "making" and the "being"... the poet... should subject his being to the "force" of art, for that force is capable of producing richer beauties and mysteries than the conscious human mind... A good poem is an organism...

pp 154-155 ... "forcefulness"... The *shi* in the artist is a creative force; that in the work of art is forcefulness, suggestiveness, or pregnancy.

:with Lo, Allan Chung-hang; Lam, Kwong-tai: *The Book of Literary Design* [Liú Xié: *Wénxin Diaolóng*], 1999:

pí 14 .; . The circle is the shape drawn by the compasses and it has the **stylistic force** to twirl naturally; the square is the form produced by the set-square and it has the **stylistic force** to sit secure. The **stylistic force** of writing is no more but so.

Wong adds the physical word 'Force' to the mere 'style' of Vincent Shih, above. This is appropriate, since Liú Xié's metaphors relate the abstract forms of circles and squares to physical forces. 'Force' in Liú Xié has evidently been internalised as a mental quality, that of the creative process in the arts. Wong importantly explains Wáng Fuzhi's theory in which Shi unites the two senses of "making" and "being", the resultant poem becoming a living "organism".

Conclusions

I conclude that directional force is the root meaning of **Shi**. It is a function of space and time, mind and body, yet it is neither matter nor form per se. To the various renditions cited above, I present a **supplementary three: 'Conditioning' as of gradual accumulation and self-cultivation, 'Trend' with regard to historical change, and 'Tactics' with regard to warfare.** Giles and Sawyer use 'strategic' of Shi, while Giles applies 'tactical' to *Sun Zi: 4 Xing 'Form'*.et *Sun Zi: 5 Shi* concerns exigencies of battle, including local superiority of numbers, morale, impetus and timing. Strategy, on the other hand, is defined by *Sun Zi: 4 'Form'*, as winning before seeking battle.

Bearing in mind inherent ambiguities, I propose broadly to classify the above quoted translations under four headings: **Circumstance, Power, Potential and Force.** I contend that these correspond to the Aristotelian four types of causation, namely: material, formal, final and efficient causes. It is my contention that the abstract senses of **Circumstance** of time, and **Power** of spatial position, are Jate developments, of the fifth BC onwards notably by Zi Xià 子夏 and Shèn Dào, respectively. I further propose **'Dynamics'**, in the Platonic and Aristotelian sense of *dynamis*, as the generic equivalent, most able to span the word's required range. This word is, I contend, best able to bring out its philosophical import, especially as the concept of 'force of position', first developed by Shèn Dào.

I would distinguish material and formal causes, as spatial elements of status quo, from final and efficient causes, as temporal elements of future and present action:

Circumstances (‘material cause’)	Power (‘formal cause’)	Potential (‘final cause’)	Force (‘efficient cause’)
circumstances (Giles)	authority (Mathews)	advantage (Lau/Ames)	Actions (Wells)
chaotic element (Hall/Ames)	bi-polarity (Jullien)	danger (Lin)	aspect (Lin)
conditions (Giles)	combined energy (Giles)	Dynamics (Wells)	display (Wells)
Conditioning (Wells)	configuration (Jullien)	dynamism (Lin)	effect of circumstances (Knoblock)
cultivation (Hall/Ames)	constitution (Knoblock)	leverage (Lin)	Erection (Wells)
deployment (Ames)	creative force (Wong)	opportunity (Hall/Ames)	forcefulness (Wong)
disposition (Hall/Ames)	posture (Lin)	positional advantage (Defoort)	inertia (Schwartz)
indeterminateness (Hall/Ames)	power (Mathews)	possibility (Lin)	life-force (Lin)
influence (Mathews)	power-base (Graham)	potentiality (Jullien)	momentum (Giles)
latent (Giles)	shape (Ames)	pregnancy (Wong)	movement (Lin)
relativity (Lú)	strategic (Giles)	propensity (Jullien)	onset (Giles)
relationship (Ames)	strategic power (Graham)	suggestiveness (Wong)	pomp (Wells Williams)
situation (Graham)	strength (Giles)	surprise (Lau/Ames)	tactical power (Griffiths, Sawyer)
unpredictability (Hall/Ames)	style (Shih)	tendency (Shih)	Tactics (Wells)
		tension (Lau/Ames)	
		trend (Wells)	

3. Collocations of Shi

Appendix 1 compiles a concordance of **Shi**, in 603 occurrences from 19 major pre-Hàn texts, with manual supplements, from the Academia Sinica (Taiwan) computerisation of ancient Chinese texts. In *Appendix 3* I provide a collocation index of 225 items, of which 224 (excluding one entry of 'titles') are words associated with **Shi**.

Each occurrence of **Shi** is displayed at the centre of the line of text in which it is found, with fourteen characters, including punctuation, on either side of it. To compile the collocation index I have italicised one significant word in relation to every **Shi** occurrence. The selected collocative words are not necessarily those in closest physical proximity. The selected word may parallel **Shi** in a paired phrase or sentence, sometimes in a contrastive, sometimes in a conjunctive, sense. The same collocative word is not listed more than once per chapter, thereby ensuring wider selection.

This collocative survey extracts an index of 224 representative Chinese words, arranged alphabetically by *pinyin*, from the 603x **Shi** occurrences. Of these 224 different words, 32 words are found 5x (2%) or more times; 17x (6%) being the highest individual frequency. The combined total frequency for these 32 words , occurrences out of 603x, is 257x (42%). These figures represent, then, only a sampling of words' collocative occurrences, with special attention to the cognitive and causative aspects of **Shi**, under study in the present thesis:

bi 必 7x necessity

biàn 便 12x aptitude/covenience

chéng 乘 5x ride on, 'harness'

dào 道 10x Way, doctrine

dé 得 6x get, gain

dì 地 7x Earth

fǎ 法 6x law, model

fēn/fèn 分 7x divide

lì 利 12x profit, advantage

liǎng 兩 7x dual, pair

néng 能 5 ability

quán 權 1⁸ x authority

rén 人 6x men

rèn 任 5x employ, entrust

shèng 勝 10x overcome, conquer

shī 失 lose

shi 實 5x reality, substance, full
shi 時 7x time
shi 使 7x to cause, direct (opp. jin 禁 forbid/prevent)
shui 水 7x water
wài 外 7x external
wei 威 9x awe
wèi 位 11x position
wù 物 7x things
xíng 形 16x Form
yì 義 5x right/morality/justice
yīn 因 8x adapt-to, adaptation, basis
yòng 用 7x use
zhī 知/智 11x know, wisdom
zhì 制 5x control, system
zhòng 重 15x weight

These 32 words will now be discussed under six heads, as follows:

1) 5 words directly relate to the Material world:

di 地 7x Earth
shi 實 5x reality, substance, full
shuǐ 水 7x water
wù 物 7x things (zī 資 4x material/stock; qì 氣 3x energy, shí 實 4x reality/substance)
xíng 形 16x Form
zhòng 重 15x weight

'Form' here is concrete, not abstract. Here we see 'water', one of the Five Actions or elements. 'Earth' contrasts with Heaven, but includes elemental earth. The other elemental forces are also involved, as will be demonstrated, in the chapter on physics below. 'Weight' refers to gravitational force, and by

extension to well-based political power. These words relate to matter and forces of the natural world. Yet man is not merely a passive object of these forces. He has the capacity to analyse and utilise them.

2) Man's prime weapons in the attempt to use natural forces to his own advantage are sense perception and mental **Cognition**. The following 5 words describe these processes:

□法 6x law, model

fēn/fèn 分 7x to divide/division (dìng 定 2x to define, fix; zhì/chǐ 治 3x order/to govern⁴⁴)

liǎng 兩 7xdual

shù 數 4x numbers (shù 3x technique)

zhī 知/智 11x know, wisdom (shì 視 1x see, tīng 聽 2x hear)

Discernment, discrimination and definition allow the formations of concepts which may be counted. Yet division requires choice, not dualism or ambiguity. *Hàn Fei Zi: 40 Objections to Shi*, debates the question of logical contradiction, paradoxical dilemma, in relation to the 'forces' of man and nature.⁴⁵ Relationships of antagonistic 敵勢 diShi differ from those of mutual support □勢 fSShi. In terms of support, we note prevalence with Shi of verbs 'employ' rèn, 'rely on, jù, 'depend on' dài.

3) **Shi**, as force, refers both to the power of the human faculties of apprehension, and to the moving forces in things which impede and confuse perception. Knowledge of the world produces abstract conceptions of it, in terms of space and time. This category, corresponding to an idea of the force of objective **Reality**, include the 5 nouns or adjectives:

bì 必 7x necessity, must, compel

dào 道 10xway

shí 時 7x time, season

wài 外 7x external

wèi 位 11x position, throne

⁴⁴ *Shangjun Shu*: 26 p94 name-divisions fixed > force of order. SJ026

⁴⁵ *Hàn Fei Zi. 40 NànShi* p16 on logical self-contradiction. HF137-138

4) Once an aspect of this reality is grasped and understood, adaptation and utilisation can take place. External things, that may not be totally absorbed, can yet be perceived by the senses and hence indirectly controlled by **Adaptation to** them, as expressed by these 6 active and reactive verbs:

chéng 乘 5x ride on,⁴⁶ 'harness'

chǔ 處 10x manage, abide

dé 得 6x get;⁴⁶ opp. shī 失 6x lose

rèn 任 5x employ⁴⁷ (H 立 3x establish; shì 恃 3x depend on; shè 設 1x establish, design)

shǐ 使 1x to cause, direct (opp. jìn 禁 1x forbid/prevent)

yīn 因⁸ x adapt-to⁴⁸ (chén 陳 3x report; deploy; chí 持 1x hold; tuō 託² x depend on.)

yòng 用 7x use (jiè 借 1x borrow)

5) The result of successful adaptation and utilisation is **Control**, expressed in these 6 words:

biàn 便 12x aptitude/covenience⁴⁹

lì 利 12x profit, advantage

quán 權 17x authority

shèng 勝 10x overcome, conquer (fú 月艮 4x overcome)

wēi 威 11x awe

zhì 制 5x control (zhì/chì 治 3x govern)

6) **Shi** also contains subjective and moral factors, the **Human** element, often antithetical to the operation of its inexorable force, and yet having a power of its own, expressed by these 3 words:

néng 能 5 ability

rén 人 6x men (míng 名 2x name);

yì 義 5x right/morality (shàn 善 1x excellence/goodness; xìn 信 3x faith/trust; xián 賢 4x worthies)

⁴⁶ *Shangjun Shu*: 24 *Sinshi* pB6: of vision's dependence on the sun. SJ019

⁴⁷ *Guān Zi*: 52 *Qi-chⁿ qi-zha* p285 Power and Technique's audio-vision. GZ028. *Hàn Fei Zi* 6 *Yūdūi* p25 compared to sense of direction by magnetic compass; 14 *Jianjie' Shichen* p68 audio-vision. HF005, HF018-021

⁴⁸ *Hàn Fei Zi*: 14 *Jianjū Shichen* p68 hearing. HF018

⁴⁹ *Zhuang Zi*: 17 *Qiushui* p572: of visual perspective. ZZ001

As an amoral force, **Shi** became the target of Scholiast criticism, from the idealist Mèng Zǐ, and in a more comprehensive evaluation, from the more worldly Xún Zǐ. Mohists, while defining Justice as 'Profit' , meaning to benefit the greatest number, developed 法 theory of an ethos which transcended particular material 'Conditions', possibly 'Shi'. *Shèn Dào*, and *Hán Fēi Zǐ*, reject reliance on worthies but *Shèn Dào* favours self-motivated 'self-contrivance', whereas *Hán Fēi Zǐ*'s argues for control by compulsion. *Shangjūn Shū* disparages faith/trust because it depends on the individual, whereas **Shi** is amenable to mass-control and predictability.

II. The Etymology *ni Siii*

Summary

The graph **Shi**, in the form now read **yi**, traceable to Shang dynasty oracle-bone inscriptions, depicts a kneeling man grasping a plant. This links it to a verb 'to plant' , and 'to erect' , whence, I argue, derive the diverse nominal senses of 'art' and 'strength', and more abstractly: 'Force' , and '**Power**'. The graph has been confused with others which has, I argue, sometimes prevented its due recognition.

1. Verb and Noun

Archaeology shows that 執 *yi*, without the 力 *li* '**Force**' indicator beneath it, is the original form of the 勢 **Shi** graph, and continues to be standard at least until the end of Hàn. This early form of the graph in transmitted texts has led to some confusion with unrelated forms, such as 執 *zhì* 'to hold', or even 孰 *shú* 'who/which'.

2. The *s- prefix and phonetic evolution

I postulate that the evolution of the abstract sense of '**Force**' , from a word meaning 'cultivation', can best be explained by the intermediary of a verb-noun 'erection/establishment', from a verb *Shi*, Karlgren: *siad , 'to erect/establish', formed by the *s- prefix on the noun *yi*, *ngiad.

3. Multivalence and lexicology

In the Shang and Zhou periods, the ideograph 執 *Shì/yì* covered words which were subsequently differentiated in dictionaries and standardisation by the addition of radical classifiers. After the Hàn dynasty, received versions of the axial period classics, were copied with the more precise standardised graphs which, in most cases, replaced the originals in transmission.

4. Possible orthographic confusions

In certain cases, I question the accuracy of the revised version of the archaic graph. In a few cases, I argue that the word has been confused with similar-looking graphs for quite unrelated words.

1. Verb and noun

(Hàn) Xū Shèn 謝真 in AD 100 completed the earliest etymological dictionary, in which he analysed characters of the antique seal script into their component graphs. Xū Shèn does not list 勢 Shi, except in the form, now pronounced yi, of 執, which lacks the 力 li 'Force' classifier. There is no indication of pronunciation, so readings of both Shí and yì seem possible:⁵⁰

Shi/yi: Seedlings... to grasp and plant them.

孰: 種(撞) .• 而種之 Shi/yi: zhōng (tóng)... chi -6r zhdng-zhi.

Here we have two possible meanings for **Shi/yi**: (a) the noun for 'planting', or 'seedlings/crops'= 撞 zhōng/tóng; and (b) the verb 'to grasp and plant them', 而種之 hi -6r zhdng-zhi. Many editions render tóng 'seedling' as zhòng 'planting'. Yi in the sense of 'agricultural cultivation', and hence of 'art/skill', came to be written with 'grass': 藝; and with 'grass' and 'speech' classifiers: 藝. Neither form appears in Xū Shèn's dictionary. It is assumed that the word, in its old sense as the verb 'to plant', was pronounced after the prototype of yi, rather than of **Shi**. I dispute this assumption.

Ritual Record: Monthly Ordinances of Zhou stipulates that, in the first month, the Son of Heaven must personally lead his ministers in ploughing, and afterwards in drinking celebratory grain-wine. In the third month, he conducts a fertility ritual with his consort and concubines. Engraved on oracle bones of the Shang dynasty, the graph, identified as 執 **Shi/yi**, is interpreted as a depiction of a kneeling person who holds in his hands a plant or tree.⁵¹ In this example, the word appears to describe a royal ceremony:⁵²

The King celebrates 'planting', ...王賓執...Wangbin Shi/yL.

⁵⁰ *Shuowén Jiezi Gulin*: 3-xia p1215.

⁵¹ Schuessler 1987 pp 747-748: Yi 45 藝 /*ngjaí 7 L *ngjiadh, S *ngjats vb. To plant, cultivate [Shi 3/33310; Shu 243; JW 351; K. 330f]. cf. "...薪...Shi 209,i... Shi 245,4... 680 Xuan... Shu 6,8... Yi 46 藝 /same as above n. SkiJL... Shu26,6... Shu 39,9..."

Zhào Chéng 1988 p235: 栽 yi "represents a man planting a tree...When divination texts use it for a sacrifice's name, it is a phonetic loan word. •. (Jiā 2698)."

X6 *Zhongshu* 1988 p269-270: 執 yi "represents both hands holding a plant, combined to make 'cultivation'." pi 111: 執 会 "represents a torch, combined to make 'burning'".

Verbal usages of Shi/yi for crop 'planting' occur, with the 'grass' and often 'speech' classifier, in received texts of the *Documents*, *Poetry*, and *Nations' Discourses*. The term has the further meaning, as substantive, of 'taxation', i.e. crop tribute, in *Documents* and *Zitō Zhaàn* ⁵³

Zhou Ritual: 3 and *Mò` Zi*: 25 refer to "planting and transplanting" 樹藝 shùyì; and *Mèng` Zi*: 3 use the transitive verb: "planting and cultivating the five grains." 樹藝 / 藝五穀 shùShi/yi wū-gū. I argue yi here should be read as verbal Shi, in Karlgren's reconstruction: *siad, not ^ngiad. The verbal *-s- 'reading here is supported by the *Zhou Ritual* gloss on 藝 as: 蒔 shi, 'to establish', or 'to transplant', the meanings ascribed to the archaic Shi pictograph. ⁵⁴

The recently unearthed *Zun Déyi* 'Exalt Virtue and Justice' from the Chū tomb no. 1 at Guodiàn c. B.C. 300 is one amongst the earliest collection of bamboo books on philosophy, including three 'Lāo 2V' versions, found to date. It evidently writes the same Shi/yi for noun, adjective and verb, respectively. Thus **Shi/yi** in one essay embraces three distinct strands of meaning: a) agricultural 'cultivation'; b) 'established/ powerful'; and, as Qiú Xigui 1998 detects: c) 設 shì 'to establish', ⁵⁵

a) Lord Millet's '**cultivation**' of Earth is Earth's Way...

后稷之執地之道也... Houji-zhi Shi/yidi: Di-zhi dào -yè...

⁵² *Li Ji*: 6 Yu^Aling p259 1st month; p264 2nd month. Lefevre 1997 pp 260, 412-413: oracle bones GSNB S184; 185; 186.

⁵³ *Shàngshu*: *Zhoushu*: *Jiùgù* p109:

Concentrate on cultivating sorghum and millet... 純其□委稷... Chún -qi yi shūji...

-.Uzhen^g: ppl157,160 note 27 'tax men' 藝人 yiren. *Zuòzhuàn*: *Zhaogong* 13th year:

paid tribute, without crop-tax 貢之無藝 gòng-zhi wúyi.

Shi Jing: *Xiàoya* -Gufeng-zhi shi: *Chūzi* p281:

I cultivate millet and sorghum. 稷 W6 yi shūji.

-.Dàya: *Shengmín-zhi shi*: *Shengmín* p339:

Cultivating the great beans. 裁之住政 Shi/yi -zhi rēnshù.

Guoyú: 2 *Zhouyū-zhong* p8b:

Plough the fields you cultivate. 塾田若藥 Kēntián -ruò yi.

⁵⁴ *Zhou Li*: 3 *Diguan*: *Ddsitu* p99. *Mò` Zi*: 25 *Jièzàng-xià* p108. *Mèng` Zi*: 3 *Tèngwén Gong-shàng*: 4 *Shénnóng-zhi yāri*-*shū* XQ *Xing* p90. cf. *Guān` Zi*: 40 *Sì-shi* p239 'ploughing, weeding, planting, transplanting' 耨耨耨耨 gēngyún shùyì =?shi.

⁵⁵ Qiú Xigui 1998 in *Guodiàn Chūmù Zhujiān*: *Lāo` Zi* -bin^A p122 endnote 7; *Zun Déyi* 尊德義 'Honour Virtue and Justice' p175, endnote 16.

b) If taught by sophistry, people,

of **'established'** masters and senior nobles, are forgetful.

If taught by 'Power', people are wild and contend...

教以纖則民□長貴以忘激以執則擲以爭...

Jiào -yǐ biānshuō, -zǎo mǐn Shìzhǔ, zhǎngguì -yǐ wáng. Jiào -yǐ Shì, -zé rǎnyé -jǐ zhēng...

c) So, in contriving government, some debate it, some model it;

some from within express, some **'establish'** it outside...

故□□或論之或樣一或縣中出或執 [= 設] 之外...

-Gù, wéi zhǎng-zhē: -hù lún-zhì, -huò yàng-zhì; -huó -yòu zhōng chū, -hù shàng-zhì wài...

Qiú Xigui further observes that the Guodiàn *Lǎo ZV* writes the verb 執 zhi 'to grasp', in *Way-Virtue*: 35, as: 執 Shi/yi 'to establish':⁵⁶

Erect a great image: the Under Heaven (the world) will go to it.

孰暴大象天下往 Shè dàxiàng. Tianxià wǎng.

If 'great image' denotes a statue, with the inference of 'display', 'to erect' gives a more cogent reading than 'to grasp'. 'To erect' is also a sense congruent with 'planting', though on Shang oracle bones 設 shè is used specifically for 'to offer' sacrifice.⁵⁷

There are further indications of affinity between Shi and shè. *Shuowén* lists a now obsolete graph with the 'food' radical, to be read: zài, immediately after Shi/yi, likewise having the 'grasp' element on its right, which it defines as: 設飪 shèrèn 'to set up cooking/food'.⁵⁸ The Sòng dynasty rhyme supplement

⁵⁶ *Guodiàn ChUmù Zhujiàn: Lǎo Zi -btng* p121; *Zun Déyi* ppl73-174 bamboo-strips 7; 14; 30. cf. plates pp55-57. cf. *Mdwángduì Hcìnmù Bōshu-J* 1980 p80 "openly display incompetence 執不能 míng yì=shè -bùnég; endnote 151: "執 Shi/yi is to be read as 'establish' 設 shè, that is 'display' 施陳 shìchén."

Li Xuéqin, in July 1998, personally informed me that the Hàn bamboo *YiLi* found at Wǔtwei, Gansù, writes 設 shè as 執 yì. The word appears as a nine-stroke (less the two-stroke 𠄎 from the eleven-stroke standard): 圭+凡 giving it a certain visual resemblance to 設 shè. *Wuwei Hànjiañ*, 1964 e.g. pp121-127 jiā-bēn 14 *Tdishi* 'Great Archery', p121 line 2, 183 note: 'erect shelter' 設 shè fá as 01^,; p124 line 53 'erect pole' 設福 shèfú as 設福. There is rarely confusion of 執 yì with 執 zhì 'hold', as in line 6² 孰(執)中先坐執之東面 shè (zhì) zhōng xiānzú, shè-zhì dōngmiàn. Wáng Guānshì 1975 p17 *Niúsheng jiā-bēn*: 圭+凡 *passim* cf. *Shàolào: Ydusi* 設/圭+凡; p77 *Tàishè* 圭+凡 *passim*.

⁵⁷ Zhào CWng 1988p321.

⁵⁸ *Shuowén Jiězi Gūlin: 3-xià* p!215.

Yinbū cites an alternative pronunciation of **Shi** as *shè* in a Hin poem.⁵⁹ *Hán Fei Zi: 40 Objections to Shi* makes a word play on innate, natural 'forces' against those "which men get to establish" 人之所得設/勢 r6i-zhi -suôd^ sh^/Stai. Shi is interchanged in the same phrase with *shè*, as if Shi were also a verb here.⁶⁰

If the Old Chinese reading for the verb 'to plant' is taken to be equivalent to Shi, rather than to yi, it would explain how **Shi** came to substitute for *shè* 'to erect'. Equivalence with *shè* 'to erect/establish' would help explain the 'positional' aspects of Shi, which we will see first expounded by the natural philosopher Shèn Dào (c. BC 300).⁶¹

It remains to explain **Shi**'s connection with **Tower**'. The answer, I argue, lies also in the skill and labour of 'planting'. For example, the German *Kraft* shows how a word there meaning 'Force', is cognate with the English *craft* meaning 'skill'. Indeed, the common English word 'ability' covers both power and skill, the physical and mental, just as does the Greek *dynamis*. If so, then **Shi** is cognate with ability, and so potential, itself a Latin variant of power: *posse, potentia*.

The *Guodiàn 'Six Virtues'* likewise writes the noun 'skill', yi, in the combination 'talent and skill', 材藝 cáiyi, identically to 'cultivation/power/ to set' **Shi**, above.⁶²

Father and elder-brother appoint sons and younger-brothers:

those of greater talent and 'skill' to great offices;

those of less talent and 'skill', to lesser offices.

父兄賢者子弟大觀 獻官材藝者官

Fùxióng rèn-zhē: zidi dà cáiyi-zhē, shào cái)1-zhē shàoguan.

Similarly, the founding Zhou protector-premier, Duke Dān 旦, in *Zhou Documents: 'Gold Cord'* describes himself by this same compound 'talent and skill', though here 'skill', in its received text, has

⁵⁹ *Xinxiu Kangxi Zididn*, 1978: p0119 *Shi*.

⁶⁰ *Hán Fei Zi: 40 Ndn Shi* p16. HF132, HF133.

⁶¹ *Shèn Dào: 1 Weidè 13* 德 13. Shiwei. SD001, SD002

⁶² *Guodiàn. Chūmù Zhujiān: 六德* 德. Liù-De' pi 87 bamboo-strips 13-14, plate p70. 藝 Sbi/yi also occurs there in: *Lǎo Zi - bing* p122; *Zūn Dèyi* p173; *Jàng -zi Ming chu* 性自命出 p179; *Yúcóng* 1-3 pp197, 205, 211 'art'.

been transmitted with added classifiers as: 藝 yi: In this context, given the cost of hecatomb sacrifices to ghosts and gods, I suspect the original meaning was 'wealth and power' cdiShi 財勢.⁶³

I am humane and filial;
able with much talent, much 'skill',
able to serve ghosts and gods.

刊11^考能多材多藝能事鬼神-Y6 rén -ruò ldo, ndng duocii duoyi, néng shi guishén.

To judge from the Guodiàn text, just cited, this word 'skill', which covers all 'Six Arts' 六藝 liù-yi of the Zhou gentry: - Ritual, Music; Archery, Charioteering; Writing, Numbering 禮樂射書數 U, yuè; shè, yù; shu, shù - was written indistinguishably from Shi.⁶⁴ By Hàn times, the practically-oriented 'Six Arts' had become the ethically-oriented book-learning of the Scholiasts' 'Six Classics'.⁶⁵ Yet the arts' practical nature is reflected in the fact that Shi, for harnessed 'Force', continues to express the abstract quality of art, most characteristically of archery, charioteering, and last but not least calligraphy.

Warring Nations' Stratagems. (c. BC 250) exhibit a verb-noun usage of Shi for 'planting', the manual 'labour', of hoeing and weeding. This Shi, transmitted with the 'force' radical, and one in *Mèng Zi*: 2, both adduced metaphorically, are the only transmitted usages in agricultural contexts. The merchant's brain exploits the fanner's brawn.⁶⁶

He lacks grasped hoes and pushed rakes' 'planting' [labour],
Yet has accumulated grain's 'harvest' [reality/fruit].

無把餓推□之勢有積之寶 Wú bāyáo tuichú-zhi Shi. -^rydu jisù-zhi shi.

This 'planting' provides an intermediary sense to fill the perceived semantic gap between agricultural 'planting', and the concept of 'Force' in the abstract whose effects extend beyond immediate physical impact. If Shi here may be read 'planting', a reading supported by its parallel with 'harvest', this supports my thesis that Shi owes its origin to a verb, formed from the noun yi, by adding an *s- prefix.

⁶³ *Shàngshu: Zhoushu: Siniéng* p88.

⁶⁴ Zhou Li: 4 *Diguan Sitú-xià; Bāoshì* p139.

⁶⁵ (H^N) Jiǎ Yi: *Xinshu: 8 UuShii* p59: *Poetry, Documents, Change. Spring-Autumns, Ritual, Music as the 'Six Arts'*, cf. Zhu Junchéng p670: 'Fi: eleven words' 十一名 YI: shiyi-ming.

⁶⁶ *Zhàngud' Cè: 6 Qin Ci: 4 Qin Wàngyujian Dim Cud* pp]70-171. ZG009. cf. MZ001.

A possible verbal use of **Shi**, in a philosophical sense, from *Hàn Fei Zi: 24\ Observation and Conduct*, might conventionally be rendered:⁶⁷

Adapt to practical '**Forces**', seek the easy Way. 因可勢求易道 Yin kěShì qiú yìDào.

On the other hand, both **Shi** '**Force**' and **Dào** 'Way' are **in position** to be verbs, with **kê** 'possible/may' and **yì** 'easy' as auxiliaries, producing the alternative reading:

Adapt to what may be '**established**', seek those who are easy to lead.

2. The *s- prefix and phonetic evolution

The phonetic roots of Shi are key to an understanding of its semantic evolution. Bernhard Karlgren 1957 distinguishes two Old Chinese pronunciations for the graph 執 Shi/yi, which he accepts is a picture of a kneeling man planting a seedling: *ngiad and *siad. According to Karlgren's reconstruction, *ugiad became 藝 yi 'art'; while *siad evolved into 勢 Shi. Karlgren elsewhere reconstructs shè 'to establish' : *siad. It is generally accepted that the meaning 'art' of yi derives from the skills of agriculture, still classified as 'art' which itself now bears the 'grass' radical. Of the relationship of yi to Shi, Karlgren remarks:⁶⁸

Whether this is a case of the same character being applied to quite another word with kindred sense (**toil:force**), or the alternation *ng-: *s- is a vestige of some Archaic initial consonant combination is uncertain.

William Baxter 1992 reconstructs **Shi**: *hngjets '**Force**' influence "and compares it with rè: *ngjet 'hot' and yì: *ngjietH < *ngjets 'sow, plant, cultivate', and 'art, method, rule',⁶⁹ In an appendix, Baxter reconstructs **shè** 'to establish': *h(l)jet (290a).⁷⁰

⁶⁷ *Hàn Fei Zi: xxiv Guanxing* p62. HF048.

⁶⁸ Karlgren 1957 p 98 no. 330 ^Angiad 'to sow'; *siad 'force, influence'; p 89 no. 290a *siat 'to establish', cf. no. 289a-c 薛 [xué] *siat "The alternation s-: ng- in this series is probably a trace of some Archaic initial consonant combination."

⁶⁹ Baxter 1992 p 212-213 (354), (351); 407 (361).

⁷⁰ Baxter 1992 p 786: *The rhyme words of the Shijing*.

As we saw, Qiú Xigui adduced evidence of the verb 設 shè 'to erect', being written: 執 yi/Shi. Yet Baxter's version eliminates the initial '*s-' from both, and posits a distinct initial *h(I)- for shè. Laurent Sagart 1993 comments:⁷¹

Curiously, however, he [Baxter] restricts *s- from occurring before voiceless resonants. This makes him unable to account in a satisfactory way for all the MC [Middle Chinese] reflexes...

Sagart, citing comparative indicators from Tibeto-Buraisese and Proto-Austronesian, considers it probable that Old Chinese had a causative verbal *s- prefix.⁷²

That OC had an *s- prefix is now widely accepted. It has been compared to the 'directive' *s- prefix of TB (Mei 1989); the PAN Si- prefix (Starosta, Pawley & Reid 1982), is also a likely coraparandum, in view of its function as benefactive, instrumental or accessory focus...

Sagart 1999 further notes a function of the *s- prefix to convert nouns into verbs:⁷³

Following Conrady (1886), Schuessler (1974) and Mei (1989) have argued that the prefix *s- had the function of deriving verbs out of nouns ('denominative').

I shall therefore, for present purposes, continue to use the Karlgren model with the *s- initial. I postulate that *siad > Shi evolved as verb from the noun *ngiad > yi 'plant/crop'; that this verb 'to plant', via the verb-noun 'planting', and, I postulate, '**Conditioning**', then evolved the abstract noun 'power/force'; and that the verbal function 'to plant/erect' later devolved *siad > shè.

The meaning of shè 'to erect' is congruent with the sense of the graph 執 with the 'wood' radical beneath, read 檠 used by the *Zhou Rituals: Kāogong Ji 'Inspection of Works Record'* for 'wedge, to secure a chariot wheel; stake/pole, to survey land.'⁷⁴ 檠 yi is also used for 桌 niè 'target' and glossed as: 法 fS 'standard' or 極 ji 'limit'.⁷⁵

⁷¹ Sagart 1993 p 242.

⁷² Sagart 1993 p242. cf. Mei 1989.

⁷³ Sagart 1999 p71.

⁷⁴ *Zhou II: 10 Dongguan Kāogong Ji* p425; *I} -xià Dongguan Kdogong .R* p471.

⁷⁵ Zhu Jimsheng p670.

notably *Zhou Li*, *Héguan Zi*, and most prolifically *Xún Zi*, preserve this obsolete form. That this is Shi's authentically ancient form is confirmed by dl excavated manuscripts of Hàn or earlier.

This old form of Shi/yi remained in official texts throughout the H&n, though the 'Force' classifier began to appear in some inscriptions. Not until AD 986 does Xú Xuàn 徐錢, in a *New Supplement* 新附 *Xinfū* to Xū Shèn's dictionary, include the graph 勢 Shi, written with the 'Force' classifier, which he defines:⁸⁰

abundant Force, and Power;

from 'Force'; yi?=shi sound.

盛力權也從勢聲 e n g li, quán -yê; cóng 'li'; yi/Shi sheng.

Kangxi's Dictionary 1716 gives two pronunciations: 'Shi', after (Táng) Sun Mián 孫□, s *Tdng Rhymes* 韻補 *Tángyùn*; and an alternative: 'shè' from (Sòng) Wú Yù's 韻補 *Rhyme Supplement* 韻補 (citing (Hàn) Mù Hua 木華, s *Marine Rhapsody* 海賦 *Hǎifù*. 賦勢波赴 t'ngbo fùShi>shè 'prancing waves surge in Force'). *Kangxi* recapitulates four senses of Shi from earlier dictionaries or rhyme compendia. The accent is on negative and unethical connotations of Shi:⁸¹

a) *Shuowén* [i.e. (Nántáng) Xú Xuàn: *Xinfū*] 'abundant power and force' 盛權力也 shSng quánli - ye.⁸² *Mèng Zi*: 'love the good, forget Power.' 孟子好善忘勢 *Mèng Zi* [7 *Jinxin-shàng* -8]: hàoshàn, wàngShi, implying an unethical 'Power'.

b) [(Sui) Lù Fāyán 屢法言] *Guan'gyuèi*: 'form's Influence' 勢 屢 xingShi, referring to terrain. *Changes*: *Kun* [hexagram no. 2] 'Earth's Influence' is passive' 易坤妾卜地勢坤 *Yi*: *Kun'guà*. DiShi **Kun**.

c) [(Sòng) Máo Huāng 毛晃:] *Zengyim*: 'energy refulgent' 氣談 qiyán. *Documents*: *Junchén*: 'Do not rely on Power to overawe.' 書君陳: ©倚勢作威 *Shu*: *Junchén*: -wuyi Shi zuòwei, referring to abuse of power by intimidation.

d) [(Yuán) Xiong Zhong 熊忠: *Gujin*] *Yunhui*: 'Testicles', removed by castration as in the 'palace punishment'.

⁸⁰ *Shuowén Gūlin*: J3xià, Libit, p6236. cf. Zhu Jūnsheng p670.

⁸¹ *Xinxiu Kangxi Zididn*, 1978: pOl 19 Shi. cf. (Liáng) Zhaoming: *Wēnxuán*: 12 p163.

The phonologist Zhu Jùnsheng 朱駿聲 (1788-1858) lists eleven characters, containing the element 執, which he identifies as deriving from the sound: yi. He identifies rhymes of Shi in *Lyūshi Chunqiu* with: 外/察顧/害 /世, now pronounced: w^hiychè/lài/lidi/shi. Zhu furthermore lists cases from the Zhōu classics of interchange between the graphs now written with the grass and force radicals, an affinity which Zhu attributes to the force expended in planting.⁸³

Ciyuán 'Words' Source', 'Taibei, 1978 gives five definitions for Shi. Its first item makes an attempt to explain the nature of Shi in terms of physical force and movement:⁸⁴

1. Motion's force [momentum], force's explosive extreme, are all called Shi: like fire's Shi, water's Shi. Motion's appearance is also called Shi, as fire's Shi, postural Shi.

行動之力也-力奮發之甚者皆曰勢、如火勢水_動之_亦曰勢.如火_勢

Xíngdòng-zhi li -yè; Li fēnfā -zhi shèn-zhē; -jiē-yūe: Shi: -rú huǒShi, shuǐShi. Xíngdòng-zhi zhuàngtài -yì-yue:

Shi:-rúhuo^hSW, zìShi...

2. Formal state. 形狀也. 易坤... Xingzhuàng -yè. *Ti: Kun...*
3. Power's force. 權力也. 孟子... Qudnli -yè. *Mèng Zi...*
- 4« Opportunity. 機會也. 子公孫... Jihui -yè. *Mèng Zi: Gongsun Chdu...*
5. Testicles. 外賢曰勢. 晉書刑法志... Wáishēn -yue: Shi. *Jinshu: Xingfa' ZW...*

Hànyu Cidian, Shànghāi, 1988, unlike *Ciyuán*, makes no attempt to probe the origin of Shi. It includes the more recent meanings of 'style' and 'figure' from post-Hàn literature:⁸⁵

1. Power's force, power's Shi 'influence'. 權勢. 書君陳... Quánli, quánShi. *Shu: Junchen...*
2. Strength, energy's Shi 'vitality'. 力量/ 氣勢. 國語吳語. • • Liliàng; qiShi. *GudYu: wu m...*

1. Form's Shi 'situation', reality's Shi 'Circumstance'.

形勢/ 情勢. 孟子公孫丑上... XingShi, qingShi. *Mèng Zi: Gongsun Chdu-shàng...*

4. Posture, personal appearance. 姿態. 五代牛希濟... Zitài. (Wūdǐ) NiúXījì...

5. Style, figure. 樣式; 架式. 南朝陳徐陵... Yàngshìlì: jiàshì. (Náncháo Chén) Xú Líng...

⁸² Kangxi reverses the order of Xū Xuàn's binome in 'abundant force and power': 盛力權也 shèng lìquán -yè

⁸³ Zhu Jùnsheng p670. *Lyūshi Chunqiu*: [109J 19-1 Lisù lán p2b.

⁸⁴ *Ciyuán*, 1978 p297,

⁸⁵ *Hànyu Cidian*, 1988 p813.

6. Male sex reproductive organ. 男件牛殖口. 太¹TO覽 648 ... Naixing shengzhiqi. *Tdiping Yuldti* 648...
7. Calligraphic and literary genre's name. 文體名 · 漢崔援：草書勢 Wénti ming. (HAN) Cui Yuán: 'cāoshu Shi. ' ...

These two late twentieth century dictionaries agree on the primacy of Shi's sense of 'Force'. Interestingly, *Hànyū Cididn* omits the temporal and dynamic aspects of 'motion' and 'opportunity', which *Cihái* emphasises.

4. Possible orthographic confusions

The following eleven texts, listed alphabetically, preserve usages of the ancient form 勢 Shi = 執 yǐ sometimes miswritten: 'hold' 執 zhi, or possibly even: 'who/which' 孰 shú, which have escaped editorial amendment through the ages, or recently emerged from the ground:

1. {*Mdwngdui*: 'Lāo Zi'yi-ben': *Guocí* (3x 執); *Shiliù-Jing: Guan* (2x 執);
2. *Gudn Zi: 36 Xinshii-shàng* (1x 執); *6 Mingfd* (1x 執);⁸⁶
2. *Héguan Zf* (1x 執; plus 1x? as 執 zhi; plus 1x? as 孰 shii);⁸⁷
3. *Li Ji: 9 Liyùn* (1x 執),⁸⁸
4. *Lyūshi Chimqiu: {[7-5] 35 Htidichōng, [19-1] 109 Lisú: (2x 執);⁸⁹*
5. *Md Zi: 49 Liswèn*, (2x as 執 zhi); *Jing. 4/(1x? as 熱 rb); 42-43 Jingshuo* (2x? as 熱 rd; 2? as 執 zhi; 1x? as jiū 九); *44 Dcìqu* (8x? as 執 zhi);⁹⁰
6. (YLnquèshan) *Sun Bin Bingfd* (19x 執);⁹¹
7. *Sun Zi: 5 Shi* (1x 執, including chapter heading);

⁸⁶ *Gudn Zi:36 p219 "separate Form, different power" 殊形異執 shuxing, yiShi; 46 Ming/a' p258 "by power, it conquers" 以執勝 - y i Shi shèng -yè. gzOOl, gz002.*

⁸⁷ *Hégnan Zf: 12 Shibing p3a: "his Shi is rapid, his timing short." 執疾節短 Zhi=Shi ji, jié duāa. hgZOOL.*
 .抑 *Li Ji: 9 Liyùn p363: 'those at the Shi' 在知者 zàiShi-zhé i.e. in power, of Qin or early Hàn date.*

⁸⁹ *Lyūshi Chunqiu: [7-5] 35 Huaìchōng: p8b "Forces do not both conquer" 具勝 Slii -bùjùshèng; [19-1] 109 Lisú p2b "not constrained by force" 不牽於备-buqian -yú Shi. IsOOl, Is002.*

⁹⁰ *Md Zi 49 LGwin p291 "adapting to this force" 因此若執/執 yin -cl-niò Sii, in a battle context. The first textual occurrence appears as: 執 zhi; the second as: 執 yi. mozl4.*

⁹¹ *Sun Bin Bingfd: plate 5 slip 21 "Power, 'Force', Stratagems, Deception..." 權勢謀詐 Qu[^]i、Shi, Mòu, Zlià...; Technical Preface (Fánli) p28 remarks: Shi is written without 'Force' radical on the original slips.*

8. Zhou Li: 10-11 Dongguan: Kāogong Ji (9x 執)
9. Xún Zi (83 執, passim; plus lx? as zhi 執, plus lx? as 孰 shii);
10. Zhuāng Zi: 29 Dào Zhi (1x 執).⁹²

Surprisingly, Shi has not been identified in the Māwángduì philosophical texts. Where 'Shi/yi' does occur, editors have hitherto amended it into the rare graph 'oppression' 樂 yi. Two essays *Warp Law: States' Precedence* and *Sixteen Warps: Observations* contain four pejorative usages of the phrase, in the context of the Heaven-Earth-Man trinity, as: 'human Shi', 人執 **rénShi/yl**. Yet 汪 verb appears to be needed. I therefore read 'human' 人 r6n (Karlgren: *nien 388A,F) as the verb 任 (*niem 667F) 'employ', which has the 'man' radical, and makes a familiar compound with Shi. The essays may then be understood as a reaction against *Sun Zi: 5 Shi's* advocacy of 'employing Force' 任Shi in relation to men:⁹³

Those who employ 'Force' should be banished to the Four Quarters...

? (任)孰者流之? 处 n (rén)Shi-zh\$ liúsi-fang...

They who employ 'Force', lose the people...

任(人)孰者民 R^n(r6n)Shi-zl^ shimin...

* * *

When directing the people, do not employ 'Force'...

使民毋任(人)孰 m i n -wú ? Rcn(rén)Shi...

Those who employ 'Force' will clash weapons...

? 任(A)激者撞兵 Rèn(rén)Shi-zhê zhuàngbing...

⁹² Zhuang Zi: 29 DàoZhi p1010 "exhaust beauty (goodness), plumb Power" 窮美究執 qiongméi, jiùShi. zz001.

⁹³ Mdwángduì Hànmu' Bóshu: i, 1980 Guóci pp45; Guan pp62-64 editors amend: 'human friction/unrest' 人築 rényi = 磨擦安 m6ca -bù'an. cf. Ryden 1995 pp 275: lines 12b, 27; p 305: lines 86b, 87 amends: ['human technique?'] 人藝 rényi. cf. Guóyú: 21 Yuèyú-xià p5b on military tactics. I read:

Use men without ?Force... 人無藝 / = 執 . .Yòngrén wú ? Shi/yi...

Sun Bin Bingfā: (31) Qizhèng p122 I read: "People are employed ('see employment'), yet do not see death, [i.e. are not killed]" 民見人=?任而不見死 Min -jiàn rén=?rèn, -ér -bù -jiàn sǐ. see: footnote 162, below, cf. "employ Power" rěnShi 任勢: *Guān Zi*: 52 Qi-chén Qi-zhū p285; *Hàn Fei Zi*: 6 Yòudù p24; 14 Jianjie' p68; 38 Ndn-san p7; 40 NānShi pi4; *Héguān' Zi*: 4 Tianzé p8b; *Sun Zi*: 5 Shi p41. GZ028; HF005; HF020, HF099, HF106; HG001-002; sz008-009.

My reading is consistent, I contend, with the quasi-Scholiast message of *States' Precedence*, which advocates 'enfiefment of worthies' 封賢 fēngxián. In a comparable vein, the Scholiast *Xún Zi* condemns the militarists' use of 'Shi', to oppress the people, in criticism of the militaristic Qin nation.⁹⁴

In other texts, it may be necessary to amend a corrupt graph to restore a reading of Shi. *Héguan Zi*, 'Pheasant Cap Master', a relatively short but neglected text, has enough textual problems to discourage translators. 5 *Circular Flow* contains a line which Carine Defoort reads: "without shape but with allotted names, it is called: 'Big Which', where I propose 'Great Shi'."⁹⁵

Lacking form, having division, it is named: 'Great ?Force'.

無形有名曰大激(孰) W i b d n g yōufèn, ming yue: Dà?Shi (shù).

The most widely attested corruption of Shi is as 執 zhǐ 'to hold', a graph of near-identical appearance to 執 yì. The number of strokes of both is thirteen, of which the difference is in the placing of the bottom-left vertical. As 'grasp', zhǐ is normally found in a verbal sense, though the graph is used as the noun 'intimate friend' in *Liji: I Quit*, now written with the hand radical as 執 zhǐ.⁹⁶ In the received *Analecst: 9*, Conllicius s the verb 執 zhǐ 'to hold' of specialisation in the martial 'arts' of archery and charioteering, as if it were the verb for 'ait', now written 藝 yì. Yet the reading 'hold' zhǐ is accepted here.⁹⁷

The Shang oracle-bone graph depicts a man in handcuffs. *Documents* use the word for 'to hold', as of a weapon, a document or an office. There is a usage as 'to arrest' miscreants for execution.⁹⁸ Xū

⁹⁴ *Xún Zi: 15 Yibing* p288: criticises Qin's use of Shi 'Force' to oppress the people: they direct the people cruelly, plundering them by Force.

使良也苦烈勒之以勢 shirain -yè kùliè, jié-zhi -yi Shi.

⁹⁵ *Héguan Zi: 5 Huánliú* p13b. Defoort 1997 p 209. hgsOOL.

⁹⁶ *Liji: 1 Quif* p12 "On meeting your father's intimates..." 見父之執 Jiàn fù-zhi zhǐ...

⁹⁷ *Lúnnyu: 9 Zi hdn* p122, zhǐ 'hold' (= 'art' yì?) here evidently means 'lo lake up' a shǐ] :

I, what should I take up? take up archery? take up charioteering? I will take up charioteering!

吾何執執射乎執御矣 - W u ^ -hézhǐ? zhǐ sh ^ -hu? zhǐ yù -hu? -Wú zhiyù-yi!

cf 7 Sù -ér p97: "Poetry, History, holding to Propriety/ritual" 詩書執禮 shishu zhǐ! ('holding to' zhǐ = 'art' yì?)

⁹⁸ Xú Zhongshu 1988 pi 169: 執 zhǐ "represents a man willi both hands in handcuffs". *Shāngshu: Zhoushu: Jiūgu* pi 10.

Shèu's dictionary lists 執 zhí under a separate category from **Shi**, though the graph also contains a 'grasping' element. It means 'arresting':⁹⁹

To catch a criminal man.捕華=罪人 bǔ gao=zui rén

Karlgren reconstructs zhi's archaic sound as ***tiép**, phonetically remote from ***Siad**. Nonetheless, epigraphically the two graphs, **Shi** and zhí, were barely distinguishable by the time of the early Hàn, as in the Māwángduì texts. A first century B.C. (Hèbēi) Dìngzhōu tomb has yielded *Wén Zī* bambōō-slat fragments in which **Shi** appears miswritten as 執 zhi 'to hold'.¹⁰⁰

The *hfd Zi* received little editorial attention until Bi Yuán 畢況(1730-1797) and Sun Yíràng 孫詒讓 (1848-1908). *Md Zi: 49 Lúwèn* has one 執 zhi , in a military context, which Sun Yíràng reads: **Shi**.¹⁰¹ Textual problems are acute in the logic chapters 40-44.1 propose that eight uses of 執 zhi and one of 執 shii in 44 *Dàqū*, one of 執 zhi in 43 *Jingshuo-xia*, and one in 42 *Jingshuo-shang*, two of 執 rè in 43 *Jingshuo-xia* and one in 41 *Jing-xia*, in total fourteen, be read as: 執 **Shi**.

'Shi' is conspicuously absent in the received Mohist *Warps* [Graham: 'Canons']. 'Hold , zhi, which does occur, is translated by Graham: 'to make a case' i.e. to uphold an opinion in debate.¹⁰²

To make a case for what you say so that the idea becomes manifest is the mind's debate.

執所言而意得見心之也 zhí -suōyán, -èryi déxiàn, xīn-zhī biàn-yé.

I argue that **Shi**, in the verbal sense shè 'to set up', might better support this sense 'to make a case'. Interestingly, Graham idiosyncratically interprets a nominal sense of zhi as: '**Conditions**', which I note is an established translation for Shi. Thus, Graham translates zhi by 'Conditions' in *Mò Zi: 44 Major Selection* , though he declines to amend.¹⁰³

⁹⁹ *Shuowén Jiězi Gūlin: 1 Oxia*.

¹⁰⁰ *Wénwù no. 12, 1995 pp 27-40 Dìngzhōu. Xi-Hàn. Zhōngshān Huái Wǎns mù: zhūjiàn. 'Wén Zī p 30 slip 0898 in 'nation's Shi', Shi written as 'hold' 執 zhi.*

¹⁰¹ *Md Zi: 49 Lúwèn end p291 "adapting to this sort of conditions" 因此若執/擎 yīn-cǐ-ruò Shi. moz014.*

¹⁰² *Graham 1978 pp 178-179 , 1/4/5 "'chih 'hold'... The main difficulty is the frequency of unfamiliar nominal uses."*

¹⁰³ *Md Zi: 44 Dàqū p248. Graham 1978 p 247 EC2. moz012.*

in the case of desires and dislikes born from the **conditions** they encounter...

諸所遭(執)而欲惡生者...-Zhu -sudzao ? Shi (zhi) , -ér yùwù sheng -yan...

There is no good reason, I infer, not to amend zhi 'hold', here to: **Shi 'Conditions'**. *Shangjun Shu: 11* has 'passing **Shi**' 過勢 guòShi that I propose to amend to 'encountered **Conditions**' 遇勢 yùShi:¹⁰⁴

? Encountered **Conditions** are rooted in the mind,
and commanded in prepared (total) Conditions.

? 遇(過)勢^^心 歸於備 Yu(gù6) Shi bèn -yúxia, -ér ? chi (shi) -yù b^i Shi.

Sun Bin: Arms' Laws: 9 Forces Prepared Shibeī speaks of the Force of weapons and formations. This association of Shi, with 'preparation' bèi, recalls the verb 'set up' shè in the binome 'equipment' 設備 shèbèi. The sense of Shi as external 'Conditions' may be better understood as a derivative from the sense of 'to establish' shè and hence 'to display' i.e. manifested reality.¹⁰⁵

In *Md Zi: 44*, Graham interprets 陳執 chénzhi as 'proposed alternatives'. Chén can mean 'to report', but also 'to deploy' or 'to display', and as an adjective 'old/stale'.¹⁰⁶ The terra 'various' 諸 zhu, which we just saw used with 'encounter Shi [=conditions]', occurs again here. I postulate a sense, akin to 'karma' i.e. the various pre-existent, causative agents in the world, to which each individual's actions will in future contribute. The theme is refutation of the violent man's attempt to escape responsibility by blaming Heaven-endowed nature and environment. The Mohist replies that the individual contributes to the overall 'Conditions' of his situation:¹⁰⁷

⁵⁰⁴ SJ007-SJ008. Duyvendak 1928, 1998 ed. p 191 translates:

a condition of supremacy being based upon the mind, it is outwardly manifested in a condition of preparedness.

¹⁰⁵ Yinquèshan Hànmù zhùjiān: *Sun Bin Bingfǎ: 9 Shibeī*. sb006.

¹⁰⁶ *Shuowén Jīzǐ* defines 設 sW, hypothesised verb of Shi, as: 陳施 chénsi 'deploy/display'. see: footnote 247, below.

¹⁰⁷ *Md Zi: 44 Dàqū* p244. moz006-011. I Lake 陳 chdn in the causal sense of 'deployed', not 'reported'. Graham 1978 EC1 p 246 translates 陳執 chénzhi 'proposed alternative':

If among the proposed alternatives there is already one that he is for, and I propose the alternative on behalf of him, the alternative that he is for will find a basis in the one that I am for...

cf. *Md Zi: 35 Feiming* p167ff the man of violence blames 'Fate' and the ancients for his evil.

If various deployed '**Conditions**' are *already* contrived,
 and I contrive to deploy '**Conditions**',
 ^'Conditions' contrived will adapt to my contrivance.

If deployed '**Conditions**' are still uncontrived,
 and I contrive to deploy "Conditions",
 deployed '**Conditions**' adapt [accord] to my contrivance.

織 織 (執 □ 有所 □ 而我 之陳? 執 (執) 識) 之所爲 吾 職 也

若陳? 執 (執) 未有 · 而 · 之陳 激 (執) 陳 執 (執) 因 吾 一 也

-Zhu-chén?Shi -ji yōu -suōwéi, -ér -wō wéi-zhi chén?Shi: ? Shi-zhi -suōwd yin wú-suōw[^]i -yb.

-Ruò chén?Shi -w[^]iyōu -suōwéi, -ér -wō wéi-zhi chén?Shi: chén?Shi yin wú-suōwéi -yè. •

For 'external conditions' 外識 wM?Shi, the amendment of zhi to Shi is adopted by Sun Yiràng, but not by Graham, who once again reads zhi as: '**Conditions**', or 'circumstantial accident', senses compatible with Shi. Here, Graham translates, an assessment of filialty and economic contingencies:¹⁰⁸

No external condition can make me more beneficent.

外? 執 (執) 無 倉 旨 厚 吾 利 者 W[^]i?Shi (zhi) wúnéng hòu wú li-zhé.

In *Md Zi: 43*, Sun Yiràng also accepts the amendment of 執 zhi to 執 Shi, but Graham follows the modern scholar Gao Heng, who renders it 'with insect radical, as 'hibernating' ft zhi, to complement a tendentious restoration of 也 yS as 蛇 shé 'snake'. I follow Sun Yiràng:¹⁰⁹

What is known, yet it cannot be indicated. Explained at: 'It is *Spring*.'

What *Spring* is: its 'Force' inherently may not be indicated...

所知而弗能指說在春也... 所春也其□ 執 個 柯 指 ...

-Suōzhi, -ér -fúnéngzhi. Shuo -zài Chun-yé... -Suō Chun-yé: -qi ? Shi(zhi) -gù -bùkēzhī...

This reading is congruent with *Lyū Clan Spring-Autumns: [14-4] 72 Just Rewards*, which speaks of Spring's arrival as if spontaneous, yet caused by something/one. It poses the further question of whether several problematic instances of 'zhī' in *42: Warps Explained* should also be read: 'Shi'.

¹⁰⁸ *Md Zi: 44 DàqH pp248-249 Sun Yiràng 執 = 執 zhi = Shi. Graham 1978 p 249-250 EC3. moz013.*

Thus, 42: *Warps Explained* recognises a contradiction between Necessity and opposing Forces, if we read 'who?', 孰 shii? as 'Forces' 孰 Shi:¹¹⁰

Necessity is unstoppable.

'Necessity', said of opposing ?Forces, like younger- and elder-brother, one assenting, one dissenting: is Necessity and Un-necessity. This is not Necessity.

必不已也

必句謂?敵(臺)?勢(孰)者也若弟兄一●—不然者必不必也是非必也

Bi, -bùyi -yê.

Bi: w⁴i ?dī (tái)?Shi(shù)-zhd-y§: -ruò dlxióng yi-rán-zhê, yi-bùrdn-zhê; bi, -bùbi -yS: -shi -fei bl -y色

A comparable case of 'opposing/matched Forces' 匹 diShi occurs, order reversed, in *Shi Zi* 尸子 as: 'Forces matched'.¹¹¹ If 'Necessity' has an alternative, it is no longer Necessity. *Warps* elsewhere resolves the conflict between the inexorability of the Five Actions' operational cycle and their individual inimicable forces by the principle of quantity prevailing. Mutual exclusivity is illustrated by brotherly rivalry, a cliché of court intrigue. *Shèn Dào: 5 Virtue Established* warns that duality or ambiguity, unresolved stalemate, in positions of power and succession cause unrest. *Gudn Zi: 31 Ruler and Ministers* translates the principle of physical incompatibility into the realm of logical mutual contradiction "Conditions that may not be together discussed" 不可並論 Shi -bùbinglun.¹¹²

¹⁰⁹ *Mo Zi: 41 Jing-xia* p202; *43 Jingshud-xia* p225. Graham 1978 pp 407-408 B39. moz05.

¹¹⁰ *Mo Zi: 40: Jing-shang* p190; *42 Jingshuo-shang* p207. moz001. Sun Yirang reads shù 孰 as zhi 執; tai 臺 as wd 握. *Tan Jiēfū* 1964 p134 takes tai as 敵 di, and explains taizhi as 'level Forces' 平勢 pingShi. Graham 1978 p 299 A51 reads shù 孰 as 'matured' shù 熟; he as 'complements' di = shi 適.cf. pp 204-205. *Mo Zi: 42 Jingshuo-shang* p213: 兩絕勝: ...兄弟俱適也 Liang ju⁴shèng:... xiongci jùshi. Graham, pp 338-339 A88, translates: "prevail decisively... elder-brother and younger-brother, 'both being complements'." I propose: "Mutual exclusive... of elder and younger brother both matching". *Han Fei Zi: 14 Jianjie* p69 HF022 of a concubine, caught between wife and husband:

Strength insufficient to match two masters: her Force does not match both.

力不足以適二其勢不俱適 Li -bùzú -)āshi èr-zhū: -qi Shi -bùjùshi.

Han Fei Zi: 15 Wangzheng 'Dooms' Symptoms' p4 on 'necessity', 'possibility' 可 kě, and differential.

¹¹¹ *Shi Zi: Cúnyi* 'Doubtful attributions' (Sunbên, quoting *YùLán*) p36: 'Strengths balanced, Forces matched 力均勢敵 Lijun, Shidi. cf. *Lyùshù Chunqiu: [17-6]* 98 *ShènShi* p14b 'Power without peer' 勢無敵 Shiwiidi LS027-028; *Zhàngud Cd: 14 Chu Cè-1: Zhang Yi Qin pōZong, lidnH'ng* p366. ZG024. see: footnotes 272, 288, 600, below.

¹¹² *Shèn Dào: 5 Dēli*, Thompson 1979, 57. *Gudn Zi: 31 Junché*n p178. GZ023.

Enemy'敵 di , 'succession'適 shi and 'heir , 嫡 di were written interchangeably. 'Opposing , 敵 di is both 'antagonistic' and 'having a peer' . Graham's 'complementary' is non-contrastive for: "one assenting, one dissenting." ¹¹³

One final case involves the graph 'hot'熱 r6 , which is ancient 執 Shi with the 'fire , classifier, added underneath. ¹¹⁴ The adjacent topic is vision, in which physical and mental aspects are distinguished. In this context, fire's Power and heat may have been considered as one, distinct from its property of light.

If it is accepted that the word 'Shi , has been thus overlooked throughout *Md Zi 40-43: Warps* and *44-45: Selections*, this will necessitate a re-evaluation of later Mofaism and its grip on physical reality. It may then appear that these mutilated chapters, which are the heart of Mohism's theoretical justification, are concerned with, and responsive to, problems of physical cognition and causation, and not merely of debating arcana. ¹¹³

Xun Zi: 2 Cultivating the Person has one case of 'to hold'執 zhi for which Shi was proposed by Qing philologist Wáng Yīnzhī 王引之 (1766-1834). It is an attack on Shèn Dào and Mò Zi: ¹¹⁶

They embody arrogant stubbornness; make a mind of ʔcircumstantial' deceit;
make a Technique of ʔShèn and Mò; and an ʔactuality of promiscuous squalor.

雖固心□(執麵?t真(順)墨而情(精藤

Ti jùgù; xinʔSW(zhl) zhà; Shù Shèn, Mò; -ér ʔqmg(jǐng) zdwu.

4 Glory and Disgrace has 'who/which?'孰 shii , which I read as Shi 'Conditions' : ¹¹⁷

Unless ʔConditions' be cultivated in contrivance of a gentleman, no one can know it.

非?孰修□之君子莫之會巨知也-Fei ʔ Shi(-shu)xiu. wèi-zhi jūizi, -mò-zhi -néngzhi -yē.

¹¹³ SunYir[^]ng, and Graham observe that 'suit/match'適 shi = 'enemy'敵 di are often interchangeable e.g. *M? Zi: 52 Bèichéngmèn* p301; *YQS Sun Zi Bingfd: [5] Shi* p47; *MWD Shiliù-Jing; Guan* p62, 85-xia:適=敵. *Hudindn Zi: IS Fànlim* p5b 'suited the appropriate'適宜 Shiyi denotes relativity. *MWD Cheng* p81 wife-son versus concubine-son rivalry: p148-xià writes 'main/correct heir' 嫡 zhèngdi as 'main enemy , 正敵 zhèngdi.

¹¹⁴ *Md Zi; 41 Jing-xia`* p196; *43 Jingshuo-xia`* p227. Graham 1978 B47 pp 416-417. mor001-003.

¹¹⁵ Reding 1985 p 272: "Le travail des néo mohistes peut Stre décrit coirme une vaste opération de 'correction des noms'."

¹¹⁶ *Xun Zi: 2 Xivshen* p24. cf. *15 Yibing* p283 pairs 幽 and deception in the art of war. xraOOL.

¹¹⁷ *Xiin Zi: 4 Róngru`* p61. cf. p57 with 'pouring and placing'. xzsOOL.

8 *Estimating Myriads*, on predictions, has two 'who?', shú, of which I take the former as **Shi**:¹¹⁸

When, of human ? Conditions, an omen is born: who knows its limit?

人 ? 執(孰)兆生孰 **Shi** zhào sheng: shú zhi -qi ji?

I now tabulate 26 postulated amendments, over 13 pre-Qin works, in cases which, I contend, contain unrecognised occurrences of **Shi**. I do not include here already accepted amendments e.g. that of 'grasp' zhi in *Md Zi: 49 Lūwèn*, or in *Héguan Zi: 12 Shibing*¹¹⁹.

Pinyin	Source text	Postulated	Received	Translation	Cross-Ref
chénShi moz006-013	<i>Md Zi: 44 Dàqū</i>	陳孰	陳孰	deployed Conditions	<i>LSCQSOBàogeng</i> LS013 'describe Conditions'.ZGCVO <i>Mengchangjun -zai Xue</i> 2001. d; <i>SJS: 24</i> <i>Jirtsht</i> 'deploy Technique'陳數 chénShù. <i>HGZ 8 Diawan</i> 陳形 di^rixtoq 'd'ploy Form, . <i>Shiji: 130 Xuyi</i> 'pro-set Shi 成勢 diàigShi
dàShi hgs001	<i>Héguan Zi: 5</i> <i>Huánliu'</i>	大孰	大孰	great Power	<i>LTJ5IVSnfiLTw4</i> <i>LSCQ 18 Zunshi</i> LS003
dìShi moz002	<i>Md Zi: 42 -</i> <i>Jingshuo-shàng</i>	敵孰	臺孰	opposing/matched Forces	<i>Shi Zi: 'cunyi':</i> 'Forces opposed', 輸 Shdi.
fùShi moz001	<i>40 Jingshuo-</i> <i>shàng</i>	服孰	服孰	submit to Circumstances	<i>HF49: JVii'Du HF159:</i> *peq)le indeed submit to Conditions, 民者固職勢 Min-zhē gù fù -yù Shi <i>XL 11: WdngBa</i> 立026: 'men submit and Conditions follow' A m 而勢松 Rènlü, -ér Shi cōng-zhi.

¹¹⁸ *Héguan Zi: 8 Diawan* p2b. hgs002.

¹¹⁹ moz«14, hgZ001.

huôShi mor001-003	<i>Md Zi: 41 Jing-xia; 43 Jingshuo-xia`</i>	火執	必/火熱	fire's Power	<i>HGZ17 Tianqian HG005; SJS24Jishi SJ018: 'sun's Power' 曰勢rishi.</i>
rénShi hgs002	<i>Héguan Zi: 8</i>	AM	人執	human Conditions	<EXZ16tl04S 4overcoming-men Power'勝人之執 shèngrén-Ai Shi
ròiShi ---	<i>MWD: Gudci (2x); 16-Jing: Guan (2x)</i>	任執	人執	employ Power	<i>GZ52Ql-chinGZ029 HFZ6Y6udu HF005 SBBF31 Qizheng: 見人jiànren = 見准 jiin?rèn</i>
Shìgù moz005	<i>Md Zi: 43 Jingshuo-xia`</i>	執固	執固	Circumstances inherent	<i>GZ 31 Junchen GZ020</i>
Shixiu xzs001	<i>Xún Zi: 4 Róngru ^</i>	執修	孰修	Conditioning cultivated	<i>XZ 4R6ngrū n004 在執注錯之所積 *zai Shi Zhucu6-zhi-suoji</i>
Shiyi mos001	<i>MoZi: 42</i>	執宜	孰宜	Circumstantial Contingency	<i>Hàn Fei Zi: 23 HFM5 "convenient Conditions" 便勢 biàn ShL</i>
Shi -ze qiú moj001	<i>42 Jingshuo-shàng</i>	執則求...	九則求...	From Circumstances seek...	<i>GGZ43GG004 'revolve and circle, eadi has Form's Condition. Repeatedly, mutually seek, adapting to facts to contrive contror 化鄉觴各有形勢 反復相求因事□制 huá^iuán huánshú. gè yóu xíngShi, tānfú -xiangqiú, yinshi wéizhi</i>
Shlzhà xzz001	<i>Xún 21: 2 Xiushen</i>	執詐	執詐	Circumstantial deception	<i>cÉ^ZiJyimg:xz036</i>

Shi-zhi Fā moz003	42 <i>Jingshuo-shàng</i>	執之法...	執之法...	Circumstances' Laws (ideals)	&1S77SJ007 *encountering Conditions is rooted in the mind, and in <i>prepared</i> Conditions · 遇勢秘心而歸於備 勢 yùShi bí-xīn- -gt shi -yú bèiShi
wàiShì moz013	<i>Md Zi: 44 Dàqū</i>	□	外執	External Conditions	<i>GZ 13 Ba-Guan</i> GZ006 <i>HFZ 35 fVai-Chushuo</i> <i>40 IVu-Du</i> . HF0089
yùShì SJ007	<i>Shangjun Shu: 11</i> <i>Libèrt</i>	遇勢	過勢	Encountering Circumstances	<i>HFZ 34 Wai-Chushuo</i> HF075
yuán SW moz003	<i>Md Zi: 42</i> <i>Jingshuo-shang</i>	●	嫌	induction: Circumstances	<i>HFZ 15 Wangzheng</i> HF026: ^fS wáiyuáw *outside help*
zaoShì moz012	<i>Md Zi: 44 Dàqū</i>	遭執	遭執	meet Circumstances	<i>HFZ 34 Wai-Chushuo</i> HF075 <i>SJSULibèn</i> SJ007

III. Military Tactics

Summary

Shi, as an abstract concept, first comes to prominence in the military theory of Sun Zi. There it has often been equated with terrain and strategy. I argue that Shi there is primarily a human Force, of Tactical more than strategic Odds, and closely allied to the drilling of troops and their courage and morale.

1. Tactics

Shi in early military texts, I contend, describes **Tactics**, rather than strategy. '**Tactics**' is closer in sense to the cognate word 'art' yi. Shi implies amoral Force, and relates to **Potential** advantage or 'Profit', words anathema to Scholiasts.

2. Morale-Terrain-Adaptation

Critical factors, described as 'Moments', come to be termed 'Potentials'. The first is the human morale, native courage, or energy. This is the sense of tactical Force. Second is terrain or physical **Circumstances**. Third is Adaptation which exploits **an external Potential**.

3. Winning by the Odds

The ⁴'Odd' factor is produced by tactical division, so as to achieve local superiority at the point of attack. It is also a reserve, the differential Potential to attain the critical mass necessary to tip the tide of victory.

1. Tactics

The power vacuum left by the decline of the Zhou dynasty after BC 770, was filled by military hegemonies of individual states under outstanding leaders. The first Hegemon, Duke Huán of Qi, was advised by his premier Guān Zhòng 管仲 (fl. BC 650). Confucius (c. BC 557-471), loyal to Zhou, refused to endorse hegemonism, but praised Guān Zhòng's repulsion of barbarian invasion. The compendium *Gudn Zi* contains essays that reflect something akin to a militant Scholiatism. *Gudn Zi: 6 Seven Laws* respects the moral values of Ritual and Justice. It lists as the eight preparations for war: wealth, engineering, weaponry, knights, political education, training, knowledge of the Under-Heaven, with 'Moment and Number' which defines **Power**.¹²⁰

So, illumination in Moment and Number is use of arms' Tactics.

故明於機數者用兵之勢也 -Gu, iríng -yùji Shù-zhē: yòngbing-zhi Shi -yē.

Scholiasts do not deny the need for arms: "Civil jobs require military preparations." 有文事必有武備 Yǒu wénshì, -biyòu wǔbèi.¹²¹ Yet Confucius in *Analects* refuses to discuss 'force-strength' 力【i】 or military tactics in favour of ritual.¹²²

It is militarists who elevate Shì into a major topic. *Arms' Laws*, ascribed to Sun Wū 孫武, military adviser to King Hélú (d. 490 BC) of Wú, is the earliest known work to treat Shi as a special subject.¹²³

This attempts to analyse practical realities without moral overlay. *Arms' Laws: 1 Planning* defines 'Tactics' in relation to the calculation of **Potential** 'Profit', or advantage.¹²⁴

'Tactics' adapts to Profit in order to control Authority.

勢者因利而制權 Shi-zhē yin lì, -ér zhi quán.

¹²⁰ *Gudn Zi: 6 Qi-Fā: Wéibing -zhi Shù* p31. GZ004.

? *Chunqiu San-zhuàn biyi-xià* p155 Lú's Duke Xiang: 25th year B.C. 548, Guliáng commentary.

^{1x2} *Liinyú: 7 Shù -ér* p99; 15 *Wailing Gong* p219.

¹²³ Giles 1910: *Sun Zi: 6 Xushi-2L* p 49 names the enemy as Yuè, subsequent destroyer of Wú. *Yinquèshan Sun Zi: Bingfd* 1976 p94ff *Wúwèn*, and 106ff *Jiàn Wúwáng* accept Sun Wū as being adviser to King Hélú of Wú (d. 496 BC). cf. *Shiji: 65 Sun Wū* p370.

¹²⁴ *Sun Zi: Bingfd: 1 Ji* p5. SZ001-002. see: footnote 360, below.

Sun Zī's Tactics conveys here a sense of realistic assessment and hard calculation. The word for 'Power' 權 quān here denotes weighing on a balance. Adaptation to favourable Forces allows one to control power. This is the art of warfare in physical contact, not unrelated to the knightly 'arts' yi of charioteering and archery, about which Confucius jests, thus linking Force with its cognate 'art'.¹²³ Charioteering furnishes a stock analogy for political Power.¹²⁶ *Sim Zi*: 5 cites the analogy of the crossbow trigger, in relation to timely activated Potential.¹²⁷ This shows the close connection between Shi and the **tactical arts** of war.

Warfare between competing states, with annexation of losers, escalated in the period of the fifth to third centuries B.C.. Shang Yang, premier of Qin, was the exponent of a totalitarian policy. *Shangjun Shu* declares all must be subordinated to the twin goals of strength and wealth, which depend on agriculture. Their realisation depends on two '**Conditions**' of enactment of a draconian Law and its establishment.¹²⁸

All use of arms' victories have three stages:

Before arms are raised, set up Laws.

Set up Laws, so Customs are completed, so Uses are prepared...

Implementation of these three has two '**Conditions**':

First: support Law, so Law is enacted;

Second: undertakings necessarily succeed, so Law is established.

凡用兵□三等若兵雜則錯法

錯法而俗成而用具...行itbH者有二勢

-日□法而法行二日舉挪而法立

-Fàn yòngbing sh[^]ng yòu san-dēng: -ruò bing -wèi<^> -zé cuò fǎ;

cuò fǎ, -ér sù chǎng , -ér yòngjù... xíng -d san-zhē yóu èr-Shi:

yì yue: fú fǎ, -ér fǎ xíng; -ér yue: jū -bidé, -ér fǎ lì.

¹²⁵ *Lúnýii*: 9 Zi hdn p\22.

¹²⁶ *Hán Fei Zi*: 35 Wài-Chúshuo, yduxia p74; et passim.

¹²⁷ *Sun Zi*: 5 Shi p38. sz007.

¹²⁸ *Shangjun Shu*: 11 Libēn p43. SJ006.

Laws is certain in application. Once customs are reformed, the economic conditions can be prepared. Grain prices are kept high to encourage farming, while merchants are taxed heavily. Promotion is to be granted by the number of enemy heads taken in battle. Peasants are organized in five-man squads of mutual responsibility.¹²⁹ The theory is: 'by punishments, to abolish punishment'以刑去刑-yi xing, qu Xing', 'by war, to abolish war', 以戰去戰-yi zhàn, qu zhàn.¹³⁰

In opposition to militarism, *Mo Zi* makes 'anti-aggression', one of his Ten Theses, but seeks to deter it by techniques of defensive warfare, rather than by persuasion alone. *49 Lü's Questions* uses **Shi** to describe relative conditions in the flotilla armies of Chû and Yuè. Chû adapts to the Forces with Gongshu ZI's new technology of grappling hooks and 'training', 節 jié. Mò ZI argues that love and respect are more powerful weapons.¹³¹

Arms, Láo Zi declares, are 'unlucky tools'凶器 xiongqi to be used only in extreme necessity 不得已 • búdéyi. *Mèng Zi: I* claims that peasants armed with sticks and tools will defeat armoured troops in a just cause.¹³² Only Heaven may authorise the resort to arms. Justice, not Profit, must be the aim. Rather than the subjective idealism of *Mèng Zi*, with his belief in spontaneous goodness, we find in **Shi** rather an objective inexorability.

In *Xún Zi: 15 A Debate on Arms*, Lord Linwû, apparently a general of Chû, argues that Technique and Potential **Profit** 辦 Shili are most valuable in warfare. Xún Zi puts his trust in "unifying the people" 壹民 yimín and **winning** their support by Humanity.¹³³ 'Security and insecurity's **Circumstances**' 安危之執 anwéi-zhi Shi depend on the 'ruler's worth' 君賢 junxián or 'ineptitude'不能-bu néng, respectively. Xún Zi pairs military 'Tactics', with deception 詐 zM.¹³⁴

¹²⁹ *Shangjun Shu: 19 Jingnei* p72. *Weilido Zi: 16. Gudn Zi: 53 Jincang* p291. *Taigong Liù-Tao: 30 Ndingqi*.

¹³⁰ *Shangjun Shu: 18 Huace* p64.

¹³¹ *Mo Zi: 49 Lüwèn* p 291.

¹³² *Mèng Zi: I Liáng Huiwáng-shàng-5: . . . -Kêshi zhi ting* p7. cf. *Taigong Liù-Tao 30 Nóngqi*.

¹³³ *Xún Zi: 15 Yibing* p283ff.

¹³⁴ *Xún Zi: 15 Yibing* p287. xz032-040.

Yet Xún Zî recognises that Justice needs to be supported by ‘Power’, the force of established circumstance. Like the controversy in mediaeval Buddhism between gradual and sudden enlightenment, we see Xún Zi espousing cultivation and prepared ‘Conditions’, against Mèng ZT's simple faith in human-nature itself.

2. Morale-Terrain-Adaptation

Wú ZT, attributed to Wú Q?吳起(murdered in Chû c. 361 BC), lists ‘Four Moments’四機 si-jī, or decisive factors in tactics: ‘Energy/morale's moment’ MM qiji; ‘Earth's Moment’地機 diji; ‘Jobs-affairs' Moment’ 事機 shiji; ‘Force-strength's Moment’, 力機 liji.¹³⁵ Substituting ‘Shi’, for ‘Moment’, *Huainán Zi: 15 Military Strategy* identifies **Three Potentials** 三勢 San-Shi: **Energy** 氣 qi, **Terrain** 地 di, and **Adaptation** 因 yin. I argue that these Shi factors relate to ‘Tactics’, rather than to strategy, even in regard to terrain, whose treatment here suggests guerrilla tactics. This is as might be expected, given that these topics were originally qualified by the word 'Moment'.¹³⁶

The general, full of courage, makes light of the enemy;

The troops, resolutely determined, rejoice in battle.

The triple army's mass, a hundred thousand host,

their will affionts the blue clouds,

their energy like a hurricane, their sound like thunder,

their sincerity accumulates overwhelmingly,

and their awe is imposed on the enemy.

This is called **Energy** ‘Tactics’,

將充勇而輕敵卒懸而樂戰

三軍之衆百萬之師志厲青雲

氣如飄風聲如雷霆纖躋威加敵人謂氣勢

-Jiàng chong yòng, -ér qing di; zú guôgân, -ér zhân.

San-jun-zhi zhòng, bāiwàn-zhi shi, zhi li qingyún,

qi -rú piaofeng, sheng -rú léiting, chéng jī yú, -ér wei jia dirén. -Ci wdi qiShi.

¹³⁵ Wú Qi: 4 *Liinjìng* p133.

Narrow roads › fords and check-points,
 great mountains and famous passes,
 Like coiled dragons, and rain-hats,
 Winding ⁴'sheep-gut' ways, fish-hook entrances,
 Which one man can defend and a thousand do not dare pass:
 This is called **Earthly 'Tactics'**.

峽路津關大山名塞m盤卻笠居

羊隨發笏門一人守隘

而千人弗翻也此馳勢

Xi⁴lùjiuguan, d⁴shan mingsài, lóngshé pán, qu⁴li ju.

Yángcháng dAo, fagou ra6n: yl-rén shóu ài,

-ér qian-rén -fúgân gud -y6: -Ci wèi diShi.

Adaptation to their exhaustion and negligent disorder,
 hunger and thirst, freezing and sun-burn,
 To press on their waverings, squeeze their openings:
 This is called **Adaptative 'Tactics'**.

因其賺怠亂饑賺暘

推其？□擠其揭揭此謂因勢

Yin -qi láojiuàn dailuⁿ, jikS dòngyáng,

Tui -qi ? ⁴yi, ji -qi jiejie: -Ci wdi yin Shi.

¹³⁶ *Huài ndn Zi: 15 Binglyue' pp7b-9a.*

These are expressed through the Two Authority-powers 二權 Èr-Qoán of (intelligence, 知 zhi, and 'operations' 事 shi, cognitive and causative, respectively:

To be good at using spies, to carefully plan and ponder,
To set up ambushes, to hide your form,
To appear unexpectedly, so enemy arms have nowhere defensible.
This is called Intelligence Authority.

善用間諜審 · 慮設厨施_匿其形
出於不意似之無所適備此謂知權

Shànyòngjiàndié, shén cù, guilyù; shèwèi, shift; yfmii -qf xing,
chu -yú -bùyì: dirén-zhi bing wú -suō shib[^]i. -Q wèi Zhiquin.

To array troops correctly, front ranks selected,
advancing and retreating together,
Squads and detachments concentrated,
Van and rear not trampling each other,
Left and right not impeding each other;
Those receiving wounds few,
Those wounding the enemy numerous:
This is called Operational Authority.

陳卒正前行選進退俱fHE搏一專

前後不 Wfe 右不相干

受刃者()敵者衆此PWt

Chénzú zhèng, qiánMng xu[^]n; jltui jù, shiwū bó=tuán.

Qiánhòu -bùxiang ni 机 zudydu -bùxiang gan.

Shòu rèn-zhē shào, shangdi-zhē zhòng. -Ci wèi ShiQuán.

Energy or Morale is put first. It depends on troops identifying with their leaders. Wû Qî, an ex-follower of Scholiast Zeng Zî, was famous for sharing the hardships of his soldiers lives, even sucking the pus from their wounds, so they were ready to die for him. Just cause became increasingly emphasised by the third century, as the struggle for unification intensified.¹³⁷

¹³⁷ e.g. *Lyûshi Chunqiu*: [7-2] 33 *Dangbing passim*.

In *Sun Zi: 5*, 'Conditions' for Shi produces a more plausible translation than 'Power' or 'Force', but does not suggest a complementary relationship with Men. 'Morale', I maintain, produces a sense congruent with 'selection', as of human skill in the selection^ and hence training and tactical deployment, of troops. I argue that rén 'employ' functions as the verb of rén 'man/human', so rênShi 'employ Morale' equates to motivating men, or activating the force of 'men's Morale', as we will see likewise elucidated in *Sun Bin Arms' Law: 31*, not simply 'demanding' it.¹³⁸

He who is good at fighting seeks it in 'Morale' :

he does not demand it of Men.

So he is able to select Men, and employ 'Morale'.

善戰者求沙勢弗資【不貴】於人織擇人而錢

Shǎnzhàn-zhē qiú-zhī yú Shì, -fǐzē [-bùzè] -yú rén. -Gii, néngzé rén, -ér r'ān Shì.

Sun Zi: 5 defines Tactics, in my reading, as subject of an active verb: 'making brave the cowardly'勇怯 yǒngqiè.¹³⁹ I interpret the description of Shi by water and mountains, as metaphorical of force, never as just of terrain itself. *10 Earths' Forms* warns it is not profitable to give battle on open 'far ground' when "Forces' are equal"勢均 Shìjūn. Clearly 'Shi' here cannot refer to positional advantage or terrain. *Sun Bi: 3*'s definition need not be taken as denoting simple coercion, but rather, I argue, Morale and motivation:¹⁴⁰

Morale is that whereby one causes knights necessarily to fight.

勢者·所令必鬥也。 Shi-zhS -suōji ling shì -bidòu.

Huainan' Zi: 15 Arms' Strategy goes on to speak of four factors of Heaven's 'spirits', Earth's Potential, Time's motion, and Men's use. Yet reliance on each of these, even the virtues of Humanity, Courage, Faithfulness and Honesty, may be exploited by the enemy. Only the Way's Reason, not

¹³⁸ Giles 1910: *Sun Zi: 5 Shi -21* p41. I follow the bamboo slat *Yinquèshan Hànmù Zhújiàn: Sun Zi Bingfd 1976* p47 which has "does not demand it of", 弗責於 -fúz^ -yú, before a hiatus, cf. *Sun Bin Bingfd: 31 Qizhèng* pi 22. sb019.

Pre-Qin texts sometimes write 'discard' as 'select', e.g. Sun Yirang: *Mo Zi: 42 Jingshuo-shang* p213 proposes to amend 'select'擇 zé to: 'discard'釋 shì =捨 sh& Ryden 1995 p 330 MWD *Shiliu-Jing 15: 141b*; p 334 *Cheng: 149b*. Nevertheless, I take the received reading 'select' here. sz008-009.

¹³⁹ *Sun Zi: 5 Shi*. sz006.

¹⁴⁰ *Sun Bin: 3 Weiwdng Wèn* p42. sb004.1 do not accept Lú 1999 p122 'Legalist' interpretation of Shi as compulsion.

human worthiness, controls victory. Here Sun Zi's antithesis of Tactics and Men is replaced by that of Way and Worthiness. The essential message, remains the same: victory is determined by realist objectivity, not individual subjectivism. This does not mean that the subjective factor itself is unimportant. *Hudinart Zi* continues: When two swordsmen of equal ability meet, the brave knight wins. A giant axe cannot chop firewood by itself, in the absence of 'man's strength', 人力 力 力, because it lacks directing 'Force', ¹⁴¹

'Force', of morale is also evident in *Nations' Discourses: 19 Wú Discourses* where Fuchai (d. 473 BC), last king of Wú, 'arouses' 奮 fèn his troops' Morale by offering incentives, and leading them in person by beating the drums. ¹⁴² *Sun Zi: 1 Calculations* states that adaptation to objective 'Profit', or advantageous circumstances, controls/creates power. Yet this too has subjective aspect: the prospect of Profit can generate a motivational impetus in troops.

In Earth, or terrain, the advantages of height are obvious. *Sun Zi: 10 Earth's Forms* cautions against fighting in open country:

On distant Form (ground), with 'Forces' equal, it is hard to provoke to battle.

Battle is not Profitable.

遠 形勢均難以挑戰戰而丁 YuSnxing-zhS Shijun. Nán -yi tiāozhàn. Zhàn -ér -bùll.

The force of gravity is a potent factor as in the analogy of pent up water, boulders or logs released into a ravine. Water is the model of flexibility in adaptation to terrain, and hence of adaptation to the enemy: ¹⁴³

¹⁴¹*Hudinart Zi: 15 Binglyue* pp10b-11b.

¹⁴² Sound-effects boost Shi *GuóyH: 19 WuyH pp6b-7b. GY004-005 Sun Bin Bingfd: 16 Shi-Zhdn sb011 p85:*
Drums, shouts, clashing arms by 'Morale' aid them.

鼓譟敦兵以執助之 GfzSo, dunbing -yi Shi zhù-zhi.

Han Fei Zi: 30 -N 會 i Chushuo-shàng p86 HF060 Dàifii Zhōng 大夫種 advises King of Yuè, before counter-attacking Wú, by instituting rewards and punishments, to create a "necessarily victorious 'morale,'" 必勝之勢 Shi, bishèng-zhi Shi. *Weiliáo Zi: 20 Zhongjun 'Heel 3Army' p8b WL001, 戰勢 zh^nSh! = battle 'morale':*

Feast the troops to promote their battle 'morale'. This is called: 'urging to battle'.

擦:tf吏口之勢是謂趨戰者也 Xiàngshi shi -wèi-zhi zhànSbi. -Shi wèi quzhàn-zhē-yé.

Sawyer 1993 p 268 here renders Shi: "a strategic configuration of power", but adds in endnote 141 p 477: "The soldiers are not just fed but are ceremoniously feasted to raise their morale for battle."

¹⁴³ *Sun Zi: 6 Xushi -29-34 p53. (Táng) Dù Mù 杜牧* reads it: the brave dissembling cowardice in a lure.

Arms' formations have the image of water.
 Water's motion avoids the high and rushes down.
 Arms' formations avoid the full and strike the empty.
 Water adapts to terrain to control flow;
 Arms adapt to the enemy to control victory.
 'So, arms have no constant victories,
 Water has no constant Forms.

夫兵形 綠 i c 避高而趨下 兵之 實而韜
 水因地而制流 兵因地而制勝 故兵無常勝 水無常形
 -Fú bing xíng xiàng shuǐ. Shuǐ-zhī xíng,
 bì gāo, -ér qū xià. Bīng-zhī xíng, bì shí, -ér jǐ xū.
 Shuǐ yīn dì, ' zhī liú; bīng yīn dì, -ér zhī shèng.
 Gù, bīng wú chángshèng, shuǐ wú chángxíng.

Jiā Yì 賈誼 (BC 201-169), leading exponent of Shì as Strategy in early Hàn, explains Qin's success in conquering the Under-Heaven by its impregnable terrain, guarded in its eastern approaches by the Hángūguān passes. He does not mention that Qín's position astride trade routes to the west, via central Asia, must also have enriched it with profits from the sale of silk, and access to foreign technology.

In addition to height, abrupt change of elevation is necessary to achieve strategic advantage. Sheep can graze on a high plateau without difficulty, because it is gradual. Men trip on an ant-hill, rather than on a mountain, because it is unexpected.¹⁴⁴ Disciplined rhythm or Timing 節 jié, as of the release of the trigger on a cross-bow, is a decisive factor.¹⁴⁵

Paradoxically, 'deadly ground,' 形也 sīdì can be advantageous when, there being no avenue of escape, it motivates reluctant troops to fight for their lives. *Wú Zǐ: 3 Control of Arms* says of troops:

¹⁴⁴ *Han Fei Zi: 49 Wú-Dù p56; 46 Liù-Fàn p37.*

¹⁴⁵ *Muàinàn lì: 15 Bīnglǚè p11 further speaks of decisive 鈴勢 qiánShì. I propose that qián (later attested for axel-hub, seal-chop, and door-latch) here means 'cross-bow trigger'.*

"Necessarily die, then live." 必死則生 Bìsǐ -zé shēng.¹⁴⁶ Hán Xīn, a leading general of Liú Bāng of Hàn, fought with his back to the river in 'deadly ground' 死地 sǐdì to win victory.¹⁴⁷ *Sun Zǐ* hād said:¹⁴⁸

Cast them into doomed ground, and they will be saved.

Sink them in deadly ground, and they will live.

般亡驟後存陷之地然生

T6u-zhi w^hingdi, rdnhòu cán; xiàn-zhi ādi, -ránhòu sheng.

Adaptation means exploitation of the enemy's weaknesses. The character weaknesses of the opposing general can be deliberately exploited. He can be provoked, intimidated, enticed, deceived, exhausted. Adaptability in deployment is likened to water which has no constant shape, troops have no constant Force. Like the snake of Chángshān, if attacked at its tail, it strikes with its head; attacked at its head, it strikes with its tail; attacked in the middle strikes with both head and tail.¹⁴⁹

3. Winning by Odds

Sun ZV's Potential, through permutations of Odd versus Correct, give local superiority against a more numerous enemy. The term I here take as 'Odd' 奇 qí has inspired many translations. It includes the meanings of 'indirect' as in out-flanking manoeuvres, 'irregular', 'unorthodox', even the element of 'surprise' (D C. Lau). A further possible meaning is 'innovation'. This is supported by *Sun ZV's* paean to the inexhaustibility of "he who is good at bringing out the Odd" 善出奇者 shàn chūqí-zhě, an open invitation to 'lateral thinkers'. Yet innovation, like the Odd, carries a pejorative sense in a traditionalist society. Warfare is a sort of mirror-land in which normal values are reversed. *'Lào Zǐ': 57* pinpoints the contradiction, which elsewhere reflects intolerance of the Odd as political dissent:¹⁵⁰

¹⁴⁶ *m* *Zi*-3 *Zhibing*, p12.

¹⁴⁷ *Sun Zi: 11 JiH-di-14 p120* "On dead ground, then they will fight." 形也具戰 sǐdì -zé zhàn.

¹⁴⁸ *Sun Zi: 11 JiH-di -58 p143*.

¹⁴⁹ *Sun Zi: 6Xushi -29-34 p53; 11 Jiu-Di -29 p128.*

¹⁵⁰ *Dào de' Jing 57; 58* pairs 奇 qí with 'evil/magic' 妖 yāo; 74 to "contrive the odd" 奇 wéiqí is a crime; 31 normal ritual reversed in war. cf. *Māwángduì Hànmu' Bǎoshu: Shiliii-Jing: 12 p76 131b: 'Odd Naming' cannot stand. Cheng p82 155a* implies 'Correct' is upright, Odd tilting:

High and Correct will be increased. Low and ? Odd will be toppled.

高而正者增卑而? 奇(倚)者? 崩(動) Gāo -ér zhèng-zhě zēng , bei -ér ? qí-zhě ? bēng.

De Foort 1997 p 274 note 55 remarks that "irregular/extraordinary" 奇 qí in *Huìguān Zǐ* is interchangeable with 'leaning' 倚 yǐ, and always negative, against zhèng 正 "independent/regular/correct".

By Correctness govern the nation, by Odd unconventional use arms.

以正治國以奇用兵 - Yi zhèng chiguó, -yi qi yòngbing.

I take the root-metaphor of 'Odd' to be numerical, though its converse here is not 'even', but 'Correct'

正 zhèng. *Sun Zi: 5 Shi* gives a clue in its opening statement:¹⁵¹

To govern a multitude, like governing few, is dividing numbers.

治衆如治寡分數也 Zhi zhōng, -rú zhi guā: fēnshù -yě.

Sun Zi's arithmetic is illustrated by *6 Empty and Full*:¹⁵²

So, I form men, yet I am formless;

I am concentrated, yet the enemy is divided.

I am concentrated into one: the enemy is divided into ten.

Therefore, if my ten combine against his one..

Then I am multitude, the enemy few.

故形人而我鐮則我專而敵分我專曰一敵曰十

是以十離一也驗而敵寡

-Gù, xiángrén, 七r wò wúxíng; -Zé wò zhuān, -ér dì fēn. -Wǒ zhuān -wéi yī: Dì fēn -wéi shí.

-Shíyī, shí- gòng -qī yī- -yě: -Zé -wò zhòng, -ér dì gū

¹⁵¹ *Sun Zi: 5 Shi -1 p33. Wd Zi: 4 Litnjāng p128 defines 'Reason', 理 15 as "to govern a multitude like governing few."*

¹⁵² *Sun Zi: 6 Xushi -14-16 p 47.*

If I can, with a multitude, strike few,
 Then those, to whom I give battle, will be restricted!
 Those to whom I give battle's ground may not be known.
 It may not be known: so the places, the enemy prepares, are many.
 If the places, the enemy prepares, are many,
 Then those, to whom I give battle, are few!

會戰擊鮮則吾之織者約矣

吾所麵之地 M 知 ^ 1 知貝 _ 備者多

敵所備者多則吾所織者餘

Néng, -yì zhòng, jì guā-zhē: -Zé wú-zhī -yùzhàn-zhē yuē -^!

-Wú -suō -yùzhàn-zhī dì, -bù-kè zhī. -Bù-kè zhī, -zé dì -sù b^i-zhē duo;

Di-suō bèi-zhē duo, -zé wú -suō -yùzhàn-zhē guā -yì!

Sun Zi interprets the interplay of Odd versus Correct as a circular dialectic, in which the odd provides the imbalance. *Sun Zi*'s infinite combinations of Odd versus Correct mirror the *Yijing* divinations of 'hard' and 'soft' lines, which came to symbolise yang and yin, respectively. *Changes: Appended Sayings* state: "Yáng trigrams are 'odd'-numbered." 陽卦奇 y^{áng}guà qí.¹⁵³

Sim Zi: 4 Form compares victory to activation, by Form, of accumulated gravity's potential:¹⁵⁴

So: Victorious soldiers are like a 'Stone' weighed against an 'Ounce';¹⁵⁵

Defeated soldiers are like an 'Ounce' weighed against a 'Stone'.

Victory in battling people is like releasing accumulated water
 into a thousand fathom chasm. This is Form.

S c m 若以銖稱鎰

勝者之戰擲若決口之豁者形也

-Gù, shèngbiāng -ruò -yì yì chéng zhū, bàibīng -ruò -yì zhū chéng jì.

Shóng-zhē-zhī zhànmin -yē, -ruò juéjīshū! -yú qián-rⁿ-zhī qì-zhS: Xīng -yǐ.

¹⁵³ *Yijing: Xici-xid* 4 p107.

¹⁵⁴ *Sun Zi: 4Xing -19-20* p32. 'StoneiOunce' i.e. yì:zhū = 20taels:1/24tael = 480:1 odds.

¹⁵⁵ cf. *Guigú Zi 13 Bēnjīng Yīnfū: 4 Fenwei* p98.

Strategic Shape, activated at the critical moment, is the **Power** of tactical surprise. This calls for precise rhythm or timing 節 jié, as in the trigger release of a cross-bow's bolt.. The final analogy is rolling logs and boulders down a mountain: when round they roll, when square they stop. I interpret the square as the static controlled phase; the round as the kinetic release phase: Odd (unexpected) and Correct (predictable). This is the philosophy of imbalance in **'Potential'** , It overcomes the stalemate which we saw, above, when two forces are equal. *Sun Zi* downplays the responsibility of men - as individuals - in favour of 'employing **Power**' 勢 r^ Shi.

The theory is expounded by Li Jing 李靖, supreme commander under Li Shiirán, founding emperor of Táng. He equates 'odd, 奇 qí with 'excess 餘 yúling, as well as with decisive 'Moment' 機 ji.¹⁵⁶ 'Moment' brings in the temporal element of timing and opportunity, as in when to commit 'excess', reserves or undertake an outflanking manoeuvre.¹⁵⁷ Li Jing's understanding is confirmed by a newly unearthed bamboo-slat *Sun Bin Bingfd.* from an early Hàn tomb, at Yinquèshan, Shandong.

Sun Bin 孫賓, who 'valued **Forces**' 貴勢 guishi, is said to be a fourth century descendant of Sun Wū.¹⁵⁸ In his closing chapter, Sun Bin defines 'Odd' as the product of 'division' 分 fēn, and as being 'different' 異 yì: one cannot conquer by being the same. Sun Zi expresses this in his maxim: "conquer by the Odd" 勝以奇 shèng yìqí. Sun Bin even uses the phrase 'Odd number' 奇數 qíshù which, in traditional usage means literally just that: a number indivisible by two.

'Form-Names' 形名 Xingming is explained by Sun Zi as 'dividing numbers'. Sun Bin further ties Form-Names to Odd versus Correct. I interpret this as the selection and drilling of troops, their division into elite reserves and main force, and ordered deployment in battle. Cáo Cáo 曹操(155-220 AD), self-

¹⁵⁶ *Táng Tàizong, Li Weigong Wéndui: 1*. Sawyer 1993 p 326 qí = jī "excess"; p 494 note 31. Li Jing 李靖: *Bingfd: juǎn-shàng p14*, citing Cáo Cáo: "Odd troops from the flanks strike" qíbing pángjī 奇兵旁擊. cf. 'Odd horns' jǐjiǎo 犄角 is the term for enflanking wings, as in *Zudzhuan: Xianggong 14th year*. p23 Li Jing explains the Yellow Emperor's *Wdqi/ji Jing* 捭奇/機經:

"Four contrive Correct; Four contrive Odd The surplus Odd contrives to grasp the Moment."
'Odd' is the surplus remainder.

四正四奇 餘為機 餘為 "S i - wèi zhèng; si- wéi qí: yúqí wéi wòjī." "Qi' yúling -yè.
¹⁵⁷ *Wǎiliào Zi: 20 Zhongjun Ling 'Heel-Army Orders'* pp8b-9a refers to what I take to be 'reserve units', marching 50 and 100 km (100 and 200 li) in rear, as the 'Four Odds'. Sawyer 1993 p268 translates rearguard 'Heel-Army' 踵軍 Zhongjun as 'vanguard', though its mission is to execute "anyone who turns back".

¹⁵⁸ *Lyúshí Chunqiu: [17-7] 99 -Bùèr- p16a.*

made emperor and *Sun Zi* authority, glosses 'Form' as command by flags and banners, and 'Name' as drums and gongs.¹⁵⁹ These are the means of troop drilling. If we may believe Simâ Qian's biography, Sun Zi was a ferocious drill master, executing the king's favourites on the parade ground for failure to obey marching orders. They are also the means of manifesting awe and encouraging the Shi of morale.

Of deployment of troops in battle, *Wèiliáo Zi*: 18 states:¹⁶⁰

The Correct troops value being first; Odd troops value being last.

IE^貴先奇兵貴後 Zh^ngblng gui xian; qibing gui hòu.

This parallels *Sun Zi*: 5 "join [equalise] with Correct, overcome with Odd." In other words the reserves are to be committed at a later stage when they may play a pivotal role in turning the tide of battle. Reserves may also be whatever forces are not pinned down and engaged by enemy, so the configurations of Odd versus Correct are infinite, as *Sun Zi* remarks. They are the factor which enables a commander under attack to regain the initiative.

Sun Bin: Arms Laws was recovered, in 1972, from an early Hàn tomb at Yinquèshan, Linyi, Shandong. Its chapter [31] *Odd versus Correct* gives the most structured explanation of the configuration of Odd and Correct and its relationship to Form-Names:¹⁶¹

¹⁵⁹ Giles 1910 p 34.

¹⁶⁰ *Shiji*: 65 *Sun Wti* p370. *Wmaó Zi*: [juàn4] 18 *Lèzú líng* p4.

¹⁶¹ *Sun Bin: Bingfǎ*: *Qizhèng* p122. sb018-019.

Form in response to Form is 'Correct'.
 Formlessness controlling Form is: 'Odd'.
 Odd and Correct's inexhaustibility is: Division.
 Divide it into Odd Numbers,
 Control it by the Five Actions,
 Fight it with _____ [Form-Names?].
 When Divisions are fixed, there are Forms!
 When Forms are fixed, there are Names!

【*】**

形以麵正也婦而制形□
 奇IE無窮她分想奇數
 制之以~~五形~~之以--「?形名」
 分越! j有□形越y有名[?矣]

【...】

Xing -jā ying xing: Zhèng -yê. Wiixing, -ér zhi xing: Qi -yê.
 Qizhèng wúqlong: Fen -yê. Fen-zhi -yi Qishù;
 Zlii-zhi -y! Wú-Xing; Dòu-zhi -yi _____ [Xingming?].
 Fen ding, -zē yôu Xing -yì! Xing ding, -zé ydu Ming [? -yì!]

【*】**

Sames are insufficient to overcome each other.

So, by Difference one contrives the Odd.

Thus, by Stillness, one contrives Motion's Odd:

Rest contrives Exhaustion's Odd; Feeding contrives Hunger's Odd;

Government contrives Disorder's Odd; A multitude contrives Few's Odd.

Discharge to contrive the Correct: The undischarged is the Odd.

When Odd discharges, and is uncountered , It will conquer!

To have surplus Odd is Excess's [reserves] conquest.

同不挪相馳故以異□奇。

是以靜□動奇逸□一飽□饑奇

治 □亂~~衆爲寡~~奇發而~~正其未發者~~.....

奇發而不報則麟有餘奇者織者也

Tóng -bùzú -yi xiangshèng -yē: Gù, -yí yi w[^]i Qi.

-Shi, -yi jìng, wēi dòng Qi: Yi w[^]i iáo Qi; Bào wēijí Qi;

Zhi w[^]i ludn Qi; Zhdng w6i guS Qí. Fa, -ér w[^]i Zh[^]ng, -qi w[^]ifa-zhē Qi -yē.

Qi fa, -ér -bùbào, -z6 shèng yi! Yōuyú Qí-zhē, guò shèng-zhē -yē.

The passage compares the **Tactical Potential** of an army to a body , **in** which the different joints **must** co-operate so as to avoid mutual harm:

When one joint hurts, the hundred joints are useless:

Because they are of the same body.

When vanguard is defeated, rearguard is useless:

Because they are of the same Formation.

So, in battle Tactics:

If major ranks... break, minor ranks... disintegrate.

When rearguard does not get to override vanguard;

Vanguard does not get to crush rearguard:

To advance they have a way out-forwards;

To ? withdraw they have a way back-in.

故一節痛百節不用同Itm前敗而後不用同一

故戰執大陣小陣解

後不得乘_不得然後有道出_?退者有臥

-Gù, yì-jíè tòng, Bǎi-jíè -bùyòng: tóngtī -y6. Qián bǐ, 七r hòu -bùyòng: tóngxíng -yê.

-Gù, zhànShì: dàzh^n — du^n, xiǎozhèn — jīe.

Hòu -bùdé chéngqìdn, qián -bùdé niān hòu. Jìn-zhē yōu dào chu, ? tuì-zhē yōu dilo rǔ.

The key to the human **Potential** is morale. Rewards and punishments control motivation, but orders must also be possible to implement. To expect people to carry out futile orders is like trying to make water flow up-hill. Again we see Sun ZVs metaphors of water and gravity, yet they do not describe terrain or Ames' 'strategic configuration'. They refer to man. If people as troops are cared for by their commanders, they will be like a force of nature unleashed, as flood waters washing all before them. The human **Potential** is exploited by 'getting its Reason', 得其理 dé-qí Lǐ, that is understanding its principles:

When rewards have not been enacted,
When penalties have not been used,
Yet the people obey orders:
They ordered what people are able to enact.

When they reward the superior, and punish the inferior,
Yet the people do not obey orders:
They ordered what people are unable to enact.

賞未行罰未顧賺令者

其令民；^^行也

賞高罰TM民不齡者

其令民□不能行也

SMng -wèi xíng, fá -wèi yòng, -^r min tingling-zhē,

-Qi ling: min-zhi -suō néng xíng -yê.

Sh^ng gao , 份喊-ér mín -bùtingling-zhe,

-Qi ling: min-zhi -suō -bùn^ng xíng -yê.

Directing people, although unprofitable,
To advance to death, and not turn on their heels,
Even [the hero] Mèng Fèn would have trouble.

Yet to demand it of people:

This is directing water backward to flow.

□ 雖不利進死麻願

孟債之所難而貴之民

輸碰流也

Shi mi'n, sui -bùlì, jin sī, -ér -bùxuán zhōng,

Mdng Fèn-zhi -suó nán -yê, -óu zé-zhi min,

Shi shi shui niliú -yê.

So, battle Tactics are:

When victorious, reinforce them; When defeated, replace them.

When exhausted, rest them; When hungry, feed them.

So, the people see employment,¹⁶² and do not see death:

They will tread on naked blades, and not turn on their heels.

So, with running water, if you get its Reason,

You can float rocks and break boats.

In using the people, if you win their nature [character],

Your orders are enacted like a stream.

故 職 勝者益之 代 之

勞者息之 饑者食之 故民見(獻)而未□

蹈 白 而不旋踵 故行水 石 折 舟

用民得其性則令行如流

-Gù, zhànShi: Shèng-zh6 yi-zhi, bài-zhē dài-zhi;

Ldo-zhē xi-zhi, ji-zhS shi-zhi. -Gù, mínjiàn ?rèn(rén), -ér -wèijiànsl,

ciào bairèn, -^r -bùxuán zhōng. -Gù, xing shui, dé -qi li: piaoshi, zh^zhou.

Yòngmin dé -qi xing, -zé ling xing -rú liú.

Sun Bin's method of using the Odd to conquer is narrated in Simâ Qian's biography of him. Tián Ji 田忌, Sun Bin's patron in Qi, frequently gambled on chariot races with the nation's princes. Seeing that the horses were fairly evenly matched in three teams of superior, middling and inferior, Sun Bin proposed to match their inferior team against the opponent's superior team; their middling team against the opponent's inferior team; and their superior team against the opponent's middling team. Thus, they the first, but won the other two, thereby securing overall victory, by a two to one margin. I will now tabulate the possible combinations of wins and losses, beginning with Sun Bin's winning combination:¹⁶³

¹⁶² As per footnote 93, above, I argue that 'men' 人 rén is a loan for 'employment' 任 r^n. 'Seeing employment' is 'being employed', cf. *Lyúshi Chunqiu*: 92 [16-8] *Zhǐngmíng* p5b 見任 jiàn r^n. *Xùn Zi*: 6 *Fei Shi 'èr-Zi* p98 見用 jiòng.

¹⁶³ *Shiji*: 65 *Sun Bin* p371. Zhou Hāngguāng 周陶女: *Xiān Qīn Shùxué* -yü Zhu-Zi Zh^xui 先秦數學與諸子哲學, Shànghai Gūji, Shànghāi, 1984 pp82-86.

c loses to A'

a defeats B'

b defeats C'

2 wins: 1 loss

This early example of game theory, based on the concept of Odds, well illustrates the tactics of division. Assuming that Tián Ji's teams are all weaker than their opponent in the corresponding class, but stronger than the opponent in the class below, the above is the only available winning combination.

All the other possible combinations produce unsuccessful results:

a loses to A'	a loses to A'	b loses to A'	b loses to A'
b loses to B'	c loses to B'	a defeats B'	c loses to B'
c loses to C'	b defeats C'	c loses to C'	a defeats C'
<u>3 losses</u>	<u>2 losses: 1 win</u>	<u>2 losses: 1 win</u>	<u>2 losses: 1 win</u>

c loses to A'

b loses to B'

a defeats C'

2 losses: 1 win

IV. Psychology and Cognition

Summary

The early Chinese philosophy of cognition has been little studied, I contend. In particular the role of **Shi** to describe the **Power** of light, and the **Conditions** or Effects of physical perception have not been sufficiently recognised or analysed. I attempt here to show Shi as a physical **Force** and how it is thought to affect the mind.

1. Cognition of Physical Conditions

In the ancient Chinese debate on perception, in which idealists confront materialists, I argue that material 'Things' are distinguished from universal forms, by attributes such as 'colour', in the **Shi 'Conditions'** which characterise phenomena. I show how Mohists propound a four-fold categorisation of cognition, and define 'non-durational' sensation from 'durational' knowledge. Mental images are there distinguished from external Things, visible to the eye by the Shi '**Power**' of light from fire or the sun. Reason is shown also to have its **Power**.

2. Perceptual Effects and Contact

'Contact' is shown to be the essential element in physical sensory perception, linking mind to material Things. Problems of physical 'obstruction' arise from the Shi of 'Circumstantial' position and its distortive 'Effects'. These restrict the perspective obtainable from subjective viewpoints.

3. Human-nature and Circumstance

Mèng Zî, in describing the innate goodness of Human-nature, refers to Shi as an external interference. In similar vein, Mohism places good 'intention' before 'results', which depend on external '**Conditions**'. On the other hand, Xún Zî condemns the military **Shi** of 'Tactical deceptions', but holds that 'Force' of '**Circumstance**' must be recognised and artificially cultivated. We recognise an affinity between **Shi** as external Force and the yì of artifice. The

debate between Human-Nature and **Circumstance** extends to that between deductive and inductive sources of knowledge. In *Héguan Zi*, Shi as **Power** becomes associated with a transcendent type of fore-knowledge.

4. Accumulative Conditioning

Zi Xià warns that the incrementation of **Shi 'Conditions'** begins with a critical Moment, at which the future direction is fixed. Shèn Dào advocates adaptation to or exploitation of conditions, not categorised as **Shi** in the extant fragments, and reliance on '**Powerful position**'. Xún Zì values accumulation of moral **Conditions** by study and cultivation.

5. Force of Dialectics

I demonstrate that physical **Shi 'Force'**, embodied in mutually exclusive rivalries, parallels the theoretical force of necessity in logic. *Mò Zi* concludes that two competing necessities are not necessity. The logic of contradiction requires a force of mutual repulsion of opposites, which cannot be simultaneously accommodated, but also a mutual attraction in that opposites are self-defining. Shèn Dào opposes the imperatives of might and right, to argue the supremacy of '**Powerful position**' over the '**Worthy**' Sage, in what I interpret as a syllogistic chain. *Hán Fei Zi* points to a solution of the logical dilemma, of '**Pike-and-Shield**', by statistical probabilities.

1. Cognition of Physical Conditions:

Cognition is an area of Shi that has still received little attention from modern scholars. Indeed, the foundations of Chinese physical science in sensory perception have themselves been neglected, though not by the much maligned Hu Shih, trained in the school of American empiricist John Dewey. Hu Shih, writing in 1928, explains the paradoxes of ancient Chinese logic as reflecting the perception of potentiality versus actuality in a changing physical world. To the contrary, A.C. Graham, though detecting a theory of '**mental pictures**' and '*a priori*' ideas in *Mò Zi*'s definitions, denies evidence for

'mind-body dichotomy', or any 'criticism of sense perception', in ancient China.¹⁶⁴ Chad Hansen even denies an empiricist base to ancient Chinese philosophy altogether.¹⁶⁵

The mind is not regarded as an internal picturing mechanism which represents the individual objects in the world, but 昉 a faculty that discriminates the boundaries of the substances or stuffs referred to by names.

It will now be pertinent to examine possible evidence for **Shi** in connection with accounts of perception of the external world. This world is described by the terms: 'external'外 wM, 'Things'物 wii, and **Shi**. These physical conditions are 'encountered'遇 yd 0l • 接 jie 'contacted', by the human senses, thereby releasing the emotions of human nature.

From this emotional interaction comes a sense of truth or the essential 'Actuality'情 qing of Things. *Xún Zi: 22 Correct Naming* defines qing as 'nature's substance', that to which Desires respond:¹⁶⁶

Actuality is human-nature's substance;

Desires are Actuality's echo.

情者性之質也欲者情之應也 Qíng-zhê xiug-zhi zhi -yê. Yù-zhê qíng-zhi ying -y^.

The word qing is best understood, I argue, not as feelings themselves, but as their recognition of reality. Qing may thus help to fill the category of truth, * which Hansen finds to be missing in ancient China. Conversely, I show that **Shi** represents, not things-in-themselves, but things in relation to other things and to the human sensory organs.¹⁶⁷

¹⁶⁴ Graham 1978 p 417.

¹⁶⁵ Hansen 1983 p 55.

¹⁶⁶ Graham 1978 pp 179-182 情 qing in an 'Aristotelian' sense i.e. of 'actuality' *energeia*:

the word is used throughout pre-Han literature of the facts of a situation, the genuine in contrast with the false (*wei* 偽)... it has a precise meaning with much in common with the Aristotelian essence.

Xún Zún: 22 Zhèngmíng p472.

¹⁶⁷ *Shijie: 92 Huaiyin Hóu zhuhn* p450 has the phrase:

When Actuality is seen, tactical-force is quelled. 情見勢屈 Qing jì^n, Shi qu.

Hansen 1985 p 492: "Chinese philosophy has no concept of truth." Roetz 1993 p 76 counters:

The substitution of pragmatic, contextual validity for truth, moreover is a keystone of neo-pragmatism [Wittgenstein], All this is precisely what Hansen attributes to Chinese philosophy...

Hu Shih explains the physical basis of the neo-Mohist theory of knowledge.¹⁶⁸

Memory is the retention of impressions which sufficient duration of time has made clear and vivid to the mind. "We may know a thing without the five senses; that is because of duration" (Bk. 33:45). "Intelligence sees (a fire) through the eyes which see because of the fire. The fire is not known except through the senses. But after some duration of time, it can be seen without the eyes as well as if there were a real fire" (Bk. 35:45). Thus "retention (memory) is because of duration" (Bk. 32:50).

Hu Shih recognises that the eyes "see because of the fire" , but, through mispunctuation, confuses seeing, by fire's light, with eyes seeing the fire itself. This is corrected by Fung Yu-Lan.¹⁶⁹ Hu explains the relevance of 'duration' to memory , and describes the Mohist concept of 法 fǎ as 'forms' .¹⁷⁰ Hu considers that the dialectician Gongsun Lóng 公孫龍:¹⁷¹

was breaking away from the neo-Mohist theory of forms, for which he substituted a distinction, not between form and matter, but between shape {*hsin* [sic], 形 , which like form, has the same origin as the Confucian "idea" or *hsiang*) and colour.

Hu Shih translates 形 *xing* as 'shape' , while noting its cognacy with 'idea' . I argue that Gongsun Lóng takes 'shape' as 'idea' in material form. Thus, the distinction in *Gongsun Lóng: 2 White Horse Theory*, between 'shape' and 'colour' 色 *sè*, represents that between Form and Matter. The 'white horse', combines Matter in colour with Form in shape. It represents a physical specimen of horse, whose material colour is irrelevant to the horse's universal Form. This distinction generates the logician's paradox: "a white horse is not a Horse." Chinese Buddhists later used *sè* 'colour', a translation for the Sanskrit *rûpa*, to categorise material phenomena.

¹⁶⁸ Hu Shih 1928 p 88. cf. Tân Jièfū 1964 pp298-300.

¹⁶⁹ Fung 1952 p 252, on *The Later Mohist School*.

"The knowing (faculty) sees through the eyes which see because of fire (i.e. light), but the fire does not see, (the object) being known only through the five roads. But in durational (knowledge) there is no seeing with the eyes, or with fire."

¹⁷⁰ Hu Shih 1928 p 95.

¹⁷¹ Hu Shih 1928 p 123.

Graham detects a theory of 'mental pictures' in the Mohist *Warps*. Thus, a pillar is round in theory, but in practice cannot perfectly incorporate the 意 yi 'idea or mental picture'. I translate:¹⁷²

A pillar's circularity, manifested in its ideal, is not different from the *a priori* ideal image.

If a pillar is ？aged in years ('weathered'), its ideal becomes vague in appearance.

楹之搏也見之於其意也不異先知意象也

若檢？經(輕)於秋欺、意也洋然

Ying-zhi tuán -yê: xián-zhi -yú -qi yi, -yê -bùyì xianzhi yixiàng -yê.

-Ruò ying ？jing(qing) -yú qiu, -qi -yú yi -yê yáng rán.

The Mohists take as models 'Heaven's Ideals', 天之意 Tian-zhi Yi of circle and square, mechanically reproducible with the aid of compasses and set-squares. These model forms, or Laws 法 fǎ, represent *a priori* knowledge, 'by **explanation**' in the sense that it is 'necessarily' or intrinsically knowable, without physical observation, as of a square's non-rotation.¹⁷³ Likewise, a circle is definable in self-evident terms: "one centre, equal lengths"—中同長 yi-zhong, tongching.¹⁷⁴

Mohists classify knowledge by three methods (A-C), and four applications (a-d), which I will now translate. Graham argues that the entire *Warps* are organised according to these four applications, which he calls 'subjects of knowledge'. I add lettering to facilitate identification.¹⁷⁵

¹⁷² M) Zi: 43 *Jingshuo-xia* pp228-229. cf. Tán Jièfù 1964 pp314-315. Graham 1978: pp 223-224 1/5/8 *Wall*, on a priori knowledge in *Mò Zi*; p 37 A51, p 405 B38 先舉 xianjū of stone and whiteness, pp 427-429 B57 先知 xianzhi of pillar, I read 'passed/weathered' 經 jing for 'light' 輕 qing, and 'autumns' 秋 qiu in the common sense of years' ageing (cf. **Graham**: "lighter than its catalpa-wood" 楸 qiu). The idea is the image (the circle), not its material (wood). Thus, 44 *Daqu* p246 has:

The idea of a 'pillar' is not the idea of 'wood'. It is the idea of a 'pillar's wood'.

意極非意木也意是 木也。 Yi yíng, -fei yi mù -yê. YI -shi ying-zhi mù -yê.

¹⁷³ »
Md Zi: 28 *Tianzhi* p129. *Aristotle Metaphysics: Zeta 11* p-27: "neither the bronze nor the stone belongs at all to the substance of the circle, because it's separate & om them". Hansen 1983 p 186 note 24 seems to deem deductive knowledge *a posteriori*.

¹⁷⁴ **Graham** 1978 pp 307, 309. Graham reads its *Explanation*: "compasses draw it in the rough" 規畫其 gui xiē -qí pū. I propose: "compasses draw its pattern" 規寫其文 規寫其文 gui xiē -qí wén. cf. *Hán Fei Zi*: 47 *Ba-Shuo* 'Eight Theories' p42: 'Theory is necessarily established' 說有必立 shuo yōu -būi, but may miss realisation, 'fulfillment' in Reality 實 shi:

Compasses have ？wobbles, water has waves. Should I wish to alter it: there is no way.

規有波我欲更之無奈之何 Gui yōu mó, shd yōu bo, wō yù gèng -zhi, wú -nài-zhi-hé.

Zhuang Zi: 33 *Tianxià* p106 compasses do not contrive circles. *Héguan Zi*: II *Tàilù* p21b 'pattern' 文 wdn:

Without compasses, circularity is Heaven's pattern.

-wú gui, yuán-zhê: Tian-zhi wén- yê. 圓者天之也

¹⁷⁵ *Mò Zi*: 40 *Jing-shàng* p193; 42 *Jingshuo-shàng* p211. Graham 1978 p327 A80 'Knowing' Zhi 知.

Knowledge:

A. Hearing-Learning;

B. Theoretical-Explanation;

C. Personal-Experience.

(a) Name;

(b) Reality;

(c) Equation;

(d) Contrivance.

[explanation:]

Knowledge:

A. Transmitted and received is 'Hearing-Learning'.

B. The 'square will not rotate' is 'Theoretical-Explanation'.

C. Physical/bodily observation is called 'Personal-Experience'.

(a) that by which something is called is 'Name'.

(b) that which is called is 'Reality'.

(c) Name and Reality paired is 'Equation'.¹⁷⁶

(d) Will/memory in action is 'Contrivance'.

知句聞說親名實合□

[說]知句傳受之句聞也方不運說也身觀焉句親也

所以謂句名也所謂句實也名實偶力合也志行□也

Zhì: wěn, shuo, qin:- mǐng, shi, hé, wēi.

[shuo] Chuánshòu-zhi: w6n-yê; fang -bùyiin, shuo -yê; shenguan -yan: qin -y6.

-Suoy! w^i: m'ng -yê; -suôwèi: shi -yê; mingshi ôu: hé -yê; zhbdng, wéi -yê.

This classification, into three methods of knowing: A: Hearing-Learning; B: Theoretical-Explanation; and C: Personal-Experience: represents, I deduce, an evolution from *Mò Zfs* Three Standards of evidence 三表 San-Biāo: by Textual Authority; Practical Utility; and Popular Experience,

¹⁷⁶ Graham p334: A86 'same' 同 t6ng explains 'h6' as being in the same 'room' 室 sW, Graham p 335: "there is some reason to suspect that 'room' was a technical term for the space occupied by a *shih* '實'object' (more literally, 'filling'); the sameness of being together would then be that of shape and consciousness constituting the same man and the hard and white composing the same stone." 'Hé', which I render 'equation', denotes name fitting physical object, see: footnote 266 below.

respectively.¹⁷⁷ Hansen describes the Three Standards as the historical, pragmatic and social tests: all 'bad tests of truth'.¹⁷⁸ Judging from the form of his eponymous works, Mò Zi began with practical rhetoric - the social test of debate.

Hansen holds: "even if we were to accept a mental pictures account of the later Mohists 'semantic theory", yet points to the lack of "a mind that stores visual images" and a "rational abstraction theory".¹⁷⁹ Let us now examine the Mohist methods of knowing:

A: **Hearing-Learning** (Graham: 'hearsay'), a byword for 'learning' in the sense of erudition, is linked to the 'historical' Standard, and includes the faculty of mental storage. I follow Hu Shih in taking 'durational' knowledge, below, as memory. Further, *Xún Zi: 21* uses 志 zhi, 'intent/record', in reference to the 'storage', cáng 藏 of memory.¹⁸⁰ It may be covered by IV, below, as the knowledge displayed in 'discourse on Things'.

B: **Theoretical-Explanation** covers universal abstractions, such as square and circle's 'forms, and 'classes' 類 lèi, which can perhaps qualify as Hansen's 'mass nouns'. The infinite 'all men' whom Mohists must love is one example. It may be described, in I below, as the ability to know by 'talent' 材 cāi, homophonous with 'to cut/judge', 裁 cǎi.¹⁸¹

C: **Personal-Experience** relates to sensory perception in the pragmatic test of experience, or trial and error, in II and III below.

¹⁷⁷ *Mò Zi: 35 Feiming-shang* p164. Graham 1989 p37 translates literally: 'Three Gnomons'. Graham's translation of wén 聞 as "hearsay" may under-state its contribution.

¹⁷⁸ Rosémont ed. 1991 Hansen: *Should the Ancient Masters. Value Reason?* pp 199-200.

¹⁷⁹ Rosemont ed. 1991: Hansen p201.

¹⁸⁰ *Xún Zi: 21 Jiebi* p435

¹⁸¹ Thompson 1979 p268: *Shèn Dào: 6: 62* "If a lord discard Law, and by his mind judge heavy and light." 君舍法而以裁輕重。Jun shě fǎ, -ér -yi xīn cǎi qīngzhòng •

Mò Zi distinguishes four kinds of 'Knowing' (I-IV). 'Knowledge', now written with 'sun' radical, has 'heart/mind' in the received text. I: **Intelligence-knowing** and EQ: **Perception-knowing** are written identically. I add Roman numbering for easy identification.¹⁸²

I: Intelligence-knowing is talent.

Intelligence/knowing is that whereby one knows, and necessarily knowing. Like illumination.

n: Cogitation is seeking.

Cogitation: is with intelligence [knowing] having something one seeks, but does not necessarily get to know. Like speculation [lit. 'squinting'].

HI: Perception-knowing is contact.

Perception [knowing]: with your intelligence to ? encounter (pass) things, and be able to picture them. Like seeing.

IV: Knowledge is illumination.

Knowledge is with your intelligence to discourse on things, so your knowing them is manifest. Like illumination.

知材知材句知也者所以知也而必知若明

慮求也慮也者以其知有所求也而不必得知纖

知接也知句知也者以其知 ? 遇(通)而能貌之若見

智明也智也者以其知論物而其知之也著句若明

Zhi cái. Zhi cí: Zhi-yd-zhS: -sud-yi zhi -yê, -ér -bi zhi. -ru6 mǐng.

Lyù: qiú -yê. Lyù-yê-zhê: -yi -qí zhi, yōu -suǒ qiú -yê, -ér -bù-bi dé -zhi. -ruò ni.

Zhi, jie -yê. Zhi: Zhi-yê-zhê: -yi -qí zhi 'yù(gu6) wù, 七r néng mào-zhi. -ruòjiàn.

Zhi, mǐng -yê. Zhi-yê-zhê: -yi -qí zhi lùn wù, -ér -qí zhi -zhi -yê zhù: -ru6 mǐng.

¹⁸² *Mò Zi*: 40 *Jing-shàng* p190; 42 *Jingshuo-shàng* p203. Zhou Yúnzhi 1993 p32. Graham 1978 p 77; pp 266-268 A3-A7. cf. Raphals 1992 pp 58-60; Harbsmeier 1993 p 20. Graham p 267 note 61 glosses 接 jie 'make contact, come into touch'; but prefers to translate it ambiguously as: 'connecting':

The definition of knowing as *chieh* 'connecting, being in touch' , which was current outside the Mohist school, also served to distinguish knowing from perceiving.

Lyúshi Chunqiu: [16-3] 87 *Zhijie* discusses knowledge's contact, in analogy to sight.

The four types imply, by this sequence, a progression from native intelligence; through cogitation, and sensory perception (as by empirical verification), to knowledge. By contrast the sequence in the four-fold categories of Plato is graded in a value system, with 'sensation' and 'opinion' as inferior. Yet 'opinion' *doxa*, in *Parmenides* as Mourelatos 1993 shows, represents a 'dynamic' or 'causative' type of knowing, in contrast to 'actual', static knowledge.¹⁸³

reason/mathematics *dianoia/technē* [=I: Intelligence?],
 knowledge/dialectics *episteme* , *noesis/dialektike* [=IV: Knowledge?],
 opinion/belief *doxa/pistis* [=n : Cogitation?],
 sensation/likeness *aisthesis/eikasia* [=in : Perception?].

The vital problem addressed by the Mohists is to define sensory perception in relation to mental cognition and memory. *Mò Zi: 40 Warps* defines perceptual knowledge, obtained through the 'Five-Roads' i.e. five senses, as momentary, i.e. not corresponding to 'Duration'. Graham translates the following passage as referring to the eye looking at the sun. I interpret it rather to mean that the eye's vision relies on the Shi 'Power' of fire's light, in contrast to durational Knowledge which is 'like vision', but independent of fire's external 'Power'.¹⁸⁴

¹⁸³ Plato: *Republic*: 7: 534a. Aristotle: *De Anima*: i 404b p16. Mourelatos 1993 p 323. *Zhuang Zi: 33 Tianxià* p1066 gives another four-fold cognitive classification, which Graham 1981 p 274 translates:

"As for using laws [forms] to apportion, names to mark, checks to test, verification to decide, that is what it is for its number to become 1·2·3,4..."

以法□分以名□表以參□驗以稽□決· □二四是也

-Yǐ fǎ wéi fèn, -yì mǐng wéi biāo, -yì cān wéi yàn, -yì jī wéi jué: -qī shù yì-, èr-, sān-, sì-: -shì -yǔ.

¹⁸⁴ *Mò Zi: 41 Jing-xià* p196; *43 Jingshuo-xià* pp226-227 I follow Sun Yirang amending 'necessarily' 必 bǐ to 'fire' huǒ 火. I take 'stamp' 頓 dūn, not as 'look' 睹 dǔ, but 'vision' 視 shì, as in its *Explanation Mawāngduì Hānmù Yishu jīcǎoshì* (ii) 1992: *Joining Shady and Sunny* 一陽 IU Yinyáng p130 note 22 執 Shi written 'hot' 熱 Gongsūn Lóng 2:5 Jianbai p83 on vision, fire.

Graham 1978 B46, B47 pp415-417 follows Tán Jièfū 1964 p300, amending 'called' 曰 yue to 'sun' 日 ri, and breaking:

It is the fire one calls 'hot', one does not treat the heat of the fire as belonging to oneself. (For example, looking at the sun.)

Graham cites *Zhuang Zi: 33 Tianxià* p106 Hui Shi's paradox "fire is not hot" 火不熱 huǒ bù rè, which Sun Yirang takes as heat v. light cf. Needham 1956 p173. Graham 1978 p 417 "if it is correct to date the *Essay on hard and white in Kung-sun Lung tzu* later than A.D. 300, this is the only Chinese example known to me of a pre-Buddhist criticism of sense-perception." cf. pp 175-176, 404; 1986 pp 126-177. Hu Shih 1928 p 125 cites (Jin) Simā Biao:

Similarly, the third ear of Chang is the soul, "the eyes do not see", (f), without the mind. Nor is fire hot, (g), without the uiderstajiding soul.

cf. *The Essential Rumi: 17 Sheba's Gifts to Solomon* tr. Coleman Barks, New York, 1995, p 188: "The eye needs sunlight to see. Use another eye. Vision is luminous. Sight is igneous. The sun-fire's light is very dark."

To know, and not by the Five-Roads: explained at *Duration* .

Fire's Power: explained at *Vision*.

[*Duration*] Knowledge by the eyes sees; and eyes by Fire see; yet Fire does not see.

If only through the Five-Roads, Knowledge to Duration does not correspond.

[*Vision*] By the eyes to see is like by Fire seeing.

'Fire' means Fire's '**Power**'.

Not by Fire's '**Power**', my having something like vision is called: Knowledge.

知不以五路火(必)潘(熱)說在?視(頓).

【久】智以目見木見目而火不以五路久不當

[視]以目眇狄見

火句謂火?執激)也

非以火之?#!>(熱)我有若視曰智

Zhi, -ér -bù -y! wû4ù. Shuo -zài Jiii.. ? Huô(-Bi)?Shi(rt): shaò -zU ? Shi(dì).

[JiH]Zhi -yi raujian, mù -y! huôjiàn, -ér huô -bùjiàn. -Wéi -yi wû-lù, zhijiù -bùdang.

[Shi]-Yi mù jian, -ruò -yi hudjian. 'Huô': -wèi huô?Shl (rè) -yê.

-Fei -y! huò-zhi ?Si (rè), wō yōu -ruò shi, -yue: Zhi.

'Duration' is tied to knowledge, which in turn is associated with the concept of 'stopping'止 zhi. A sorites in *Guān Zi: 49 Internal Cultivation*, reversing Descartes (*cogito ergo sum*), but without the ego, makes 'thought' and then 'stopping' into consequences of existence:

With breath-energy, the Way is born: born, it thinks;

Thinking, it knows; knowing, it stops.

氣道乃生(3)思思乃知知乃止

Qi Dao -nai sheng, sheng -nai si, si -nai zhi, zhi -n^i zhi.

For *Lāo Zi: 44*, wisdom is 'knowing sufficiency' in order to 'stop' and so attain 'long duration'. For *Xún Zi: 21 Explaining Encumbrances*, knowledge of Things' Reasons is inexhaustible, and so study is to limit it, to "stop at the ultimate sufficiency" 止諸足 zhi -zhu zhizú, which is the wisdom of the Sage Kings.¹⁸⁶ I contend that Xún ZVs 'stopping' is here contiguous with definition.

¹⁸⁵ *Guān Zi: 49 Nèiyè* p270. cf. *Dàode' Jing: 44* cited by *Hàn Fei Zi: 46 Liu-Fān* p38.

¹⁸⁶ *Xún Zi: 21 Jiébi* p446.

I take the Mohist 'stopping' zhi as 'definition', rather than Hu Shih's 'retention (memory)' or Graham's 'staying'; and 'negation' as its complementary opposite. Sense perceptions, without memory, lack duration. Knowledge is enduring consciousness, distinct from momentary sensations. *Mò Zi: Warps* is itself an unparalleled exercise in the definition of terms:¹⁸⁷

Definition is by duration.

[Explanation] Definition:

Non-durational negation: what corresponds to a horse, not being an ox:

like an arrow passing a pillar.

Durational negation: what corresponds to a horse, not being a horse:

like a man crossing a bridge.

止歌也

止句無久之不止當馬非牛若矢過植

有久之不止當馬非馬若人過梁

錢義

Zhi -yi jiu -ye.

Zhi: -Wujiu-zhi -buzhi: Dangma -feiniu, -ruo shi, gudying.

-Youjiu -zhi -buzhi: Dangma -feima: -ruo ren guoliang.

A horse's not being an ox is instantly perceived. It is 'non-durational', a frozen momentary impression, as of an arrow flashing past a pillar.¹⁸⁸ A horse not being a horse, on the other hand, is 'durational', like a man gradually crossing a bridge. It is capable of discussion and analysis, such as in the 'White Horse' debate: one horse is different from another horse, or the universal.

If the 'non-durational' may be understood as Aristotle's 'actuality', a dimensionless point in time; and the 'durational' as *dynamis* which is the 'potentiality' of becoming, the 'non-durational' would represent the fixed image. Since 'potentiality', unlike 'actuality', can be both contraries at once: it does

¹⁸⁷ *Ud Zi: 40 Jing* p190; *42 Jingshuo-shang* p207. Hu Shih 1928 p 88. Tân Jièfū 1964 pp130-131. I take 'stopping' 止 zhi as 'fixed', 定 ding, as per *Hdn. Fei Zi: 20 JiéLdo.* pp28-29 'fixed principles' 定理 dingli. 不止 -buzhi I then take as 否定 fSuding.

Xún Zi: 22 Zhèn^ming p462 arrow passing pillar; "horses & oxen are not horses". *Zhuang Zi: 33 Tianxia* pi 106:

An arrow's speed yet has unmoving, unstopping times.

雜矢之疾而着不行不之時 shi -zhi ji, -ér yōu -bùxing, -bùzhi-zhi shi.

¹⁸⁸ cf. *Gongsun Lóng Zi: 4 Tongbidn Lün* p77 on distinguishing sheep, oxen and horses.

not obey the law of excluded middle. The ideal circularity in an unweathered pillar could then represent the ⁴'non-durational' ideal circle.¹⁸⁹

The function of mind then may be represented by the bridge; sensation by the flashing arrow. *Mèng Zi*: 6 attacks Gào Zhi's equation of human-nature with sensuality: "Food and 'Colour' (sex) is human-nature." 食色性也 Shí sè xìng yě ,¹⁹⁰ *Mèng Zi* argues that mind interprets sense data:¹⁹¹

Ears and eyes's organs do not think, so are encumbered by Things.

Things, in communication with Things, attract them, nothing more!

The Mind's organ thinks:

By thinking, it comprehends them; by not thinking, it doesn't comprehend.

This is what Heaven gives us.

耳目之官不而蔽於物則弓 | 之 m b 矣

心之官則思思則得之不思則不得

此 ^ ^ 與 糖

Ēr, mù-7.hi guan: -bùsì, -ér bi -yú wù. Wù jiao wù, -7.6 jin-zhi, -ér yì-yì!

Xin-zhi guan, 'si. Si -zé d^zhi. -Bùsì, -zé -bùdé.

-Cì Tian-zhi -suō yǔ-wō-zhē.

By using what is great in one's natural endowment from Heaven, i.e. the mind, one contrives to be a great human being. For *Mèng Zi*, greatness is simply activation of potential. For *Xún Zi*, it is cumulative development of that potential. *Xim Zi: 21 Explaining Distortions* links life to 'knowledge' presumably in the primary sense of perceptual awareness, which in turn requires 'memory [will]', defined as 'storage':¹⁹²

Man is born and so has perceptual-knowing;

He perceives and so has memory. Memory is storage.

人生而有知知而有志[=?誌]志也者藏也 Rénsheng -ér yōu zhi; zhi -ér yōu zhi. Zhi-yē-zhē c^ng -yē.

¹⁸⁹ Bechler 1995 p18 "potentiality need not obey the law of non-contradiction".

¹⁹⁰ *Mèng Zi*: 6 Gào Zi-4 shí sè xìng -yěcōng -qì dāti wéi dān p227. cf. *Lyūshi Chunqiū*: [16-3] 87 Zhijie p5b the eye uses light *Hdn Fei Zi*: 20 JieLdo p21 on *Dāode Jing* 59 sight depends on Heaven's brilliance.

¹⁹¹ *Mèng Zi*: 6 Gào Zi-15 cōng -qì dāti wéi dān p246. cf. *Xún Zi*: 2] Jiebi p425:

If mind is not directed there, though white or black be ahead, the eyes will not see...

心不使焉具 黑在前 目不見 ... X i n -bùshì -yan, -zé bāihei -zài-qian, -ér mù -bùjiàn...

¹⁹² *XiinZi*: * 21 Jiebi p434.

Aristotle classifies living 'souls' into vegetable, animal and human, characterised by growth, perception, and reason respectively. All animals participate in sense perception, but few in intelligence.¹⁹³ *Xún Zǐ: 9 Royal System* lists four types of being, one more than Aristotle since *Xún Zi* includes energy/matter. Inanimate matter is characterised as possessing 'energy'; vegetation has 'life' or growth; animals have 'consciousness' ; and Men know 'Justice':

- energy 氣 qi,
- life and growth 生 sheng,
- knowing/consciousness 知 zhi,
- Justice 義 Yi.

Man is most valuable because only he possesses all four.¹⁹⁴ 'Justice' is defined as the ability to 'divide' 分 fen, equates to 'discrimination' 辨 biàn in which the mind divides data without being itself divided. 'Justice' and 'Ritual' are also bywords for Reason.¹⁹⁵ *Xún Zi: 5 Against Appearances* points out that 'Form', meaning the physical body, cannot overcome Mind; nor can Mind overcome Technique.¹⁹⁶ Technique relates to rational abstraction and objective numbering.

Similarly, *Shangjun Shu: 24 Prevention and Cause* defines 'knowing the Way' as 'Power and Numbers' 勢數 ShiShù, on which the Mind depends, just as vision depends on the sun's Shi Tower'.

This example parallels seeing by Fire's 'Power', in the Mohist definition, above:¹⁹⁷

So, the eye's sight depends on the sun's 'Power'.

故目之見也託日之勢也-Gù mù-zhìjìⁿ-yē, tuo ri-zhi Shi-yē.

¹⁹³ *DeAnima* Aristotle: Book Til p81 427b.

¹⁹⁴ *Xún Zi: 9 Wángzhì* p164.

¹⁹⁵ *Xún Zi: 5 Feixiàng* p71, which Yates 1994 p56 on 'boundaries' translates: .

What is it that makes a man human? I say that it lies in his ability to draw boundaries.

¹⁹⁶ *Xún Zi: 5 Fei Xiàng* p65.

¹⁹⁷ *Shangjun Shu: 24 Jinshi* p86. SJ018. cf. Plato: *Republic-6* 508-509 on the sun/goodness and perception/cognition. Graham 1978 p372ff translates optics from *A/ò Zi: 41,43 Jing*.

Lyū Clan Spring-Autumns: 95 Employing Numbers explains the dependence of perception, and cognition, on the **'Power' of 'Conditions':** Silence, Light, and 'Reason' 理 li for the Mind:¹⁹⁸

The ear, though it listens, may not hear;
The eye, though it observes, may not see;
The Mind, though it knows, may not grasp:

'Conditions' cause it.

Overall, the ear's listening depends on Silence;
the eye's observation depends on Light;
the Mind's Knowledge, depends on Reason.

耳雖聞柯以聽也目雖見柯以視也

心雖知柯以^^也

凡耳之聞□纖目之見棘綱

心之知賴辦

Ēr -sui wén -bùkē-yī ting; mù -sui jiàn, -bùkē-yī shi -yê;

xin -sui zhi, -bùkē-yī jū: Shi shī-zhi -yê.

-Fán ēr-zhi wén-yê, jī6 -yú jīng; ràu-zhijian -yê, jiè -yú zhao;

xin-zhi zhi -yê, jiè -yú li.

This 'Reason', like Silence and Light, possesses a **'Power'** on which the mind depends to apprehend matter and to know things. 'Reason' is a pattern or principles, which, like Aristotle's forms, are inherent in matter. It is an objective structure, independent of desire and self, yet its application depends on materiality. *Guān Zi: 52 Seven Ministers, Seven Rulers* links 'Names', which label Forms, to the **Shì Tower'** of material Reality. ^{fc}Love of Names without Reality"好名無實 Morning -wúshi spells ruin. Names are the reins with which to control Reality:¹⁹⁹

¹⁹⁸ *Lyūshi Chunqiu: [17-3] 95 Rènshii* p6b. *Mò Zi: 39 Against Scholiasts* brands Confucians as Quietist fatalists, who teach social change to be beyond human 'wisdom and strength'知力 zhili, and who emulate a bell, silent until struck, not speaking until asked. 'Echoing' is indeed the model given for teachers by *Ltji: Xueji*, cited by *Xún Zi: lQuànxiue'* pi 1. It may represent the psychological school of Zǐ Sī 子思, Confucius' grandson.

¹⁹⁹ *Guān Zi: 52 Qi-cheh, Qi-zhu'* p288GZ031. *Lyūshi Chunqiu. [17-6] 98 SMnShi* pi 4a LS021-022 pairs Shì 'Power' and Reality, power and wealth, as requisites of kingship. 'Material/stock'資 zi is 'Power's' physical basis. *Hdn Fēi Zi: 47 Ba-Shuo* p39 HF149 "abide in riding 'Power's' material" 乘之資 cM chéngShi-zhi zi; 48 *Ba-Jīng: -1 Yīnqīng* p44 HF151 "'Power' is the multitude-conquering material" 上者勝衆之資 Shi-zhē, shèngzhòng-zhi zi; -6 *Tīngfā* p50 HF155 "his 'Power's' material is subordinates." 其乾資下也-qí' Shi zixiā-yê.

The Record says: Without Reality, there is no 'Power';

If you lose the reins, how will the horse be controlled?

紀曰無實則無勢失轡則馬焉制

Ji yue: -Wú shi, -zé -wú Shi; shi pèi, -zé mǎ -yan zM.

The marriage of the opposites, the apparent contraries of Reason and Power sets a trend from the mid third century B.C. *Héguan Zi* in its later chapters, reflects conditions in Zhào, just prior to the Qin unification of BC 221. In my reading, it predicts the rise of a universal empire under a quasi-messianic sovereign. *11 Grand Register* describes Heaven in terms of physical qi Energy, and Earth as material determinism of which Reason is the immanent principle:²⁰⁰

Heaven is Energy's place of general issue;

Earth is Reason's necessarily being so.

天者氣□總出□者粒必然也

Tian-zhê qi-zhi -suô -zdngchu; Di-zh6 li-zhi birán -yd.

10: Grand Vastness, pairs Reason with Shi 'Power' in action:

He acts with Reason's 'Power'...

行以理執 Xing-yiLiShi...

The idea of immanence is further developed by *18: Ability and Heaven*, which again links 'Power' to Reason, in a direct repudiation of fatalism or divine intervention:²⁰¹

Safety and danger are in 'Power';

Survival or extinction are in Reason.

How may one blame Heaven's Way?

Ghosts and gods, what have they to do with it?

安織也存亡理也

何可貴默道鬼神奚與

Anwēi, Shi -yê; Cúnwáng, Lt -yê.

-Hé -kê z6 -yú Tiandào? Guishén -xi yǔ.

²⁰⁰ *Héguan Zi*: 11Tàilù p23b. De Foort 1997 pp 198-199.

²⁰¹ *Héguan Zi*: 10T[^]ihóng pi7b hg003; 18Néngtián p!8b hg008.

2. Perceptual Effects and Contact

Xún Zi: 17 Heavenly Theory calls the human Form and Spirit 神 shén, which (store) the six emotions, 'Heavenly Reality/Truth' Tianqing 天情. 'Heavenly' here, as in *Zhuang Zi*, is equivalent to the 'natural'. *Xún Zi* is representative of third century B.C. Chinese thought in describing sensory perception as 'contact' 接 jie. Each organ operates independently and separately from the others.²⁰²

Ears, eyes, nose, mouth and body's faculties each have contact

But no mutual faculty.

耳目鼻口各有接而不能也

fer, mù, bì, kǒu, xīng nǎng -gèyǒujiē, -ér -bù xiāngnéng -yě.

The organs communicate their sensory data only to the mind, not to each other. As we saw, under Mohist definitions of knowledge, 'contact' entails physical interaction with external phenomena. Aristotle, and early Buddhism, share this equation of sensory perception, including vision, with touch i.e. 'contact'.²⁰³

Lyū Clan Spring-Autumns points out that visual 'contact', unlike mental vision with which *Mò Zi* contrasts it, depends on light:²⁰⁴

In darkness, eyes lack the means of contact.

頃者目無由接也 Ming-zhē mù -wú-yǒujiē -yě.

²⁰² *Xún Zi: 17 Tianlín* p332. cf. *Zhuang Zi: 2 Qiwú Lùn* p51:

By contact, contriving connections: daily with mind struggling.

與接為構以心鬥 - Y f i jiē, wéigòu: rì -yǐ xīn dòu.

12 *Tiāndì* p411 spirit "with the myriad things contacts" 與萬物接 -yǔ Wànwùjiē.

M Yi: *Xirtshu: 8, Dǎoshī 'Way-Technique'* p57:

The Way is what is followed to contact Things: Its root is called emptiness; its tip is called Technique...

^者所觀勿也鉢者謂之虛其末者謂之術....

²⁰³ Dao-zhe -suocongjiēwu -yē: -Qì bēn-zhē, wǎjīzhī xū; -qì mò-zhē, wéi-zhī Shū...

²⁰³ Aristotle: *De Anima: Hī* pp 102-103: "An animal, unless it has touch, can have no other sense..." H.C. Warren: *Buddhism in Translations*, Harvard 1915 p 166: *Samyuttañikāya xxii.90*:

On the six organs of sense depends contact; On contact depends sensation...

²⁰⁴ Lyūshī Chūnqiū [16-3] 87 Zhījiē p5b.

The Heart/Mind, abiding in the central void, as 'Heavenly Ruler', governs the 'five offices' of the organs. The *Music Record* ascribes the genesis of emotions to interaction by the 'Heart/Mind' with Things:²⁰⁵

The human Heart/mind's motion: Things cause it to be so.

人...之動物使之。 Rénxin-zhi dòng: wù shi-zhi rán.

Huainan Zi: 1 Original. Way substitutes 'Knowledge/Perception' for 'Heart/Mind', whose emotions arise from contact with external Things, and which is thus seduced away from Heavenly Reason:²⁰⁶

Knowledge/Perception with Things has **contact**,

And so love and dislike are born.

知與物接而@生焉

Zhi -yū wùjie, -ér háozeng sheng -yan.

Thus, sensory perception itself is not always a reliable source of knowledge. This crucial epistemological point was perhaps developed first by Mohists. Where *Huainan Zi* later instead says 'Things', *Mo Zi: 44 Major Selection* speaks of 'Conditions':²⁰⁷

From various encountered Conditions, desire and hate are born.

Man is not necessarily of their Actuality apprised.

諸所遭？執(執)而欲惡生者人不必以其情(請)得焉

-Zhu -suōzao ? Shi(zhi), -ér yùwù sheng -zhē. Rén -bùbi -yi -qi qing dē-yan.

Conditions, then, like Things, perceived by the senses, can inveigle the mind and distract it from seeing the truth of Actuality. Such is the core Mohist doctrine adopted by the 'Daoistic' *Huainan Zi*.

²⁰⁵ *Liji: 19 Yueji 'Music Record'* ^01.

²⁰⁶ *Huainan Zi: 1 Yuandao* p4a; *13 Fanliin* p7a; *17 Shuolin* p4b. *Wen Zi: 1 Dudnddo* p5; *6 Shandē* p41.

²⁰⁷ *M6 Zi: 44 Daqu* p248. Graham 1978 p 247 EC2. moz012.

Surprisingly, Graham repeatedly denied that there is "firm evidence" for "sense-perception", or "reality/appearance dichotomy", in early China. He cites Herbert Fingarette that Confucius can help us escape the post-Cartesian 'ghost in the machine', though admitting: "dichotomisation of inner (*nei* 内) and outer (*wai* 外) does emerge in the 4th century B.C."²⁰⁸ Nevertheless, Graham concedes:²⁰⁹

Although pre-Han philosophy knows nothing of a mind-body dichotomy, we find here the related thought that one orders and stabilises the heart as though by another heart inside it...

'Heart/Mind' 心 *xin* share one word, which I encapsulate as Mind, but this division into inner/outer seems to indicate dual functions: active ruler and passive receptor. *Guān Zi: 49 Internal Training's* psychoanalysis tells us: "the Mind's centre has another Mind there." 心之中又有心焉 *Xin-zhi-zhong, -yòu yòu xin -yan*.²¹⁰ The new found Scholiast *Five Actions*, from *Mâwángdui A-Scroll*, details working of 'inner Mind' 中心 *zhongxin* and 'outer Mind' 外 (> *wàixin*).

Guān Zi 36: Mind Technique defines Mind as static ruler and centre of 'Four limbs and Nine Orifices'.²¹¹ It applies Non-Contrivance, rule by *laissez-faire*, to the mind-body relationship. Mind must not compete with the faculties. It shares qualities of Aristotle's 'unmoved mover', and *tabula rasa*.²¹² Like a 'gentleman', 君子 *jūnzǐ*, this Mind simply 'adapts to and responds to', 因應 *yīnyīng*, passively reflecting or echoing Things. It identifies the 'gentleman' and 'Ritual' ideals of Confucius with a mystic Quietism 天淵 *tiānyu/dañ*. *36 Mental Technique* and *49 Internal Training* speak, in quasi-shamanist

²⁰⁸ Graham 1989 pp 25-26; 84; 194; 202: denies in China a pre-Buddhist concept of mind beyond "heart as the organ with which one thinks, approves and disapproves", or preoccupation with 'suffering'.

²⁰⁹ Graham 1989 p 103.

²¹⁰ *Udwdngdui Hànmù Bóshu* 1980: *fVd-Xing* pp20-21. *Guān Zi: 49 Nēiyē* p270.

²¹¹ *Guān Zi: 49 Nēiyē* p271.

²¹² *DeAnima Hi, 429b-430a* p87; *429a* p 85:

Nōw, if thinking is analogous to perceiving, it will consist in a being acted upon by the object of thought, or in something of this kind. This part of the soul, then, must be impassive, but receptive of the form and potentially like this form...

For by intruding its own form it hinders and obstructs that which is alien to it; hence it has no other nature than this, that is a capacity.

terms, of Mind swept clean, so that spirit 神 shén, or essence 精 jing, may enter and reside²¹³ Shen Bùhài, on the other hand, adopts the mirror as symbol for Adaptation to objective Law.²¹⁴

Lyû Clan Spring-Autumns: 15 Circulating Way takes the circulation of heavenly bodies as model for rulership. A ruling faculty must circulate through the 'Nine Orifices' of the faculties, because, when one is occupied, the other eight are empty. Thus, if one thinks and listens, thinking stops; if one listens and looks, listening stops. Man's ability to 'direct'使 shi his four limbs is because: "when they are stimulated, he necessarily knows" 必知也 机-er -bizhi-ya.²¹⁵ Premier Lyû Bùwéi's personal postscript concludes that the multiple faculties of cognition must act in concert, not subjectively:²¹⁶

Now selfish (subjective) observation causes the eye to be blind,

Selfish listening causes the ear to be deaf,

Selfish cogitation causes the mind to be mad.

夫私視使巨盲私聽使耳 竅私慮使碰

-Fú sishi shi mùdng, siting shi ěrdng, silyù shi xinkuàng.

We saw the interpretation of sense perception as 'contact'. *Lyû Clan Spring-Autumns: 87 terms* lack of contact as 'blockage'鹽塞 yōngsài.²¹⁷

²¹³ *Guān li*: 49 Nèiyè p270 on gentleman and clearing the lodging; 36 *Xinshii-shàng* p219 on meditation; p222 on Quietism, gentleman, adaptation, reflection and echo. *Hán Fei Zi*: 8 *Yángquān* p32:

Empty the mind, to contrive the Way's lodge. 虛心以 道舍 Xuxin , -yiwei Dàoshè.

²¹⁴ *Qúnshu Zhiydo: Shen Bùhài - Dàif*, Ruān Tíngzhuó 1980 p169. cf. *Hán Fei Zi*: 19 *Shixié* p13.

²¹⁵ *Lyûshi Chunqiu*: [3-5] *J5 Hudndào* pp9b-10b.

²¹⁶ *Lyûshi Chunqiu*: [12+] *61 Xùyì* p9b.

²¹⁷ *Héguan Zi*: 17 *Tianquán* p13a defines obstacles to cognition: 'distortion/obfuscation' 蔽 bi, 'separation' 高 ge, 'blockage/obstruction' 塞 加.

A historical parable of physical obstruction is related of Duke Huán of Qi, who died and putrified in his chambers, isolated by ministers who had cut the Duke's communications with the outside world. His predicament came from prior cognitive failure: he did not 'listen' to the death-bed warnings of his wise premier Guān Zhòng. The Duke's thinking that he already knew prevented him learning the facts.²¹⁸

Hdn Fei Zi: 48 Eight Warps comments that a ruler, deep inside his palace, can see all within the Four Seas, not directly by his own body's sense-organs, but by "adapting to the **Power**" 因其勢 yin -qi Shi of the multitudes' eyes and ears, which constitute a "mass observation and listening Power" 聽之勢 zhòng guanting-zhi Shi. Subjective knowledge and vision become an objective 'consolidated knowledge' and 'consolidated vision' 并智/視 bingzhi/slii. His system of informants compels all to report:²¹⁹

He causes the Under-Heaven so that it cannot but for him observe;

he causes the Under-Heaven so that it cannot but for him listen.

使天下不 已視使天下不 已聽

shǐ Tianxià -bùdǎ -bù wèiji shì; shì Tianxià -bùdè -bù wǒiji tīng.

²¹⁸ *Lyūshi Chunqiu: [16-3] 87 Zhijie; cf. [23-5] 141 Yōngsài* p8b:

If you climb a mountain, you see oxen as sheep... your own viewpoint's Shi is at fault.

趨山而視牛若羊 • • 所自視之勢過也

-Fù dengshan, -^r shì niú ruò yīng... -suǒ zìshì-zhì Shi, gud-yē.

[25-2] 150 *BULèi* p2b danger of 'deducing' 推知 tuizhi big from small. *Gudn Zi: 30 Juncheñshang* pi67:

Even a brilliant ruler, Beyond a hundred steps, cannot hear, Intercepted by a wall, cannot see.

Yet he is named brilliant ruler Because he excels at using his ministers...

H W 明君百步之 ^ W 聞聞之堵牆窺見而不名 明君者善用其臣

-Sui yōu míngjūn, bāi-bù-zhì wǎi, tīng -ér -bùwén.

Jiⁿ-zhì dūqiⁿg, kui -ér -bùjiān -yē, -^r míng wěi núnjūn-zhē, Shàn yòng -qí chén...

Xún Zi: 12 Jundtio p256:

Beyond the wall, the eye does not see; c.500m ahead, the ear does not hear.

牆之外目不見 f e S 耳聞不聞也

Qiáng-zhì wǎi, mù -bùjìⁿ -yē. Lǐ-zhì qián, ĩr -bùwén -yē.

21 *Jiebi* uses 'coverings' 蔽 bi for 'distortions', cf. *Mò Zi: 42 Jingshuo-shang* p210 on knowing beyond a wall.

²¹⁹ *Hán Fei Zi: 48 Ba-Jing: Lidaò* p48; 14 *Jianjie* 'Shicheñ' pp67-68; 21 *YuLdo* p42 on consolidated knowledge/vision.

Héguan Zi: 18 Sages use Shi: not personal 'investigation' 察 chá:²¹⁹

So, the Sage Man takes it by Shi, And does not search for it by investigation.

Shi are concentrated and in himself; Investigation is scattered and goes to tilings.

故聖人者取沙執而弗索勝執者其專而在己者也察者撒而之物者也

-Gii, Shèngrén-zhē qū-zhì -yú Shi, -ér -fiisuō -yú chá.

Shì-zhē -qí zhnan, -ér -zài jì-zhē-yS. Chá-zhē -qí sàil, -ér zhì wù-zhē -yē.

This is further described as: 'acuity and illumination's **Power**'聰明之勢 *congming-zhi Shi*, by which the ruler's ears and eyes are unable to be obstructed or deceived.²²⁰ Aristotle argues that Forms, which he calls the actual, exist **potentially** within the constantly changing material world of the senses, and identifies potentiality, *dynamis*, with the material: "Matter is identical with potentiality (*dynamis*), Form with actuality (*energeia*)".²²¹ Aristotle says, of the objectivity of sense perception: "the seeing of the eye is full actuality." and: "sensations are always true."²²² I understand this to refer to the physical mechanism of sight itself, not to inferred mental constructs.

Mò Zi: 42 Warps illustrates the necessity of major cause producing its effect by: "as seeing becomes sight",²²³ *Shangjun Shu: 24 Prevention and Cause* deems sense data inescapable:²²⁴

Now, when things arrive, the eyes cannot but see;

When words impinge, the ears cannot but hear...

The eyes cannot, with what they see, escape the mind.

夫物至則目不得不見言薄則耳不得不聞... 目不船浙□心

-Fú wù zhì, -zé mù -bùdé -bùjì^n; yǎi bó, -zé & r -bùdé -bùwén... mù -bùn^ng -yi -suòjiàn dùnxin.

The 'Effects', of distance exert a negative effect on accurate apprehension. In a positive sense, *Shi Zi* 尸子, whose eponymous author is said to have served under Shang Yang, premier of Qín, explains how the **Effects** of positional height enhance visibility:²²⁵

The sun's ability to light afar is the 'Effect', of height;

If the sun were in a well, it could not light ten steps...

If the eyes were under the feet, they would be unable to observe.

日之能燭遠勢高也使日在井中則不燭十步..

巨□下則柯以視

Ri-zhi néng zhú yuān: Shi gao -yē; -Shi ri -zài jing-zhong, -zé -biuíéng zhú shi-bù...

Mù -zài zú-xià, -zé -bùkēyi shi.

²²⁰ *Hdn Fei Zi: 14 Jianji shichen* p68.

²²¹ *De Anima* Aristotle: Book II p37 412a. cf. p43 414a.

²²² *De Anima* ii 412b p39; iii 428a p^2.

²²³ *Mò Zi: 42 Jingshuo-shang* p202 有之必[無]然若見之成見也 ydu-zhi -bi [-wú] ran: -ruòjiàn-zhi chéngjiàn -yē.

²²⁴ *Shangjun Shu: 24 Jinshi* p87.

²²⁵ *Shi Zi: Mingtao* p6.

Xún Zi: 21 Explaining Distortions describes how the recessional **Effect** of distance interferes with

226

accurate perception, though the mind can detect such physical distortions:

If you press your eye and look, you see one as two.

If you cover your ear and listen, silence is heard as rumbling.

Its **Effect** disorder the faculties.

So, from a mountain-top one views oxen as sheep,

but a seeker of sheep does not descend to lead them off.

Distance distorts their size.

From 汪 mountain's base to view trees, sixty-foot trees are like chop-sticks,

but a seeker of chopsticks does not ascend to pick them: Height distorts their length.

When water moves, reflections waver,

but men do not by that define beauty or ugliness: Water's **Effect** distorts.

壓目而視者視一以□兩掩耳

兩者聽灘而以□^^亂其官也

故從山上望牛者若羊而求牽也遠蔽其大也

從山下望木#"HD之木若□求箸者不上折也·其m

水動而景搖人不足以定美惡冰□也

Ya mu, -er.shl-zhe, shi.yi-yiwei liang; yan er,

-er.ting-zhe, ting m6mo, -er -jawei xiongxiang: Shi luan -qi guan -ye.

-Gu, cong shan-shang wang niu-zhe mo yang, -er qiu yang-zhe, -bu xia qian -ye: yuan bi -qi da -ye.

Cong shan-xia w^ng mu-zhe, shi-ren-zhi nrti, ru6 zhu, -er qiu zhu-zhe, -bu shang zhe -y6: gao bi -qi ch^ng -ye.

Shui dong, -er jing ydo, ren -bu -yi ding mei'e: shui Shi xuan -ye.

²²⁶ *Xún Zi: 21 Jièbi* p444. Aristotle likewise mentions the operation of the mind in correcting sensory distortions or 'false imaginings'. *Héguan Zi: 4 Tianzé* p9b

If one leaf covers the eyes, they don't see Mt. Tàì;

If two beans block the ears, they don't hear thimder.

一葉蔽目不見泰山兩豆塞耳不聞雷露 Yi-yè bimù, -bùjiàn Tàishan; liáng-dòu sài ěr -bùwén léi tīng.

A.S. Cua 1993 posits a possible 'Confucian theory of perception',²²⁷

In the light of Hsun Tzu's discussion of perceptual deceptions, it is plausible to ascribe to him the notion of standard observer, though we do not find much textual material for reconstructing a Confucian theory of perception.

Yet these theories of perception derive, I maintain, from works of independent proto-scientists, such as Tián Pián or Shèn Dào, which survive only in such unattributed quotations. *Lyūshi Chunqiu*: [23-5] 141 *Obstructions* commenting on the same case of perspective distortion, concludes: “that from which he himself observes' **Effect** is at fault” 所觀勢過也 - s uō zishi-zhi Shi guō -yē.²²⁸

Zhuang Zi: *1 Free and Easy Wandering* asks whether Heaven is really blue, or just looks blue due to distance, and that Earth may look the same colour from Heaven. *17 Autumn Waters*' most enduring image is the 'frog in the well' who boasts of his home to a turtle from the Eastern Sea. From across the vast expanse of flooded river it is impossible to distinguish a horse from an ox. Knowledge is conditioned by the relative '**Effects**' of physical size, the limitations of forms within the infinite regression of space and time. Here the message is resignation to Nature.

Shi Zi: *Broad Benefits* explains cognition, like visual perception, as subject to the **Shi** of '**Circumstantial Effect**' of position. It is in principle a parable of Mohist 'combined love' for all.²³⁰

²²⁷ Graham 1978 p 417. A.S. Cua: *The Possibility of Ethical Knowledge* in Lenk & Paul 1993 印 168-169 recognises Xún Zi's distinction between "the natural ability to know and its achievement". M[^]wángduì and Guodiàn *Five Actions* also elaborate a Scholiarist theory of perception and cognition, e.g. MWD *Wit-Xing* p22:

Knowing means, from what one sees, to know what one does not see.

知者言蘇所見知所不見也 Zhi-zhē yán: -yóu -suōjiàn, zhi -suō -bùjiàn -yē.

²²⁸ *Lyūshi Chunqiu*: [23-5]141 *Yōngsài* p 8b. LS037.

²²⁹ *Zhuang Zi*: *1 Xiaoyōu* Yōu p4 on blue 'sky/Heaven' ; *17 Qiushui* pp561-564 across the flooded Yellow River, “they do not distinguish ox from horse” 不辨牛馬 -bubiàn niúmā. *Xún Zi*: *18 Zhènglùn* p354:

A ruined-well frog is inadequate to discuss the East Sea's joy.

坎井之蛙不足與語海之樂 kanjing-zhi wa -buzú -yūyǔ Donghāi-zhi lè.

²³⁰ *Shi Zi*: *Guāngze* p12.

If you adapt to the inside of a well to view the stars,
 What you view will not be more than a few stars.
 If from a hill-top you view, you will see them first come out,
 You will also see them set. It is not that your vision has improved.
 The 'Effect' causes it to be so.

The selfish (subjective) mind is the inside of the well;
 The public (objective) mind is the hill-top.
 When knowledge is sustained by the selfish, what you know is little;
 When sustained by the public, what you know is much.

因并視星所不 m m
 自邱上以視則見其始出又見其入
 非明益也難然也
 夫私播中也公心邱上也
 故智 · 私則 _ 少 _ 公則 _ 多 矣
 Yin jǐng-zhong shì xing, -suō shì -bùguò shù-xing.
 Zì qiū-shàng -yì shì, -zé jiàn -qì shìchū, -yǔ jiàn -qì rù.
 -Fēi míng yì -yē. Sī shì -rⁿ -yē.
 -Fú sīxīn, jīng-zhong -yē. Gōngxīn qiū-shàng -y6.
 -Gù, zhì zài -yú sī, -zé -suōzhì shào; zài -yú gōng, -zé -suō zhì duo -yì.

'Selfish'私 sī and 'public'公 gōng equate philosophically to 'subjective' and 'objective'. Extrapolating from this lesson to moral philosophy, *Shi Zi* attacks customs in coastal Wú and Yuè, which still practise inhumation of concubines and retainers, together with the unneighbourliness of individuals in general. These are criticised as selfish, in contrast to the great 'combined love' of Heaven's Son for the Under-Heaven. Both logic and language are unmistakably Mohist.

3. Human-Nature and Circumstance

A detailed genesis of human-nature, and its relation to **Shi**, has been resurrected, with the earliest known 'Lào Zi' from no. 1 Chǔ tomb at Guodiàn (c. BC 300). This untitled work, dubbed '*Human-nature from Fate issues*' traces the development of 'Human-nature'性 xing to 'Fate'命 ming,

which Heaven quite literally 'sends down'. It provides a theory by which 'Human-nature', in reaction to the '**Circumstance**' of Things, grows by cultivation in the moral Way. It pairs 'Things' with force of '**Circumstance**' as complements:²³¹

The Way begins from Actuality/Truth ,
 Actuality is born from Human-Nature;
 At the start, it nears Actuality,
 At the end, it nears Justice.
 He who knows ? Actuality ? can express it;
 He who knows Justice can absorb it.

道始於情情生於性

蹄纖終者近義

智?情者出之智 g · 之

Dào shǐ -yú qíng, qíng shēng -yú xìng.

Shì-zhē jìn qíng , zhōng-zhējìn yì.

Zhì ? qíng-zhē ? nǎng chū-zhì, zhì yì-zhē néng nà-zhì.

Love and hate are Human-nature:
 What one desires and hates are Things.
 Good and no-?good are ? Actuality:
 What one considers good and no-good is '**Circumstance**'...

好惡性□好惡物也

善 不善精?也所善執也 ...

Hàowù xìng -yē: -suǒ hàowù wù-yē.

Shàn -bù?shàn ? qíng ? -yē: -suǒ shàn-bùshàn Shì -yē...

This anonymous philosopher, in Scholiast tradition, speaks of the Zhou classics, Virtues, and music. Unlike Mèng Zǐ, he does not argue innate goodness, but, like Xún Zǐ, proposes a course of moral cultivation in which '**circumstance**' is an integral part. With a feeling of joy, people are moved to causative action by Justice, and so into involvement with **Circumstance**:

²³¹ Guodidn Chdmii ZMjiañ: Xing -zi Ming chu 性自命出 p】 79.

All that moves Human-nature are Things...

What expresses Human-nature is 'Circumstance';

What nourishes Human-nature is Practice;

What develops Human-nature is the Way.

/ 1 1 口也... 出性·也·者習也長性者道也

-Fàn ddngxing-zhê wù -yē...

Chu xing-zhê Shi -yS. Yǎngxing-zhê, xi -yē. Zhǎngxing-zhê dào-yē.

All that is seen are called Things:

What is pleasing to self is called Joy.

Things' **Circumstances** are called **Circumstance**.

Having-Contrivance is called Cause...

凡見者之謂物—己者之謂 '悅

物之鮮之謂捕口者之賺

-Fán jiàn-zhê-zhi wèi wù, kuài -yú jì-zhê-zhi wèi yuè.

Wù-zhi Shi-zhê-zhi w⁴i Sbi: yōuwéi-zhê zhi wèi gù.

In inductive analogies of Human-nature from natural forces, neither Mò Zǐ nor Mèng Zǐ adduce the word 'Shi'. *Mò Zi: 16 Combined Love* compares innate sense, of 'combined love', for one's fellow men, to inherent directional 'tendencies', 就 jiù in fire and water:²³²

Fire's tendency upward, water's tendency downward.

火少就上水多就下 Huǒ-zhi jiù shàng, shuǐ-zhìjiù xià -yd.

Similarly, Mèng Zǐ argues Human-nature's innate goodness by analogy with water's downward 'tendency'. Mèng Zǐ applies **Shi**, not to water's downflow, but to its deflection upwards by artificial **Force**. This usage further implies 'art' yì, as in pumping and irrigation. Here it has a pejorative sense: man is 'caused to contrive'使口 shì w⁴i that which is not good.²³³ The verb 'to contrive' is kin to the

²³² *Mò Zi: 16 Jian 'ai* p80.

²³³ *Mèng Zi: 6 Gào Zi-shàng-2Xing -yóu tuanshui* p224. *Chunqiu Fǎnlì: 36 Shìxíng* pp62-63; *35 Shen chǎ minghào* p61: Dōng Zhōngshū, explains 'continuation' in *Zhou }7; Xici-xia* 5 by the innate 'quality' or substance 質 zhi of rice-seeds:

With rice-seeds and goodness: Man continues the Heavenly, and completes it externally.

米與善人之繼天而於外也 Mǐ -yǔ shàn rén-zhìjì Tian, -ér chéng -yú wài -yè

noun 'artifice' 偽 wèi which, for Xún Zī, has the ameliorative sense of moral 'cultivation'. Although *Xún Zi: 15 Debating Arms* scorns the Sbi of 'Tactical Deceptions', Xún Zī endorses Shi/yi in the arts of study and self-cultivation, and as the pre-conditional socio-economic powerbase for Just rule.

We have seen that Shi effectively represents existence, not essence; physicality, not spirit. How do these opposites interact? Mohist logic distinguishes 'intentions' 志 zhi from 'result' 功 gong; truly essential, 'actual' Profit from desires. Mohism argues that 'external Conditions' 外激(執) wai?Shi (zhi) affect outcome, but failure does not invalidate good intent.²³⁴ Reason must determine action, greater good outweighing lesser, though success cannot be predetermined.²³⁵

Beyond a wall, Profit and harm are yet unknowable...

In observation contrive to exhaust knowing, then weigh up the desire's Reasons.

• 之利害也未可知... 觀□窮知而 • 欲之理

Qiáng-wài-zhi lihM -y6) -wèik€ zhi...

Guan wéi qiongzhi, -ér xu^n -yú yù-zhi 11

This is not theoretical word play, but pragmatic induction from **Conditions**. I argue *Mò` Zi* uses 'Circumstances' to describe external conditions, knowable inductively from sense data. Here Graham, retaining 執 zhǐ 'to hold', still translates it 'Circumstances':²³⁶

Of mutual compatibility, or mutually incompatibility,

a priori to know 'This' (truth) - is permissible.

For the five colours; long and short; before or after; light or heavy: adduce ? 'Circumstances', ...

相從相去先知是句可

五色長短前後麵援□執)

-Xiangc6ng, -xiangqù -xianzhi shi:-kē.

Wú-sè, chángduān, qifinhòu, qingzhdng: yuán?Shi (zhi).

²³⁴ *MD` ZI: 44 Dàqū`* pp243,248. Graham 1978 pp 246-249 EC2, EC3.

²³⁵ *Mò` Zi: 42 Jingsuo-shan`g`* p210. Graham 1978 pp 320-321 A75.

²³⁶ Graham 1978 p 342 A93. *Md Zi: 42 Jingshuo-shan`g`* p213. moz003-004. Hansen 1983 p 186 note 24 arguing Chinese 'nominalism', rejects Graham's translation of 先知 xianzhi as '<7p>riori'. see: footnote 266, below.

Sòng Xing 宋銅 develops a doctrine of 'actual desires' into a gospel of abstinence. Graham hailed it as 'the discovery of subjectivity'. *Xún Zi: 6 Against Twelve Philosophers* pairs Sòng Xing with Mò Zǐ. Sòng Xing, in claiming: “to be disgraced is not disgraceful” 辱不辱 rǔ -bùrǔ, in effect extends Mohist primacy of intention to a denial of objective reality. In reply, *Xún Zi: 18 Correct Theory* distinguishes two kinds of disgrace: **Circumstantial**, and moral. The physical contingencies of 'Form's **Circumstances**¹ 形勢, xíngshì must be recognised, but are of secondary importance to morality:²³⁷

The gentleman may have '**Circumstantial** , disgrace;

He may not have Just disgrace.

君子可以被辱而不可有義辱

Junz! -kēy! yōu Shirū, -ér -bùkdyi yōu Yirū.

238

On the contrary, *Gudn Zi: 49 Internal Cultivation* urges a mystic retreat from reality:

Do not by Things confuse the sense-organs;

Do not by the sense-organs confuse the Mind.

毋以滅官毋以官亂心

-Wu, -yi wu, luⁿ guan; -wu, -yi guan, ludn xin.

Gào Zǐ, as reported to Mèng Zǐ, further opposes any intellectual or emotional search or 'seeking' 求 qiú. 'Emotion' 氣 qì is the same word as 'breath-energy':²³⁹

What you do not get in speech, do not seek in the Mind.

What you do not get in the Mind, do not seek in emotion [breath-energy].

不得於言滅於心

不得於心勿求

-Bùdé -yú yán, -wiiqiii -yú xin.

-Bùdé -yú xin, -wùqiú -yú qi.

Mèng Zi concedes 'not to seek in emotion', but rejects 'not to seek in the mind'. 'Not to seek in the mind' is a recipe for Quietism, which would result in acceptance of mere speech for reality. *Mèng Zi: 4*

²³⁷ *Xún Zi: 18 Zhènglùn* p367. Graham 1989 p 97 "disgraceful in terms of *shì* 執[sic]" i.e. 執 ,

²³⁸ *Ouan 11: 49 Nèiyè* p270; 37 *XinshU-xià* p222.

Lilóu complains that common talk of human-nature revolves on 'casuistry' 故者 gù-zhê and 'Profit', doubtless referring to Mò Zi's 'greater good' arguments, which he terms 'gouging' 鑿 záo. Knowledge should be sought from nature, as the great Yü channelled the flood waters by following their principle, as if effortlessly, 'without work' 無事 wúshì. Here we see an explicit equation of cognitive process with the practical art of river flood control, i.e. hydraulics. The passage concludes with a deductive extrapolation to astronomy:²⁴⁰

Notwithstanding Heaven's height, the constellations' distance,
If one seeks their **causes**,
A thousand years' solstices may, from one's seat, be deduced.

拉 高 星 辰 之 遠

苟 求 其 故 千 歲 之 日 至 可 而 致 也

Tian-zhi gao -yê, xingchén-zhi yuⁿ -yê;

-Gôu qiú -qi gù, qian-sui-zhi rizhi, -kS zu6 -^r zhi -yb.

In *Héguan Zi*: 18, **Shi** takes on a transcendent and authoritarian aspect, appearing to disdain material Things and personal Investigation:²⁴¹

So, the Sage takes it from '**Power**',
and does not search for it by Investigation.
'**Power**' is concentrated and in himself;
Investigation is dispersed and goes to Things.

故 聖 人 取 沙 執 而 弗 索 織

鮮 鶴 而 在 己 者 也 察 者 撒 而 之 物 者 也

-Gù Shèngrén-zhê qū-zhi -yú Shi, -ér -fisuò -yú chá;

Shi-zhê -qí zhuan -ér zàiji-zhê-yê; chá-zhê -qi sǎn -ér zhi wù-zhê-yê.

The inferrable message is that the Sage relies on his system of reporting, and so does not investigate things in person. Yet it thus places absolute faith in bureaucracy, and presumably his own powers of

²³⁹ *Mèng Zi*: 2 *Gongsun Chóti-shàng* - 2 *Hàorǎn-zhi* qí p 39. cf. *Gnǎn Zi*: 26 *Jiè* pi56; 49 *N⁴iyè* pp268-269; 37 *Xinshii-xià* p222.

²⁴⁰ *Mèng* 21: 4 *LIL&u-xià*-26 -*Sudwù* -yú zhi-zhê p164.

²⁴¹ *Héguan Zi*: 18 *Nèngtian* pp18b-19a. hg009-010.

deduction. Here we see a divorce between an increasingly transcendental **Shi** and the physicality which we noted earlier.

4. Accumulative Conditioning.

Accumulation is implicitly a function of physical matter. Accumulation, as in a mountain's height, generates a Shi, as of gravity adduced in *Sun Zi: 5 Shi*. Confucius points to the piling up of a mountain of heaped earth to illustrate perseverance in a worthwhile undertaking²⁴² His disciple *Zi Xia*, commenting on the *Spring-Autumns Annals*, describes the Shi 'Power', of "conduct by permanence achieving accumulation" 行久而成積 *xíngjiǔ, -ér chéngjī*, to work either for good or evil²⁴³ The related theme of 'gradualism' 漸 *jiàn* is expounded at length in the *Book of Changes*, in connection with the 'feminine' Kun hexagram, symbolising Earthly Shi Tower!²⁴⁴

Man can adapt to, or even 'establish' external **Circumstances**. *Héguan Zi: 17 Heaven's Power* describes the sun's **Effect** on the growth of living things. Such **Effects**, emanating from a King, may lead to the 'establishment' of a new world order:²⁴⁵

A King, if illumined and clear: what 'establishments', may he not scheme?

王者明 ䷁圖 *Wing-zhemingbdi, -h'c'sh^ -bù-kētú?*

'Establish', we saw above, is kin to, and even interchangeable with, **Shi**. *Hdn Fei Zi: 40 Objections to Shi* discards the determinist **Condition**, or **Power**, of nature for a socio-political **Condition** that man is capable of 'establishing'.²⁴⁶ This is a step more pro-active than the politically conservative *Shèn Dào*: 1 which merely counsels 'adaptation to' the physical environment, which Heaven has provided. 'Deploy' 陳 *chén* is a word associated with 'establish'. *Md 7A: 44 Major Selection* refutes the argument

²⁴² *Lúnyit: 9 Zi hdn* p131. "Like contriving a mountain/mound." 番如 山 山 R-ní w'í shan..., with hods of earth.

^M *Hán Fei Zi: 34 -Wèu Chiishuo-you-shāng* p53 *Zi Xia* on *Chunqiu Ji 'Spring-Autumn Annals* HF080. cf. *Yijing: Wénydn*, on gradualism, see: footnote 244, below.

²⁴⁴ *Yijing: Kun xidng*: "Earth's 'Power' is Kun/compliant" 地勢坤 DiShi Kun. *Wényán: Kurt*: line 2 on 'gradualism' 漸 *jiàn* is almost verbatim of 23 Xi^, see: footnote 243, above. *Yijing: Xid-xia` 5 the Master on 'accumulation'*. Xú Qínting 徐序庭 1975, Wúzhou, Hong Kong: *Zhou Yi yiwén kǎo* 周易異文考 p13; *Hònshu: Xiizhuàn sī DiLi Zhi: di-8* 書敘傳述地志第八 writes it as: ䷁ *divi=Shi* Kun.

²⁴⁵ *Héguan Zi: 17 Tianquah* pp16a-16b.

²⁴⁶ *Hán Fei Zi: 40 NànShi* p16.

of the violent man that he merely acts as Heaven made him. If 'deployed' i.e. pre-established **Conditions** have determined the present, man's own contrivances will deploy **Conditions** to determine the future.²⁴⁷ Mò Zi, despite criticisms of Confucian Scholasticism, displays historical learning in debate, and uses the metaphor of 'dyeing' cloth to illustrate the importance of educational conditioning.²⁴⁸

For Xún Zī, Sagehood is acquired only through long, conscious effort. It may be contrived through the '**Conditioning**' of accumulated study and practice:²⁴⁹

You may contrive to be [Sage] Yáo or Yū;

You may contrive to be [tyrant] Jié or [bandit] Zhi.

You may contrive to be artisan or carpenter;

You may contrive to be fanner or merchant.

It is in '**Conditioning**': 'Pouring and placing', habit and custom's accumulation.

可堯禹可以口桀跖

可職工匠可以農賈

注錯習俗；^ I

-Kêyi wéi Yáo, Yū; -k^i wéi Jié, Zhi.

-Kêy! wéi gongjiàng; -k6yi wéi nōnggū:

-zài Shi: zhùcuò xisú-zhi -sud ji.

Xún Zi: 4 Glory and Disgrace agrees, with *Mèng Zi*, that anyone has the theoretical ability to be a Sage, yet, whereas *Mèng Zi* calls for action, *Xún Zi* urges study:²⁵⁰

²⁴⁷ *Guān Zi: 65 Bānfā jiē* p340 'deploy Justice, establish Law' 陳義設法 chényì, shèfā. 'Report Conditions' 陳勢 chénShi LS013, ZG011. see: above, footnote 105.

²⁴⁸ *Mò Zi: 3 -Suòrdn* p10. *Lyúshi Chunqiu: [2-4] 9 Dangran* p9b.

²⁴⁹ *Xún Zi: 4 Rónggrū* p57. xzs004. Xiong Gongzhé (1983) adopts the view of the Japanese scholar Kubota Ai 久保愛 that 執 Shi here is redundant, which I contest. p61 'who'孰 shii, I propose to read Shi. xzs001. Nineteenth century philologist (Qing) Wáng Niànsun 王念孫 restores shùn 順=shèn 慎 before it:

Unless 'cautious in ?' 'Conditions' of cultivation to become a gentleman, no one can know it.

非?f真?執(孰)修口之君子莫之能知也-Fei ?shen?Shi(-shù)xiu, wéi-zhī junzī, -md-zhi -néngzhi -yê.

cf. 9 *Rúxiào* p139 on 'actual' accumulation. *Mǎwǎngduì Hǎnmù Bóshu, i: Lǎo Zi jiā&n juānhdu fīiyishu: Jǔ-Xing 'Five Actions'* pp23-24 Sage Shùn's mountainous 'accumulation' of virtue. p22 credits the theory to Confucius' disciple Shi Zi (Shuò) 子 (碩), whom it quotes twice.

²⁵⁰ *Xún Zi: 4 Rónggrū* p55.

It is not his intelligence and ability, capacity and nature being such:

It is that his 'pouring and placing,' habitual custom's rhythms, are different.

是非智能材性然也是注_俗;^異也

-Shi -fei zhinéng, cáixing rán -yê: shi zhùcud xisù-zhi jíe, yi -yê.

Xún Zfs '**Conditioning**' covers 'accumulation', as later 'rhythms', of training by 'pouring and placing'. The application of **Shi** to horses similarly describes, I contend, the effect of habitual environmental influences. Thus, *Xún Zi: 3 No Opportunism* compares conditioned responses, generated by gentlemanly self-cultivation, to the neighing of horses.²⁵¹

Gentlemen cleanse their debates, and those who are the same join in!

They make excellent their words, and those of a class respond!

So, when a horse neighs and horses respond,

It is not intelligence. Their '**Conditioning**' is such.

君 □ 其辨而同 合 矣

善 辨 而 類 鮮 應 矣

麟 鳴 而 馬 應 之 非 知 也 · 然 也

Junzijié -qi bi^n, -ér tóng-yan-zhê hé -yî;

Shàn -qí ydn, 16i-yan-zh^ ying -yi.

Gù, mā mūig, -ér mā ying-zhi, -fei zhi -yê: -qi Shi rán -yê.

Confucius concludes that concrete study is more productive than abstract contemplation. *Xún Zi* expands this idea, and his mountain metaphor, with the analogy of 'borrowing' a boat to cross rivers, almost verbatim from *Shèn Dào's* illustration of 'adaptation':²⁵²

²⁵¹ *Xujifn Zi: 3 -Biigdu* p40. xz003.

²⁵² *Xiin Zi: J Quànxue* p3. *Lunyü: 15 Wèi Linggong* p232 on thinking. Thompson 1979 p 298 *Shèn Dào* 118,119 boats and chariots. *LyUshi Chunqiu: [17-5] Zhidü* 97 p12b. *Hdn Fei Zi: 14 Jianjie,* shichén p71.

I have tried all day thinking!

It is not as good as a moment's study...

He who borrows boat and oars, without being able to swim,

Can cross the Yangtse and Yellow River.

The gentleman's life [nature?] is no different:

He is good at borrowing from things...

吾嘗終日而思矣，不徒其所以也...

假舟楫者，非水不流，而絕江河。君子生非有假於物也...

Wú cháng zhongri, -èr sì -yi! -biirú xuyú-zhi -suo xué -y6...

Jiā zhouji-zhē, -fei néng shiū[=yōng?] -yē, -ér jué jiāng^h. Junzi sheng -fei yi -yd: shànjiā -yúwù -yē...

Through study, one takes advantage of the **Shi** of others' accumulated experience. *Shèn Dào's* metaphors, now clichés for adaptation to **Shi**, are perhaps consciously adapted by *Xún Zi*. The difference is that whereas *Shèn Dào* speaks of reactive adaptation, *Xún Zi: I Urging Study* speaks of pro-active accumulation.²⁵³

Accumulate earth to make a mountain:

Wind and rain arise from it.

Accumulate water to make an abyss:

Water-dragons are born in it.

Accumulate goodness to make Virtue,

Spiritual illumination is self-obtained,

The Sage's mind is complete there...

積土成山，風雨興焉。積水成淵，蛟龍生焉。

積善成德，神明自得，聖心備焉...

Jitū chéngshan, fengyǔ xing -yan. Jishui chéngyuan, jiaolóng sheng -yan.

Jishàn chéngdè, shénmíng -zidé, Shèngxin bèi-yan...

²⁵³ *Xún Zi: 1 Quànxié* p6; *18 Rùxiào* p139. Thompson 1979 p234 *Shèn Dào* 10 dragons in mist. *Hòu Hàn Shū: Wèi Xiào Uèzhuan* 43/10a/6 dragon metaphor with 'Shi'. *Shi Zi: Quànxié* p3. *Hàn Fei Zi: 28 Gongming* p72:

the multitudes aid him with force... sustain him with Power.

Like this, so Tdi Mountain's results are long established...

衆人助之以力...載之以勢，故泰山之功長立。

zhòng rén zhù-zhī -yī lì... zài-zhī -yī shī. -Rúci, -gù Tàishān-zhī gōngch^hngli.

29 Ddti 'Great Body' p73 'T^hishan'. *Guān Zi: 2 Xingshi* p3 mountain, abyss; dragons and tigers.

Xùn Zi: 1 Encouraging Study compares an individual's dependence on the environmental support of society, with its accumulated wisdom, to a plant of:

a stalk in length four inches, growing on a high mountain top...

莖長四寸生於高山之上

jīng cǎng sì-cùn, shēng -yú gāoshān-zhī ...

This is virtually identical to the metaphor in *Han Fei Zi: 28 Result and Name* to illustrate the superiority of Shi over individual talent, once again a classic *Shèn Dào* theme, and the need of the ruler to exploit the **Power** of position.²⁵⁴

Now, having talent **but** lacking **Power**,

Though worthy, you cannot control the unworthy.

So, stand a foot of timber [pun on 'talent'] on a high mountain-top...

夫有材而無勢雖賢不能制不肖

故立尺材於高山之上

-Fú, yǒucái wúshì, -sui xiⁿ, -bùnéng zhì -bùxi^o.

-Gii, li chīcái -yú gāoshān-zhī shàng. ••

Talent's success depends on **Power**, just as a small piece of timber can be tall when placed on a mountain top. *Mèng Zi* uses the stalk on a peak to characterise a disproportionate argument which relies on an example out of context, against a preponderance of evidence:²⁵⁵

If you do not feel out its root, yet look to its tip,

A square inch branch may be made higher than a lofty tower.

'Gold is heavier than feathers' surely does not mean:

'a belt-hook of gold with a cartload of feathers'!

不瑞其本其末方寸被於岑樓

金重於豈謂

一鈎金與一□羽之謂哉

-Bùchuāi -qì b6n, -ér qì -qì m6, fāngcùn zhì -kêshì gāo -yú cⁿ!6u.

'Jīn zhòng-yú yǔ'-zhē, -qìwèi:

'yī-gōu jīn , -yǔ yì-yù yǔ' -zhìwèi -zai!

²⁵⁴ *Xùn Zi: 1 Quànxue* p3. *Hàn Fei Zi: 28 Gongming* p71.

Gradual accumulation of conditions by repetitive action is seen throughout *Guān Zǐ: 1 Herding People*, and *2 Form's Force* where 'Shi' occurs only in the title and is likely anachronistic. *Xún Zǐ: 4 Glory and Disgrace* links repetition to duration, as in the acquisition of good habits:²⁵⁶

If once, then one may again;

Having it, then one may make it endure...

• "之耐再也有之兩久也..."

Yi-zhi, -ér -kS zài-yě, yōu-zhi -ér -k6 jī-y各...

Xún Zǐ goes on to cite a deep well and short rope, as a metaphor for perseverance. It recalls the example of the length of rope needed to plumb a deep pool, given by *Shangjūn Shu: 24* to illustrate the 'Power' of Numbers²⁵⁷

5. Force of Dialectics

Force, by definition, implies the idea of physical necessity, and hence logical necessity. Similarly, Zev Bechler 1995 states:²⁵⁸

I have argued Aristotle's concept of physical necessity derives from his theory of **potentiality**. I'll argue now that this concept of necessity is also central to his theory of scientific demonstration".

The question is whether such an idea of **Force**, as a mental and cognitive abstraction, can be said to exist in axial Chinese philosophy. The logical basis of Chinese thought has been effectively denied by some, such as Hal] and Ames 1987 who speak, instead, of the "aesthetic order of Confucius' thinking". To this Gregor Paul 1993 ripostes:²⁵⁹

Aristotelian syllogistic, and "Chinese" logic are basically the same. The most fundamental logical laws, such as the "principle of non-contradiction", are universally valid rules...

²⁵⁵ *Ming Zi: 6 Gào Zi-xia-1 Renⁿ wen Wulu Zi* p253.

²⁵⁶ *Xún Zi: 4 Róngru* p61.

²⁵⁷ *Shangjūn Shu: 24 Jinshi* p86.

²⁵⁸ Bechler 1995 p 129.

²⁵⁹ Gregor Paul: "Equivalent Axioms of Aristotelian and Later Mohist Logic" p 120, in Lenk & Paul 1993.

Paul's judgement is substantiated by Zhou Yúnzhi 1993, who analyses several definitions of the law of non-contradiction from pre-Qin philosophy, including Mohism.²⁶⁰

Yet, one may ask: if the principle of non-contradiction is universal, how are contradictions in the world possible, and how can contradictions be mentally apprehended? The answer, I postulate, is that 'non-contradiction', by definition, entails overcoming contradiction. Thus, while it is necessary, in any given contradiction, that one side prevail, it is equally necessary for its opposite to exist. This may be called the principle of dialectics, as expounded by Hegel, or of **dynamic potentiality**. Thus, Aristotle, in *Metaphysics*, defines '**potentiality**', in contrast to actuality, as capable of contrary results:²⁶¹

nothing potentially is eternal. Here is the reason: every potentiality is at the same time of the contradictory... the same thing is capable of both being and not being...

Aristotle distinguishes 'essential' and 'accidental' causes. For example, bricks need not necessarily form a house, but / there is to be a house, *then* certain materials *must* be available. , ,²⁶² The *dynamis* of a doctor of medicine is the **potential** to cure, but **potentials** do not inevitably cause a given result.²⁶³

Potentials are necessary, but not sufficient , causes.

We saw, at the start of this chapter, physical 'Conditions' contrasted with Mohist mental ideals. Thus, the ideal of a circle may be embodied in a wooden pillar, but such manifestation is not the perfect, timeless circle. Similarly, at one instant of time, A does not equal B, i.e. "an ox is not a horse". Conversely, over time things change: A does not equal A, i.e. "a horse is not a horse". In my interpretation, the first case represents the eternal moment. The second case represents evolving **Conditions, in which, as in the case of Aristotle's potentiality, the law of identity and non-contradiction is not cancelled but transcended.**

²⁶⁰ Zhou Yúnzhi 1993 p228ff.

¹⁶¹ Hegel's *Logic* 1873 p 119: "Apart from this general objectivity of Dialectic... It is the same dynamic that lies at the root of every physical process... , ,

Aristotle *Metaphysics* (VJ1-X)' 1985: *Theta 8 [Actuality prior to potentiality]* 50b8-12 p74.

²⁶² Aristotle's *Physics: ii Natural Science and Explanation -3 Material, Formal, Efficient, and Final Explanation* pp 29-30; -9 *Necessity as Related to Ends* p39.

²⁶³ Aristotle-*Ethics: IX The Grounds Of Friendship* H67b28-1168a18 . p 299; *V Justice* 1129a3-21 p 171.

Let us now look at causation, as defined by Mohism. *Mò Zi's Warps* define 'major causes' 大故 dàgù and 'minor causes' 小故 xiǎogù :²⁶⁴

Cause is what is got and only thereafter completed.

Minor Cause: Having this, it is not necessarily so; lacking this, it is necessarily not so.

A body: as having a starting-point.

Major Cause: having this, it is necessarily [so]; lacking [this, it is necessarily not] so.

As appearance becomes vision.

麵得而賊也

小故句有之不必然無□不然□若有端

她句有之必{然}無{之必不}然若見之成見也

Gù: -suō dé, -^rhòu ch^ng -yê.

Xiǎogù: yóu-zhì -bùbì rán; wú-zhì -bì -bùrán. Ti-yê -ruò yōu duan.

D^gù: yōu-zhì -bì[rán]; wú[-zlii -bì -bù]rán. -Ruò xiàn-zhì chéng jiàn -yê.

Great cause is both sufficient and necessary, small cause necessary but not sufficient. Small cause, I contend, equates to Aristotle's material cause, without which no action is possible, but which does not itself act. **Great cause**, then, is the efficient cause, which by acting subsumes material cause within it.

Graham showed how *Mò Zi* differentiates a *a priori* knowledge from inductive knowledge. I further make the case that *Mò Zi* uses **Shi** as '**Conditions**' or '**Circumstances**' to differentiate inductive knowledge from that deducible *a priori* from ideal 'Laws'. Laws must be applied, by investigation and observation, to living **Circumstances**. I interpret this as the Mohist definition of the empirical method, induction contrasted with *a priori* deduction:²⁶⁵

²⁶⁴ *Mò Zi*: 40 *Jing-shdng* p 190; 42 *Jingshuo-shàng* p202. Graham 1978 p 263 A1; C·E Zhou Yúnzhi 1993 p280.

²⁶⁵ *Mò Zi*: 40 *Jing-shdng* p213 pi94; 42 *Jingshuo-shàng* p213. moz001-004, mos001, moj001. Graham 1978 p 342 A93. Hansen 1983 p 186 note 24 arguing Chinese 'nominalism', rejects Graham's translation of xianzhi 先知 as '*a priori*'.

From mutual compatibility, or mutual incompatibility,

a priori to know 'This' (truth) - is possible.

The five colours; long or short; before or after; light or heavy:

are by induction.

? **Circumstantial** submission is hard to achieve. It entails effort to achieve it.

Under ? **Circumstances**, seek the ? **Circumstances'** Laws (ideals).

Under Laws, take identities to observe cunning convolutions.

Take 'This', discard 'That': Enquire Causes, observe Contingencies.

From humanity's having black men and having non-black, to define 'black men' ;

Or, from having love towards men, and having no-love towards men, to define 'loving men':

These are ? **Circumstantially Contingent** definitions.

相從相絲知是句可

五色驗前後輕重援

織(執)3_成言務成之執仇側求執(執)之法

法取同觀巧?轉[傳]法取此捨(擇)彼問故□

以 M 有鮮有不鮮觸黑人

與以有□人有不歡人止愛人

錢(孰)宜止(心)

-Xiangcóng, -xiangqù: xianzhi -shi> kē.

Wú-sè, chángduān, qiánhòu, qixigzhng: yuán.

? Shi (zhì)fú nánchéng: yán wù chéng-zhì. Shì(jiù) -zé qiú Shi(zhì)-zhì fǎ.

FS qū tóng, guan qiāozhuān. Fā qū-ci, shē -bi. Wèn gù, guan yì.

-Yī rón-zhì yōu hei-zhē, yōu -bùhei-zhē -yē zhǐ heirén.

-Yū -yǐ yōu ài -yú rón, yōu -bù ài -yú rén zhì àirén.

-SW Shi(shù)yi zhǐ (xin).

'Contingency', 宜 yiis listed with 'Necessity' 必 bi: in a triple definition of 'Equation' 合 H6:²⁶⁶

Equations: Correctness; Contingency; Necessity.

合句 宜必 Hé: Zhèng: yì; bì.

²⁶⁶ *Md Zi: 40 Jing-shdng* p193. moz003-004. Graham 1978 p 329 A83. see : footnote 176, above, on 'equation'; 236, above, on 'Circumstances'. *Huainan Zi: 13 Fànliin* p5b argues technology and customs must fit the 'contingency/appropriate', not merely adapt to the old as do Scholiasts.

‘Contingent’, is the term used by Mohists to categorise the Five Actions' mutual conquests, which, Mohists argue, is not constant, but subject to relative quantities. Thus fire will melt metal, but only if the fuel is sufficient.²⁶⁷ This represents a Mohist attack on the incipient apotheosis of Five Actions theory into the pseudo-scientific cosmology which has bedevilled empirical rationality. It is a statement that the Laws of nature are subject to specific **Conditions**, which demand intensive study and ‘effort’, as the Mohist definition of induction, which we just saw, points out.

Guigū Zi: 8 Feeling-out describes, as **Shi**, the causative ‘responses’, 應 ying within ‘physical classes’ 物類 wūlèi, whereby like elicits like, as fire goes to the dry, water to the wet. Human interaction with things is expressed by the following example of targets and trees, as a moral parable.²⁶⁸ *Hudindn Zi 17: Theories Forest*, conversely, explains them in objective terms as Form's Force:²⁹

When targets are extended, bows and arrows gather;

When forest-trees abound, axes and hatchets enter.

It is that not someone summons them:

It is what Form's **Force** adduces.

質的張而弓矢集

□茂而□斤入

非或招之形勢所致也

Zhidi zhang, -ér gonghl ji;

Liiimù mòu, -ér fūjin rù.

-Fei hud zhao-zhi: XingShi-zhi -suò zhi-zhS-yê.

A contrast between rationalist explanation of causation, and shamanic superstition, can be seen in two almost contemporary accounts of **Shi**, one as an immanent **Force**, the other as a semi-divine **Power**. In *Warring Nations Stratagems*, Bái QT 白起 explains his victories to King Zhao 昭 (r. 306-251 BC) of Qin, attributing them not to divinity, but to materialist causation, “the assessment of Profit, Form's **Forces**, nature's Reasons.” 計利形勢自然之理 p, xingShi, ziran-zhi ll.²⁷⁰ Conversely, Fàn Ju 范雎, in

²⁶⁷ *Mò Zi: 41 Jing-xia* p195. Graham 1978 p411 B43.

²⁶⁸ *Lyùshi Chunqiu: [13-2] 63 Yingtóng* pp4a-4b.

²⁶⁹ *Guigū Zi: 8 Mo* p7. GG008. *Xùn Zi: 1 Qudnxu* p3 without Shi'. *Hudindn Zi: 17 Shuolin* pllb. cf. *Wèn Zi: 6 Shàngde* p44.

²⁷⁰ *Zhànguó' Cè 33: Zhaowdng -ji ximin shànbìng* p959. ZG053 cf. *Guàn Zi: 36Xinshii-shàng* p 219. gz001.

another colloquy with King Zhao, compares the nation to a sacred grove and the king to its god. **"Power is the king's god."** 勢者王之神 Shi-zhd Wáng-zhi shⁿ. The god must not leave his grove or it will wither and die. The king is the **Power** of his nation which here depends on him. Here is a more voluntarist or transcendentalist view of Shi.²⁷¹

Forces, then, are generated from **Conditions**, but also animate them. This is straight-Jine causation. Yet when opposing **Forces** meet, one must prevail. As in logic, so in the physical world, identities require non-contradiction. In the dialectic of practical statescraft, the ruler's **Power** must be peerless and 'unmatched' 無敵 wudi. This is the Mohist definition of Necessity, which we saw, above. "Contradiction is resolved by subordination."

'Power' may not be equally divided: imbalance is necessary to overcome stalemate. A line of succession must be established among heirs²⁷³ *Shèn Dào: 5 Virtue Established* warns that duality or ambiguity causes unrest.²⁷⁴ *Hán Fei Zi: 15'* explains out that the pre-**Conditions** of 'potential doom' 可亡-kēw^{ng}, not 'necessary destruction', 必亡-biwáng. They are sufficient, not necessary causes, until the entry of their opposite. Thus, the rise of Sage Yáo and the fall of tyrant Jié, are mutually related. The decisive 'Moment' of success or failure operates not in isolation, but in relation to its opposite. Two of a kind, whether Sages or tyrants, do not succeed against each other. An imbalance is required, so that one may decisively prevail over tother.²⁷⁵

Kingship or doom's Moment necessitates that
their rule or disorder, their strength or weakness, are mutually at Odds.

王亡之機必其治亂
其強弱_者也

Wángwáng -zhi ji, bi -qi zhiluàn,
-qi qiángguò -xiangji-zhě-yě.

²⁷¹ *Zhànguó' Cè: 5 Yinghóu wdi Zhaowáng* ip13>S.ZG005.

²⁷² see footnote: 111, above; footnotes 288, 600 'below: 'Powers matched'.

²⁷³ *Hán Fei Zi: 38, 48: HF095, HF153. Lydshi Chimqiu: 98 Shin Shi. LS018. Xún Zi: P: xz018-019.*

²⁷⁴ *Shèn Dào: 5 Déli*, Thompson 1979, 57.

²⁷⁵ *Hán Fei Zi: 15 Wángzheng 'Doom's Symptoms'* p4. HF026-027.

Hégnan Zi: 5 Circular Flow defines the Way as necessity. If one may read 'Shi' for 'who' 孰 sh6 ,

Potential is then tied to Way-Virtue:²⁷⁶

So, what is called Way is unstoppable;

What is called Virtue is getting men.

From Way-Virtue's Law, Myriad Things take livelihood:

Lacking Form, having Divisions, it is named 'Great ? Potential.'

Together, it is called Unity;

Differentiated, it is called: the Way.

In mutual conquests, it is called: Force ,

In lucky and unlucky, it is called: Victory and Defeat.

故所謂道者無已者

所謂德者得人者也

道德之萬物職

無蹄分名曰大激渤)

同之謂一異之謂道

機 之 _

挪之謂成敗

Gùs -suōwèi Dào-zhē, wújī-zhē-yē.

-Suōwèi Dé-zhē dé rén-zhē-yē.

D^xié-zhi Fā, Wà-wù qū y6.

-Wúxing ydu fen, ming yue: DàShi {shú>.

Tóng-zhi w^i Yi; yi-zhi wèi Dào.

-Xiangshèng-shi wèi Shi;

Jixiong-zhi wèi chéngbài.

An opposing metaphysical view to *Hégnan Zi's* definition of Shi, if it is correct to restore it here above, is found in *12 Heaven cmd Earth* which identifies 'Fate/Mandate' 命 Míng with its attributes: 'still unFormed, having Divisions 未形者有分-w^ixing-zh6 yōuf6n, *Zhuang Zi: 17 Autumn Waters* derives Shi Conditions from 'Differences' 異 yi of physical size, i.e. divisions of Form into great and small.²⁷⁷

²⁷⁶*Hégnan Zi: 5 Hudnliu' pi3b.* cf. *Xún Zi: 12 JunDdo p237* "getting their men' and 'getting their Power [cōntrōl]".

According to traditional ideologies, dynastic power derives from the divine blessing bestowed on virtue. Shèn Dào rejects this assumption in favour of raw **Power**. He treats right and might, Worthies and **Power**, as mutually exclusive opposites. Shèn Dào's opposites are presented by *Hán Fei Zi*: 40, in a logical dilemma, illustrated by salesman who claims his pike will pierce anything, while his shield is unpierceable. Harbsmeier, in his study of ancient Chinese logic, calls it a description of "incompatibility between statements."²⁷⁸ The solution is in the numbers of statistical probabilities. Worthies are rare. Sages, and Arch-villains as their nemeses, appear infrequently in the world, "once in a thousand generations". Yet the average man obeys the **Power** of Law. Thus, under the rule of Law, in a thousand to one cases, good order prevails.²⁷⁹

This debate between Worth and **Power**, is reflected in *Hán Fei Zi*: 40, and *Lyûshi Chunqiu*: 98, where Shèn Dào is cited at the commencement by name, and in *Shangjun Shu*: 18, 24, 26. which names no sources but appears to contain at least two Shèn Dào quotations.²⁸⁰ The work of Shèn Dào survives in fragments whose attributions have been critically assessed by Paul Thompson. It is evident that, the bulk of the writings of Shèn Dào having been lost, the extent of his influence is greater than that of quotations directly attributed.

Ancient writings rarely cite sources, and where they do, as in the case of Shèn Dào, it is not yet possible to determine the foil extent of direct and possibly indirect quotations. The Táng political digest *Qúnshu Zhìyào* presents Shèn Dào's propositions on 'Powerful position' 重^i, known elsewhere from partial quotations, in a much fuller version.

I differ from Thompson 1979, in respect of his emendations to the *Qúnshu Zhìyào* 1253 Kanazawa manuscript (kindly reproduced in his Plate xxxiii). Since the *Qúnshu Zhìyào* is the only authenticated comprehensive, and by far the fullest, source of Shèn Dào fragments, and one which appears to be independent of any other known, I see no compelling evidence that quotations, some without attribution, in *Hán Fei Zi*, or elsewhere, offer a superior *Shèn Dào* text. *Hán Fei Zi* itself, as

²⁷⁷ *Zhuang Zi*: 12 *Tiandi* p+24; 17 *Qiushui* p572.

²⁷⁸ Harbsmeier 1998 p 215.

²⁷⁹ *Hán Fei Zi*: 40 *Nán Shi* p17 HF135-143. *Shangjun Shu*: 26 *Dingf^n* p95 SJ031. *Lyûshi Chunqiu*: 98 *Shèn Shi* LSU19.

²⁸⁰ *Shangjun Shu*: 18 *Huácè* p67 'loyal ministers'; 24 *JinshV*, 26 *Ding/èn* p94 'hares' : *Shèn Dào* 50; 82 .

Thompson (p 172) notes, contains differing versions of the passage. Indeed, whatever other arguments may be adduced in its support, Thompson's recension of this critical passage is less, *not* more, internally coherent than *Qúnshu Zhiyào*. (For a full presentation of the text, see under *Part ii*, below)

Only when Shèn Dào's thesis is presented in complete sequence is it possible to appreciate his logical method. I postulate that this can be explained as a series of three interlocking quasi-syllogisms. Zhou Yúnzhi 1993 argues for the existence of a Mohist syllogism.²⁸¹ Harbsmeier points to ancient Chinese examples of implied syllogistic reasoning, and sorites.²⁸² Yet I contend that this is the first clear-cut demonstration of the form.

Here is Shèn Dào's line of reasoning in my paraphrase (see in: *Part: ii Translations*, below):

1) An Unworthy can suppress a Worthy.

*Only with **Powerful Position** can the Unworthy be overcome by a Worthy.*

[Therefore,

An Unworthy is sufficient to suppress a Worthy.] $b > a$

2) The most Worthy can be suppressed by an Unworthy.

With Power, the most Worthy can overcome all the Unworthy.

[Therefore,

*b} **Powerful Position** is sufficient to overcome the Unworthy.] $c > b$*

3) *a} the Unworthy are sufficient to suppress a Worthy.* •

*b} **Powerful Position** is sufficient to overcome the Unworthy.*

Therefore,

*c} **Powerful Position** is sufficient to suppress a Worthy.* $c > a$

²⁸¹ Zhou Yúnzhi 1993 p283ff 'Triple-Thing debating form' 三物論試 san-wù lùnshì.

²⁸² Harbsmeier 1998 p 278ff: e.g. in Wáng Chong 王充 (AD 27-100): *Hénglùn* 橫論•

I supply the conclusions to 1) and 2) from 3) , in which they form the first two terms. The final syllogism, where; a = Worthy; b = Unworthy; c = **Powerful** Position; is then:

$$\underline{b > a}$$

$$\underline{c > b}$$

$$\textit{therefore: } \underline{\underline{c > a}}$$

The conclusion is brutally surprising. It means that ‘**Powerful**’ Position is more effective than reliance on a Worthy, or Sage, which is politically impractical. ‘Sufficient’ is a dynamic, quantitative term, absent from Aristotle's syllogisms. It is a relational syllogism, in statistical algebraic form:

$$a(v1) = b;$$

$$c = b(v2) \cdot \cdot$$

$$c = a(v1)(v2).$$

in terms of relative strength, where: $v1, v2$ = variable sufficiency. Shi of Powerful Position is the critical factor.

V. Politics and Economics

Summary:

Shi plays a dominant role in the new political philosophy of the fourth century BC. It places **Power** before traditional ethics, and objective **Forces** before individual personalities.

1. Imbalance of Power

The Utopian ideal of equality is impractical. Equally balanced **Shi** produces stalemate, and instability leading to conflict. **Power** must be divided without ambiguity. Division is the function of rulership, the position of wealth and **Power**, but division must be just.

2. Division of Labour and Separation of Powers

Mental and manual labour specialise. Society is divided into four classes. *Shangjūn Shu* uses different interests to monitor each other. Those who share Profit cannot be trusted. This is the system of bureaucratic checks and balances.

3. Adaptation by cognitive Technique

Adaptation derives from unobstructed perception and cognition of external **Conditions** and **Power**, by the technical aid of Numbers. By this process, Law can be established and its implementation monitored, checking Names against Reality.

4. Control and Causation

Power is an objective force of causation and prevention, generating necessarily predictable results by punishments and rewards. It has a reactive control mechanism, often allied to coercion and opposed to Virtue, though not always irreconcilable with it.

5. Consumerism: Profit Motive and the Individual

Shèn Dào's theory of adaptation rather than reform appeals to the self-interest of the individual towards Profit, and utilises his free 'self-so' effort as a force of nature, anticipating Adam Smith's invisible hand.

1. Imbalance of Power

Confucius' *Analects*: 16 declares 'equality' 均 jun in wealth distribution to be a remedy for poverty, and a pre-condition of social harmony.²⁸³ *Lào Zi*: 57 contrasts warfare which uses the 'Odd' 奇 qí, with rulership which applies the 'Correct' 正 zhèng, a near-synonym for 'government' 政 zhèng. We saw that *Sun Zi*: 5 defines tactical Force as a dialectic interaction of Odd and Correct. Governmental 'correction' implies imposition of conformity, and as corollary suppression of the unorthodox. In *Lào Zi*'s Utopia, people will voluntarily 'equalise' and 'correct' themselves²⁸⁴

At issue here is the conflict between a decadent feudal system and an emerging universal, bureaucratic centralism. *Xún Zǐ* criticises *Mò Zi*, the proponent of 'combined love', for understanding 'levelling' but not 'oddity'. *Tián Pián*, an associate of *Shèn Dào*, is said to value 'levelling' 齊 qí. I postulate *Zhuang Zi*: 2 *Levelling Things Theory* may reflect *Tián Pián*'s thinking in its idea of subsistent unity.²⁸⁵

Lyū Clan Spring-Autumns: 98 insists that the King must 'in Power be unmatched' 敵 Shi wM.²⁸⁶

The alternative is the dilemma of a static equilibrium, expressed by a *Shi Zi* fragment:²⁸⁷

Strengths equal, Forces matched. 力均勢敵 Lijun, Shidi.

A resolution to this dilemma is presented by Adaptation to an external **Power**, as a third factor.

²⁸³ *Lúnyǔ*: 16 *Sìshì* p238.

²⁸⁴ *Dàode Jīng*: 32 -zìjūn 'self-equalise'; 57 -zìzhèng 'self-correct'.

²⁸⁵ *Lyūshi Chunqiu*: [17-7] 99 -Bùèr- p15b. *Shi Zi*: *Guāngze* p12. *Zhuang Zi*: 33 *Tian-xià* p1086 says of *Péng Méng*, *Tián Pián* and *Shèn Dào* that they "levelled the Myriad Things" 齊萬物 qí Wàn wù.

Xún Zi: 6 *Fei Shìèr-Zi* p87 criticises *Shèn Dào* and *Tián Pián* as unable to "manage a nation or define divisions" 經國定分 jīngguó dìngfèn; yet both 6 *Fei Shìèr-Zi* p87 and 21 *Jièbì* p430 associate *Shèn Dào* with Law. 11 *Jūndào* p343 criticises: M6 Zi for having insight into 'levelling', but not into the 'odd/unique' 畸 jī.

²⁸⁶ *Lyūshi Chunqiu*: 98 *ShènShì* p13b. LS026-028.

²⁸⁷ *Shi 2t*: 'cúnyì' doubtful fragments p36: Sun edition, quoting *Yuldn. Yimvèn Zi* fragment (*Yilin 2*), *Ruin Tingzhū* 1980 p170.

This idea is first definitively formulated in essays c. AD 300, spuriously entitled with names of early lost works such as *DèngXi Zǐ*, or *Yin Wén Zi*, which I have, above, presumptively ascribed to Lú Shèng:²⁸⁸

Talents being equal, intelligences identical...
their distortion is in not knowing how to
harness authority and rely on Power's differential.

才鈞智同...其敝□不_・勢之異
Cǎijūn zhìtóng... -qí bi -z□yù: -bùzhì chéngquán jì^Shǐ-zhì yì.

Xún Zǐ, like Shèn Dào, sees in egalitarianism a threat to social cohesion and economic functions. *Royal System* argues that 'partiality' 偏 *pian* creates the necessary social dynamic of unity itself. Unity is not a static abstraction, but the product of Power's interaction:²⁸⁹

When divisions are equal, there is no partiality;
When Powers are level, there is no unity;
When the multitude is levelled, it is not directed...
分均則不偏執齊則不壹衆齊則不使
Fèn jūn, -z6 -bùpian; Shì qì, -zé -bùyì; zhòng qì, -zé -biishl..

The discussion continues with two lines, evidently quoted verbatim from *Shèn Dào: 5 Virtue Established*, converted into noun-clauses: serve > serving, direct > directing, by addition of 之 *zhi*:²⁹⁰

Two nobles do not serve each other;
Two commoners do not direct each other.
兩貴[之]不tǔ・兩賤[之]不相使 Liǎng-guì [zhi] -bù -xiangshi; liǎng-jiān [zhi] -bù -xiangshǐ.

²⁸⁸ *Yinwén Zi*: -xiā p39. cf. *DèngXi Zi*: *Wúhòu* p7:

If one adapts to Power in developing reknown, then conduct being equal, your name is distinguished;
men being level, by getting timing with forces matched, your success is double.
This is so from harnessing Power's external push.
因勢而發蕃則行□名殊人齊而得時則力敵而功倍其所以□棘;^在□
Yin Shi -^r fayù: -zé xīng dēng, -ér mǐng shì; rén qì, -^r déshì, -zé lìdì -ér gōngbèi;
-Qi -suōyírán-zhS, chéngShì-zhì -z^iìwài tui.

see: footnotes 36, 111, 272, above; 600, below.

²⁸⁹ *Shèn Dào*: *Wángzhì* p149. xz018, xz019.

²⁹⁰ *Shèn Dào* PS.cf. *Zhànguó Cè: Kèqīng -wú Hán wǒ Qínwáng* p812:

Noble and commoner do not serve each other.
Each get their position, like spokes to ail axle, to serve their superior.
貴賤不相事各得其位輻湊以事上 Guì, jiān -bù xiangshi: gè dé -qì wǒ, fú còu -yì shì shàng.

Xún Zi: 9 Royal System resumes:

This is Heaven's Numerology.

If **Powerful** positions are level, and desires and dislikes the same ,

When Things cannot be supplied, there is necessarily conflict.

If there is conflict, there is necessarily disorder.

When there is disorder, there is necessarily exhaustion.

是天數也執位齊而欲惡同物不能勝濟則必爭

爭則必亂亂則必窮矣

-Shi Tianshù -yê. Shiwèi qi, -ér yùwù tóng, wù -bùnéng shì, -zé bi zheng.

Zheng -z6 bi lu^n, luAn -zé bi qiong -yi!

In geo-political terms, inherent competition between powerful states makes harmonious co-existence impossible. Ultimately, one must prevail over the other, according to *Warring States Stratagems* ²⁹¹

If Chû be strong, then Qin is weak;

If Qin be strong, then Chû is weak:

This is because their **Powers** do not both stand.

楚強則秦弱□則楚弱此其勢獨立

Chft qiáng, -zé Qin ruò; Qǐn qiáng, -zé Chû ruò: -ci -qi Shi -bù liǎng li.

A preponderance of **Power** is indispensable to good order. In the feudal model, espoused by *Lyû Clati Spring-Autumns: 98 Caution with Power*, the King rules by possession of a central domain, around which he delegates fiefdoms, with the largest positioned nearest the centre. He uses **Power** to control the small by the big, the light by the heavy. By this way of 'sharing' power, the mythical Divine Farmer's dynasty is said to have reigned for seventeen generations. This model was rejected by Lyû's successor Lí Sì, who won the debate before the First Emperor to abolish hereditary fiefs.

Incompatibility between antagonistic Powers is the physical expression of the Law of Contradiction, or Excluded Middle, which we discussed in logic. *Hán Fei Zi: 36; 40* , and a possible *Shi Zi* fragment, cite

²⁹¹ *Zhàngud Cè: 14 Chû Cè-I Su Qin -wèi Zhao Hécong shui Chû Weiwàng* p362. ZG023.

the case of the salesman of the unpierceable shield and all-piercing pike. It illustrates the contradiction of Yáo's absolute Power as emperor, with Shùn's reforms by personal intervention. If Yáo's rule were effective, Shùn's reforms would be redundant, and vice versa. **Hán Fei ZI** argues that, by Power, the Under-Heaven can be promptly corrected: one individual's effort can never suffice. The Power of Law prevails by force of numbers.²⁹²

To prevent dualism within the state, Power must be divided unequally. *Hán Fei Zi: 38 Objections-S* and *48 Eight Warps* call on the ruler to fix clear precedence:²⁹³

divide Power unambiguously.分勢不二 Fen Shi -bù èr.

Once the succession is established, dissension between brothers is pre-empted, but *Hán Fei Zí* does not favour the designation of heir-apparent. *Shèn Dào* argues that divisions may even be made by drawing lots to avoid anarchy. Random chance is at least 'non-subjective' or 'impartial'無私 wúsi. Any Law is better than no Law. If a hare runs through the square a hundred men might chase after it. Yet when hares are arrayed in the market, there is no quarrel because ownership is clear.²⁹⁴

Guān Zi: 64 Form 's Power Explained maintains that, Things¹⁴by their Reason moving"以其理動-yi-qi II dòng, no matter how destructively, do not incur resentment because they are inanimate.²⁹⁵ This is a model for impersonal Law. It is satirised by *Zhuang Zi: 33 Under Heaven* where *Shèn Dào*'s 'block-like' Way is described as reaching dead men's Reasoning.²⁹⁶

To *Shèn Dào*, the essential function of rulership is division. Rulers exist for the people, not the people for rulers. *Shèn Dào: 1* bluntly points out that the Son of Heaven was established for the Under-Heaven, not the Under-Heaven for Heaven's Son.²⁹⁷ *Lyū Clan Spring-Autumns: 117 Reliance on the Ruler* declares that rulers were instituted not for their own enjoyment but to profit the Under-

²⁹² *Hán Fei Zi: 36 Nān-yi* p80 'man of Chū'; *40 NānShi* pp16-17, *Shi Zi: 'cūnyi'* (*Sheng 'an ->vāiji* 22) p36.

²⁹³ HF095, HF153. Ames 1983 p 88 misconstrues: "fen shih pu erh ("where purchase matches status..."); p 225 note 53.

²⁹⁴ *Shangjun Shu: 26 Dingjēn* pp 94-95. *Lyūshi Chtmqiu: 98 tl7-6J Sh會n Shi* pp14b-15a, citing *Shèn Dào*. Thompson 1979: «2pp 280-281.

²⁹⁵ *Gudn li. 64Xingshi Ji*§ p332.

²⁹⁶ *Zhuang ZF: 33 Tianxià* p1086.

²⁹⁷ *Shèn Dào: 1: 22*, Thompson 1979 p241. cf. *Tàigong Liii-Tao: ii Wútao -16 Shùqi* p49b, Sawyer p58.

Heaven.²⁹⁸ *Gtidn Zi: 1 Herding the People* identifies the ruler as both director of men, and divider of wealth.²⁹⁹

The Under-Heaven is not troubled by lack of ministers,

It is troubled by lack of a ruler to direct them.

The Under-Heaven is not troubled by lack of wealth:

It is troubled by lack of a man to divide it.

天下不患無臣患無君以使之

天下不患無財患無人以分之

Tianxià -bùhuàn wú chǐ , huàn wú jūn -yi shì-zhī.

Tianxià -bùhuàn wú cái , huàn wú rén -yi fēn zhī.

Xún Zi: 9 Royal System explains that division must be just:

So, if one uses Justice to divide, there is harmony.

If harmony , there is unity; If unity, there is much force.

If much force, there is strength...

故義以分則和則一

一則多力多力則彊...

-Gù , Yì -yi fēn , -zé hé . Hé , -zé yì ,

yì -zé duō lì . Duō lì -zé qiáng...

Similarly, *11 Kings and Hegemons* holds that only by getting the Way will **Power** be honoured:³⁰⁰

Men's Ruler is the Under-Heaven's Profitable **Power**.

If he gets the Way to hold it

Then it will be great peace, great glory , accumulated beauty (goodness)'s source....

His **Powerful**-position is most Honoured.

人主者天下之利執也得mi持之

則大_大榮也積美之源也 , . '執{^尊

Rénzhǔ-zhī Tiānxià-zhī lì Shì -yē . Dé Dào -yi chí-zhī ,

-zì dà'an -yē , dàróng -yē , jīměi-zhī yuán -yē... Shìwèizhìzūn.

²⁹⁸ *LyUshi Chunqiu: [20-1] 117 Shijun pi a.*

²⁹⁹ *Gudn Zi: 1 Mimin p2.*

³⁰⁰ *Xitn Zi: 11 Wàngbà p205.*

Xim Zi: 18 Correct Theory identifies rulership's Power with taxation 'Registers', 籍 jī, a word close to 'support' 藉 jiè, in the sense of material support or enfeoffment. In these senses the two words were, I hypothesise, indistinguishable. Registers embody the Power of information, census and property records on which Law and government operate. *Xún Zi* insists Power is a moral responsibility, not an inalienable right of inheritance, contesting Shèn Dào's thesis of Power's self-sufficiency.³⁰¹

Where Power's Registers abide is the Under-Heaven's lineage house.

However, if [the ruler is] untalented and sub-average:

Internally, the Hundred Clans will resent him;

Externally, the Barons will rebel against him.

• • 在也天下之宗室也

然而不中□則百姓疾之外則諸侯叛之

Shlji-zhi -suō zài -yě, Tianxià-zhi zongshi -yě.

-Mn-ér, -bùcái -bùzhòng; nài, -zō bāi-xingji-zhi; wǎn, -zī zhuhóu pàn-zhi.

The idea that talent, or rather mediocrity and lack of talent, is unimportant given the underpinning of Power, is debated in *Hán Fei Zi: 40*. Talent here equates to Worth, as in Shen Dào's thesis of Worth versus Power, which *Xún Zi* by implication rejects.³⁰²

2, Division of Labour and Separation of Powers

The fundamental social division is between rulers and ruled. Those who labour with the mind must rule those who labour with their limbs. *Gudn Zi: 3J Ruler and Ministers* b) puts it:³⁰³

The gentleman eats by the Way;

The small man eats by force.

君子餓道小人餘力

Junzi shi -yú Dào; xiǎoTén shi -yú lì.

³⁰¹ 'Registers' of Power: *Xin Zi: 16 Qidngguo* p317; *J8 Zhonglun* p347 XZ050; XZ052, XZ053. *Zhàngud Cè: 17 Chucd 4: Kè shui Chunshenjun* p423. *Zhàngud Cd: 12 Qicè 5: Su Qin shui Qi Minwang* p300; ZG018; ZG028. cf. *Xim Zi: 18* p354, 357 'Form's Conditions' in assessing tribute/taxation. XZ054-055, XZ060. *Gudn Zi: 80 Light and Heavy* p391 on 'exploiting/riding Conditions' chéngShi in tribute/ taxation. GZ065,066.

³⁰² *Hán Fei Zi: 28 Gongmng* p71; *40 NànShi* p14. HF051; HF107-108.

³⁰³ *Gudn Zi: 3J Junchen-xid* p177.

Mèng Zi: 3 argues against egalitarian primitivists, who aspire to self-sufficiency and 'self-contrivance' of the mythic Divine Farmer, producing their own food and clothing. Mèng Zi justifies the division of labour on grounds of efficiency, and argues that it represents fair exchange.³⁰⁴ *Xún Zi* explains it as Virtue ruling Force. *Zhuang Zi: IS Heaven's Way*, echoing Shen Bùhài, explains the division as that between Non-contrivance and Contrivance:³⁰⁵

If superiors Non-contrive and subordinates both Non-contrive:

this is subordinates and superiors having the same Virtue.

If subordinates, with superiors have the same virtue, they are not subjects.

上無□也下□也是下與上同德

下與上同德則不臣

Shàng wúwéi-yê xi含-yi wúwéi-yê: -shi xià -yù shàng tóngdé.

Xià -yù shàng tóng dé, -zé -bù chén.

Xún Zi: 11 Kings and Hegemons attacks the 'self-contrivance' of Mohism. If Heaven's Son must do everything himself than even a slave would not wish with him to exchange jobs: '**Power** and enterprise' 執業 Shiyè.³⁰⁶ *Lào Zi's* and *Zhuang Zi's* critiques of hypocrisy, of 'contrivance with ulterior motive' □之而有以□ wéizhi, -r yòu -yiwéi, predict the failure of political programs to reform human nature. By contrast, Xún Zi recognises that ritual/propriety is 'artificial', 偽 wèi but defends its civilising influence.

Liè Zi: 6 Force and Fate, in a post-Hàn compilation incorporating early material, contrasts the **Circumstances** of human social endeavour, with Fate which determines the result.³⁰⁷

³⁰⁴ Mèng Zi: 3 丁dngw^n Gong-shàng: 4 Shénnóng-zhi yán-zhê Xū Xing p90.

³⁰⁵ *Zhuang Zi: 13 Tiandào* p465.

³⁰⁶ *Xún Zi: 11 WàngBà* p218.

³⁰⁷ *Liè Zi: 6 Liming* p215.

Farmers go after the seasons; merchants pursue profit;

Artisans seek technique; knights chase Power:

Circumstances cause it to be so.

Yet, farmers have floods and droughts;

merchants have gain and loss;

Artisans have success and failure;

knights have encounters and obstructions:

Fate causes it to be so.

農勝商趣利：ni 賺逐勢

謝吏然也

織有水旱商有得失

工有雌土有遇否命使然也

Nóng fù shì, shang qù lì, gong zhui shù, shì zhú Shi:

Shì shì rán-yē.

-Rán nóng yōu shuǐ^hin, shang yōu déshi,

gong yōu chéngbài, shì yóu yùpi: ming shì rán -yē.

Two distinct senses of **Shì** can be seen here, in adjacent positions. The first must indicate political **Power**; the second refers to **Circumstances**, a force greater than the individual, yet embracing the motivated effort of individuals within each of the four social classes, not a transcendent Fate.

Xún Zi: 9 Royal System pairs the four-fold class-system of Farmer-Knight-Artisan-Merchant 農士工商 nóng-shi-gong-shang with the essential Scholias relationships between ruler-minister, father-son and elder-younger brothers. This traditional order was held to reflect their value, pride of place given to farming, and lowest place to commerce. *Gudn Zi: 30 Ruler and Ministers* differs only in placing Knights first.³⁰⁸ Social reality was somewhat different. Merchants, it was said, had the Reality of wealth without the good name. Farmers had the name, and **Force**'s hardships, without the fruits of their labour.³⁰⁹

³⁰⁸ *Xún Zi: 9 Wángzhi* p162. *Gudn Zi: 30 Juncheñ-shang* p163; *20 Xiàokuang* p121; *Guóyú: 6 Qiyú* p3a lists the 'Four People' 四民 Si-Min as Knights, Farmers, Artisans and Merchants and calls for mutual segregation.

³⁰⁹ *Zhànguo' Cè 6: Qin Ci 4 Qin Wáng yùjiàn Dùn Rud* p!71.

Shang Yang, architect of the reformed nation of Qin, saw agriculture as the key to wealth and strength. He wished to concentrate resources to foster it so that “Profit from one hole issues” 利從一出 li - cóng yī-kǒng chū.³¹⁰ By keeping grain prices high, he ensured that farming was profitable and that new lands would be brought under cultivation, to provide a solid foundation for war. *Shangjun Shu: 4 Repelling the Strong* requires a national census to determine the Thirteen Numbers'十三數 Shisan-Shù:³¹¹

- I) Storehouses; 2) Population 倉口 Cang; Kōu;)
- 3) Able men; 4) Able women; 壯男^^^ : Zhuàngnán; Zhuǎngnyu;)
- 5) Old; 6) Weak; 老弱 Uo; Rud;)
- 7) Officials , 8) Knights; 官士 Guan; Shi;)
- 9) Those who by rhetoric earn a living; 以言說取食 - Yi yánshuo qǔ shí ;)
- 10) Profitable people; 利民 Limin;)
- II) Horses; 12) Oxen; 13) Fodder. 馬牛舞萬 Mǎ; Níu ; Chuhao.)

To Shang Yang and Hǎn Fei Zi, Scholiasts and rhetoricians are parasites. In ancient times people were simple and could be won by an intelligent teacher like the ‘Divine Farmer’ . Nowadays people are cunning and must be won by force. **Conditions** of the times are different. Kingship depends on prevailing **Conditions**. Justice is Profit: what is ultimately in the people's best interests, not what pleases them.³¹² Men are good, not out of virtue, but because they have no alternative. *Shangjun Shu: 18 Planned Policy* urges that people must be ruled;

by **Conditions**: so that they cannot contrive treachery.

勢不能為奸 h i -bùnéng wéi jiān.³¹³

26 Defined Divisions, like *Hǎn Fei Zi: 40*, declares there are pre-**Conditions** of government, and pre-**conditions** of disorder. The prognosis is likely attributable to Shèn Dào:³¹⁴

³¹⁰ *Shangjun Shu: 3 Nóngzhàn* p10; *IS Chiling* p 48. cf. *Gudn Zi: 73 Gudxii* p359 'Profit from one hole issuing...'

³¹¹ *Shangjun Shu: 4 Quqiáng* p19. cf. *Gudn Zi: 24 Wen* enquiries on fiscal statistics.

³¹² *Shangjun Shu: 7 Kaisai* pp32-33. SJ004-005.

³¹³ *Shangjun Shu: 18 Huàcè* p66. SJ009.

³¹⁴ *Shangjun Shu: 26 Dingfèn* p94. SJ026-SJ031. *Hǎn Fei Zi: 40 NǎnShi* p16. HF031-132. cf. *Shèn Dào: 82*.

So, Names and Divisions defined are the **Conditions** of government's Way.

故夫名分定勢治也

-Gù, -fu mingftn ding, Shizhi-zhi Dào -yê.

Shèn Dào argues against plurality: ministers holding combined offices 兼官 jianguan. Shen Bùhài insisted on rigid separation of functions. *Shangjun Shu: 24 Prevention and Cause* recommends: 'separation of Powers' 異能 i'e' -qi Shi. Those with shared interests may not monitor each other's work. Father cannot supervise son. Conflict of interests requires separation. It is necessary for those with different interests to monitor each other: "work shared, Profit different" 事同利異 shihé, liyi.³¹⁵

"Five Censors", literally 'Five Horizontals', provided the horizontal dimension to control abuses by the vertical hierarchy. This became a vital feature of imperial bureaucratic control. *Gudn Zi: 30 Ruler and Ministers* describes this system for the monitoring of officials.³¹⁶

For this cause, the Way-possessing ruler:

Above, has Five Officers to herd his people...

Below, has Five Censors to examine his officers...

是故有道之君上有五官以牧其民...

下有五橫雌其官...

-Shigù, yōu Dào-zhijun: sh如g yōu wū-guan -yi mù -qi min...

xià yōu wū-h^ng -yi kui -qi guan...

The question of control of the ruler, and limitation of his power, presents another problem. He is to be encouraged to live a life of pleasure, so as not to interfere in the bureaucratic administration. Thus, *Gtidn Zi: 45 Employing Law* claims people were happy under the Yellow Emperor's unchanging Law, leaving the ruler free to pursue his pleasures.³¹⁷

³¹⁵ *Shangjun Shu: 24 Jinshi* pp86-88. SJ020.

³¹⁶ *Guân Zi: 30 Junch^ n-shàng* p165.

^m *Gudn Zi: 45 Kénfd* p256:

So, the Yellow Emperor's government set up Law and did not alter...

故黃帝之治也置法ftlM^ 變-Gù, Huángdi-zhi zhi -y8: zhiFâ, -ér七此加...

3. Adaptation

Adaptation has an important cognitive base which, I contend, has received little attention. It provides evidence of Correct Naming as a pragmatic science, not a sterile sophistry. Shen Bùhài in *Shen Zǐ. Great Body* links Non-contrivance to Adaptation by Naming. Names are to be used, like a net-rope 綱 gang or tally 符 fii, so that "the Myriad Thing's Actuality have nowhere to escape 萬物之情無所逃矣 w[^]nwù -wù-suǒ táo-zhi -yí. Since Names are applied objectively, there is no room for personal interference or 'contrivance'. Since everyone is confined by Law to labour at their assigned tasks, the ruler is free to amuse himself. 'Adaptation's Way' 因之道 n-zhi Dào is like 'setting up' 設 shè a mirror or balance, so that reflected forms or weights are perceived spontaneously.³¹⁸ *Hàn Fei Zi: 19 Disguising Evil* writes the verb, in almost identical context, as 執 zhi 'to hold', easily confused with Shì/yí. As we saw, Qiú Xigui demonstrates that 'set up' shè could anciently be written as 執 Sbi. If Shen Bùhài's shè is equivalent to 'established Conditions', this could explain the mystery of Xún Zi's dictum:³¹⁹

Shen Zi was obstructed (obsessed) by **Conditions**, and did not know knowing.

申子蔽於執而不知 Shen Zibi -yú Shì, -ér -bùzhi zhi.

Shi here is linked to (knowing', which could fit the *Shen Zi* fragment on Adaptive knowledge. In this light, the dictum could be re-construed:

Shen Bùhài was obsessed by **established Conditions**, and did not understand perception.

Gudn Zi: 36 Mind Technique similarly defines Non-contrivance:³²⁰

Non-Contrivance's Way is Adaptation.

無□之道 - W u w e i - z h i Dào, Yin -yē.

³¹⁸ Qunshu Zhlydo: *Shen Bùhài - Ddti*, Ruān Tingzhuó 1980 p169. cf. *Hàn Fei Zi: 19 Shixié* p13.

³¹⁹ *Hàn Fei Zi: 19 Shixié* p13 'holding' the mirror and balance. *Xún Zi: 21 Jiēbi* p430.

³²⁰ *Gudn Zi: 36 Xīnshū-shàng* pp221 -222.

Here, 'Adaptation's Technique' makes use of the ability of others and things to achieve its goals. It 'vacuously' responds to external Things and their Reasons, without subjective interference. It does not 'set up' shè, nor 'alter and reform'變化 bi她ui

Lyû Clan Spring-Autumns: 98 Caution with Power, which earlier cites Shèn Dào by name, makes the earliest surviving linkage of 'Adaptation' to '**Conditions**' or '**Tower**', though nowhere is this linkage directly attributed to Shèn Dào himself. This linkage, of Adaptation to Shi, follows a list of modes of transport suited to different terrains and situations, yet its import relates to practical politics:

Through Adaptation to **Conditions**, commands will be implemented.

因其勢也者令行 Yin -qi Shi-ye-zh6 lingxing.

Adaptation derives from recognition of an existing reality. It therefore, I submit, is the bridge between cognition and action. **The Power of Conditions** is assimilated by Adaptive cognition and so commanded. Shèn Dào's philosophy of Adaptation appears less coercive. Adaptation is recognition of human actuality, without attempting to change it, but rather to make use of it as an existing resource.³²²

Heaven's Way adapts, and so is great:

Reform, and you will be small.

Adaptation is adapting to human Actuality.

天道因則大化(作測細因也者因人之情也

Tiandào, yin -zě dà; huà [? zuò] -z6 xi. Yin-yê-zhê: yin rén-zhi qing -yê.

Hán Fei Zi: 14 Treacherous Assassins links 'adaptative **Power**' in a system of national surveillance for the ruler. Numbering and Technique refers to the formal aspect of mental cognition, while **Shi** refers to the dynamic aspect of physical conditions and forces. An individual's senses alone, without Law's apparatus of Numbering and Technique lack effective **Power**. 'Law' embraces the formal tools of Reason, allegorised in mechanical devices such as compasses and set-square, as well as the bureaucratic

³²¹ *Lyûshi Chunqiu: 98 ShènShi* pi4b. LS023.

³²² *Shèn Dào: 2 Yinxún*, 28.

system of administration and reporting. I argue that Forms, as 'Numbers', are the practical means, or 'Technique', of cognitive Adaptation to, and so control of, external Forces under one's Power.³²³

Eyes necessarily do not employ its Numbers,
so if one relies on eyes, to contrive enlightenment, what he will see is little!

Because he rejects uncorruptible Technique!

Ears are necessarily not adapted to its Power,
so if he relies on ears to contrive intelligence, what he will hear is paltry!

Because he rejects the uncheatable Way!...

If he does not know to adapt to its Power, the state is endangered.

目必不任M而待目以□明所見者少矣非不聽術也
耳必不因其勢而待耳以□聰細者非不欺之道也...
不知因@者國危

-Mù -bi-bùrèn -qi Shù, -ér dài mù -y!wéi ming, -su6jiàn-zhē shào ->ì! Fei -bùbi-zhi Shù -yê.

Ēr -bi-bìjìn -qi Shi, -ér dM ěr -yiwéi cong, -su6wén-zhē guâ ->â! Fei -bùqi-zhi Dào -yê!

-Bù zhi yin-qi Shi-zhê, guó wēi.

The answer to the limits of subjective perception, is by statistical apprehension of **Conditions**, to deploy a national force of reporting and intelligence gathering, a 'keen and bright Power' 聰明之勢 *congming-zhi Shi*. of listening and seeing. This is the basis by which the ruler can 'ride awesome and stern Power' 威嚴之勢 *chéng weiyán-zhi Shi* of Law to reward and punish. The image is that of the chariot driver using whip and harness, or the geometer using compasses and set-square to draw shapes from points by string and ink. The counter-image is of the rhetoricians who beguile, with baseless talk of rule by personal virtue alone, out of touch with Reality.³²⁴

24 *Observation and Action* speaks of the difficulty of self-knowledge, as of the incompatibility of **Conditions** and **Power**. In this respect Law Technique serves as a mirror of objectivity. It is the easy way. Here we see a possible play on **Conditions** and Way in the verbal sense of *shè* 'to set up, and *dào* 'to lead.' , with *lì*, 'to establish', as: 'Adapt to what may be set up, seek the easily led'.³²⁵

³²³ *Hán Fei Zi: 14 Jianjie' Shichén* pp67-68. HF018, HF021.

³²⁴ *Hán Fei Zi: 14 Jianjie' Shichén* pp70-71. HF019, HF023-024.

³²⁵ *Hán Fei Zi: 24 Guanxing* p63. HF048.

Adapt to possible *Conditions*, seek the easy *Way*.

So, by using force sparingly, results and Name are established.

因可勢求易道故用寡而功名立

Yin kě Shi, qiú yì Dào. -Gù, yòngli guā, 七r gongming li.

48 Eight Warps: Listening to Law outlines a procedure of checking and testing to tap the potential **Power** in his subordinates:³²⁶

Men's Master is untiring in zeal

yet depends on cross-checking:

His **Power** material is subordinates.

The Way-possessing Master listens to speeches,

tests their application, grades their results.

From grading their results, rewards and punishments are born.

人主不職而待參其勢下也

有粒主聽言督其用課勘功課而賞罰生焉

Rénzhū -bùzhàn, ér dāi héncán: -qi Shi zixià-yS.

YōuDào-zhī zhū: tingy[^]n, du -qiyòng; kè -qigong: gongkè -ér shSngfd sheng -yān.

Guān Zi: 67 Enlightened Law Explained demands **systematic** 'testing' as a pre-condition of appointment: "according to Law, test and grade success in results" 案試課功 àn Fà, shikè cMnggong. This is the implementation of rule by ineluctable **Conditions** of 'necessarily governed Power' 必治之勢-bichi-zhi Shi.³²⁷ Emperor Wén of Hàn, in B.C. 165, held the first recorded imperial written examination. Creel 1974 argued that state examinations derive from Shen Bùhài's theory of objective verification of 'Name' against 'Reality'. A form of local 'examination' or 'testing' 試 shi had been practised by Qin, as evidenced by biographical references in Simā Qian's *Historian's Records*.³²⁸

³²⁶ *Hán Fei Zi: 48 Bailing:-6 Tingfd* p50. HF155.

³²⁷ *Gudn Zi: 67MingFa* *ji& pp349-350; 343. cf. *6 Qi-Fa: w[^]yibing-zhi shii:*

Completed weapons; ungraded are not used; untested are not stored.

成器課不...不試課 Chéngqi: -bùkè, -bùyòng; -bùsM, -bùcáng..

³²⁸ Creel 1974 pp 230, 264ff. Graham 1978 p 198. *Shift: 8 B&nji* on Liú Bang's exam; *Shiji: 95 Mynhoui* p458.

4. Control and Causation

Mò Zi makes 'Promotion of Worthies' one of his ten core doctrines. This slogan amounts to a proclamation of meritocracy over hereditary office, and could be seen as a challenge to the feudal system, upheld by Scholiasts. Perhaps it is to defend against such criticism, that *Mo Zi: 39 Against Scholiasts* accuses Confucius and his disciples of abetting revolt.³²⁹

Recruitment by personal recommendation is attacked by *Shangjun Shu: 25* which condemns the use of purely verbal criteria in the so-called 'advancement of the Worthy and able' 舉賢能 jǔ xiánnéng for favouritism in promoting their 'party' 黨 dǎng. This fosters a **Shi Tendency** of corruption and sophistry, making "ruler weak, and ministers strong" 君弱臣強 jūn ruò, chén qiáng.³³⁰ A military work *Tàigong Liù-Tao: 1 Wéntao 9-10* urges that Worthies be promoted by the strict Name-Reality test, not according to popularity and cliquism.³³¹ *Gudn Zi: 35 Wasteful Consumption* distinguishes the threat to stability in 'promotion of Worthies', from the productive 'exploitation of Worthies' 役賢 yìxián which it endorses:³³²

He who promotes Worthies is doomed;

He who exploits Worthies leads.

尚□亡而役賢者倡

Shàngxián-zhē wáng; -ér yìxián-zhē chāng.

³²⁹ *Mo` Zi: 39 FeiRu`* pp 188-189.

³³⁰ *Shangjun Shu: 25 Shénfa`* p89.

³³¹ *Gudn Zi: 10 Shàngxián.* Sawyer 1993 p50-51.

³³² *Gudn Zi: 35 Chimi* p200. cf. *Liú-Tao: 27:*

He who gets it flourishes; he who loses it is doomed.

得之者昌失之者亡. Dē-zhī-zhē chāng, shī-zhī-zhē wáng.

Worthies' virtue, unsusceptible to control by reward and punishment, and popular appeal, make them independent and so a threat to the ruler. They give rise to factions which undermine the ruler's authority. "Lào ZV attacks 'Promotion of Worthies' for causing people to quarrel. Something akin to class warfare is implied in the saying, ascribed to the Yellow Emperor by *Hán Fei Zi: 8 Wielding Power*³²¹

Superiors and subordinates daily fight a hundred battles.

上下一日百戰 Shàngxià rì bǎi-zhàn.

Hán Fei Zi denounces the 'Humanity and Justice' of Scholiast worthies as a deception, subversive to the 'necessarily-conquering Power' 必勝之勢-bìshèng-zhī Shì of the legal system.³³⁴ He is against 'wise' advisers, who presume to establish a "teacher-student Relationship" 師徒之勢 shītú-zhī Shì with their rulers.³³⁵ Rather the government must educate the people. *Shangjun Shu: 26 Defining Divisions* and *Guan Zi: 30 Ruler and Subjects* make morality obedience to Law, not an alternative. Education means 'elucidation' of Law; and its administrators are 'the Under-Heaven's Teachers' 天下師 Tiān-xià shī.³³⁶

The philosophy of Law, in *Shangjun Shu* and *Hán Fei Zi*, is founded on a determinist **Power** of totalitarian control. It pre-empts freedom of choice. *Hán Fei Zi*'s Law makes morality not an individual option but a mass necessity. It gives people no alternative to good behaviour. Conditions dictate behaviour, by negative, preventative causation:³³⁷

If **Conditions** allowed him to contrive treachery,

Even [the political martyr] Bóyì would be suspect.

勢得□細伯夷可疑也

Shì dé wēi jiàn, -sui Bóyì kě yí -yě.

³³³ *Hán Fei Zi: 8 Yangquan* p33. *Shén Dào 121 (Taiping Yulan 830/5b/5)*, Thompson 1979 p299 on mutually limiting, antagonistic balance of power between ruler and ministers.

³³⁴ *Hán Fei Zi: 49 Wu-Du* p56.

³³⁵ *Hán Fei Zi: 44 Shuoyi* p24. cf. *Meng Zi:4 Lilou-shang: 18 Yi zi -ér jiao* p139 "Its Shì are impractical/unworkable" 勢不行 Sbi -bùxing, on why gentlemen do not teach their own sons.

³³⁶ *Shangjun Shu: 26 Ding'en* p96:

Establish in-charge-of-Law administrators to contrive to be the Under-Heaven's teachers.

置主法之吏以□天下師 Zhi zhūfā-zhī lì, -yīwéi Tiānxià shī.

Guan Zi: 30 Junchen-shang "man-bailiffs contrive teaching" 人齋夫□教 rénsèfu wéi jiào.

Shi are, at best, morally neutral; at worst immoral. *Xún Zi: 12 The Ruler's Way* enlightened rulers hasten to 'get their men', the benighted ruler hastens to 'get their **Power**'得其孰, dé -qi Shi.³³⁸ *15 Debating Arms* condemns the manipulations by rewards and punishments, and 'Shi Deceptions' 執詐 Shizhà of militarists.³³⁹ *16 Strong Nation* argues 'men-conquering Shi' depend on 'men-conquering Way'.³⁴⁰ Nevertheless, *22 Correct Naming* justifies debate as merely the gentleman's response to political chaos.³⁴¹

The gentleman, being without **Power** to oversee it,
nor penalties to prevent it,
Therefore debates and persuades.

君子無執以臨之無刑以禁之故胃

Junzi -wúShi -yi lin-zhi, -wú xing -yi jin-zhi, -gù biànshuo.

Political **Power** is frequently paired with ⁴ Awe '威' wei, suggesting the coercive power of punishment. 'Awe and Virtue', as in the title of *Shèn Dào: 1*, parallel 'Penalties and Virtue' 刑德 xingdd. *Giiân Zi: 31 Ruler and Ministers* compares the Way, of gaining the people's minds by Virtue and Awe, to the **Force** of water's cyclical waves:³⁴²

Water in waves rises, exhausts their roll, and again fall.

Its Forces are inherently so.

水波而上盡其搖而復下

其勢固然者也

-Fú shuibo, -èr shàng, jin -qí yáo, -ér iù xi^.

-Qi Shi gù-rdn-zhe-yê.

³³⁷ *Shangjùn Shu: 18 Huàcè`* p66; 68.

³³⁸ *Xiín Zf: 12 Jundaò.* p237.

³³⁹ *Xún Zi: 15 Yibing* p304.

³⁴⁰ *Xiín Zi: 16 Qiànggnd* p316.

³⁴¹ *Xún Zi: 22 Zhdngrming* p465. xz075.

³⁴² *Gudn Zi: 31 Junch^`n-xia`* p174.

In *Shemgjm Shu: 5 Persuading the People*, Virtue is generated from Penalties.³⁴³ In cosmology, Virtue is correlated with Spring and Summer growth; Penalties with Autumn and Winter.³⁴⁴ 'Penalties' 刑 xing, or 'Form' 形 xing anciently written with the same graph, is tied to Power or Force in the phrase xingShi.

In *Xún Zi: 16 Strong Nation*, xingShi denotes 'Penal Power' and its coercive Awe is distinguished from the moral authority of 'Way and Virtue's Awe'.³⁴⁵ *Guān Zi: 6 Seven Laws* lists 'Form's Force, Utensils and Weapons' 刑, 器, 兵 Xing, Shi, Qi, Xi^, after implementation of rewards and punishments. *13 Eight Observations* explains that Form's Force, through fortifications and walls, prevents crime. *Hán Fei Zi: 49* compares severity of Law to the steepness of terrain. Thus, the one word xing spans both Penal codes and Forms of physical barrier of terrain or construction, in association with coercive Force.³⁴⁶

Penal **Power**, or 'Form's **Force**', is the tool of coercive physical control. It is the negative aspect of punishment, as opposed to positive incentive. Penalties and Virtue, punishments and rewards, are called the two handles of control.³⁴⁷ *Hán Fei Zi: 48* relates them to Power, thus:³⁴⁸

Handles are killing and living's control:

Power is the multitude-conquering material.

橘者殺生之制也勢者勝衆之資

Shi-zhē, shèngzhòng-zhi zi;

28 Results and Name discounts personal ability and moral worth without Power.³⁴⁹

Having talent without Power, though Worthy,

one cannot control the Unworthy.

夫有材而無勢雖賢不能制不肖-Fii, yǒu cái, -6r wú Shi, -bùnéng zhi -bùxiào.

³⁴³ *Shangjun Shu: 5 Shuimín* p23; *7 Kaisāi* p34: Penalties and Virtue. *Guān Zi: 43 Zhèng*: Virtue and Punishment; *49 Nèiyè* p270; *37 Xīnshì-xiá* p222: Form and Virtue.

³⁴⁴ *Guān Zi: 40 Sì-shì* passim; *42 Shì* p253. *MWD Shiliit-Jing: Guān* p62.

³⁴⁵ *Xún Zi: 16 Qiángguó* p312. xz042.

³⁴⁶ *Guān Zi: 6 Qí-Fǎ* p28; *13 Bā-Guān* p73. GZ002-003; GZ005. *Hán Fei Zi: 49 WH-Dù* p57.

³⁴⁷ *Hán Fei Zi: 7 Èr-bīng* p26.

³⁴⁸ *Hán Fei Zi: 48 Bā-Jīng: -1 Yīnqīng* p44. HF151.

Hán Fei Zi: 17 Protect the Interior dismisses ties of sentiment or kinship in favour of direct control by force of the **Circumstances of Power**:³⁵⁰

Men's ruler's problem is in trusting men:

To trust men is to be controlled by men.

Men's subjects, to their ruler, without bone-and-flesh kinship.

Are bound by **Circumstances**, so that they cannot but serve.

人主之患□不信人則制於人
人臣；^君非之親也需於勢而不得 @

R6nzhū-zhi huàn -zài-yú xīnrén: xia rén, -zé zhi -yú rén.

Rénchén-zhi -jlijin, fei yōu gūròu-zhí qin -yS: fū -yú Shi, -ér -bùdé -bùshi.

Guiū Zi: 5 Flying Scissors urges setting up situations to influence a favourable outcome:³⁵¹

Establish **Circumstances** to control jobs.

立勢而制事Li Shì -ér zhishi.

Gudn Zi: 16 Law of Laws, equates concentration of **Power** with control:³⁵²

So, if men's ruler loses **Power**, Then ministers will control him...

When **Power** is above, subjects are controlled by the ruler!

狀君失勢則臣制之矣...勢則臣制於君矣

圓Gü · tenjun shiShi, -zé chén zhizhi -yi!... Shi -zài shàng, -zé chén zhi -yūjun -yt!

67 Enlightened Law Explained defines control as Position, necessity, and the Honoured, which constitute the **Conditions** of **Power**. People are used through Awe for Law, fear not love:³⁵³

³⁴⁹ *Hán Fei Zi: 28 Gongmíng* p71. HF051.

³⁵⁰ *Hán Fei li: 17 Bèin[^]i* p5. HF028.

³⁵¹ *Guiū Zi: 5 Feiqian* p36; cf. *IOMoú* p72:

Affairs value control of men, and do not value being controlled by men.

事辦人而不貴申於人 Shi gui zhi rén, -6t -bùguì zhi -yú rén.

15 *Zhongjǐng* p 120 with: 'Way' 道 DAo for 'Affairs' 事 shi.

³⁵² *Hán Fei Zi: 16 FaFǎ* p91; *67MingFǎ jiē* p343. GZ009-0U, GZ041. cf. *48 Ba-Jǐng: zhūwei* p51. HF157. cf. *49 Wú-Dú* p59. HF165.

³⁵³ *Gudn Zi: 67-MingFa`jiē* p343. GZ039-041.

The enlightened Master in superior Position,
has necessarily governed **Conditions**:
then the crowd of subjects do not dare contrive wrong.
So, the crowd of subjects not daring to cheat the Master,
is not from love for the Master:
They are in awe of the Master's Awesome **Power**.
The Hundred Clans' competition to be used
is not from love for the Master:
They are in awe of the Master's Law Edicts.
So, the enlightened Master grasps necessarily winning Numbers
to govern necessarily used people.
He resides in necessarily honoured **Power**,
to control necessarily submissive subjects.

明主赴位有必治之勢

貝u群臣不賴非是灘臣之不mi者非愛主□畏主城勢也。

百M爭用非以愛主—畏主之M也

故明主掛必勝之數以治必用之民

處必尊之勢以制必服之臣

Mingzhū, -zM shàngwèi, yōu -bi zhi-zhi Shì:

-z6 qúnchén-zhi -bùgān wéifei: -fei àizhū -yê: -yî w^i zhū-zhi weiShi -y^.

Báixing-zhi zheng yòng: -fei -yî àizhū -yê, -yi wèi zhū-zhi Fāling -yê.

-Gù, mingzhū cao -bishèng-zhi Shù, -yî chi -biyòng-zhi mǐ;

chū bi zun-zhi Shì, -yî zhi bi fū-zhi chén.

The above formulation, I contend, echoes Shèn Dào's theory of **Shi**, as interpreted by *Hait Fei Zi*: 40. Shèn Dào sets his theory of rule by '**Powerful** position' in direct confrontation to that of rule by Worthies. His argument rejects the equivalent of the uncrowned philosopher king, in favour of rule by Law. It may be thought self-contradictory that Shèn Dào's ideas of Adaptation to the individual should be linked to the rejection of moralism. Yet, rather than impose the example of one virtuous Worthy to reform the many unworthy, Shèn Dào asserts free self-motivation. *Shèn Dào* recognises the limitations

of government. Successful government adapts to the people, it does not coerce them, even in their own interest.³⁵⁴

So, the Sage Man, abiding above, is able not to harm men:

he is unable to cause men not to harm themselves.

故聖人無害人不能害己也

-Gù, Shèngrén, chūshàng, néng -wúhàirén, -bùnéng shìrén -wúhàijǐ -yě.

Jiǎ Yì in early Hàn makes morality an adjunct of **Shi**. He compares the function of **Power** to a crude cleaver, required for the initial heavy work of dismembering the ox of empire, before the finer carving knives of moral persuasion can be applied. **Power** effects the heavy work of social engineering, in whose absence pious morality would prove ineffectual.³⁵⁵

By the fall of Hàn, Xú Gàn 徐幹 (170-217 AD) equates Virtue with social 'position', and makes Justice the function of **Power**. In Makeham's translation, Xú Gàn's *Emoluments and Titles* declares:³⁵⁶

Position [位 wéi] is the loom by which potency [Virtue, 德 dé] is established, while purchase (*shìh* 勢) is the shuttle by which rightness [Justice'義 yì] is put into practice.

5. Consumerism: Profit Motive and the Individual

Aristotle argues that pleasure is essential to life, and that self-love is a positive and necessary prelude to moral action:³⁵⁷

So it is right for the good man to be self-loving, because then he will both be benefited himself by performing fine actions, and also help others.

Likewise, *Mò Zi: 44 Major Selection* recognises that loving men depends on self-love:³⁵⁸

³⁵⁴ *Shèn Dào: 1 Weidào* 5, Thompson 1979 p 231.

³⁵⁵ Jiǎ Yì: *Xinshu: 2 Zhi-bùding* p18. Contrast *Zhuang Zi: 3 Yāngshengzhu* p117-119 on Cook's carving an ox without blunting his cleaver; *Guān Zi: 29 Zhifen* p161.

³⁵⁶ Makeham 1994 p 28.

³⁵⁷ Aristotle *Ethics: 9 The Grounds of Friendship- Is self-love justifiable?* 1168b32-1169a23 p302; *10 Pleasure and the Life of Happiness- Pleasure is essential to life* 1175a10-31 p322. *Mò Zi: 44 Dàqū* p245.

³⁵⁸ *M6Zi: 44Dàqū* p245.

Loving men is not outside oneself. Oneself is in that which is loved's midst.

愛人不外己在所愛中入 -itén w`^ i. jí. Jì-zài -suò'ài-zhì Zhong.

The binome Energy-Force 氣勢 qìshì for human morale, connects emotional energy to working capacity, as in *Guigū Zi* 'Ghost Valley Master' and *Liù-Tao* 'Six Stratagems' describes individual motivation in combination with ability as requisites for selection.³⁵⁹

Profit, or 'advantage', as the motivational factor is frequently associated with **Shi**. Profit is Aristotle's *teios*, the motivational end which directs and drives Power. *Sun Zi: 1 Calculations*, as we saw above, makes the classic formulation, in which **Shi** combines the senses of **Power, Conditions** and **Tactics**:³⁶⁰

Tactics adapt to Profit, to control authority.

勢者因利制權也 Shi-zhe` yinli, 七r zhi quán -yt

Mohism calls for the weighing of profitability before taking action. Yet Mohism, by defining Justice as Profit, ultimately makes Profit a transcendental value, denying the value of external Conditions:³⁶¹

External **Conditions** are unable to enhance **my** Profit.

外織(執)無能厚吾利者 WMSHi -wún6ng hòu wú li-zM.

Morality, by suppressing desires, undermines the profit-motive. Mohism condemns music, lavish funerals, and preaches frugality. The recent discovery of the tomb of the Marquis of Zeng (one bell is inscribed the equivalent to 433 BC) gave direct evidence of the extravagance in both areas, by its orchestral array of sixty-four cast-bronze bell-chimes, stone-chimes, winds, strings, drums and young women. Yet elaborate funerals were valued as an expression of filial devotion, and music was central to ritual observances.

³⁵⁹ *Guigū Zi: 5 Feiqian* pp36-37; 6 *Wùhé* p43. GG003, GG005. *Liù-Tao: 9 Zunxián*. Sawyer 1993 p49. LT001.

³⁶⁰ *Sun Zi: Bingfd: 1 Ji* p5. SZOO1-002. see: footnote 124, above.

³⁶¹ *Mò Zi: 44 Dàqii* pp248-249. raz013.

Mèng Zi: 1, though denouncing Profit categorically, yet responds to the ruler's indulgence in extravagant pleasures by urging the ruler ⁴with the people to share joy/'music'"與民同樂-yii min tóng lè/yuè.³⁶²

Xún Zi: 10 Rich Country attacks M6 ZT's self-denial as a recipe for economic impoverishment. There would be no material incentives and rewards for which to strive. Conspicuous consumption by the ruler thus serves a purpose, somewhat in the manner of commercial advertising.³⁶³ *Gudn Zi: 35 Wasteful Consumption* sees the finery industry as a source of employment for poor people 貧民 pǐnmín, artists or 'culture' workers 文明 wénmíng, carpenters 牧工 raiigong, and seamstresses 女工 nyūgong.³⁶⁴

Xún Zi: 9 Royal System quotes a comparison of the ruler to a boat and commoners to water, which supports it and may overturn it.³⁶⁵ *Lyū Clem Spring-Autumns: 83 Value Adaptation* compares adaptation to the people's mind and desires, by dynastic founders Tang and Wū, is analogous to Yū's harnessing the waters's force, to riding a boat on water or chariot on land, as in *Shèn Dào*.³⁶⁶ *112 Using the People* cites Guān Zhōng and Shang Yang, anathema to Scholiasts, as parallel exemplars. It warn that excessive 'Awe' is ineffective or counter-productive. Like salt on food, it must be applied sparingly. Sanctions depend for their effect on people having a 'Profit-loving mind' 愛利之心 ài-lì-zhī-xīn. This is the source of the ruler's 'Profitable Power'.³⁶⁷ Then, in *113 Expedient Awe*, people will be used like horses on a light rein, or.³⁶⁸

releasing stored water into a thousand fathom ravine.

決積水於千仞之谿 h' u' i -yú qian-rèn -zhi qi.

The same water metaphor that Mò Zi and Mèng ZT used to illustrate man's natural tendency towards good, is here applied to the manipulative Force of Law's rewards and punishments. Thus, Water is the symbol, not only of innate Virtue, but also of the impersonal logic of positional Power.

³⁶² *Mèng Zi: 1 Liàng HuiwǎngA-1 -hēbi yue: li* ppl-2; *B-1 Zhuangbào jiàn Mèng Zi* ppl5-16.

³⁶³ *Mèng Zi: 1 Liánghuì Wǒmg-xià-1* p15ff. *Xún Zi: 10 Fūgud* p188. cf. *Gudn Zi: 35 Chimi* p207ff.

³⁶⁴ *Gudn Zi: 35 Chimi* p199.

³⁶⁵ *Xún Zi: 9 Wǎng ZM* p150.

³⁶⁶ *Lyūshi Chunqiu: [15-7] 83 Guiyin* pp15b-16a. *Shèn Dào 118*. HF054.

³⁶⁷ *Lyūshi Chunqiu: [19-4] 112 Yǒngmín* p9a.

³⁶⁸ *Lyūshi Chunqiu: [19-4] 112 Yǒngmín* p10a; *Shiwei [19-5] 113* p10b.

Conditions have an inevitable logic of 'Reason' 理 li, a necessity which overrides choice or doubt.³⁶⁹

Shangjun Shu: 18 Planning Policy compares the logic of power to a bird's ability to fly, a thoroughbred to gallop, a beast of prey to conquer, with the natural tendencies of water and fire:³⁷⁰

The Sage knows necessarily-so Reason.

necessarily contrived temporal Conditions...

So, he controls the people

like using high and low to control water;

like using dry and wet to control fire.

W知必然之理必□之_ ...

故其制膽□以iTF制水騰濕制火

Shengren zhi Hran-zhi li, biwei-zhi shiShi...
-rú -yi gaoxià zhi shui, -yi zàoshi zhi huō.

Thus, to legal determinists, the impersonal force of Law is more efficacious than self-motivated individual goodness. Yet this force is still at the command of man, in the person of the Sage, or "Enlightened King" 明王 Mingwing. Unlike *Shen Bihài*^ *Gudn Zi: 1 Herding the People* sees no contradiction between Law and leadership by personal example.

³⁶⁹ Cf. *Mang Zi VJ:A-7* p234 :

The Sage Man first wins what our minds share in approving.

So, Reason and Justice delight our minds, as pork delights our mouths.

聖从得我心挪同然耳故理義心猶芻豢隨口

Sh6ngr知-xiandè wòxin-zhi -suòtóng-rán ěr. -Gù, liyi-zhi yuè wòxin -y6u chúhuàn-zhi yuè wókou.

Xun Zi: 21 Jiebi p446 'things' Reason'物之理 wù-zhi li

Gudn Zi: 64 XingShi Jie p331:

The Way is the means of change: to transform the person towards correct Reason.

道者所以變化身而之正理者也 Dào-zhē -suō-)á bidn: huàshen, -ěr zhī zhènglǐ-zhē -yē.

p335:

Men's master issues speech that does not offend the people's hearts,
that does not violate Reason and Justice.

人主出言不逆於民七不孥於理義RSnzhfi chuyán -bùni -yú minxin ? -bùbó -yú Ityi.

Hàn Fei: 20 Jié Lāo p22 'submit and follow the Way's Reason'從道理 fúcong Dàoli.

³⁷⁰ *Shangjun Shu: 18 Huace* p68. SJ011. cf. *Gudn Zi: 53 Jicang* p292:

The people's rejection and attraction is as fire to dry and damp; water to high and low.

民之去火之於燥濕水之於下 Mǐn-zhī qùjīi: -rú hud-zhi -yú zàoshi; shui-zhi -yú gaoxià.

The ruler wins the 'people's heart'民心 minxin by economics, by use of the water principle, in 64 Form, s 'Influence' Explained, as in *Shangjun Shu*?³⁷¹

People follow Profit, as water runs downwards:

Of the four directions it is not selective.

民之從利也如水之走下四，擇也

Mfn-zhi cóng lì -y%, -rùshuǐ-zhī zōu xi[^]: Sì-fāng wú zé -yē.

Guān Zi: 52 Seven Ministers, Seven Rulers interprets the concept in determinist terms.³⁷²

So, the people know whither they necessarily proceed,

Whence they necessarily depart.

Pushed they go, called they come:

Like dropping weight from a height,

Like channelling water on land.

故民之所必就而所必去推則往召則來

如墜一高如資水

-Gu, mìn zhī -suǒ -bìjiù, -6- zhī -suǒ -bì qù. Tīn, -zé wáng, zhào, -zé lái.

-Rù zhūi zhōng -yú gāo, -rú dōu shuǐ -yú dì.

53 Forbidden Stores commends merchants' enterprise and favours disarmament. Man's nature is the profit motive, which moves him just as fire goes up and water downwards. The pursuit of Profit is the Shi of peace and prosperity. It anticipates Adam Smith's invisible hand.³⁷³

³⁷¹ *Guān Zi: 64 Xingshi Jie* p327. *Shangjun Shu: 23 Junchen* p85:

The people with regard to profit are like water tending downwards,
to four sides indiscriminately.

民之於利也若水之於下也，是旁無擇也。Mín-zhī -yú lì -yē, -niǎo shuǐ-zhī -yú xià -yē, sì-pāng wú zé -yē.

³⁷² *Guān Zi: Qi-cheti Qi-zhu* p288.

³⁷³ *Guān Zi: 53 Jicang* p291.

So, the optimum is where **Power's** Profit rests,
 and people in beauty (goodness) abide.
 Unpushed they go, unpulled they come;
 Unbothered, undisturbed, they are self-enriching.
 As a bird incubates eggs,
 Formlessly and soundlessly: one only sees its effect ['completion'].

故善者勢利之在而民美安
 不推而往不弓 | 而來不繁不顧民自富
 如鳥之覆卵無形無聲而唯見其成

-Gù, shàn-zhS Shi li-zhi zài, -ér nǚn mēi'an.
 -Bùtui, -ér wāng, -bì^in, -ér Ui. -Bù fán, -bù^o, -^r min zifù.
 -Rú niāo-zhi fà luān, -wúxing, -vvúsheng, -6T -wèi jiàn -qi cMng.

A dialectic of imbalance is necessary. *Hcín Fei Zi* warns that 'Great Peace men' 泰平之人 Tàiping-zhī rén, having no motivation, are beyond rulers' power.³⁷⁴ *Guān Zi: 35 Wasteful Consumption* warns that extremes of wealth and poverty produce stagnation. Inter-flow is necessary:³⁷³

The extremely wealthy may not be directed;
 The extremely poor don't know shame.
 Water, if level, does not flow;
 Without a source it is quickly drained.

甚富柯使甚貧不知恥
 水平而小歡無源則速竭

Shènfù -bùkě shi, sh^npin -bùzhi cM.
 Shui ping, -ér -bùliú; -wúyuán, -zé sùjie.

³⁷⁴ cf. *Hcín Fei Zi: 44 Shuoyi* p22ff.

³⁷⁵ *Guān Zi: 35 Chimi* p194. cf. 73 *Guóxù* p360 extremes of wealth or poverty make people unamenable.

Shèn Dào appeals to people's self-interest, without advancement of their social status. 'Self-interest' 自□ ziwèi relies on individuals' desire to maintain, not change, their rank. Thus, Shèn counsels, only a man with heavy emolument can be trusted in an emergency.³⁷⁶ Confucius had said that only a gentleman can be constant in economic distress. Shèn Dào's faith in 'adaptation' over creativity, is a conservative response to change. Government's role is to provide social order and stability so people can enrich themselves with minimum interference.

Amenability to incentives depends on both the desire and the ability to respond. *Héguan Zi: 14 Arms and Government* ³⁷⁷

Rewards are unable to motivate the incompetent;

Punishments are unable to necessitate [compel] the impossible.

賞不能勸，罰不能必。m

Shāng -bùndng quàn -bù shēngr[^]n, fá -bùnéng -bi -bùkē.

Lyūshi Chunqiu: 114 Contrive Desire points out that desires are necessary for people to have motivation: only through desire for life and hate of death, are they amenable to control.³⁷⁸ Yáng Zhu's 'individualist' or 'selfish' philosophy provided an indispensable basic sense of valuing life 貴生 guisheng. *120 Summon by Class [Attraction of Species]* explains use of Name and Profit as incentives.³⁷⁹ *119 Know Divisions* recognises material incentives and deterrents are not effective for all. Morality is not incompatible with incentives. Rewards and punishments are effective in motivating the unworthy, Justice in motivating the worthy.³⁸⁰

³⁷⁶ *Shèn Dào: 2 Yinxùn 30*, Thompson p 248 (cf. *Gudn Zi: 16 FāFd* p89; MWD *Cheng* p81):

(With those whose emolument is not high, do not enter danger.

\\ 祿不厚者不與[^]7[^] Lù -bùhòu-zhē, -bù -yū riinàn.

³⁷⁷ *Héguan Zi: 14 Bingzhèng* p8a.

³⁷⁸ *Lyūshi Chunqiu: [19-6] 114 Wèiyù* p12b; *[19-4] 112 Ydngmin* p9a. cf. *Shangjun Shu: 9 Cudfd* p39.

³⁷⁹ *Lyūshi Chunqiu: [20-4] 120 Zhaolei* p8. *Hàn Fei Zi: 30 Nèi Chūshuo-shāng: Qi-Shii* p85 citing Guān Zhòng's control of wasteful burials: by inflicting punishment both on corpses (by Name/reputation) and on mourners (by Profit).

³⁸⁰ *[20-3] 119 Zhijèn* p7b.

Hudindn Zi: 9 Rulers' Technique sees the ruler-subject relationship as dependent on the reciprocal satisfaction of desires, 'a mutual-repayment **Relationship**. 相報之勢-xiangb^o-zhi Shi. This is consistent with the *Gudn Zi: 2 Form's Shi*:³⁸¹

If none are given life by him, none will die for him.

莫之生則莫之死 M6-zhi sheng, -zé mò-zhi si.

Schwartz 1985 observes that:³⁸²

Shen. Tao, like Max Weber, was acutely conscious of the fact that in the end authority does not rest on coercion. The power to coerce rather rests on the acceptance of authority {shih [Shi]}...

The 'self-motivation' 自□ ziw包 of Shèn Dào is the practical application of the self-so or natural, and non-contrivance. It aims to adapt to people as they are, not as one might wish them to be. Schwartz describes Shèn Dào as a proto social scientist:³⁸³

If he is a "scientist" he is rather like a modern social scientist who regards the structures and processes of society - considered apart from the deliberate activities of individual human*s- as having a **Shi** *wu-wei* life of their own as "patterns of behavior,. One can translate Shen Tao's language of submitting to things and "following what cannot be helped" as referring basically to this kind of submission to the **Shi** forces of the larger sociopolitical order...

He has a:

conception of man - or of most men as creatures who simply act on the basis of self-interest - who "act for themselves" (tzu-wei)... the instrument of the mechanism of the free market.

Shèn Dào, in extant fragments, translated in *Part ii*, below, specifically links Shi only to Position. Nevertheless, since Shi appears to be the hallmark of Shèn Dào's system, one may accept, with only-slight reservations, Shwartz's extrapolation of Shi to characterise Shèn Dào's entire economic philosophy.

³⁸¹ *Gudn Zi: 9 ZhuShi* pi la. *Gudn Zi: 2Xingshi* p5.

³⁸² Schwartz 1985 pp 339-340.

³⁸³ Schwartz 1985 p244, 245.

VI. Physics and Nature

Summary:

Shi in the natural world represents material Forces in space, as gravity or energy; and in time, as seasonal growth or historical trends and development. These forces may be harnessed or channelled by technology to direct Power to human ends.

1. 'Form's Power'

Force of gravity is a palpable indication of matter. Earth's mass represents Forms, hidden by the spatio-temporally deceptive Power of Accumulation in imperceptible increments. Forms of Round and Square govern the Forces of motion and rest. Numbers and Reason, analagous in function to a magnetic compass giving directions, have Power to correct sensory misapprehensions of physical phenomena.

2. Time-Space

Moment's Force is a potential activated through exploitation of the space of a gap or crack. Division is the pre-condition for motion, which gives rise to the paradox of infinite regression. Time-space exerts Forces of Circumstantial change and relativity, and historically evolutionary Trends, to which Conditions Law must adapt.

3. Energy and Forces* Five Conquests

Metal cuts Wood; Wood grows, as crops, in Earth; Earth dams Water; Water extinguishes Fire; Fire smelts Metal. Yet this 'conquest' sequence of the Five Actions' Forces is not 'constant', but subject to relative quantities. Opposing Forces are activated in turn, like the moments of force round a central point.

4. Material Causation

Sowing is a metaphor for causation, yet the growth of crops depends also on material **Conditions**, specifically the **Power** of the sun and Springtime. It creates a field of possibilities, but does not

predetermine particular outcomes. The interaction of Forces allows human adaptation by division, and the preclusion of fatalist predeterminism.

5. Creative and Adaptive Technology

Physical Forces are harnessed by technology and adaptation: as of water's flotation by boats; sunlight and fire by vision; the materials to construct crossbows, and chariots; the harnessing of horse-power to pull them.

1. Form's Power

Aristotle's potential of space i.e. place without objects, exerts force on the elements which respond by motion.³⁸⁴

the motions of the simple bodies (fire, earth, and so forth) show not only that place is something but also that place has some kind of functional significance [*dynamis*]. Unless interfered with each of the simple bodies moves up or down to its appropriate place.

... it must have a functional significance [*dynamis*] surpassing that of the most astonishing phenomenon. If nothing else can continue in being without it, whereas it remains when anything else vacates it, place must indeed rank first...

Shi, I argue, binds 'Position' and 'Moment', space and time. It is a physical **Force** or causative Power, not mere rhetoric, that acts on physical Forms. Graham recognises Mohist concern with causation and its relevance to science. Hansen agrees: ⁴The canon in question does seem to be dealing with actual causation, not justification."³⁸⁵

Form 形 in the phrase xingShi, 'Form's **Force**', generally denotes physical shape, body, or 'terrain'. *Xun Zi: 18 Correct Theory* uses xingShi in the sense of 'material **Circumstances**'.³⁸⁶ Interestingly, *Gudn Zi: 2 Form *s Force*, called by Simâ Qian from its opening words '*Mountains High*' makes no

³⁸⁴ Hope 1961 pp 58-59.

³⁸⁵ Graham 1978 p 54, et passim. Hansen 1983 p 186 note 31.

^{3&6} *Xun Zi: 18 Zhènglùn* p367.

further use of either word, suggesting its title is late.³⁸⁷ By contrast, the exegetical *64 Form's Force Explained* expounds its themes of dragons depending on water, and tigers on seclusion, in explicit terms of **Power** and **Position**, thus appearing to be under the influence of Shèn Dào, who uses flying snakes' dependence on mist in an analogy for Adaptation. *Guān Zi: 2 Form's Force* presents, as models of Accumulation, the sacred mountain and pool. *64 Form's Force Explained* comments, in words of *Hán Fei Zi: 29 Great Body*, that each achieve their height or depth by not refusing earth or water, respectively.³⁸⁸

Gradual Accumulation, I have shown, is equated with the process of developing **Power** in **Conditions**.³⁸⁹ It is a **Force** of indirect causation, Aristotle's 'material cause'.⁵ Following Confucius' analogy of study to piling up earth to make a mound, *Xùn Zi: 16 Strong Country* "accumulating the subtle" 積微 jiwei.³⁹⁰ 'Lào Zi' commends 'warehousing', a nine-storied terrace rising from level ground, the journey of a thousand li starting beneath one's feet, yet 'Lào Zi's primary message is reduction, and Reversal 反 fǎn.³⁹¹ The pivoted vessel in a temple, which overflows when full, as the moon appears to do, stands as a warning against overfilling. Whereas the conventional goal is to 'hold fullness' 持滿 chí mǎn, *Lào Zi: 9* counsels to abandon the project.³⁹² We shall investigate the temporal point of change as 'Moment', below.

³⁸⁷ Rickett 1985 explains the title of *Guān Zi: 2 形勢 XingShi 'Form's Circumstance'*:³⁸⁷ a specific condition or situation (*xing*) and its resulting circumstance (*shih*). The opening line of the text may be taken as an example to show what what is meant: "If a mountain rises liigh and never crumbles (the specific condition), sacrificial sheep will be presented to it (the resulting circumstance)." The same interplay of condition and resulting circumstance applies throughout a large portion of the text, thus making the title thoroughly relevant.

³⁸⁸ *Guān Zi: 64 XingShi Jié* p329. *Hán Fei Zi: 29 Dàtí* p72.

³⁸⁹ *Hán Fei Zi: 34 - Wài Chūshuo-ydu-shàng* p53 Zì Xià on *Chunqiu Ji 'Spring-Autumn Annals* HF080. *Xùn Zi: 3 - Bìgōu* p40. *4 RóngrH* p57; 61. xz003, xz004, xzs001.

³⁹⁰ *Xùn Zi: 16 Qiāngguo'* p325. cf. *Guīgū Zi: 10 Mòu* p72 accumulate weak to become strong.

³⁹¹ *Dàoclé Jing: 40*.

³⁹² *Xùn Zi: 28 Yòuzuò* p593 on tilling vessel. *Guān Zi: 2 Xingshi* p5; *64 Xingshi Jié* p331; and *Guóyú: 21 Yu^yA-xià* p14 attribute 'holding the full' to Heaven. *Guān Zi: 38 Bìxìn* p227 and *Lào Zi: 9* criticize 'holding the full'. *Xiào Jing* praises fullness without overflowing.

Sun Zi: 4 Xing, and *5 Shi*, imply a pairing of Form and **Force**. I argue that **Force** describes **Tactics**, while *Xing* is concerned with the Strategic pre-conditions of victory. Terrain is a vital consideration of strategy and involves calculation. *Sun Zi: 4* sums up:³⁹³

Earth generates degrees, degrees generate quantities,
quantities generate Numbers, Numbers generate weighing-up,
weighing-up generates victory.

地生度度生量量生數

數生觀碰

Di sheng dù, dù sheng liáng, liáng sheng Shù,

Shù sheng cheng, cheng sheng shàng.

Sun Zi: 5 Shi describes **Force** and Motion as the release of pent-up or 'potential' energy, as in the toppling of a round cliff-hanging boulder, or releasing the trigger of a crossbow. Motion and Rest are equated with the abstract Forms of Round and Square.³⁹⁴ *Guigū Zi: 13* uses a diplomacy of Round and Square to achieve his ends. The round is agreeable 'joining speech' 合語 hēyǔ; the square 'arranging jobs' 錯事 cuòshì. The ruler models himself on the Round, the labourer on the Square.³⁹⁵ This is rationalised cosmologically from a 'Round' Heaven, which exhibits the rotational movements of the celestial spheres, and a 'Square' Earth which appears flat and exhibits the phenomena of inertia and resistance. In mechanical terms these Forms translate into the wheel and the brake. In military deployment, there are no constant Formations. One must adapt to the enemy, just as water adapts to the Earth. Water, like the Round, expresses the quality of free movement.³⁹⁶

Physical Forms, unlike abstract ideals, are obscured by the changing **Forces** of nature. This explains the deceptive aspect of **Forces** which confuse the observer, and demonstrate the limitation of sensory perception. *Hán Fei Zi: 6 Having Degree* explains the deceptive change in terrain as a function of

³⁹³ *Sun Zi: 4 Xing* p31.

³⁹⁴ *Sun Zi: 5 Shi* p41.

³⁹⁵ *Guigū Zi: 13 Bēnjing*. *Yinfū: -6 Zhudnyudn* pp 98-99. cf. *Guān Zi: 31 Juncheñ-xia` 'Ruler and Ministers'* p1 77:
What rules labour is square; what rules control is round

主勞者方主制者圓 Zhǔ láo-zhě fāng; zhǔ zhì-zhě yuán.

³⁹⁶ *Sun Zi: 6 Xushi* p53.

Earth's Forms, which can be corrected by a magnetic compass, in one of the earliest written notices of this invention, in a metaphor for application of Law's **Force**:³⁹⁷

As with Earth's Forms, they gradually proceed,
so that Men's Master loses his bearings.
East and west change directions yet he himself is unaware.
So, the Former Kings set up the magnetic-compass to pinpoint dawn and dusk.

如地形焉良陳以往使人M·西爾爾自知
故先王立司南·朝夕

-Rú Dixing -yan, -ji jiàn -yi wSng: shi rénzhū shiduan, dongxi yimi^n , -ér -bùzizhi.
-Gù, xianwing li sinán, -yi duan zhaoxi.

Jiā Yi: *New Writings 2: Discern the Subtle* recapitulates the perceptually deceptive **Forces** of Earth's Forms and their incremental progressions or 'flow', in imperceptibly small degrees through space-time, as 'subtle', Moments and **Circumstantial** causation:³⁹⁸

The good may not be called, because small, of no benefit.
The evil may not be called, because small, of no harm.
It is not that of small good one suffices to profit the Under-Heaven.
It is not that of small evil one suffices to disorder the Nation.
By taking lightly the start, and being arrogant towards the subtle,
Its flow must reach great disorder.

善柯謂小無善柯謂小無傷
非]售口一足以利天下/j坏善口一跳亂國家也
當夫輕始而腿則織必碰大亂也

Shàn -bù-kēwèixiāo, -ér -wúyì; -bùshàn -bù-kēwèi xiāo, -ér -wúshang.
-Fei -yi xiāoshàn, -wéi yizú -yl li Tianxii; xiāo-bùshàn, -wéi yizú -y! luàn guójia -yē.
-Dang -fīx qin g shi, -ér ào wei, -zé -qi liú -bl zhi -yú dà luàn -yS.

³⁹⁷ *Hán Fei Zi*: 6 *Youdii* p25 magnetic compass: 'monitor south' 司南 sin^ⁿ. HF005. cf. *Guǐgǔ Zi*: 10Móu p71.

³⁹⁸ Jiā Yi: *XinShu 2: Shēnwei* pp18-19. *Tàigong Liú-Tao*: *Wéntao* -7 *Shóutu* p20b, Sawyer 1993 p 46 , on 'streams' and 'flames', with the following whichX/>7 *Shu 1- Zongshōu* p10 attributes to the Yellow Emperor:

At mid-day, one necessarily dries [things in the sun's heat]; Grasping a knife, one necessarily cuts...

日中必熱慧 +火)操刀必割 Rizhong -bi ?r^ caodao -bi ge□

cf. Ruān Tíngzhuó 1980 pi37 *TàiGong Jingui* 太公金:

For this reason, he who parents the people attends to it.

A man climbing, gazes up; descending, peers down.

Men's nature is not to peer down, or to gaze up:

Circumstances cause it to be thus.³⁹⁹

Jobs-affairs have incremental treasons,

Circumstances have invited calamities.

是故子民輔焉似也登高則望臨深則窺

人之性窺日望勢使 w 逐姦勢有召禍

-Shigù, zimin-zhèjin -yan. -Bī rén -yē: denggao, -z6 wàng; linshen, -zè kui.

Rén-zhi xìng, -fei kui -qiē wíng: Shī shi-r^ⁿ -yǐ. -Fú shi yōu zhújiàn; Shī ydu zhāohuò.

Lāo Dan [cf. *Way-Virtue: 63-64*] says:⁴⁰⁰

"Contrive it in the not-yet existent;

Govern it in the not-yet disordered."

Guān Zhòng [*Guān Zi: 1 Herding the People*] says:

"Prepare for calamity in the unformed." This is best.

老聃曰之旃未治之絲亂

管仲曰備唐·形上也

Lāo Dan yue: w6i-zhi -yú -wèiyōu; chí-zhi -yú -wèilǎn.

Guān Zhòng yue: Bèi hu^ⁿ -yú -wèixíng. Shàng -y在

³⁹⁹ *Hàn Fēi Zǐ: 6 Ydudù* p24 on magnetic compass to find direction. HF005.

⁴⁰⁰ *Zhàngud Cd: 14 ChUcè 1-* Su Qin wdi Zhào Hé shuo Chǔ Wei Wáng p362.

Discourses [Gold-Man Inscription] say:⁴⁰¹

“A tiny spark, unextinguished, as a roaring flame, what can be done?

A sprouting shoot, not chopped down, will break an ax handle.

The wise stop it in the subtle.” This is next-best.

語曰焰焰不滅炎炎娜

萌 芽伐且折斲

智者禁；^^次也

Yú yue: yànyàn -bùmiè, y^nyán -nM-hé?

Méngyá -bùfā, -qiē zhé fūke.

Zhizhējin-zhi -yú wei. Ci -yē.

Jobs-affairs tend to disorder, just as Earth's Forms confuse men.⁴⁰²

Moments gradually progress, until suddenly east and west change directions.

Men are not self-knowing [aware].

So, Mò Zǐ [Yáng Zhu?]⁴⁰³, on seeing a cross-roads, wept over it.

He grieved that by a single stumble, one errs a thousand li.

事之適亂如地形之#也

機漸而往俄肺西易面人不自知也

故墨子[_?]見衝路而哭之悲一挂而□千里

Shi-zhi shilu^ⁿ, -rú dixing-zhi huòrén -yē.

Jijàn, -ér wāng; è', -ér dongxi yimiàn. R6n -bù zizhi -yē.

-Gù M6 Zi [Yáng Zhu] jiàn qúlù, -ér ku-zhi. Bei yi-kui, -ér miù qian-lǐ -yē.

⁴⁰¹ *Kōng ZǐJiayu*: 11 *GuanZhou* p2a 'Gold *Man* Inscription' *Jinrén Ming* 金人銘 .

⁴⁰² *Hán Fēi Zǐ*: 6 *Yudù* p24 imperceptible Shi of Earth's Form and magnetic compass 司南 *sin*ⁿ to guide; 46 *Liù-Fān* p37 'ant-hills' 埋 *dié*; *Huáinán. Zǐ*: 18 *Rénjiàn* p1b Tóo's *Caution* 'Yáo Jī. 堯戒: men do not trip on mountains; they trip on ant-hills; Ruān Tíngzhuó 1980 p137 *TdGong Jingui* 太公金匱.

⁴⁰³ *Lyushi Chunqiu*: [22-3] 133 *Yisi* p4b has: 'Mò Zǐ. *Hudínán. Zǐ*: 17 *Shuolin* p13b-i4a:

Yáng Zǐ [Zhu] saw a cross-roads and cried over it: Because one might go south, one might go north.

Mò Zǐ [Di] saw plain silk and wept over it: Because it might be yellow, might be black.

楊子見途 & 而哭之其可以北墨子。絲而泣之□其可以黃可以黑

Yáng Zǐ jiàn kuilù, -ér ku -zhi, wèi -qí -kS-yi nán, -kê-yi bēi.

Mò Zǐ jiàn liànsi, -ér qí-zhi, wèi -qí -kS-yi huáng, -kê-y! hei.

Xiin Zǐ: 11 *Wdngbd* p222

Yáng Zhu cried at a cross-roads, saying:

Here if one misplaces a half-step, one will realise he has stumbled a thousand li.

鮮^^曰此夫過舉□步而覺跌千里者夫

Yáng Zhu ku qútú, yue: -C3-fú guòjǔ kuibù, -ér jué dié qian-ll-zhē -fú!

2. Time-space

Zhou Changes: decision defines the terrestrial **Power** of *Kun* 坤, the second hexagram, which it links to substantive Virtue. This is the sole occurrence of Shi in the *Changes*.⁴

Earth's **Force** is 'Compliant'.

The gentleman, by thick Virtue, sustains Things.

地勢坤君 以 履 載 物 DiShi Kun. Junzi -yi hòu dé zài wù.

Kun's first line: "When you tread on frost, hard ice is coming" 履霜 至 Lyū shuang, jianbing zhi is interpreted by *Textual Talk* as indicative of⁴ Accumulation', and imperceptible 'Gradualism' 漸 jiàn in the unfolding of worldly affairs. *Changes: Appendix 5* credits Confucius with a rationalisation of omens as 'spiritually' 神 shén apprehended 'Moments' 幾/機 ji of incipient change and movement, subtle cues to timely action:⁴⁰³

Moments are movement's subtlety, 幾者動之微 Ji-zhd dòng-zhi wei.

Hàn Fei Zi: 34 reports that Scholiast Zi Xià, who served Baron Wén of Wèi (r. BC 424-387), similarly expounded the *Spring-Autumn* annals. In words close to *Kun: Textual Talk*, he remarks that assassinations are not the result of 'one day's Accumulation'—日之積 yi-ri-zhi ji. He calls for 'grasping Circumstance' 時 勢 chiShi, so as 'early to extirpate the sprouts of treason' 蚤絕奸之萌 zǎo jié jiān-zhi méng⁴⁰⁶ *Shangjun Shu: 1* quotes, to Duke Xiào (r. BC 361-338) of Qín, the saying that the wise "see into the Still unspouted, 於 見 萌 jiàn -yú -wèiméng.⁴⁰⁷

⁴⁰⁴ *Yijing: Kun, liú 'yi, duàn* commentary, cf. *Dàdài Uji: 46* Lichd p55:

Changes say: The gentleman is cautious at the start:

A difference of an hair's breadth makes an error of a thousand li.

易曰君子 慎 若 毫 釐 謬 千 里

Viyue: Junz! shènshi: cha -ruò hǎoli, miù -zhi qian-li.

⁴⁰⁵ *Yijing: Xici-xia` 5* p109.

⁴⁰⁶ *Yijing: Kun, liú 'yi, duàn\ wénydn* commentary. *Hàn Fei Zi: 34 Wài Chúshuo-ydushàng* pp50, 53 "not one day's accumulation" 非一日之積 fei yi-ri-zhi ji; 38 *Nǎn-sān` p4* 'hold the Shi' 持勢 chi Shi.

⁴⁰⁷ *Shangjun Shu: 1 GèngFd* p2.

'Sprouts' are thus associated with the growth and the emergent **Force** of **Circumstance**. The early signs are almost invisible and 'subtle'. They are Moments, detected in a sprouting seed, a crack in a wall, a leak in a dyke, a spark of fire, indicating imminent change⁴⁰⁸ They represent burgeoning potential, imminent onset of a new phase or alteration in quality. Aristotle describes seeds as having the potential *dynamis* of the body, whose actuality is soul. In development of the embryo, soul is identical to efficient cause.⁴⁰⁹ *Zhuang Zi: UAutitmn Waters* calls 'Heavenly Moment'天機 Tianji the source of motion, as in the locomotion of a centipede.⁴¹⁰ *18 Utmost Joy* relates Moments to seeds: "Seeds have Moments"種有幾 Zhōng yǒu jī, and again:⁴¹¹

The Myriad Things all issue from Moments; all enter into Moments.

萬物皆出於機入機 Wànwù -jiē chū -yúji; jiē rù -yúji.

Moments are not merely temporal: they are also the springs of motion, minute particles which cannot be directly perceived. In cognition, Moments represent intuitive insight and awareness. The *Māwángduì Five Actions* explains 'Moments', written with the 'metal' radical, as innate intuition:⁴¹²

By Moment, to know it, is Heaven.

鎖而知之天也 Jì -ér zhī-zhī , Tian-yē.

Xún Zi: 21 Explaining Distortions holds that only the 'enlightened gentleman', by single-mindedness, can perceive Manger and subtlety's Moments' 之幾 wǎi-zhī jī.⁴¹³ He uses a line from *Documents: Great Yü , s Counsel* to differentiate 'evil'⁷ human nature from the Way:⁴¹⁴

Men's minds are dangerous; Way's mind is subtle.

人心惟道惟微 Réaxin -wéi wéi, Dàoxin -wéi wei.

⁴⁰⁸ *Hán Fēi Zi: 21 Yu Lāo* pp37-39; *28 Gongming* p70. *Shi Zi: Guìyán* pp4-5.

⁴⁰⁹ *De Anima: ii 412b-413a* p 39. Sarabji 1980 p!67 re Aristotle: *Generazione Animalium*.

⁴¹⁰ *Zhuang Zi: 17 Qiushui* p593. cf. *7 Ying Diwang* pp299-302 'Virtue's Moment' 德機 déjī; 'Goodness' Moment' 善者機 shàn-zhē jī; 'Breath-energy's Moment' MM qijū; **12 Tiandi** p433 'Moment machine'機械 jīxié; and pejoratively of: 'Momentous affairs'機事 jīshì; of calculating cunning: 'Moment's mind'機心 jīxīn. *Guan Zi: 6 Qi-Fd:* wéibing-zhī *ShU* p30 'moment's Number/Technique'機數 jīshù and Shì. GZ004.

⁴¹¹ *Zhuang Zi: 18 Zhile* p625.

⁴¹² *Māwángduì Hànmit Bóshu: Lāo Zi jiāběn juān-hdu gūyishu: WH-xing* p24.

⁴¹³ *Xiin 11: 21 Jiēbi* p439.

⁴¹⁴ *Xún Zi: 21 Jiēbi* p439. Zhang Shùnhui 1988 p42 equates 'danger' with 'awe' and 'Dynamics'.

A 'man' of psychic powers, called Ji 鮒, meditating in a hollow rock by suppressing sensory desires, exemplifies not subtlety, but danger. Subtle knowledge is 'uncontrived' and embraces Reason.⁴¹⁵ *Pheasant-Cap Master: 11 Grand Record* links subtlety to flavour and Energy, from which physical matter derives:⁴¹⁶

The Model is flavour's Correctness; Flavour is Energy's father and mother;
Essential subtlety is Heaven and Earth's beginning.

范 辨 口 也 味 錄 之 父 母 也 織 者 地 之 也

F^an-zhê wèi-zhi zh^ang -yê; Wèi-zhê qi-zhi fūmū-y8; Wei-zhê TianDi-zhi shi -y各.

Moments represent the activation point of causative Force. *Guigū Zi: 7 Feeling-out* tells us to observe change, detectable even from "insects' flight and worms' wriggling" 蟻 行 之 動 也 yuanfei ruāndng. Moments, Force is the operation of efficient cause:⁴¹⁷

What generates jobs-affairs is Moments' Force.

生 之 勢 也 Shengshi-zhd, jì-zhi Shi -yê.

In *Sun Zi: 5 Shi*, Moment and Rhythm or Timing relate to tactical **Force**, as triggering a loaded cross-bow. *Guān Zi: 6 Seven Laws* identifies Force, with Moment's Numbers. The point of conversion from potential into kinetic energy requires calculation:⁴¹⁸

So, enlightenment in Moment's Numbers is the use of arms, **Tactical-Force**.

The great is timing, the small is calculation.

故 明 於 者 用 兵 之 勢 也 大 者 時 也 / 堵 計 也

-Gù, rning -yújishù-zhê, yòngbing-zhi Shi -yê. Dà-zhê shi, xiāo-zhêji -yg.

A space is required as the physical conditions for force to operate freely. Thus, Moment's spatial aspect is represented by the concept of a spatial 'gap' 間 ji^an or 'crack' 隙 xi. *Mò Zi: 40* defines 'gap' as centrality. *Guān Zi: 29 Controlling Divisions*, and *Zhuang Zi: 3 Nourishing Life's Master*, extols exploitation of cracks, as a Master Chef carves an ox by exploiting the space in its joints to save his

⁴¹⁵ *Xún Zi: 21 Jiibi* p442. cf. *Guān Zi: 39 Shuidi* water sprite Qingji 慶忌 of supernatural powers.

⁴⁶ *Héguan Zi: 11 Tàitū* p20b.

⁴¹ ' *Guigū Zi: 7 Chuai* p50. cf. *8 Kid* p 55 "[he who is sensitive to] the Moment is not late" 幾者不晚 ji-zhg -bùwán. cf. *Liii-Tao: 12 Bingdao* pp32b-33a: Shi is the manifestation of Moment

blade.⁴¹⁹ Gaps or joints represent divisions which are not imposed but pre-existent. Their exploitation represents analysis of existing forces through adaptation to objective circumstances. 'Cracks' are both an opportunity to be seized and a warning of imminent danger. *Shangjun Shu: 14 Cultivating Power* attributes danger to individuals' selfishness and failure to observe Law:⁴²⁰

When insects are many, the tree breaks;
When the crack is big, the wall is ruined.

麟而林隙大而牆壞

Dú zhòng, -ér mù zhé; xì dà, -ér qiāng huāi.

Ghost-Valley Master: 4 Combatting Fissures expounds 'combatting fissure crack 抵隙' dixi as 'Way-Technique'. Cracks are treated as dangers.⁴²¹ Later in this work, cracks are seen from a positive aspect, as opportunities. Thus, *10 Planning* explains cracks and joints as divisions to be exploited:

The wall is ruined from cracks,
Wood is destroyed by its joints:
This is entirely their divisions.

織《口木》搬其節斯盡其分也

Gù, qiāng huài -yì xì, mù huī -yú -qì jié: -sì -jīn -qì fēn -yě.

13: 4 Dividing Awe and *5 Dispersing Force* emphasise the psychological factor in consolidating spirit, holding unity, waiting for a 'gag' 間 jian to appear:⁴²²

He who disperses 'Force' awaits a gag to move:
In motion, 'Force' is dispersed!

麟而若動勢分矣

S[^]n Shi-zhē dài jian, -ér dòng. D6ng, Shi fen -yī.

^{4.8} *Guān Zi: 6 Qi-Fa: wéibing-zhi shù* pp30-31.

^{4.9} *Mò Zi: 40 Jīng-shàng* p192 'having a gap is central' 有間中也 yǒujiàn zhōng-yě. *Guān Zi: 29 Zhìjìn 'Control Divisions'* on carving the ox, by exploiting its joints, cf. *Zhuang Zi: 3 Yǎngshēng Zhǔ* p19 on the 'Master Chef'. cf. *Guīgū Zi: 4 Dixi* p30; *JOMòu* p71 on 'cracks' (xì). *3 Nàzhi* p23 "come out of no-gap" 出&間 chū-wújiàn.

^{4.20} *Shangjun Shu: 14 Xiuquan* p51. *Hán Fei Zi: 15 Wǒngwei 'Doom's subtlety'* p4; *27 Yǒngréng* p70 'crack and hole' 隙穴 xìxué

^{4.21} *Guīgū Zi: 4 Dtxi* p30; *IOM&u* pp71-73.

^{4.22} *Guīgū Zi: 13- 4 Fenwei; -5 Sànsi* pp97-98.

The idea of movement as an infinity of points on a line is expressed in the paradoxes of division, as in Hui Shi 惠施 's speeding arrow at rest, and infinitely halvable foot-rule. Zeno's arrow will hit the target, because the infinite number of half-way marks, which it must first theoretically pass, do not in actuality exist. For Aristotle, the present is “a potential dividing of **time**”, which holds together past and future, not its actuality, since the momentary point is infinitely small: it has no dimension. Aristotle explains the paradox of infinite regression by asserting the actuality of the whole is prior to its divisions, which are merely its potential dynamis.⁴⁷²

The parts of a continuous homogenous body are in a place only potentially: whereas parts which are detached yet in contact, as in a heap are in a place actually.

Mò Zi: 40-42 *Wctrps* identifies two types of time: 'Durational', like a man crossing a bridge, and instantaneous, the 'Non-durational', like an arrow passing □ pillar. Like the theoretical point without width in space, the instantaneous moment in time has no duration. Thus, a starting 'point' is defined as an insubstantial abstraction.⁴²⁴

Simâ Biao 司馬彪(c. AD 350) uses **Shi** as **Tendency** to explain the arrow paradox:⁴²⁵

Form divides the stationary; '**Tendency**' divides motion.

When Formal is distinctly apparent, motion is slow;

When '**Tendency**' is distinctly apparent, motion is rapid.

司馬云形分止勢分行

形@月者才干遲勢分明者行疾

Siraã -yún: Xing fen zhi; Shi fen xing.

Xing fen ming-zhê xing chi; Shi fen ming-zhê xingji.

Trend or **Tendency** represents the temporal and physical aspect of reality, as opposed to the abstract ideal whose apprehension can only be momentary. The potential may be considered a unifying force,

⁴²³ Aristotle's *Physics: IV-5 Ways of Being in a Place* p66. *Zhuang Zi: 33 Tianxia* pi.106 Hui Shi's arrow, and foot-rule, paradoxes. *Aristotle's Physics:IV-8 Definitions of Temporal Terms* p85.

⁴²⁴ *Mò Zi: 40 Jing-shan* p191 'point' 端 duan; *42 Jingshuo-shan* p207 'duration' 久 jid Graham 1978 p 298 A50. cf. *Xún Zi: 22 Zhèngmíng* p462 corrupt, amended by Knoblock.

⁴²⁵ *Zhuang Zi: 33 Tianxia* pi 106. Hu Shih 1928 pp 120 translates the Shi of the arrow as infinite 'tendency', pp 121-122 explains 'Moment' ji as 'elemental germ' in terms of "the problem of potentiality and actuality".

spanning divisions of the whole. Liè Zi: 4 speaks of an arrow's **Momentum**, which diminishes in flight.⁴²⁶

Mò Zi: Warps uses 'duration' 久 jǐG for 'Time' 宙 zhóu, a word of not dissimilar sound⁴²⁷ In Graham's interpretation, Time and Space do not interpenetrate, as do 'hard and white' 堅白 jiānbái. Whiteness is perceived by sight, hardness by touch, yet they unite in stone as one object. By contrast, space allows growth 長 zhǎng and 'shifts' 徙 xǐ through time:⁴²⁸

South and North are at dawn, also at dusk. Space shifts duration.

南北 itax (徹暮 (^) ^久

Nánběi zài dàn, ydu zài mù. Yǔ xijiǔ.

The idea of infinite space challenged the two-tier universe of Heaven-Earth, representing separate time and space respectively. Man's centrality is challenged by *Zhuang Zi* where, in the relativity of the universe, he is but an insect. *17 Autumn Waters* attributes the differential infinities between great and small to **Force of Circumstances'** existence or 'having', Aristotle's *hexis* :⁴²⁹

From slightness to observe, greatness is inexhaustible;

From greatness to observe, slightness is invisible.

Essence is the small's subtlety; the ? horizon is the great's vastness.

So, there are different aptitudes: This is **Circumstances'** existence [having].

夫自 _ 大者不盡自視細者明

夫精小之微也? 埒(埒)之故異便

此勢之有也

-Fú -zi xi shi dà-zhě, -bùjìn; -zi dà shi xi-zhě, -bùming.

-Fújing, xiǎo-zhi wei -yē. ?lè (Fú), dà-zhi yin -yē. -Gù yibiàn.

-Q Shì-zhi yōu -yē.

⁴²⁶ Liè Zi: 4 *Zhdng Ni* p141 'exhausted the arrow's momentum' 盡之勢 jìn shi-zhi Shi.

⁴²⁷ *Mò Zi: Jing-shang* 40 p194; 42 *Jingshuo-shang* p206. Graham 1978 p293 A40, A41. I have not adopted Graham's proposed amendments, as unrequired by the basic sense.

⁴²⁸ *Mò Zi: 41 Jing-xia* p197; 43 *Jingshuo-xia* p218. Graham 1978 p 368 B14. Graham rejects separation of hard and white by touch and sight, as 'forged' in *Gongsun Urn* 只: Jianbai ' Lun.

⁴²⁹ *Zhuang Zi: 17 Qiushui* p572.

Zhuang Zi: 17 Qiushui remarks: 'Time-Trends happen so' 適然 ShiSlù shirán on the history of dynastic revolutions. *Zhàngito' Cè: 12 Qi Cè* applies the term to the progress of affairs in general:⁴³⁰

Time's Trends are the hundred jobs-affairs , **development**.

時勢者百事長也 ShiShi-zhd, Mi-shi-zhi zhāng-yē.

There is a **Force** of history. *Mèng Zi* believes conditions are ripe for kingship to be re-established and unify the Under-Heaven. To illustrate the idea he cites a proverb which pairs the season with **Shi** *Mèng Zi* quotes a proverb to urge action on his belief that objective conditions are ripe for a Sage King. It is instructive that '**Conditions**' here matches Season, referring to the season for planting crops, the seminal sense of the graph for **Shi**:⁴³¹

The men of Qi have a proverb that says:

Though one has Wisdom^

It does not compare with exploiting '**Conditions**';

Though you have spade and hoe,

They do not compare with awaiting the Season.

齊人掃曰

□智慧不女翻雖織不如備

Qirén yōu ydn, yue:

-Sui y6u zhihui, -bùrú ch^ngShi, -sui yōu ziji, -bùrú dài shi.

Sprouts of human goodness, if uprooted by over-zealous forcing, will wither. 'Ftood-like energy' 浩^之氣 hàorán-zhi qi is cultivated through Justice 義 yi⁴³²

Shang Junshu: 7 Opening Obstructions argues against time-serving of either past or present. One must plan for the future:⁴³³

⁴³⁰ *Zhuang Zi: 17 Qiushui* p596. *Zhànguo' Cè: 12 Qi Cè* 5 p300.

⁴³¹ *Mèng Zi: 2 Gongsun Chdu-shdng: 1 Guan Zhng, Yàn Zi* p36. MZ001. cf. *Zhàngo' Cd: 6 Qìn-4 Qimvàng yùjiàn Dùn Rud* p170 on hoeing. ZG009.

⁴³² *Mèng Zi: 2 Gongsun Chdu-shaṅ: 2 Hàorán-zhi qi* p39.

⁴³³ *Shangjùn Shu: 7 Kaisai* p32.

To make a Law (model) of antiquity is to be behind the Times.

To cultivate the present is to be obstructed by **Trends**.

法古則後歸 M 則塞於勢

Fàgū -zé hòu -yú shì; xiujin -zi sài -yú Shi.

18 *Planning Policy* links Time and Forces in a forecast of 'logical' determinism.⁴³⁴

The Sage Man knows the necessarily-so Reason,

the necessarily contrived Time-Forces...

聖人知必然之理必□之賭

Shèngr[^]n zhi birán-zhi li, -bi wèi-zhi shiShi.

3. Energy and Force's Five Conquests

Schwartz compares ancient Chinese with Greek ideas on the nature of physical reality. Criticising the translation 'five elements' for 五行 wū-xing, which I render 'Five Actions', Schwartz recognises that: "the five material elements assume a dynamic "dialectic" relation to each other..." Yet Schwartz omits to note the Greek 'four elements' also have a dynamic inter-relationship. Schwartz fails to remark the rôle of **Shi** in relation to the Five Actions, and so to grasp their underlying unity.⁴³⁵

In ancient Greece the powers of the physical world, and of its four elements, are described, for example by Parmenides and medical writer Alcraeon, as *dynameis*⁶ Aristotle's *Physics* explains the *dynamis*

伽 *Shangjm Shu: 18 Huàcè* p68. cf. *Hucdnān Zi: 15 Binglyue* p6b Time-Shi of collapse of Qin and rise of Hān.

⁴³⁵ Schwartz 1985 p 357ff.

⁴³⁶ Kirk & Raven 1957: *Pythagoras* pp 230-231 280 Aetius 1,3,8 on potential [dynamis] of 4 to produce 10 (1+2+3+4); *Alcmaeōn* p 234 286 Aetius V,30, I "health is the 'equal balance' of the powers [(fynameon), moist and dry, cold and hot, bitter and sweet..."; Parmnides p 282 356 Simplicius *Phys.* 180,9: "light and night, and things corresponding to their powers [dynameis]..."

Mourelatos ed. 1974/ revised 1993: *The Pre-Socratics*:

•14 *The Deceptive Words of Parmenides' "Doxa"* ; Alexander P.D. Mourelatos: p 320: (viii) 9.2 *dynameis* "powers"; p 322 in (viii) potency vs. actuality; p 323: potentiality versus actuality...divine agency in "Doxa" plays an activist...role... the causality of the "Doxa" is that of an external agent... Aristotelian... efficient...cause...

-3 *Anaximander's Fragment: The Universe governed by Law* by Charles H. Kahn: p 110 Aristotle: *Meteorologica* "the earliest formula for the conservation of both energy and matter, since at this period bulk (*megethos*) and power (*dynamis*) are conceived as the two faces of a single coin."

心9 *The Physical Theory of Anaxa[^]oras* .. by Gregory Vlastos: p 471 and notes 42, 43 on *dynamis* 'power' of the Four Elements in *Alcmaeon* B4; *Parmenides* B9.2 and 18.2-4; Hippocratic treatises: *On Ancient Medicine* 15.

'potential' of opposing forces, as of action and reaction. Material cause may mask the activating efficient cause, resulting in a mistaken impression of a spontaneous occurrence:⁴³⁷

The "**potential**", however, has more than one meaning. This is the reason why the agent may escape observation in the upward motion of fire and the downward motion of earth... Thus, light and heavy things have two sorts of "movers": those which have produced them and made them light and heavy; and those which have freed them from the hindrances to their movements. Hence, all things in movement are acted upon by some agent.

Héguan Zi: 8 Estimating Myriads , and again under *14 Arms' Rule*, links Energy 氣 qi with Force through the 'Five Conquests', i.e. the elemental Five Actions as interactive processes:⁴³⁸

If **water** and fire are not generated,
yin and yang have no means to complete Energy ;
Degrees and measures have no means to complete control;
The Five Conquests have no means to complete '**Forces**';
The Myriad Things have no means to complete species [classes].

水火在難陽無離鮮量無口制

碰無賊勢萬物無以成類

Shui, huǒ -bùsheng, -zè yinyáng wú -yi chéng qì; dùlìdng wú -yi chéng zhì;

Wū-shèng wú -51 chéng Shi; Wàn-wù wú -yi chéng lèi.

In *Héguan Zi: 5 Circular Flow* , Energy produces 'good luck' 吉 ji for individual, home and nation. Unity is the source of Energy and Idea, leading to success or failure:⁴³⁹

When there is Unity, there is Energy; when there is Energy there is Idea,..

The Myriad Things mutually add up to contrive conquest and defeat:

There is none that does not shoot from Energy.

有一而有氣有氣而有意...萬翻加而口勝敗餅發條

Yǒu yì, -ér yǒu qì; yǒu qì , -ér yǒu yì...Wdn-wii xiangjia, -^r w^i Shanghài, -m6 -bùfa -yú qì.

⁴³⁷ Aristotle's *Physics: vii Eternity of Movement*: 4 pp 154-155.

⁴³⁸ *Héguan Zi: 8 Diiwàn* pla, giving 執 'zhi' as variant. hg002. cf. hg003. Zhang Jinchóng 張金城 in *Gudwèn Yanjùsità* *Jikan* 19 (Tàibēi 1975): *H'gitan Zi qianshu*. p685 gives 熱 W heat for 執 Sh'Vyi , without authority, cf. hg004-005.

⁴³⁹ *Héguan Zi: 5 Huànliu* pi lb, p14a. hg001.

The 'creation' of the world is understood as the separation out of chaos of 'pure'清 qing from 'impure'濁 zhuó energy. The pure, being lighter, floats up to form Heaven, while heavier, irapuxe energy sinks to form Earth. Matter and energy are thus understood as degrees of purity of the same substance. In terms of sound, high notes are classed as pure, low notes impure. The mutual attraction of the alike is linked to resonance, 'feeling-response'感應 gǎnying between musical notes:⁴⁴⁰

Fire goes to the dry, water to the wet.

火就燥水就濕 Huǒ jiù zào, shuǐ jiù shī.

Inevitability is the functioning of a control mechanism in *Shcmgjun Shu: 18 Planned Policy*. The ideal of Law is to make it impossible for a crime to be committed. Cause and effect are like a seal and its impression or 'like joining cleft tally-sticks' 石口·符節 shí kǒu · fú jié. Reason and **Dynamics** share natural necessity:⁴⁴¹

Sō, his control of people is like using high and low to control water,
like using dry and wet to control fire.

故其制馳如以ICT制水如MM濕制火

-Gù -qi zhimin -yê, -rù -yì gāoxià zhishuī, -rù -yì z^hōshì zhihuō.

Way-Virtue: 42 derives the Myriad Things from One:⁴⁴²

Way produces One, One produces Two,

Two produces Three, Three produces the Myriad Things.

The Myriad Things turn their backs to the shade [negative],

and embrace the sunny [positive], mixing Energies to contrive harmony.

趙 ~ f c i z : 至三萬物

萬物負陰而抱陽冲氣以和

Dǎo shèng yì, yì shèng èr, èr shèng sān, sān shèng wàn-wù.

Wàn-wù fùyīn, -ér bàoyáng, chōngqì -yì wéi hé.

⁴⁴⁰ Qiāngua: Wénydn p5 'nine in the fifth line'九☐ jiǔwǔ, citing 'the Master [Confucius]⁵ Lyūshì Chūnqū: [13-2] 63 Yingtóng p4b. Xún Zi: I Quānxue p3; 27 Dǎlyue p584. DèngXi Zi: Zhuañci p14. Shi Zi -juànshàng: Rényì p1. Guǐgu Zi: 8 Mò p54. cf. Zhuang Zi: 24 Xú Wūguī pp838-839 on mutual attraction of likes: yáng for yáng; yin for yin.

⁴⁴¹ Shangjun Shu: 18 Huaçe p68. Gudn Zi: 52 Qi-Chēñ, Qi-Zhu p288:

like dropping weights from a height, like channeling water onto land.

如墜萬如瀆水於地 u' zhuìzhng -yú gāo, -rú dùshuǐ -yú dì.

⁴⁴² Dàođe Jīng 42.

The Five Actions, whose cycle of mutual-conquest pre-dates the theory of their mutual generation, have their **Shì** of conquest. *Sun Zi: 6* declares the Five Actions to have no constant ascendancy. *Héguan Zi: 14 Arms' Rule* explains the Five Actions' underlying unity, in a physical balance of Life, by the mechanics of leverage. This metaphor is also used to illustrate Force and Numbers , by Lû Lián Zi 魯連子 (c. BC 250). Here it is used to explain how to control the Forces of Things' Life, or physics, a word which derives from the Greek for life':⁴⁴³

Things have Life ['physics']: so Metal and Wood, Water and Fire,
 Even before they are applied, control each other.
 Don't you see how a bolt-beam, if upright leant, a housewife lifts it?
 Laid flat, without selection by sex anyone is able to lift it by the centre.
 Held by the end, even a champion is unable to get it off the ground.
 The bolt-beam is still one body,
 Yet in lightness or heaviness differs:
 'Forces' cause it to be so.

Now, from the bolt-beam to speak,
 When Things exist, 'Forces' are present!
 The Nine Barbarians use them,
 Yet their victory is not necessitated,
 Because they have not penetrated Things' Life.

³ *Héguan Zi: 14 Bingzhèng*, p7b. hg004-hg005 cf. *LH Uân Zi [Yiw^n Uijtu 63] RuSn Tingzhuó* 1980 p89: Shi-Numbers Shishù, Lû (Zhdng) Lián Zi to Mèng Chángjun:

'Power' and Numbers may be compared to a door's bolt-beam:
 If you lift it aptly, with one finger you may hold its centre;
 If you lift it ineptly, both hands won't shut it...
 勢M僻若門關舉之而便
 則，以一指持中而舉之非便則兩手不關...
 Shishù-zhě, píruò mén'guan. Jū-zhi -ér biàn,
 -zé -kēyi yi-zM chi zhong; -ér jū-zhi feibiàn, -zé liǎng-shǒu -biiguan...

□生 驗 木 水 姊 □相 制
 子 不 見 _ 關 乎 立 而 倚 之 貝 人 揭
 仆 而 錯 之 則 不 擇 性 而 能 舉 其 中 旬
 若 麟 端 則 麵 士 不 倉 _
 關 尚 一 身 而 輕 重 異 之 · 使 之 然
 夫 以 關 言 之 貝 U^fM 縱 矣
 九 夷 用 之 □ 不 必 者 斯 達 物 生 者 也

Wù yōu sheng , -gùjin-mii shui-hu6 -wèiy6ng, 7r -xiangzhi.
 Zi -bùjiàn -Fú biguan-hu? li, -Er jd-zhi, -zé fùrénjie-zhi.
 Pu, -ér cuò-2hi, -zé -bùz^xing, -^r néng jǔ-zhi -qi zhong.
 -Ruò cao -qí duan, zé, -sui suānshi, -bùnéngjué di.
 Guan -shàng yi-shen, -èr qing^hòng yi-zhi-zhS, Shi shi-zhi -rán.
 -Fú -yi guan yàn-zhi, -zé wù yōu, -èr Shi ziii-yi!
 Jiú-Yi ydng-zhi, -ér shèng -bùH-zhê, -qi -bùdá wùsheng-zhê -yl

Huainán Zi: 17 Theories' Forest varies the metaphor to explain 'Force' and energy's 'accumulation':⁴⁴⁴

The same Energies are differently accumulated...
 Now, if one has a six-foot mat:
 Laid flat, to step over it , one of low ability does not find it hard;
 Stood upright, to **pass** over it, one of high ability does not find it easy:
 Because **Forces** are disposed differently.

同 氣 難 也 ...
 今 有 六 尺 之 席 臥 而 越 之 下 材 弗 難
 立 r a a 材 弗 易 勢 施 異 也
 Tóngqiyiji-yê...
 -Jin yōu liù-chi-zhi xi: wò -ér yuè-zhi, xi^cái -finán;
 zhi -ér yú-zhi, shàngcái -fūyi. Shi shi yi -yê.

Hán Fei Zi: 17 Prepare Internally compares ruler's authority subverted by ministers to water prevented, by the interposition of a cauldron, from quenching flames under it. Rich nobility use their

⁴⁴⁴ *Huainán Zi: 17 Shuolin* p8a. cf. *Wèn Zi: 6 Shàng^* p42.

labourers 樹受 yáoyi to foment rebellion, and so 'raise up Power', 起勢 qǐshì.⁴⁴⁵ Power of position or mechanical advantage explains how the heavy and large are controlled by the light and small. It is not a matter of size. Similarly, *Lyū Clan Spring-Autumns: [17-6] 98 Caution with Power* relates superiority, in size and weight, to control by centrality and division.⁴⁴⁶ *Huāindn Zi: Ruler's Technique* illustrates the Power of leverage:⁴⁴⁷

For this reason, by getting Power's Profit [purchase]:
 What is grasped is very small, what is kept is very great;
 What is guarded is very confined, what is controlled is very wide.
 For this reason, a ten-span tree supports a fifteen-ton roof;
 A five-inch lock controls an opening and closing door.
 How is the material's greatness or smallness sufficient?
 What it occupies is crucial.

是故得鮮之利者所小其甚甚

肺甚約膽口

是故十圍之木持千鈞之屋

五寸之鍵制開闔之門

豈斯;之巨足麵居要也

-Shìgù, d^Shi-zhi li-zh6: -su6 chi sMnxi^o, -sud cùn shdnd^,

-suô sh6u sh^nyue, -sud zhi sh^nguāng.

Shi-w6i-zhi mù chi qian-jun-zhi wu:

Wú-cùn-zhijian zhi kaihé-zhi mén:

-Qi -<pc^i-zhijùxiāo zú -zai? -suôju, yào-yê.

Sun Zi: 6 Empty and Full states cryptically that the Five Actions have no constant conquests. This contradicts the theory attributed to Zou Yān 驄衍 (c. B.C. 300) that the Five Actions, as quasi-rational material forces, follow a cycle of mutual conquest in which:

⁴⁴⁵ *Hán Fēi Zi: 17 Bēin^i* p7.

⁴⁴⁶ *Lyūshi Chunqiu: [17-6] 98 Sh^nsShi* p!4a..

⁴⁴⁷ *Huainān Zi: 9 ZhUshù* p17a. cf. *W&n^At: 11 Shàngyi* p92.

1. Earth conquers Water (e.g. by damming/absorption?)
2. Water conquers Fire (e.g. by extinguishing)
3. Fire conquers Metal (e.g. by melting)
4. Metal conquers Wood (e.g. by axes cutting)
5. Wood conquers Earth (e.g. by digging-sticks?/growth)

Md Zi: *Warps* refute their cyclical inevitability, on grounds of °Contingency, 宜 *yi*, which as we demonstrated above, is opposite to Necessity. The example given here is of relative quantities involved. Thus fire melts metal, but only if the fuel is sufficient for the amount of metal in question:⁴⁴⁸

The Five Actions have no constant conquests. Explained by: Contingency,

Fire melts metal: because fire is more; Metal exhausts charcoal: because metal is more.

五籠常勝說在宜

火爍金火也 金靡蒙金也

Wǔ-Xi'ng wú chángshèng. Shuo zii yf.

Huō shuò jin: huō duo -yē. Jin m! tàn: jin duo -yē.

Mèng Zi again uses water as a metaphor for virtue, this time in opposition to fire. Its failure to extinguish fire is due to insufficient quantity:⁴⁴⁹

Humanity overcomes inhumanity.

Nowadays those who contrive Humanity are like

using a cup of water to save a cartload of kindling from burning.

When it is not extinguished, they say: ‘Water does not overcome Fire. ’

仁;》不仁者也今之口仁者

猶以一杯減一車薪之火

不刪謂找不賺火

Rén-zhii shèng -bùrén-zhê -yē. -Jin-zhi wèi rén-zhS.

-yóu -yi yi-bei shui, jiù yi-chexin-zhi huō.

-Bùxi, -zè wèi-zhi shui -bùshèng huō.

⁴⁴⁸ Sun Zi: 6 *Xushi*. -34 p53. *LyUshi Chunqiu* [13-2] 63 *Yingtóng* p4a. *Md Zi*: 41 *Jing* pi95; 43 *Jingshuo* p226. Graham 1978 p 411: B43.

⁴⁴⁹ *Mèng Zi*: 6 *Gào Zi-shàng*-18 p 249. *Huainan Zi*: 15 *Binglyue* ‘Arms · Strategy’ pi Ob ‘water’s Power, 水勢 shrnShi.

The forged *Wén Zi*, a work I reckon not earlier than Hàn, takes the quantitative analysis further. Its 6 *Superior Virtue* adds Metal and Earth's conquests, leaving only Wood's conquest without illustration. Here, we find the term **Shi 'Force'** explicitly labelling individual Actions in their conquests, 。

Metal's **Force** conquers Wood:

One blade cannot fell a forest.

Earth's **Force** conquers Water:

One handful cannot stop up Yellow River and Yangtse.

Water's **Force** conquers Fire:

One splash cannot save a cartload of firewood.

金之勢勝木一人不能殘一林

土之勢勝水一掬不能塞江河

水之勢勝火一酌不能救一車之薪

Jin-zhi Shi shèng mù: yì-rén bùnéng cán yì-lín.

Tǔ-zhi Shi shèng shuǐ: yì-jú bùnéng sài Jiānghé.

Shuǐ-zhi Shi shèng huǒ: yì-zhuó bùnéng jiù yì-jū-zhī xīn.

Wén Zi: 8 Nature applies the word '**Forces/Powers**' to the antagonistic Five Conquests, but by contrast uses 'Way' to describe their 'interdependence' in mutual generation:⁴⁵¹

Metal, Wood; Water, Fire; Earth:

Their **Forces** are mutually harmful, Their Way is interdependent.

金木水火土賤聰其道搬

Jīn, Mù, Shuǐ, Huǒ, Tǔ: -Qí Shi -xiāng hài, -qí Dào -xiāng dài.

Huānán Zi: 15 Arms, Strategy points out that a great axe need not wait for an auspicious hour or day to chop kindling. Yet the best omens of Dipper and Form-Virtue will not cause an axe to chop kindling without human strength: the **Force** is lacking⁴⁵² Similarly, Wáng Chōng 王充 (AD 27-c.100) of later

⁴⁵⁰ *Wén Zi: 6 Shàngde* 'Superior Virtue' p40. cf. *Huānán Zi: 15 Bīnglǚe* pi Ob on fire and water.

⁴⁵¹ *Wén Zi: 8 Zīdnp59*.

⁴⁵² *huānán Zi: 15 Bīnglǚe* pi lb.

Hàn in his encyclopaedic *Theories Assessed: 14 Things' Forces*, refutes the fixed sequence of the Five Actions' mutual conquests, and exposes the irrationality of their extrapolation to the Chinese zodiac.⁴⁵³

4, Material Causation

Sowing is a universal metaphor for causation. Sown seeds depend on material conditions for growth. As we saw, the pictograph for Shi depicts a hand planting a seedling. Growth presupposes natural **Forces**, notably the sim and Springtime, with which human effort participates. Material cause in itself, without an adaptive agent, is barren. *Héguan Zi: 17 Heaven's Power* defines the sun's Power as sustainer of life:⁴⁵⁴

What is called 'Heaven' does not, without evidence, have conquests:

Are they not **in the sun-Power's** growth,
and what the Myriad-Things submissively receive?

所謂天者非無驗有勝

非以日勢之長而萬物服受者也

-Suōwèi Tian-zh6 -fei -wúyàn, yōushèng:

-Fei -yi riShi-zhi zhāng, -ér Wànwù-zhi -suō fúshòu-zhè -y^?

I have argued that *Md Zi: 43* deals with the problem of the invisible **Forces** of Nature, exemplified by the coming of Springtime: “*What Spring is: its 'Force' inherently may not be indicated...*”

所春也其(鞏)固; fTHJ 指...-Sù6 Chun-yê: -qí ? Shi(zhi) -gù -bùkǎzhi...⁴⁵⁵ *Lyū Clan Spring-Autumns: [14-4]*

72 *Just Rewards* denies seasons change by themselves, 'spontaneously'. Rather, a life-force of motivation, as by reward and punishment, is required. Spring is a metaphor for rewards, life and birth; autumn for punishment and death. Causation as a causal noun is denoted by the 'whereby' 所以-suoyi. It is the means of mental contrivance and intent. 'Direct' and 'order' are the causative verbs⁴⁵⁶ The identity of the agent, the 'someone' who causes, is unanswered. An impersonal Shi is not mentioned here, nor a personal governing deity. Both are, I contend, implied:

⁴⁵³ Wáng Chong: *Lùnhéng: 14 WúShi*.

⁴⁵⁴ *Héguan Zi: 17 Tianqudn pi6b*. HG005.

⁴⁵⁵ *Md Zi: 41 Jing-xia'* p202; *43 Jingshud-xia'* p225. Graham 1978 pp 407-408 B39. moz005.

⁴⁵⁶ *Lyūshi Chunqiu: [14-4] 72 Yishdng p\0a*.

Spring's Energy arrives, then plants and trees reproduce;

Autumn's Energy arrives, then plants and trees fall.

Someone causes ('directs') it. It is not spontaneous...

The ancients examined that whereby things are caused.

So, there was nothing they did not contrive to use.

Rewards and punishments are levers

by which superiors cause ('direct').

春氣至則草木生 秋氣至則草木落

產·或M非自然也...古者審人其所以使

故物·□用賞罰之柄此上M以使用也

Chunqi zhi, ze caomù chān; qiūqi zhi, cāomù luò.

Ch&n -yū lu6: hu6 shi-zhi. -Fei ziran-yê... Gū-zhi rén shēn -qi -sudvi shi

-Gù, wù, md-bù w^iydng. Sh&igfá-zhi bing, -ci shàng-zhi -suôyi shi-yê.

[19-4] 112 *Using the People* discusses physical causation and 'sowing'種 zhōng, as a metaphor for the direction of human resources. It places moral rule before physical coercion, and common-sense before praying for miracles:⁴⁵⁷

Swords do not of their own accord sever; chariots do not automatically go:

Someone causes ('directs') them to.

Sow wheat and get wheat, sow millet and get millet:

Men do not think it strange.

People also have seeds.

To be careless in their sowing, yet pray for people's use:

Of illusions, none is greater.

劍不徒斷車不或使之也

夫種麵棘種稷得稷人怪也

民亦·不審其種民之用一大焉

Jiàn -bù -túduàn, chē -bù -zixing, -Huò sM -zhi -y%.

-Fù zhòngmai, -ér d6 mài; Zhōng ji, -ér déji: R^n -bùguài -yê.

⁴⁵⁷ *Lyüshi Chunqiu*: [19-4] 112 *Ydngmin* p9a, cf. *Zhàngud Cè*: 12 *Qice* 5: *Su Qin shui Qi Minwañg* p300 compares the need for 'authority's support' quánjiè 權借 and 'times' Conditions' shiShi 時時 to the dependence of a sword's cut on human force, or an arrow's propulsion on a bow-string. ZG018.

The ruler 'sows' the people by appropriate incentives, or punitive measures, in order more efficiently to reap the harvest from their labours. Rewards and punishments depend on "the love of profit mentality" 愛利之心 xìn. Punishment alone will but exacerbate problems.⁴⁵⁸

If one does not get the whereby to use them,
His nation though big, his **Power** though apt [efficacious],
His troops though many, what do they benefit?

不得所以用之國雖大

勢雖便卒雖益

-Bù dé -suōyì yòng-zhī, guó -sui dà,

Shì -sui biàn, zú -sui duo, -hé yì?

Huainan Zi 1: Way's Origin describes as (spontaneous' the efficacy of 'material cause'. In the case of fire, generated by two sticks rubbed together, the human agent, as efficient cause, is taken for granted. Likewise, the formal causes, of roundness or hollowness that facilitate rotation or flotation, are simply explained as intrinsic **Force**:⁴⁵⁹

Two sticks, if rubbed together, burn;

Metal with fire, if kept together, melts.

The round constantly revolves, The hollow rules flotation:

This is a self-so **Force**.

兩相麵餘火相守而流

圓者常轉寂者主浮自然之勢也

Liǎng-mù xiāngmó, -ér rán; Jīnhuǒ xiāngshǒu, -^r liú;

Yuán-zhě chángzhuǎn, kuān-zhě zhǔ fú: Zìrán-zhī Shì-yó.

It goes on to detail seasonal growth and decay, commenting: "No one observes their contriver." 莫見其□者-Mò jiàn -qí wéi-zhě. The concluding message asks what work the Sage has in nature's processes, and rhetorically replies:⁴⁶⁰

⁴⁵⁸ LyUshi Chunqiu: [19-4] 112 Ydingmin p8b.

⁴⁵⁹ Hudindn Zi: 1 Daoyuan p5b. Shdn Ddo 118, Thompson 1979 p 298; 118*, Rudn Tingzhuó 1980 p191.

⁴⁶⁰ Huainan Zi: 1 Daoyuan p8a.

He adapts to what Things contrive.

因物用 yin wù-zhi -suō wéi.

The wording recalls *Md Zi: 46 Major Selection* which, I contend, identifies an individual responsibility for the **Conditions** of his own situation: "deployed **Conditions** are adapted from my contrivance."

陳勳(執)因用也 chén?Shi yin wú-sudwéi -yê.⁴⁶¹

Schwartz highlighted an ancient controversy, mentioned by *Zhuang Zi: 25 Model the Positive*, between proponents of the theory 'somebody contrives' 用物 -huówéi, and a rival theory that 'nobody causes' 莫使-mòshǐ.⁴⁶² It is a dispute of transcendent causation versus immanent spontaneity. Spontaneity is upheld by Ji Zhen. The side of causation is taken by Jie Zi of Qi whom Simâ Qian lists, as fellow academician, with Shèn Dào.⁴⁶³ *Héguan Zi: 4 Heaven's Pattern* attributes **Force** to Heaven, transcending 'Things':⁴⁶⁴

Renouncing Things, employing Power,
is Heaven.

猶任勢者天也

Juanwù, rèn Shi-zhě, Tian -yê.

Guân Zi: 38 Clear Mind implies the agency of a transcendent, anthropomorphic force in the cosmos. Philosophers are reluctant to ascribe literal existence to nature deities, but we seem to see atlantean beings holding up the world, and a thunderer playing an invisible drum:⁴⁶⁵

⁴⁶¹ *Md li: 44 Daqii* p244. moz006-011.1 take 陳 chn in the causative sense of 'deployed', not 'reported'. Graham 1978 EC1 p 246 translates 陳執 chézhí 'proposed alternative':

If among the proposed alternatives there is already one that he is for, and I propose the alternative on behalf of him, the alternative that he is for will find a basis in the one that I am for...

⁴⁶² *Zhuang Zi: 25 Zéyáng* p916 Ji Zhen: 莫□ mo` wéi; Jie Zi of Qi: 或使 -huò sM. *Shiji* 74 p401.

⁴⁶³ *Xim Zi: 25 Chéngxiaǎng* p512 lists Shen (Dào), Ji (Zhen), Mò (Zi), and Hui (Shi) as regrettable examples of the heterodox Hundred Schools.

⁴⁶⁴ *Héguan Zi: 4 Tianze* p8b. *Zhuang Zi: 20 Shanmu* p680. *Zhàngud. Ck: 18 Zhang Mingdn -ji gù Zhàozong* p449 by contrast 'renounce' Sbi power and worldly fame.

⁴⁶⁵ *Gudn Zi: 38 Bāixin* p1 Ob.

Heaven - someone suspends it; Earth - someone supports it.

Heaven, if someone did not suspend it, would collapse;

Earth, if someone did not support it, would sink!

If Heaven does not collapse and Earth does not sink,

It is because someone suspends and supports them:

Then how much more so for men! Men have what governs them.

Just like a thundering drum's motion: unable of itself to roll ·

Someone rolls it. This someone is what? It is such-like:

Look and it is invisible, listen and it is inaudible...

天雜之□載之天莫雄則天以墜

地歡載則□沈絲天不墜地不沈

夫一而載之夫又·人人M治之

辟之若夫驗;t1?也夫不能自搖者

夫雜技或者何者然則不賊則稍...

Tian, huò w[^]i-zhi. Di, huò zài-zhi. Tian, mò-zhi w[^]i, -zé Tian -yi zhui.

Dì, m6-zhi zM, -zè Di -yi chén -yit -Fú Tian -bùzhui, Di -bù ch[^]n.

-Fú hub w6, 七r z[^]i-zhi. -Fú -yòu -kuàng -yú rén. Rén yòu hu6 zhi-zhi.

Pi-zhi -rud -fú léigū-zhi ddng -y6. -Fú -bùnèng -ziyáo-zhē.

-Fú hu6 yáo-zhi. -Fú hu6-zhē hé? Ruórán-zhē -yè. Shi, -zè -bùji[^]n, ting, -zè -bùw[^]n...

While natural **Force** may be ineluctable itself, interactive **Forces** can be exploited and utilised by adaptation and division. If opposing '**Forces**' can operate simultaneously, necessity is contradicted. This, I argue, is the point of *Mò Zi: 40, 42 Warps* on 'opposing **Forces**', 敵孰 diShi.⁴⁶⁶ The parable of the all-piercing pike and unpierceable shield illustrate incompatible '**Forces**': one must yield, but we cannot be certain which one. By contrast, the Mohist Hú Fei Zǐ 胡非子 left a fragment in which Archer Yi of Xià resolves a dispute over bow and arrows, pointing out that the two are of necessity mutually complementary.⁴⁶⁷

⁴⁶⁶ *Mò Zi: 40 Jing-shàng* p190; *42 Jingshuo-shàng* p207. mozOOl.

⁴⁶⁷ Ruān Tingzhuó 1980 p227 (*Tàipíng YùLǎn* : 347) *Hit Fei Zi* relates a dispute between the owner of a bow and the owner of arrows. Archer Yi (of the Xià dynasty) remarks:

Without bow, by what will the arrows be propelled? Without arrows, by what will one hit the target?

非弓何以往知 “何以中的-Fei gong, -hé -yi wāng? -fei slii, -hé -yi zhòngdi?

Xún Zi: 8 Scholiast Efficacy recognises a historical **Force** of 'altered **Conditions**' 變, biànShi, to which Scholiasts must adjust. Human-nature may be 'reformed', by 'contriving' Actuality 1青 qíng through single-minded Accumulation.⁴⁶⁸ *23 Human-nature's Evil* further advocates the artificial 'contrivance' 偽 wèi of Nurture, over man's received Nature. The evil of human-nature requires suppression by Force to preserve law and order. While the individual contrivance is free to contrive, there are practical limitations. The small man may try to become a Sage by Accumulating goodness, but he will not necessarily succeed.⁴⁶⁹

He may try to, yet may not cause ('direct')...

He may contrive: he is not necessarily able.

可以而不可... 可福未必能也

-kēyi, -ér -biikē sh! -yē... -kēyi wèi, -wèibi néng -yē.

Thus, teleological, results-oriented causation operates within pre-set material constraints. *Héguan Zi: 14 Arms' Rule* links Authority 權 Quán to wealth; **Force** to arms: both to Adaptation:⁴⁷⁰

Liú Xié: *Wénxin Diaolóng: 30 DingShi 'Defining Shi'* ppl 14-116 on "men of Xià's quarrel over a bow and arrows". Liú explains the 'natural tendency' 自然之趣 zìrán-zhī qù of Forms:

Circles are the embodiment of compasses: their Shì of itself rotates;

Squares are set-squares Form: their Shi is of itself at rest.

圓者•其勢自轉也方者矩形其勢自安

Yuán-zhě tíguì, -qí Shi -zìzhuǎn -yē. Fāng-zhě jǔxíng; -qí Shi -zì'an.

⁴⁶⁸ *Xún Zi: 8 Rúxiào* p. 13; 139. xz014-017.

⁴⁶⁹ *Xún Zi: 23 Xing* pp493-494. xz078-080.

⁴⁷⁰ *Héguan Zi: 14 Bingzheng* p8a.

Rewards cannot motivate the incompetent,

Punishments cannot necessitate (compel) the impossible.

Páng Zǐ asked: To obtain results, what can be done?

Héguān Zǐ said: Heaven is unable to direct Men,

Men are unable to direct Heaven.

Adapt to Thing's Suchness: failure or success are contained there.

These two are at Authority and at **Power**.

At Authority: in production of wealth, you will have excess riches;

At **Power**: in use of troops, you will have excess victories.

Wealth's production exerts it in Earth and complies with it in Heaven;

Arms' victory complies with it in the Way and unites it among Men.

賞不能勸不勝觸不能必柯

龐子曰卿細口冠子曰天不能[^] A A 不能肢

因物之然而窮達存焉[^] : 也碰₋

在權故生財有過富在孰故用絲藤

財之生也於地順之緣

兵球細沙道合沙人

Shǎng -bùnéng quàn -bùshèngrèn; fǎ -bùnéng W -bùkē.

Páng Zǐ yue: Qǐ gōng, nǎihé? Héguān Zǐ yue: Tiān -bùnéng shì rón; rén -bùnéng shì Tiān.

Yīn wù-zhī rán, 七 r qiongd[^] cún-yan. Zhī-[^]r -yS: -z[^]i Quán, -zài Shì.

-Zài Quán, -gù, sheng cái, yōu -guò fù.; -zài Shì, -gù, yòngbing, yōu -guò shèng.

Cái-zhī -sheng -yē: lì-zhī -yú Dì, shùn-zhī -yú Tiān;

BLng-zlii shèng -yē: shùn-zhī -yú Dào, hé-zhī -yú rén.

5. Creative and Adaptive Technology

Aristotle distinguishes between rational *dynamis*, a potential, as of a medical doctor, which can produce opposite results for good or evil; and irrational *dynamis*, whose results merely duplicate itself, as of heat producing heat. Technology involves selection of natural forces for a purpose. Aristotle's

technē does not produce natural objects or things that "come to be of necessity" , but operates "in the sphere of the variable".⁴⁷¹

Hdn Fei Zi: 40 repudiates the idea of mere bowing to Force of natural necessity: Man may himself 'erect' or 'design' 設 shè a Force of his own. *Hán Fei Zi* distinguishes his man-established Shi from the 'self-so' 自然 Ziran Shi of nature.

Md Zi: 7 Three Debates describes ancient kings' 'self-created', 自作 zizuo music by 'adapting', 因 yin the creations of earlier dynasties.⁴⁷² Creativity is thus reconciled with Adaptation. *Md Zi: 49 Lú's Questions* describes how artisan Gongshu Pán invents grappling hooks and fenders for river battles, which 'adapted to these Conditions'⁷ 因此若執 yin -ci -ruò Shì, resulted in victory for hinterland Chū over maritime Yuè.⁴⁷³

32 Against Music claims that, whereas animals merely 'adapt', to nature, man must live by 'division of labour' 分事 fenshi. *39 Against Scholiasts* attacks passive Scholiast 'compliance' 循 xūn , in favour of pro-active 'Creation', 作 zuò, arguing that someone must first 'create' bows, armour, chariots and boats, before others can 'comply with' them.⁴⁷⁴ *40-42 Warps* lists the definition of an obscure word 俱 èr. Graham elsewhere takes it as: 因 yin 'criterion', that to which one adapts; but here he reads: 'be in authority' 司 sī. I take it as 'adapt', and interchange it with the next 'create':⁴⁷⁵

⁴⁷² Aristotle- *Ethics: 6 Intellectual Virtues 1140a]-23* p 208.

⁴⁷² *MO Zi: 7 San-Bian* p23; *39 FeiRu'* p181; *32 Fei Yuè* pp158-159. cf. *46 Gengzhu'* p262.

⁴⁷³ *Mó Zi: 49 Lú wèn* p291.

⁴⁷³ *Md Zi: 7 San-Bian* p23; *39 FeiRu'* p181; *32 Fei Yuè* pp158-159. cf. *46 Gengzhu'* p262.

⁴⁷⁵ *Md Zi: 40 Jing-shàng* p192; *42 Jingshuo-shàng* p204. cf. *25 Ji^zàng-xia'* pi 17 'adapt [clothes and food] for sacrifices and worship' ? 因 (傳)乎祭祀? yin-hu jisi. Graham 1978 p 277-278 identifies the theme of A15-A18 as zuò 作 'initiate', but proposes 俱 dr = 司 sī 'be in charge', here, p 316 A71 explains 俱 as 因 yin: "The yin (criterion) is that wherein it is so." 因所然也 Yin: suǒ rán -yê cf. p215 A97.

? Create: to self-adapt.

? Create: with men meeting, men in multitudes comply.

fr?作自作=?因也

俱=?作句 與人遇人衆循

? Yin: zizud -yê. ?

Yin: -yū rin yù, rónzhòng xún.

By contrast, *HègttcM Zi: 7 Near Collapse* condemns *self-adaptation:⁴⁷⁶

The Sage Man, accords with Numbers, complies with Laws...

[one may not act] without Numbers and self-adapt.

聖 A ^ i 法 ... 口而自因

Sh^ngrén ànShù, xúnFâ... wúShù, -ér ziyin.

We saw that *Md Zi: 32* criticises simple adaptation, while 39 praises 'creation' as essential precursor to 'compliance'. I take 'self-adapt' here in 汪 positive sense. If an invention meets men's needs, the masses will adopt it⁴⁷⁷ *Huainan Zi: 13 General Theory*, which gives considerable space to Mohism, argues outspokenly for 'creation', and against 'adaptation*' to the past. Once again 'create' is followed by 'comply'.⁴⁷⁸

Great men create, and disciples comply.

大人作 而弟子循 r e' n' zuò., -ér dizi xún.

As if in answer to Mohism, *Shèn Dào: 2 Adaptation and Compliance* promotes Adaptation over 'reform' 化 *hui Wen Zi: 1* and 8 versions write 'creation' for 'reform'.⁴⁷⁹ A further *Shèn Dào*

⁴⁷⁶ *fUguan Zi: 7 Jindie* p21a.

⁴⁷⁷ *Add Zi: 39 Feiru-xid* p181 on the creation/invention 作 zud of bows, armour, chariots and boats and their compliant adoption 循 xún by men.

⁴⁷⁸ *Huainan Zi: 13 Fànluàn* p6a; p7b: lists four, implies three of Mò Zi's Tén Theses. *Md Zi: 45 Xiaòqū* p251 logical reciprocity:

If you have it in yourself, don't condemn it in others. If you lack it yourself, don't expect it in others,
有諸己不非諸人無諸己不求諸人 Yōu-zhuji? -bùfei zhuren. Wú-zhuji, -bùqiú-zhu rén.

Huainan Zi: 9 ZhūShù p14a; 16 *Shuoshan* p15a: a big-eyed horse is not big horse; effects of severing a finger: match *Md Zi: 45 XidoqH* p254; and recall 42 *Jingshuo-shang* p210 respectively, cf. Graham 1978 p 76; p 369: on *Huainan Zi: 3 Tianwen* pp18-19 quasi-Mohist triangulation by 'gnomons' 表 biāo.

⁴⁷⁹ Thompson 1979 p 246: *Shèn Dào: 2 Yinxún 'Adaptation and Compliance'* 28 contrasts 'adapt' with 'alter' 化 huà. *W&n Zi: 1 Dàoyudn* p7; 8 *Ziran* p63: 'create' 作 zuò. cf. *Huainan Zi: 20 TdizHp3b* 'reform'.

fragment declares that hydraulics is learnt from water, not from Yû. This re-assessment of Yû, legendary Emperor and tamer of China's waterways, on which he allegedly personally laboured, would appear to be an attack also on Mohism, to whom Yû was paradigm.⁴⁸⁰

Lyû Clan Spring-Autumns: [17-2] 94 *Ruler's Retention* advocates Adaptation of others' work, not personal Creation, as the ruler's Way. This is consistent with *Shèn Dao*: 2. A compromise position is taken by [15-7] 83 *Valuing Adaptation* which honours Yû, while attributing his achievement to 'Adaptation to water's force/strength' 因水之力 yin shul-zhi li. Interestingly the word for 'force' here is 力 li, not Shi.

Similarly, *Huaindn Zi*: 20 *Grand Lineage*, after quoting *Shèn Dào*: 2, explains inventions as Adaptation: hydraulics to 'water's flow', agriculture to 'Earth's Forces', armed revolution to 'men's desires'. Materials have their inherent limitations and suitabilities. Wood and Metal's Forces have distinctive characteristics which are not interchangeable. Artisans 'adapt to the possible' 因其可 yin -qi kè.⁴⁸¹ 1 *Original Way* explains that Yû, in his great flood-control works, adapted to water; and the Divine Farmer adapted to sprouts: by taking Things as their teacher.⁴⁸²

Huaindn Zi: 16 *Theories Forest* argues that nature must not be altered:⁴⁸³

Its **Conditions**, he does not dare to re-contrive.

其勢不敗更□

-qi Shi, -biigān -gèngw^i .

19 *Cultivating Works* defines Non-Contrivance, not as passive inaction, but as constructive Adaptation to natural **Forces**.⁴⁸⁴ In this definition, we see the pragmatic spirit of empirical science. Mohist activism is reconciled with responsive Quietism.

⁴⁸⁰ *SMn Ddo* 68 (Liè Zi 卷之五十五 a/4). Thompson p 271.

⁴⁸¹ *Lyûshi Chunqiu*: [15-7] 83. *Guiyin* 'Value Adaptation' p15b. *Huaindn Zi*: 20 *Tàizú* pp3b-4a.

⁴⁸² *Huaindn Zi*: 1 *Dàoyudn* p5b.

⁴⁸³ *Huaindn Zi*: 16 *Shuolln* p10a.

⁴⁸⁴ *LyUshi Chunqiu*: [17-2] 94 *Junshou* p6b. *Huaindn Zi*: 11 *Qisú* p3a; *J9Xiuwù* p3b; *Wèn Zi*: 8 *Zirán* p67.

Among natural phenomena, water best illustrates adaptation. *Sun Zi: 6* notes that the **Force** of water has the property of finding out weak spots , flowing down the line of least resistance.⁴⁸⁵ It follows the force of gravity with minimum friction. It is the model of tactical flexibility. Dammed, it can be released with great power. Water symbolises the Virtues, partaking of the divinity of jade, holy tortoises and dragons⁴⁸⁶

Mèng Zi: 6 considers its deflection **upward**, a manifestation of **Shi**, external but man-made, contrary to water's fundamental nature.⁴⁸⁷

Human nature's goodness is like water tending downwards.

No men are not good; no water but tends downwards.

Now, if you compress it to make it leap up,

you may cause it to pass above your forehead;

If you pump and guide it, it may be on a mountain.

How is this water's nature? Its **Circumstances** are such.

Man may be caused to contrive no-good: his nature is also thus.

人性也猶水之就下

人無有不善水無有；^

今絲麵躍之可^^

稽而行之可山是豈水之性哉

欺則然也M可賴不善其性捕是也

Rénxìng-zhì shàn-yē: -yóu shuǐ-zhì jiùxi^ -y^.

Rén wúyǒu -bùshàn. Shuǐ wúyǒu -bùxi^.

-Jīn, -fú shuǐ, bō -ér yuè-zhì, -kèshì guó s^ng;

Jī -ér xīng-zhì, -kèshì -zài shān. -Shì -qǐ shuǐ-zhì xìng -zài!

-Qǐ Sībì -zé rán -yē. Rén-zhì -kèshì wéi -bùshàn. -Qǐ xìng -yì -yóushì -yē.

Mèng Zi: 4 uses , as analogies of Adaptation to the First King's Laws, compasses and set-square, in the manner of *Md Zi: 26 Heaven's Will*.⁴⁸⁸ Thus, while Lilóu was legendary for eyesight, Gongshu Zǐ (Lǚ

⁴⁸⁵ *Sun Zi: 6 Xushi* p53.

⁴⁸⁶ *Mdng Zi: 4 Lilóu-xia` 18 pi 57* on Confucius watching water. *Gudn Zi: 39 Shuidi* p237.

⁴⁸⁷ *Mèng Zf: 6 Gào Zi-shàng:-l tushàn -biizii -yíwéi zhèng* p223.

⁴⁸⁸ *Md Zi: 26 Tianzhi* pi22 on compass and set-square.

Ban), Mò Zī's rival, for carpentry; both still needed to make use of compasses and set-squares, representing the objective Laws of Numbering or Technique. Natural ability and effort supplements adaptation, but is not a substitute for it. UnJike Shen Bùhài's model of 'uncontriving' Adaptation of passive control, Mèng Zī's Adaptation positively 'contrives' change. Here the object of adaptation is objective nature or physical reality:⁴⁸⁹

So, it is said: **To** contrive the high, one must adapt to hills and ridges,

To contrive the low, one must adapt to streams and marshes.

故曰高必因丘陵下必因水

-Gù, yue: Wéi gao, -bi yin qiuling; wà xià, -bi yin chuanzé.

Zhou Rituals: 11 Inspector of Works makes the practical observation that 'Earthly **Forces**' in the Under Heaven require that the space between two mountains must have a stream; by a great river must be a road. Channels must accord with shuíShí 'watery **Forces**', dams must follow dìShí 'Earthly **Forces**'. Channels must zig-zag, while reservoirs require right-angles. Good channelling allows the water to scour it clean, good damming allows water to run-off. Construction of canals must follow waters' Reason:⁴⁹⁰

All canals necessarily adapt to Water's **Conditions**,

Dykes necessarily adapt to Earth's **Conditions**.

凡溝必因水一必因

-Fán gou, -bi yin shuíShí; fāng, -bi yin dìShí.

In *Hudinañ Zi: 19 Cultivation and Effort's* philosophy, man adapts to 'Self-so **Forces**' in order to modify his environment. The Shi of the eastward flowing river will not of itself irrigate crops: this requires human intervention and work. Here Non-Contrivance means adaptation of natural forces, not fatalistic acceptance. It means accommodation of external self-existent reality, not verbal sophistry:⁴⁹¹

⁴⁸⁹ Mèng Zī: 4 Lldu-shdng-] tūshàn -bùzú -yiwéizhèng p123. cf. *Hudinañ Zi: 16 Shuolin* p10a.

⁴⁹⁰ *Zhou Lí: 11 Zhou Lí: Dongguan: Kāogong Ji-xia* p472: 水勢 shuíShí.

⁴⁹¹ *Huainan Zi: 19Xiúwit* p3b; p8a 地勢 dìShí.

comply with Reason in undertaking jobs;
adapt to materials to established authority.

In Self-so Forces, warped casuistry cannot be accommodated...

循理而因資而立權自然之勢而曲故不得#

xúnLl, -érjǔshi; yinzi -ér liquán. Zi-rán-zhi Shi, -61 qugù -bùdé róng-zhē.

Xún Zi: 18 Correct Assessment explains regional diversity by the founder Kings' system of "regarding Form's **Circumstances**, to regulate utensils' usage" 視缺制械用 shi xingShi -yi zhi xièyòng.⁴⁹² *Shèn Dào: 1* exhorts self-help. Heaven provides light, but men must make the windows; Earth provides materials, but man must create the wealth. Adaptation follows nature. Pedlars are not too proud to use foot-salve, nor beauties to apply make-up. *Shèn Dào* commenting, on 'barbarians' tribes' knowledge of hydraulics, remarks that this science is learned from water, not from the sage Yǔ, legendary in China for flood control⁴⁹³ Tián Pián, a colleague of Shèn Dào, informed by a ruler that his interest is not in the Way, but in practical government, Tián Pián replies that 汪 forest contains no lumber but lumber can be obtained from it.⁴⁹⁴

By contrast, *Laō. ZV* and *Zhucmg Zi* show hostility to technology, as if wishing to return to an idealised stone-age economy of rural self-sufficiency, without trade or travel. An old farmer, knowing

⁴⁹² *Xiin Zi: 18 Zhèngliin* p354; cf. *I Quànxiue* p3. *Lydschi Chunqiu [15-7]* 83 *Guiyin* p16a; [17-6] 98 *Shdn Shi* p14a. *Hán Fei Zi: 14 Jianjǐ6. shichen* p71. *Huainán Zi: 11 Qisu* p3a; 19 *Xiuwit* p3b; *Win Zi: 8 Ziran* p67 goes on to re-define Non-Contrivance in a pro-active and environmentally adaptative sense:

Lāo Zi said: What is called Non-Contrivance does not mean:

pulled not to come, pushed not to go;

vague and irresponsive, sensing yet unmoving,

stuck-fast and not flowing, tight-gripping and undiversing;

It means: selfish intent not entering the public Way,

lustful desires not encumbering correct Technique.

Follow Reason in undertaking affairs; adapt to material to establish results; develop Self-so Forces.

老子曰所謂無鮮非謂其弓 | 之不來粒不去

藐爾感而不應 動而不流捲擢而不

謂孤志不AiHt嗜欲不挂正術

循理»因資而立_自然之勢

Lāo Zi yue: -Suōwèi -wúwēi-zhē: -fei wèi -qi yln-zhi -biil^i; tui-zhi -bùqù;

miào'ér -bùyìng, gān 七r -bùdòng; jianzhi -ér -bùliú; juánwd -^r -bùsàn.

Wèi -qi sizhi -bùrn gongD^o; shiyù -bùguà zhèngShù:

Xúnli jǔshi; yinzi, -^r ligong; Tui ziran-zhi Shi.

⁴⁹³ *Shèn Dào 68 (Liè Zi-zhù 5/5a/4)*. Thompson p 271.

⁴⁹⁴ *Lyushi Chunqiufl* 7-8J J00 Zhiyi p!7a.

of machines, refuses to use them because they would lead to a 'mechanically-devious mind' 機心 jixin⁴⁹⁵ *Zhuang Zi: 1 Free. cmd Easy Wandering* describes how small birds may be limited in their range, whereas the great péng can traverse the sky, and whip up a whirl-wind. It requires a depth of air to sustain its lift and keep it air-borae, just as in water, a great ship depends on depth of water for its flotation. A mustard seed can float in a spill on the floor, in which a cup would be grounded.⁴⁹⁶ *Shèn Dào: 2* tells us flying snakes in mist and dragons in the clouds ride the wind's air-currents. A beached whale, becomes a prey to lesser beasts and insects. *Shangjun Shu: 24* notes that even tumble-weed can fly by the wind's **Power.**⁴⁹⁷

Héguan Zi: 17 remarks that a mosquito soars over an abyss into which oxen would fall to their death and be smashed on the rocks at the bottom.⁴⁹⁸ *Gtidn Zi: 2* relates that monkeys can live on cliffs where men would fear to climb. People who sleep in the damp suffer rheumatism and die, yet mud loaches thrive in it.⁴⁹⁹ Tigers have teeth and claws which no animal can match. Horses outrun man. Centipedes co-ordinate a hundred legs. Nature's fiinctions, as man's rewards, are not duplicated, each creature has its aptitude.⁵⁰⁰

Those who bear horns lack upper teeth.

戴角者無上齒 Dài jiǎo-zhě wú shàngchǐ.

The strength of one individual, even of a champion, applied in isolation, is as useless as trying to lift oneself up by the bootstraps. *Xún Zi: 29 The Master 's Way* even links this idea to Confucius:⁵⁰¹

⁴⁹⁵ *Zhuang Zi: 12 Tiandi p433.*

⁴⁹⁶ *Zhuang Zi: 1 Xiaoydo Ydu p7.* accumulated depth of air is necessary to support roc's flight, as of water to float leviathan.

⁴⁹⁷ *Shèn Dào: I Weidé 10,* Thompson 1979 p234. *Wén Zi: 6 b'hàngde'* p50 attributed to Lāo Zi. *Huainan Zi: 9 Ihušhu'* p6a, pi 5b; *2 Chuzhen* p14b depth of water to float ocean vessels. *Guān Zi: 2 Xingshi* p3. *Shangjun Shu: 24 Jinshi* p86 on Shi of wind and sun.

⁴⁹⁸ *Héguan Zi: 17 Tianqudn* p13a-b.

⁴⁹⁹ *Gudn Zi: 2 Xingsi. Zhuang Zi: 2 Qíwii Lim* p93 on monkeys at home in trees.

⁵⁰⁰ MWD *Cheng* p82. cf. *Hudindn Zi: 4 Dixing* p7a.

⁵⁰¹ *Xún Zi: 29 Zi Dào* p610 compares this to Confucius' dictum on the responsibility of friends in establishing a man's name for filialty.

Though you have a national knight's strength,

You cannot by yourself lift up your body.

It is not that you lack the strength; Forces do not permit.

SW 國士之力不能自舉其身非無力也勢M也

-Sui yōu guóshì-zhī lì, -bùnéng zìjǔ -qī shēn: -Fēi wú lì -yē; Shì -bùkě -yē.

Individual ability is limited. Even hairs can suspend great weights: by equal distribution. This is explained by *Md Zi: 4J, 43*. *Liè Zi* paraphrases, supplying the word Forces:

Hairs lifting a thousand pounds: the **Forces** are extremely equal.

髮弓 勢至等也 Fâ yin qian-jin; Shì -zhidàng -yē.⁵⁰²

Animals have their own 'Self-so Power' in teeth, claw and strength but, because their "knowledge cannot be mutually communicated" 知不能相通 *zhī -bùnéng -xiāngtōng*, are unable to unify their force and so are controlled by man.⁵⁰³ Animals possess Powers and strengths that Man lacks. Whereas they are adapted instinctively to nature, Man by his intelligence, can harness their **Forces**, as with horses whose speed he can not hope to match on foot.

The ruler has the position to co-ordinate and deputise. Without any particular aptitude, he is good at using others, as in *Gudn Zi: 36 Mind Technique*.⁵⁰⁴

Don't take the place of a horse in running: let it exhaust its force.

Don't take the place of a bird in flying: let it wear out its feathers.

毋代馬雜盡其力毋代鳥飛使弊其羽

-Wúdài mǎzōu: shì jìn -qī lì; -wúdài niǎofēi: shìbì -qī yǔ.

The ruler does not compete with subordinates, or try to take their place. To do so would undermine their motivation and performance. He plays the role of brain to the body, or body to the limbs of the world. He controls them not by ownership but by Power's causative direction:⁵⁰⁵

⁵⁰² *Md Zi: 41 Jing-xid* p197; *43 Jingshuo-xia* p227. *Liè Zi: 4 Zhong Ni* p142. Graham 1978 pp420-421.

⁵⁰³ *Huainan Zi: 19 Xiuwit* p8a.

⁵⁰⁴ *Gudn Zi: 36 Xinshii-shdng* p219.

⁵⁰⁵ *liâ Yi: Xinshu: 2* - 勢至等也 p17. cf. *Huainan Zi: 9 ZhūShū* p16b on botfy commanding limbs.

The Seas Interior's **Power** is like body directing ('causing') arms,
arms directing fingers:

None but follow control.

海□之勢如身之使臂

臂之使指餅從制

Hâinēi-zhi Shi, -rú shen-zhi sh! bi,

bi-zhi shi zhi: md-bù cóng zhi.

In regard to the human body, Shì means motion, posture and gesture, dynamic technique, as in dance, drama or simply pointing. The concepts of strength and ability are, I argue, by nature inseparable. Shi's cognacy with Yì agricultural cultivation, links it to 'art' or 'skill', 藝 yi. Starting with the 'art' of war, Shì continues to play a prominent role in the history of aesthetics. Cài Yong 蔡邕 (AD 132-192)'s *Nine Shi* codify the 'strokes', i.e. '**Forces**', of calligraphy, described as natural motions and figures.⁵⁰⁶

It covers postures in martial arts, or sexual positions, as in the Mǎwángduì early Hàn tomb's sex manual. *Tianxià ZhiDào tán* 'Under-Heaven's Ultimate Way talks' enumerates Ten 'Actions', 十執 shi-Shi. These refer to the postures and motions of sexual intercourse, named after various animals.⁵⁰⁷ A sense of libido is evident in *Ten Questions*, where the Yellow Emperor is advised by the Heavenly Teacher how to restore youthful vigour. Here, I submit, Shi indicates Erection in sexual arousal.⁵⁰⁸

⁵⁰⁶ *Guān Zi*: 51 *Xidow*ⁿ refers to the Shi/gesture of finger pointing:

You raise your hand and your finger 'Gesture' points to Jū.

舉手而 擗勢□□ Jūshǒu, -ér zMShi dang Jū -yê...

⁵⁰⁷ *Mǎwángduì*: *Uānmù* Yishu jiāoshi (ii) 1992 p150 'Under-Heaven's Ultimate Way Talk' *Tianxià* ZhiDào Tán 天下至道談 0 : 'Ten Postures/Actions' 十執 Shi-Shi of animal actions. 'Joining Shady and Sunny' Yīnyáng 合蔭陽 p130, p132 note 22: the manuscript appears to confuse 執; yi for 'hot', and 'hot' 熱 rē for 'Shi'. p131 refers to the Ten Postures as 'Ten Rhythms' 十節 Shi-Ji 会.

⁵⁰⁸ *Mǎwángduì*: *Hdnmu* Yishu jiāoshi (fii) 1992: Shi-wⁿ pp99-101. Note 14 reads ... Shiyù 'limit sexual intercourse', which hardly fits the sense.

“...When Your Majesty's Erection occurs, fill her jade channel [vagina]:

To climax follow it, with bird's eggs accompany it.

When no Erection occurs, treat it with malt-wine.

If sincerely you can submit to this, you may raise the dead ”

... 夫 難 乃 虹 員 驗 之

若 ^ □ 置 □ 遞 酬 貼 匕 可 □ 死

TiishAng Shiyù, yōng -bi yùdòu, shèng -nâi cōng-zhi, yuántai sòng-zhi

-Ru6 -bù Shiyù, zhī-zhí -yi li. Chéng -n^ng iǔ-cí, -kēyi qisi.

The relationship between Power and Technique Shù, which we find in *Hán Fei Zi*, is epitomised by the analogy of the chariot of state and the Power of horses pulling it, who are managed by Technique:⁵⁰⁹

⁵⁰⁹ Hdn Fei Zi: 35 Wai-Chu'shuo, yduxia` p74. cf. 34 Wdi-Chu'shuo, ydushang p53\ 40Ndnshi ` p17. HF090. cf. 077; 121.

Zhangud Cè: 20 Zhao Cè 3: Hud Jianxinjun-zhi suoyi shi wang-zh§ p556 ZG039:

With a race-horse run: five li and you will be exhausted.

Harness a race-horse and drive it: you will not tire yet make headway more.

Let ride in an autocratic chariot and drive an autocratic Power...

並 驅 徒 驅 而 御 之 不 倦 多 爾 聯 道 基 乘 獨 斷 之 車 W i f 之 勢

Bing Ji, -ér zōu-zhě, wū-lǐ, -ér bà; CMng Ji, -ér yù-zhi, -bùjuàn, 七 r qQ dào duo.

Jun ling Qi chéng dúduàn-zhi che, yù dúdu^n-zhi Shi.

DèngXi Zi ' : 1 Wu'hou5:

Power is the ruler's chariot, awe is the ruler's whip,

ministers are the ruler's horses, people are the ruler's wheels: if Power is firm, the chariot is safe...

勢者君之輿威者君之策臣者君之馬民者君之輪勢固則安...

Shi-zh6jun-zhiyii, wei-zhejun-zhi ce; chen-zhejun-zhi ma, imn-zhejun-zhi lun; Shi gu, -zeyuan...

Huainan Zi: 9 Ihushu pplOa; 14b; Wen Zi: 11 Shangyi p90 Han cfynasty merging of position and Shi:

Authority's Power is men's ruler's chariot and carriage...

權勢者人主之車 車輿*** u^n Shi - zh 6 r^nzhu-zhi cheyu-ye...

Harness the multitudes' Force to contrive a chariot. Manage the multitudes' wisdom to contrive horses.

乘衆勢以車御衆智馬 Cheng zhongShi -yiw^i che, Yu zhdngzlu -yiwei ma.

cf. Plato: *Phaedrus* compares the mind to charioteer, a good horse to the will, a bad horse to passion. *Katha Upanishad*: in equates chariot with the body, reins with mind, horses with senses.

The nation is the ruler's chariot; **Shi** is the ruler's horses.

Without the Technique to manage them,

Even with personal effort, you will not avoid disorder.

If you have the Technique to manage them,

While personally at ease and in enjoyment,

You will still achieve Emperors' and Kings' results.

國者君之車也勢者君之馬也

無術以御之身雖勞猶不免亂

有術以御之身處佚樂之地又致帝王之功

Guó-zhè jun-zhi che-yd, Shi-zhè jun-zhi mǎ-y6.

-Wú Shù -yi yù-zhi, shen, -sui láo, -y6u -bùmiǎn luàn.

Yōu Shù -yi yù-zhi, shen, chū yil[^]-zhi di, Yòu zhi Diwáng-zhi gong.

Aristotle's 'faculty' *dynamis* of horsemanship includes the 'skills' *technê* of making bridles and trappings.⁵¹⁰ Skills go to make up a 'faculty' Aristotle's *dynamis* is the faculty of the man, as if independent of the horses, and a direct product of Technique. In *Hán Fei Zi*'s analogy, by contrast, the **Shi** is the external force of the horses which Technique allows the man to harness and ride.

The chariot with its wheels is the product of the artisan's Technique, using fixed measurements. They are the formal element. Horses and chariot make up the mobile platform for the archer, to complete the most advanced fighting machine of the bronze age. The archer, the *raison-d'être* of the whole ensemble, is its end cause. Only if his target is defined in advance can accuracy be gauged. This winning combination of power, speed and accuracy, is symbolised by the heroic trio of bowman Lord Yi, charioteer Zào fū,⁵¹¹ and craftsman Xizhòng, assembled in *Gudn Zi: Form's Power*.⁵¹²

Jullien points out a shift in the usage of the term, in analogies of the chariot of state, from the horses, i.e. people, to the driver, i.e. the person of the ruler himself, as in the Hàn dynasty *Hudindn Zi: 9 Ruler's Technique*. Yet it goes on to define the chariot as the harnessing of the masses' Forces, and the

⁵¹⁰ Aristotle-Ethics: 1 The Object of Life [1094a 1-22] p63.

⁵¹¹ *Xún Zi: 15 Yibing 'Debating Arms'* p283 Y3, Zào fū and conqueror-founders (Shang) Tang, (Zhou) Wú.

⁵¹² *Gudn Zi: 2 XingShi* p4.

horses as management of the masses' wisdom.⁵¹³ For practical technology, the *Inspection of Works Record* in the *Zhou Rituals* describes in unparalleled detail the processes of manufacture. At the first stage, the artisan must examine the ⁴curvature, surface, and **Force** 曲面執 qu, miàn, Shi in the 'five materials' to make the people's utensils. These five materials are explained by (Hàn) Zhèng Xuán 鄭玄 (AD 127-200) as gold/metal, wood, skin/leather, jade/stone, and clay/earth.⁵¹⁴

To make bows requires six basic materials: wood-trunk, cow-horn, sinew, glue, silk-string, and lacquer. To shoot far requires 'springiness', 執 Shì; to shoot deep requires ⁴straightness'. The horse must have supple **Force**. Whiteness is the prognosis of **Force**. Finally the bow must be adapted to the physique and temperament of its lord. He of stocky build and mild disposition requires a fleet bow with steady arrows; he of lanky, straight bones, and 'of vigorous **Force** and swiftness' 以奔 ftnSM -yi ben, requires 汪 steady bow with fleet arrows.⁵¹⁵

In Pythagorean mathematics, *dynamis* denotes the power of numbers. Liú Hui 劉徽 (d. 263 AD) of Jin, commenting on the *Nine Chapters* mathematical classic by Qin censor and Hàn premier Zhang Cang 張蒼, speaks of 'addition and subtraction's Power' 並減之勢 bingjiān-zhi Shi. Bái Shàngshù 白尚恕, in a 1986 journal on mathematics history, analyses nine uses of Shi by Liú Hui, and two by Lǐ Chúnfēng 李淳風 of Táng, in their commentaries. Bái Shàngshù demonstrates three associated mathematical meanings for Shi, of which relationship is the general concept, to which ratio is subordinate, and numerical values are its particular fractions.:⁵¹⁶

numerical value 數 shù > ratio 比率 bǐlǜ > relationship 關係 guānxi

Thus we see the **Power** of Shi extends even to the abstractions of mathematics.

⁵¹³ Wáng Zǐ: 11 Shàngyì p90. Huàndǎn Zǐ: 9 Zhǔshù p10a; 14b.

⁵¹⁴ Zhōu Lǐ: 10 Dōngguān: Kāogōng Jì p419.

⁵¹⁵ Zhōu Lǐ: 11 Zhōu Lǐ: Dōngguān: Kāogōng Jì-xià` pp479,481.

⁵¹⁶ Jū-Zhāng Suànshù 九章術 1986: 8: problem 3. pp39-47; 44; 46 Bái Shàngshù refutes a suggestion there to explain Shi as 'height' 高 gāo.

VII. G o n c l u s i o n .

Summary

I conclude that the varied meanings of Shi, whether as Energy, **Circumstances** or Trends, essentially relate to the apprehension and direction of Force and Power, and hence fall under the term 'Dynamic', whose philosophical pedigree is traceable to the ancient Greek *dynamis*. This generic term, related to Aristotle's *dynamis*, serves to encompass the more abstract aspects of Shi which include '**Potential**' and involve the forces of sensory perception and cognition as well as external causation, and technical control. A further aspect of power as '**relationships**', recently expounded by Foucault, is seen to be particularly appropriate to Shi, as to the concept of **dynamics** in general, which Needham neglected.

Shi and Dynamic Potential

In the history of European philosophy, ideas of causation, motion, change and evolution in the physical world have been heavily influenced by Aristotle, and his concept of 'potential' force or *dynamis* (*dunamis*). While the word *dynamis* covers force and power in various meanings, Aristotle used it in the particular sense of 'potential', implying directional sense and purpose, *telos*.

I contend that in Chinese **Shi** covers most of the same range of meaning, while the related word yi 'skill' covers the meanings of 'faculty', the technique or art by which power is directed or controlled. While there is considerable overlap between the different meanings, I contend that they may be analysed by Aristotle's four types of causation: material, formal, final and efficient. I do not argue that the ancient Chinese shared Aristotle's teleology, but that the close association between **Shi** and 'Profit', together with 'adaptation' and 'Form', demonstrates **Shi**'s sense of end or purpose as 'final cause' by which potentials are tapped or harnessed.

Greek *dynamis*, from the verb ⁴'to be able' *dynasthai*, used by Homer for 'strength', is the root of 'dynasty', political power. Pythagoras (c. 570-510 BC) uses *dynamis* for the power or potential of numbers. The medical Alcmaeon, and monist Parmenides (520-430 BC), apply it to the opposing qualities: 'hot', 'cold', 'wet', 'dry' which gave rise to the theory of Four Elements. Aristotle (382-322 BC) develops the crucial concept of *dynamis* as potential to explain change, and physical conservation of energy.⁵¹⁷ The *New Testament* and Josephus' Jewish history use *dynamis* of Divine Power. Thomās Aquinas (1225-1274), drawing on 'Averroes' Ibn Rushd (1126-1198), appropriates Aristotle's *dynamis* in his theology as Latin *potentia*, '**Power**', and 'potential', from *posse* 'to be able'.⁵¹⁸

Leibniz believed the Chinese idea of natural 'propensity' to be consistent with his own concept of a vital internal force, deriving ultimately from atom-like monads, which permits free-will. In 1689-90 he wrote on dynamism, the force he saw as the ultimate reality, in his *Dynamica de Potentia et Legis Naturae Corporeae*, identifying an active force, 'virtus', and a passive force, 'resistance', as inertia versus impenetrability.⁵¹⁹

⁵¹⁷ Kirk & Raven 1957: *Pythagoras*. pp 230-231 280 Aetius 1,3,8 on potential [dynamis] of 4 to produce 10 (1+2+3+4); *Alcmaeon* p 234 286 Aetius V.30.1 "health is the 'equal balance' of the powers [dynamis], moist and dry, cold and hot, bitter and sweet..."; Parmenides p 282 356 Simplicius *Phys.* 180,9: "light and night, and things corresponding to their powers [dynamis]..."

Mourelatos ed. 1974/ revised 1993:

-14 *The Deceptive Words of Parmenides' "Doxa"* by Alexander P.D. Mourelatos:

pp 320: (viii) 9.2 *dynamis* "powers"; p 322 in (viii) potency vs. actuality;

p 323: potentiality versus actuality...divine agency in "Doxa" plays an activist...role... the causality of the "Doxa" is that of an external agent... Aristotelian... efficient...cause...

-5 *Anaximander's Fragment: The Universe governed by Law* by Charles H. Kahn:

p 110 Aristotle: *Meteorologica* "the earliest formula for the conservation of both energy and matter, since at this period bulk (*megethos*) and power [*dynamis*] are conceived as the two faces of a single coin."

-19 *The Physical Theory of Anaxagoras* by Gregory Vlastos:

p 471 and notes 42, 43 on *dynamis* 'Power' of the Four Elements in *Alcmaeon* B4; *Parmenides* B9.2 and 18.2-4; Hippocratic treatises: *On Ancient Medicine* 15.

⁵¹⁸

Aristotle's Physics pp 19, 21: Thomas Aquinas: *Against Avicenna*: "ut potentia [*dynamis*] ad actum [*energeia*] 'as potential to actual'."

⁵¹⁹ Gottfried Wilhelm Leibniz: *Specimen Dynamicum (Acta Eruditorum 1695)* part 1, par 3. *Opera Philosophica* ed J.E. Erdmann, Berlin 1840 pp 250, 687, Daniel Garber: *Leibniz, Physics and Philosophy (Leibniz ed. Nic Jollens, Cambridge 1995)*p293:

it is the <dynamics> the science of force, that links the underlying Aristotelian metaphysics with the physics of the mechanists.

The two opposing forces recall the all-penetrating pike and impenetrable shield, used in *Hàn Fēi Zì*: 40 to illustrate mutual contradiction, or exclusivity. Leibniz's examples of the potential energy of the bent bow and the hanging weight could have come straight out of *Sun Zi*: 5 *Shi*.⁵²⁰

Immanuel Kant (1724-1804): *Critique of Pure Reason* divides categories of mind into mathematical, from intuition: quantity (unity/plurality) and quality (affirmation/negation); and dynamical, from existence: relation (causality/ immanence) and modality (necessity/ possibility).⁵²¹ Hegel's dialectic speaks of movement from potential to actual as: the thing-in-itself to the thing-for-itself. Henri Bergson (1859-1941) named his philosophy of *élan vital* 'dynamism'.

In English, '**Dynamics**' and 'potential' are used contrastively in mechanics, physics, electricity and the study of motion. In music, dynamics refers to volume and intensity. In mathematics, 'dynamical systems' denote non-linear differential equations and chaos theory. 'Dynamic memory' in cognitive theory, describes how stored perceptions bind with incoming data to form new relationships or patterns of thought.⁵²²

Webster's *New World Dictionary of the American Language* 1982 defines the noun 'dynamic' as "a force producing movement or change". *The Concise Oxford Dictionary* 1976 gives "energizing or motive force". Of the adjective it notes: "of force in actual operation (opp. *potential*)", while *dynamis* was both 'Force' and 'potential'. A theological adjective 'dynamical' denotes, "endowing with divine power, not impelling mechanically".⁵²³ This expresses the immanence of Leibniz's 'conservation of energy', against Descartes' mechanical 'conservation of momentum' in a clockwork universe, resembling billiards in which balls are moved only by external force, initially by a transcendent deity. Ironically, Leibniz with his interest in China may be closer to Aristotle; and the much-maligned Descartes closer to axial Chinese concepts of external Shi.

⁵²⁰ *Reflections on the advance of true metaphysics and particularly on the nature of substance explained by force* (1694), in *G. W. Leibniz Philosophical Texts*, 1998 pp 141-142.

⁵²¹ *Transcendental Logic: I Transcendental Analytic, J: 1: 3 Aspects of Pure Understanding, or Categories*.

⁵²² Roger Schank: *Dynamic Memory*, Cambridge 1982.

⁵²³ *The Concise Oxford Dictionary*, 6th edition, 1976 p 324.

In the reverse translation, of scientific terms from European languages into Chinese, '**potential** energy' is rendered 势能 Shìnéng, literally 'Shi ability', where: '**potential**' = 'Shi'; and 'energy' = 'ability'. Here we find modern technical recognition of '**potentiality**' as 'Shi'.

I have demonstrated that Shi is represented in early script by a depiction of the action 'to plant' or 'transplant seedlings', now written 蒔 shì. The noun 'art', yì is written identically. I argued that evidence, compiled by Laurent Sagart of Chinese use of a verbal *s- prefix, can explain the Shi/yì pairing. Following Qiú Xigui, I showed evidence of Shi's verbal use in the sense 'to erect' 設 shè. This alternative can explain the disappearance of verbal Shi in post-Hàn orthography. I contend it is the verb-noun 'planting/erection/establishment', which gradually evolved the senses of **Force > Potential > Power > Circumstances**.

About BC 500, Shi appears in military texts for tactical **Force** and **Potential**. It is used with physical courage and energy, but also with mathematical and formal configurations. During the Warring States period Shi developed the abstract senses of positional **Power** and **Circumstances**, from the verb-noun 'establishment'. It acquires the sense of objective reality, to which the senses must adapt, to achieve reactive control; and further the inexorable unifying force of logic, physical and mental, which cannot abide compromise or accept contradiction. A force of nature may have no mental aim or purpose in itself, yet in reaction with human adaptation, Shi acquires both cognitive and causative dimensions.

Thus, I have shown that **Shì** evolved, in reversed chronological order, into concepts of:

- **Circumstances**
- **Power**
- **Potential**
- **Force**

Circumstances, I argue, correspond broadly to Aristotle's material cause. They represent pre-existing conditions and relationships. They are objective and external reality, to which it is necessary to adapt. In psychology, they describe the influence of accumulated actions and their subtle effects on the mind, or effects, such as retrocession in visual perspective, on sensory perception.

Power represents formal cause. It is rational configuration, numerical and positional design. In politics, it describes a **Power** created by Law and bureaucratic organisation.

Potential represents final cause and purpose. In military tactics, it describes a **Potential** of expediency. It is the motive directed towards profitable advantage, victory and reactive control.

Force represents efficient cause. It is immediate and momentary impact, and perceived momentum. In physics, it describes natural Forces in action, which can be harnessed by technology.

The word 'dynamics', in current vogue and prominent within the realms of physical science, appears not to occupy the forefront of the European tradition of moral philosophy. Yet when the parentage of 'Dynamics', in the Greek *dynamis/dunamis*, is identified, its importance in Plato and Aristotle may be immediately recognised. *Dynamis* translates into the Latin *potentia*, later expounded by St. Thomas Aquinas, whence comes the English 'potential'. Yet as 'Force' *dynamis* has both active and passive causative roles, as with bricks which have the potential to become a wall, but require a man to lay them. Aristotle uses it, in *Physics*, to explain the movement and the evolution of matter towards form; in *Ethics* to explain the processes of learning and practising what one has learnt; and in *De Anima*, to explain sensory perception and mental cognition.

In close parallel to *Héguan Zi and Shangjun Shu* with Shi, Plato's *Republic* uses *dynamis* of the sun's goodness and illumination. It calls both 'knowledge' *episteme*, and 'opinion' *doxa*, cognitive faculties

or 'powers' *cfynameis*⁵²⁴ Yet Aristotle makes clear that the objects of knowledge, the ideal 'forms' themselves, are independent of *dynamis*. The realm of 'opinion', or sensory illusion, corresponds, I conclude, to the Mohist Shi 'Conditions' of dynamic change.

Plato's *Sophistes* 247-249 defeats corporealists who acknowledge *dynamis* is real, but have to admit force is not body; and incorporealists who deny the reality of force and 'becoming', but are forced to acknowledge that knowing itself is an activity. Unity of force and matter is implied in the *Sophistes* definition: "Being is that which has the power to act or be acted upon."³²⁵ Cleanthes of Assos (d.c. 232 BC) develops ideas of innate force in *eutonia* 'good tone/tension', and later Stoics in *logos spermatikos* 'germinal reason'.⁵²⁶

Classicist Hugh Tredennick 1929 summed up Aristotle's concept of *dynamis*⁵²⁷:

This brings us to one of Aristotle's most valuable contributions to the analysis of change. Earlier thinkers had been unable to explain how non-A can become A. Plato in the *Sophist* had gone some way towards solving the problem; but it was Aristotle who provided the neat solution that what is not-A actually can be **A potentially**.

Aristotle's idea of potentiality, *dynamis*, explains how A can become the non-A. Jullien 1993 acclaims Aristotle's achievement:⁵²⁸

Potentiality, a relative "non-being" in between "being" and "non-being," makes the very possibility of becoming thinkable (all of which justifies our returning once again to Aristotle, the theorist of genesis).

Jullien maintains that the Chinese philosophy of change, with its interpenetrable opposites, had no need of a bridging third factor.⁵²⁹

⁵²⁴ Héguan Zi: 17 Tianquan pl6b. HG005. *Shangjun Shu*: 24 Jinshi p86. SJ018. Plato: *Republic*-6 508-509. Nicolas D. Smith 2000: *Plato on Knowledge as a Power* p 145, citing *Republic* 5: 477d7-e3.

⁵²⁵ Plato: *Sophistes* 247d. Mourelatos p 289ff. Alfred Edward Taylor: *Plato -Later Dialogues*, *Encyclopaedia Britannica*, 14th ed. 1929 vol 18 p 59a.

⁵²⁶ R.D. Hicks: *Stoics*, *Encyclopaedia Britannica* 14th ed, 1929: vol 21, pp 429-430.

⁵²⁷ *Aristotle: Ethics*, trans J.A.K. Thomson, notes and appendices by Hugh Tredennick, Penguin Classics, revised 1976, p356.

'There is no being whose substance is seen to be constituted by contraries", Aristotle also tells us. In China, all the energy fueling actualization is constituted by both *yin* and *yang*. Those two are thus not only the limiting terms of change; they *together* form all that exists. There is thus no need to posit a third term to support their relation.

Jullien surely acknowledges that Shi, 'Propensity', is that third factor when, in his introduction, he names it as the bridge between categories.⁵³⁰ Aristotle: *De Anima* recognises that perception depends on the potential of its opposite, as of black against white.⁵³¹

that which apprehends must potentially be, and must contain within itself, the contrary which it apprehends...

Way-Virtue regards 'Three' as the critical number in generating the 'Myriad Tilings'. Its underlying 'substance' is doubtless the Way, the One, the 'Myriad Things' Mother'萬物之母 Wànwù-zhi mǔ. Though impersonal, 'Heaven's Way' does have a manifestly moral purpose on the side of the 'good' 善 shàn. In the received text of *Way-Virtue: 51*, 'Form' is a verb which parallels 'complete', and it is instead the noun 'Things' that immediately parallels Shi:

⁵³⁰ Jullien 1995 p 254.

⁵²⁹ Jullien 1995 p 251. 'Substance' *ousia* is used, by Aristotle, in the sense of 'essential being', not of a particular material thing in the world. *Aristotle's Physics: I Natural Science and its Reasons - 5. Arguments for Contraries as Reasons* p14 states that:

all the things that are naturally produced are contraries or are composed of them.

Yijing: Xici-shàng 1-5's formulation comes closest to Jullien's thesis but introduces the Way as a third party, plus two possible offspring:

In one *yin*, one *yáng*'s being called the Way:

what continues it is goodness; what completes it is human-nature.

一陰一陽調 • 之者善械之者性也

Yi-yin, yi-yáng-zhi wèi Dào: ji-zhi-zhē shàn-yě; chéng-zhi-zhē xīng-yě.

Appendix 1-10 derives the Eight Trigrams from the Grand Ultimate trigram in binary progression: 1 > 2 > 4 > 8. The process of division from the monad is binary yet 'yín-yáng' are not even mentioned. The Grand Ultimate could be seen as an underlying 'substance', possibly 'breath-energy' 氣 qi, as by Song dynasty neo-Confucians. *Dào-de' Jing: 42* attributes the origin of the myriad things to Three.

⁵³⁰ Jullien 1995 p 11 *Between the Static and Shi*.

⁵³¹ Aristotle: *De Anima: 3 -430b* p89.

Way generates them, Virtue rears them,

Things form them, 'Forces' complete them.

道生之德畜之物形之勢成之

Dao sheng-zhi, 德 chù-zhi, Wù xíng-zhi, Shi chéng-zhi.

The four verb sequence runs: *generates* > *rears* > *form* > *completes*. The noun sequence goes: *Way* > *Virtue* > *Things* > 'Forces'. Both Māwángduì manuscripts read 'Utensils', 器 *qi* in place of 'Shi': *Way* > *Virtue* > *Things* > *Utensils*. In either case, the sense of a quasi-Aristotelian teleology is inescapable.

Aristotle's *techné* does not produce natural objects or things that "come to be of necessity", but operates "in the sphere of the variable".⁵³² Aristotle's *dynamis* has been translated variously as: potentiality, import, power, validity, functional significance, and force.⁵³³ It also includes faculty, capacity and potency.⁵³⁴ Aristotle distinguishes between rational *dynamis*, which can produce opposite results for good or evil, as of a medical doctor; and irrational *dynamis* whose results merely duplicate itself: as of heat producing heat.

Jullien generalises a determinist Shi, belying his translation 'propensity':⁵³⁵

In fact, it may be easier to understand the Chinese propensity by *opposing* (rather than likening it) to the Greek *dynamis*: According to the Greek idea, actualization stems not from "potentiality" itself but from the 'Yorm' that serves as the end (*telos*); "actuality" is thus ontologically superior to "potentiality," since it can be assimilated to form, whereas "potentiality" is attached to matter. For this reason, according to Aristotle, "it can happen that that which has potentiality does not pass on to action." [*Metaphysics* 50: 1071b] In contrast, according to the Chinese view, actualization is completely dependent on potentiality; potentiality implies actualization. The *shi* is ineluctable; the stages of potentiality and actualization are correlative, one becomes the other, there is parity between them.

⁵³² Aristotle- *Ethics: 6 Intellectual Virtues* 1140a1-23 p 208.

⁵³³ Hope 1961 p185, note 11. .

⁵³⁴ Aristotle *Ethics - The Ethics of Aristotle, the Nicomachean Ethics*, translated J.A.K. Thomson, notes by Hugh Tredennick, Penguin Books 1986' p 368.

⁵³⁵ Jullien 1995 p 254.

Interestingly, Bechler 1995 lays the same charge of determinism against Aristotle's *dynamis*, which Jullien uses to differentiate Shi from Aristotle's *dynamis*. In Bechler's hypothesis Aristotle's 'potentiality' is determinist, and so ontologically no different from actuality.⁵³⁶ I would reply that Bechler has overlooked the role of efficient cause, which is sufficient cause only when added to the other necessary causes (material, formal, end).⁵³⁷

While it is true that Shi as an objective force, 'independent of human will' as Marx described historical determinism, has an inevitable certainty, it need not be equivalent to Fate, as it is in *Liè Zi: 6 Force and Fate*.⁵³⁹ *Hán Fei Zi: 40 Objections to Shi* distinguishes 'self-so' from 'man-contrived' Shi: the first, which he disregards, being determinist; the second controllable by man.

Adaptation to Shi is a synthesis of free-will and fate. To accept what cannot be changed is to understand the law so as to make use of its inevitability. Jullien, recognising an apparent affinity of Shi to *dynamis*, chose to treat it contrastively as fatalist. Remarking neither Shi's cognitive, nor tactical roles, he saw Shi as fatalist, in which man's role is at best 'manipulative'. Jullien's conclusion suggests that Shi belongs to a monolithic and alien culture.

I reply that such characterisation hardly does justice to Shi's range of usages in pre-unification China alone, and the interplay there between active as well as passive causative usages. I submit that, to understand the word's scope, it is essential to grasp Shi's interlinked causative and cognitive senses, as I have demonstrated. From this vantage point, I conclude that only '**Dynamics**', inclusive of *dynamis*, for which European language offers no single alternative, can offer comprehensive grounds in which to relate Shi.

⁵³⁶ Bechler 1995 passim, e.g. p 18 argues that Aristotle's *dynamis* is really always 'end-potentiality' or 'genuine potentiality' i.e. sufficient cause and so determinist, he concludes:

Genuine potentiality does not denote a real entity, state, or condition distinct from the ensued actuality.

⁵³⁷ BécMer pp 51-52 chooses to refer to efficient cause as *arche*, 'principle/origin'. He recognises:

The only reason why the *arche* need be mentioned at all in the systematic survey of kinds of causes is to account for external causes as well.

Having argued that no external cause can exist, and abolished any substantial difference between the four causes, Bechler is left only with necessity, which Aristotle himself rejected.

⁵³⁸ *Liè Zi: 6 LiMing* conclusion associates Shi with Fate. *Liè Zi* is considered to be a post-Hàn fabrication.

Power as Relationship

Foucault affirms: "In reality power means relations... an open... cluster of relations..." Colin Gordon explains.⁵³⁹

Power for Foucault is not an omnipotent *causal* principle or shaping spirit but a perspective concept... this is a conception of the exercise of power as a practice which *establishes* certain relationships between heterogeneous elements...

a multiplicity of heterogeneous elements (forces, resources, the features of a terrain, the disposition and relation of objects in space-time) are invested with a particular functionality relative to a dynamic and variable set of objectives.

Evolving from the military model, Foucault's 'pouvoir' is not merely negatively repressive, but "produces effects at the level of desire — and also at the level of knowledge."⁵⁴⁰ Power thus relates to motivation, as we noted in *Shèn Dào*, and is a tool for knowledge, as in *Shangjūn Shu*.

Power cannot operate in isolation or a vacuum (cf. Plato: *Sophistes* 247). *Hán Fei Zi*: 24 and 28 gives the illustrative, Zen-like, examples of a strong man's inability to lift himself; and a single hand's inability to clap. Force must have a point of application. According to Newton law of motion, action and reaction are equal and opposite. Active force requires a passive resistance. In reaction with another force, potential is actualised. In Einstein's theory of relativity, mass and energy, time and space, are understood as relative.

Needham 1962 remarks a "poverty of Chinese discussions on dynamics..." Yet he recognises implicit Chinese insights into the subject:⁵⁴¹

The absence of explicit Chinese dynamics from Chinese physics is the more extraordinary, however, because of two other considerations..."

⁵³⁹ Foucault 1980 pp 236-237; 244, 251.

⁵⁴⁰ Foucault 1980 p 59.

⁵⁴¹ Needham 1962: *26 Physics* pp 59-60.

namely, the Chinese concept of "continuity", by which: "action at a distance can never have been difficult for them..."; and their "relative valuation of rest and motion..." I contend, and have demonstrated, that Chinese theories of dynamics are largely subsumed under the term **Shi**, which Needham anomalously fails to adduce in his treatment of the subject.

Thus, balanced forces, in a stalemate of equilibrium, are in the potential state of *Sun Zi: 4;5* 's boulder poised on a cliff *Shèn Dào* remarks that equal forces cannot direct one another. Motion requires an imbalance, as in *Sun Zi's* Odd versus Correct, round versus square. While form has an inherent necessity e.g. the circle cannot be squared, its Dynamics can be controlled. Thus, the round can be used for motion; the square as brake. These are some of the theoretical assumptions of **dynamics** that underlie China's many technological achievements, which Needham so comprehensively documents.

PART II: TRANSLATIONS

1. Shèn Dào [ex: Qúnshu Zhiyào]

This present study is indebted to Paul Thompson for his authentication of *Shèn Dào* fragments by systematic collation of ancient and mediaeval sources. The outstanding single source, *Qúnshu Zhiyào* 群書治要, is a digest of important writings on 'Governmental Essentials', prepared by the illustrious premier Wèi Zhēng 魏徵, for Táng founder Li Shimin, Emperor Tàizong (r. 627-649). Its preservation was assured through printing by Tokugawa Ieyasu (1542-1616), shogun of Japan. This is the only comprehensive source, and the only one to preserve chapter headings: seven titles, and with commentary, by Téng Fū 滕輔 (c. 300? AD). I restore the line 13@^ rejected by Thompson, on grounds that it completes a unique chain of quasi-syllogistic argument.

I follow the Kanazawa Bunko manuscript by Hôjô Mitsutoki 北條實時 of A.D. 1253, reproduced by Thompson.⁵⁴² I translate the *Qúnshu Zhiyào* extracts, adding in footnotes what I call 'Isolated Fragments' from other sources, in supplement and counterpoise. These are collated in *Appendix 4*, below, showing where I diverge from Thompson 1979.

Thompson's numbering is shown in *heavy italics*, preceded by an a for the five 'items attested in ancient sources only'. Asterisks mark my own restorations. I translate, separately and in full, the two major pre-Qin attesting sources, *Lyūshi Chunqiu: 98* and *Hán Fei Zi: 40*. Thompson's 82 on 'defined divisions' and men chasing hares (not in *Qúnshu Zhiyào*) will be found in my translation of *Lyūshi Chunqiu: 98* which credits Shèn Dào for it, and of a variant in *Shangjun Shu: 26*.

⁵⁴² Thompson 1979 pp 66, 181. Kanazawa (not 'Kanezawa') Bunko 金澤文庫 near Kamakura. pp 280-281 reproduces Kanazawa manuscript.

Shèn Dào and Shi

Schwartz explains Shèn Dào's **Shi** as '**Reason of authority**'. This interpretation goes beyond anything explicitly stated in the *Shèn Dào* fragments, though we have, above, noted the development of an association of **Shi** with Reason, particularly in *Shcmgjun Shu: 18*, and *Héjiian Zi: 10,18^{Mi}*.

In Shen Tao, on the other hand, the "constant way" and "constant *fā*" are embedded in the very fabric of the sociopolitical order itself. To use the phrase of Marx, they are (or ought to be) independent of the wills of men. Thus one of his most striking Reasons might be called the Reason of authority (*shih*) - that mysterious power which makes it possible for one feeble man to command the obedience of vast numbers simply by dint of his occupation of a specific societal locus...

Here we find outlined the Reason of the clear division of labour not only in the bureaucratic structure of government but in society as a whole, with the accompanying "Weberian" notion of a clear definition of the specific "Sanctions" and tasks of various "offices" as well as of the "functional specificity" of those who assume these tasks. * * *

Shen Tao faces a problem familiar to modern Western social scientists. His mind is not simply a passive mirror which reflects the ubiquitous *tao* [Dào= Way]. He also cannot refrain from providing prescriptive advice.

Shèn Dào's concern is less with the Way itself than with man's capacity for adaptation to it. The existence of constants does not exclude a role for the human will. Respect for individual will is the basis of Shèn's thought. He does not merely allow a role for the individual, his theory of **Shi** springs from it.

I count a total of six uses of Shi in *Shèn Dào*, including one with 'position' and two with 'flotation', not included by Thompson. We will discuss 'position' below; here are the two instances in *Shèn Dào*

⁵⁴³ Schwartz 1985 pp 245; 247. SJ011. fag003, hg008.

118* which give a scientific description of flotation and gravity, for which I render Shi as 'Dynamics':³⁴⁴

Now if a weight of a few ounces is thrown into a thousand fathoms of water,

It will plumb the mud before stopping: its 'Dynamics' are such.

Onto a boat of Wú's weight, place a thousand pounds:

Entering water, if it floats, it is lighter than a few ounces: so 'Dynamics' float it.

今之重麵？投(役斤刃找窮泥？然(於)后止纖也

吳舟之重之千鈞入水浮。一則勢浮之

-Jin-zhi zhòng zizhu, ?tu (yi) qian-rèn-zhi shui: qiongni ? -rdn(-yú)-hdu zhi. Shi -rán -yt.

Wú-zhou-zhi zhòng, cuò-zhi qian-jun, rùshui -zé fóu, qing -yú zizhu, -zé Shifú-zhi -yē.

Shèn Dào 71 makes one cognitive usage of 'Power': the dynamic 'Effect' of water's impermeability impeding visibility, illustrating the limitations of sensory knowledge.⁵⁴⁵ *Shèn Dào* has several passages on the fallibility of sensory perception, contrasted with objective cognition or 'recognition' 識 *sbi* by Law and Numbers (66); by Law and degree (102) | by the Way Technique of degree and measurement (107); by weighing (120). 'Power' is paired with Numbers by *Shangjun Shu*: 24 *Prevention and Cause* and *Lyū Clan Spring-Autumns*: 98 *Caution with 'Power'*.

Shèn Dào 13, 13*, a4 thrice pairs 'Powerful-Position', a crucial new coining, which profoundly influenced *Hém Fei Zi*. 11 uses 'Authority' 權 *quán* and Position as virtual synonyms. The passage concludes with two uses of 'Dynamic-Position' as:

(a) sufficient to overcome the Unworthy;

(b) sufficient to suppress a Worthy.

Thompson excises (a), as: "an obvious dittography" (p 170 · footnote 138). I would object that while the inclusion of both (a) and (b) may seem less elegant, it makes better logic. This construction of the double copula "and... and..." 而...而... er... er... is unusual, but so potentially the more significant.

⁵⁴⁴ *Shèn Dào* 118 (*Tàiping YùLán* 768/7b/3), Thompson 1979 p 298 on flotation of heavy weights, see: footnote 573 · below. 118* Ruān Tingzhuó 1980 p191, ((Sin) Yú Shinán 虞世 · (558-638 AD): *Bēitáng Shuchao*: 137. cf. *Hàn Fei Zi*: 14 *Jianjie*, *shichén* p71; 28 *Gongming* p71 on flotation and Shi. HF054.

⁵⁴⁵ *Xún Zī*: 21 *Jiēbī* p444 speaks of the Shi of disturbed water impeding the perception of reflection.

Han Fei Zi is the sole source for *a4*, which abstractly sets 'Powerful', or 'Dynamic', -Position against 'Worth' and 'Wisdom':

From this, I know that **Powerful**-Position is sufficient to depend on,
and a Worthy's' Wisdom is insufficient to yearn for.

吾滅知勢位找恃而賢智之足慕也

-Wú -yi -ci zhi Shìwèi-zhì -zú shì, -ér xiánzhì-zhì -zú mù -y&

The phrase 'yearning for a Worthy' is found in *20*, but in opposition to Way's Reason, not to **Dynamics**. The only other uses of 'depend on' are in *58-59*, in relation to ruler and parent. To 'depend on **Tower**' is typical of *Han Fei Zi: 33;40* and *Shangjun Shu*. *Han Fei Zi's* couplet is introduced by the first-person pronoun, absent from all other fragments, but typical of *Han Fei Zi: 40*, cast as a personalised debate, I conclude this is Han Fei Zi's own interpretation of *Shèn Dào*, not the original text.

Han Fei Zi repeatedly denies the value of worthies, i.e. 'saints' or exceptionally good and virtuous individuals. *Shèn Dào 11a, 13h, 13c@* uses the verb (overcome) in relation to the Unworthy, and suppress for the Worthy. I submit that he distinguishes these verbal usages to reflect moral support for the worthy, against the unworthy, while still arguing worth's ineffectiveness. *Shèn Dào's* subtle distinctions may have been blurred by *Han Fei Zi: 40*.⁵⁴⁶

Now, I compare the *Qinshu Zhiyào* version of this passage with Thompson's 1979 revisions. Discrepancies are italicised:

⁵⁴⁶ *Han Fei Zi:40* adds to *Shèn Dào 11* 'able to': "the unworthy are able to overcome [by/to] the worthy", reversing the sense. I take *Han Fei Zi's* verbiage, extra to *Qinshu Zhiyào*, as evidence of redaction.

<p><i>Qunshu Zhiyào</i>, 1253 (Thompson 1979, Plate xxxiii)</p> <p>Ha 屈於不肖者權輕也</p> <p>lib不肖而服於賢者位尊也</p> <p>12a堯□夫不能使其聽</p> <p>12b至南面而王則令行禁止</p> <p>13a由此觀之</p> <p>13b賢不不足以服</p> <p>13c@而勢位足以服不肖</p> <p>13d而酣挪屈賢矣</p> <p>11a -Gù, xián, -ér qu -yú -bùxiào-zhē: quánqing -yê.</p> <p>lib -Bùxiào, -ér lǚ -yú xián-zhē: wèizun -yê.</p> <p>12a Yáo -wéi pífú, -bùnéng shì -qī línjiā;</p> <p>12b -zhì nánmiàn -ér wáng, -zǐ línglíng jìnzhì.</p> <p>13a -Yóu -cǐ guān-zhì,</p> <p>13b xián -bùzú -yǐ fú -bùxì^o,</p> <p>13c@ -ér Shìwèi -zú -yǐ fú -bùxiào.</p> <p>13d -éx Shìwèi zú -zǐ quxián -yǐ.</p>	<p>Thomson, 1979 (p 235-236)</p> <p>11a概而屈於不肖者權輕也</p> <p>lib不肖而能服賢者位尊也</p> <p>12a堯□匹夫不能洽其鄰家</p> <p>12b而桀□天子能亂天下</p> <p>13a由此觀之</p> <p>13b賢未細陳</p> <p>13c而勢位·屈賢達</p> <p>11a -Gù, xián, -ér qu -yú -bùxiào-zhē: quánqing -yê.</p> <p>lib -Bùxiào, -ér néng fú xián-zhē: wèizun -yê.</p> <p>12a Yáo -wéi pífú, -bùnéng zhì -qī línjiā ;</p> <p>12b -ér Jié wèi Tiānzi néng luàn Tiānxià.</p> <p>13a -Yóu -cǐ guān-zhì,</p> <p>13b xián -wèizú -yǐ fú zhēng,</p> <p>13c -ér Shìwèi zú -yǐ quxián -yǐ.</p>
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Thompson 1979 does not supply a translation of his revised version, above, but to facilitate comparison I will venture my own:

1 la So, a Worthy, being suppressed by the Unworthy, is because his 'Authority' is lighter.

1 lb The Unworthy, *being able* to overcome a Worthy, is because their Position is honoured.

12a Yáo, as a ordinary individual, could not rule his neighbourhood,

12b yet Ji^o as Heaven's Son could disorder the Under-Heaven.

13a From this one observes that:

13b A Worthy is *still* insufficient to overcome the *multitude*,

13c And 'Powerful' Position is sufficient to suppress a Worthy.

Thompson (p 172) remarks that 12a implies 13b; and that 12b implies 13c. In Thompson's version, based here on *Hán Fei Zi A*, 12a certainly implies 13b; but 12b does not quite imply 13c. By contrast

in *Qinshu Zhiyào*, 12a does not quite imply 13b, but 12b does imply 13c@ (which Thompson excises as 'dittography'). The reason, I argue, is that in *Qinshu Zhiyào* 13c@ is the conclusion to syllogism 12a + 12b = 13c@, of which 12b is the major and middle term. The complete scheme then becomes:

$$11a + 11b = 13b; 12a + 12b = 13c@ - 13b + 13c@ = 13d.$$

Indeed, that 13b + 13c@, 13d constitute the conclusions may not be understood in 13a by the introductory marker: "**From this one observes that...**"

Here is my rendering of *Qinshu Zhiyào*'s version:

11a So, a Worthy, being suppressed by the Unworthy, is because his 'Authority' is lighter,

11b The Unworthy, being overcome by a Worthy, is because his Position is honoured;

12a Yáo, as an ordinary individual, could not *direct* his neighbourhood,

12b When he came to 'Face-South' as King, his orders were enacted, prohibitions enforced.;

13a From this it may be seen:

13b A Worthy is insufficient to overcome the Unworthy,

13c@ And 'Powerful' Position is sufficient to overcome the Unworthy.;

13d And 'Powerful' Position is sufficient to suppress a Worthy.

Far from being redundant, 13c@, is **not only** a vital link in the logical chain, but is the perfect complement to Shèn Dào's definition of 'Powerful' Position. I submit that the concept of 'Power', or 'Dynamics', is central to Shèn Dào's system, as well testified by *Lyū Clan Spring-Autumns: 98* and *Hán Fēi: 40*. *Lyū Clan Spring-Autumns: [17-6] 98 Caution with 'Power* | a pun on 'Caution=Shèn pDào]', and *Hán Fēi Zi: 40* both tie Shèn Dào to dynamic 'Power'. *Hán Fēi Zi* cites the *Shèn Dào* analogy of the dragon riding the clouds (10), *Lyū Clan Spring-Autumns* a beached whale. Téng Fū's commentary correlates *Shèn Dào* 8-9 on the necessity of a beauty's reliance on fine clothes, or a

journeyman or porter's dependence on foot-salve, to flight's use of wind and clouds, as 'Power's' superiority over native talent 才 才. ⁵⁴⁷

I analyse *Shèn Dào's* argument for the efficacy of **Powerful** Position, adapted by *Hán Fei Zi: 40*, in the form of a triple interlocking sylogisms, which I interpret by symbols, where:

a = Worthy; A = the most Worthy (Yáo);

b = Unworthy;

x = **Powerful** position;

> = can overcome; < = can be overcome by;

* = *only if*

f = is sufficient to;

\$ = a great number;

:=therefore.

Thus, simplifying *Shèn Dào li-25*: ⁵⁴⁸

<i>lla</i>	b > a ;
<i>lib</i>	b < a*x :
	<u>fbf > a1</u>
<i>12a</i>	A < b ;
<i>12b</i>	Ax > \$b :
	<u>[x f > b]</u>
<i>13a</i>	<i>QED:</i>
<i>13b</i>	<u>b f > a ;</u>
<i>13c@.</i>	<u>x f > b :</u>
<i>13d</i>	<u>x i ≥ a.</u>

⁵⁴⁷ Thompson 1979 p 233.

⁵⁴⁸ I follow *Qúnshu Zhìyào*, and restore nine graphs to *13**, excised by Thompson 1979 pp 169; 236 1.15,

To paraphrase:

11.:

An Unworthy can suppress a Worthy.

b) *Only* with Powerful Position can the Unworthy be overcome by a Worthy.

[Therefore,

a} An Unworthy is sufficient to suppress a Worthy.]

12.:

The most Worthy can be suppressed by an Unworthy.

With Power, the most Worthy can overcome an unlimited number of the Unworthy.

[Therefore,

b} **Powerful Position** is sufficient to overcome the Unworthy.]

13.: Therefore:

a} the Unworthy are sufficient to suppress a Worthy.

and

b} **Dynamic Position** is sufficient to overcome the Unworthy.

and:

c} **Dynamic Position** is sufficient to suppress a Worthy.

It should be noted that *Shèn Dào's* conclusions are expressed as 'sufficient' conditions, potentials, not actual necessities. This demonstrates once again the non-fatalist character of his thought. Shèn Dào's logic is of the possible, not the inevitable. He concludes that **Dynamic Position** is more politically efficacious than Worth, not that the Worthy must be suppressed, as *Hém Fei Zi* advocates.

Shèn Dào's Law and Way

Shèn Dào of Zhào (Shanxi) was a prominent member of the Jixià 'academy' c. B.C. 300. He was a colleague there of Tián Pián and Jie Zi of Qi, and Huán Yuan of Chû. Notwithstanding Simâ Qian's

allegation that these gentlemen "all studied the Yellow Emperor and Lǎo Zǐ's Way-Virtue Technique", Shèn Dào's extant writings bear no trace of either legendary Sage, or their 'Technique'. Simā Qian tells us that Shèn Dào composed *Twelve Theses* 十二論 *Shièr-Lun*⁵⁴⁹ He flourished between the primes of Mèng Zǐ and Xún Zǐ. *Xún Zǐ: 6 Against Twelve Philosophers* sneers: "all day talking, he completed a literary archive." 終日言成文典 *zhongri yán, chéng wéndiǎn*.⁵⁵⁰ From attributions and criticisms, it is evident that Shèn Dào's residual influence is immense.

Shèn Dào shows more concern with Law, than Way. *Zhuang Zi: 33 Under-Heaven* classes Shèn Dào as a practitioner of Way-Technique 道術 *Dào-shù*, yet "did not know the Way" 不知道-*bùzhīDào*.⁵⁵¹ *Xún Zǐ* condemns Shèn Dào and Tiki Pián who "exalted Law yet lacked Law" 尚法而無法 *shàngFǎ, -ér wúFǎ*.⁵⁵² Shèn Dào thus stands arraigned of neither knowing Way, nor having Law.

Shèn Dào depicts a non-interventionist Heaven and Earth as models. Unlike *Lǎo Zǐ's* 'inhumane' 不仁-*bùrén* Heaven and Earth, *Shèn Dào's* universe is impartial, but provides the means by which men may enrich themselves. Inconstancy of Way and Law in the nation is condemned. The underlying ethos is conservative. Heaven's Way favours Adaptation 因 *yīn* to the pre-existent, over 'Reform' 亡 *wú* or the inventive 'Creation' 作 *zuò* of a new environment. Nonetheless *Shèn Dào* recognises the need for Law to change or evolve.

Shèn Dào's Law is not divinely inspired, nor to serve the ends of the ruler. It is for the benefit of the world, not for the benefit of one man. To work efficiently and prevent disputes, division of labour is necessary: this requires a single ruler who deputises to an administration which upholds constant Reason, unswayed by personalities. It is to suppress selfishness for the public good. In this it accords with Shen Bùhài.

⁵⁴⁹ *Shiji: 74 Shàn Dào* p401. *Hàn Shu: Yi Wèn Zhì: Fǎjiā 'Legalists': "Shèn Zǐ: forty-two chapters [essays]" Shèn Zǐ: sishìr-piān* 慎子四十二篇.

⁵⁵⁰ *Xún Zǐ: 6 Fēi Shièr-Zǐ* p87.

⁵⁵¹ *Zhuang Zi: 33 Tianxià* p1086.

⁵⁵² *Xiū Zǐ: 6 Fēi Shièr-Zǐ*.

Peerenboom contrasts the Law of Shèn Dào with Law in 'Lào Zi' *B-Scroli*, a silk-manuscript 帛書 bōshu from the Mǎwángduì tomb.⁵⁵³

Shen Dao rejects the foundational correspondence epistemology of the Boshu ['Lào Zi' *B-Scroll*].

Lào. ZV B-ScroH has four appendages: *Warp Law*; *Sixteen Warps* of 汪 divine Yellow Emperor; *Evaluations*, with five lines matching Shèn Dào;⁵⁵⁴ and a metaphysical *Original Way*. Of these, *Sixteen Warps* are 'Huáng-Lǎo' in the literal sense that their Yellow Emperor texts are in close juxtaposition to a *Lào ZT*. This Yellow Emperor is 汪 unifying law-giver, more akin to a 'revolutionary' Qin, than a 'revisionist' Hàn. *Cheng 'Evaluations'* uses five lines almost identical to *Shèn Dào*, yet Shi, so important to early Hàn works, such as Jiā Yi's *New Writings*, or *Huáirtán Zi*, is not mentioned. Neither is the concept of Adaptation, the hallmark of what Simā Tán calls the 'Way-Virtue' school.

By contrast, *Huáinán Zi* in which the Yellow Emperor plays a role subordinate to his old foe the Divine Farmer, promotes a philosophy of expedient Law and Adaption to Shi.⁵⁵⁵ *Wén Zi* places these words in the mouth of 'Lào Zi'.⁵³⁶

Lào Zi said:... Adapt to the times' changes, and govern appropriate expedients ...

因時變而治宜適 Yin shibi^n, -ér zhi yishi....

Shèn Dào advocates adaptation of the ruler to the 'people's actuality/feelings 民之情 min-zhi qlng, rather than trying to change people. He argues that, if the ruler personally intervenes to do good, people will not dare compete with him, and so will hide their knowledge, though they will blame him if the outcome is unsuccessful. *Shèn Dào's* original contribution is in recognising that only by harnessing people's self-motivation, can they be efficiently directed. Individual worth is less important than a

⁵⁵³ Peerenboom 1993 p 233; p 333 note 57 argues they represent a 'foundational' Law of nature, not pragmatism.

⁵⁵⁴ MWD *Cheng* pp81-82 five lines match *Shèn Dào*: 1 *Weidè* 1-2 Thompson pp 228-229; 2 *Yinxún* 30 Thompson p 248; 5 *Déli* 58-59 Thompson p 265. p82 two lines match *Gudn 'li*:38 *Bdixin* p227, 42 *Shi* p253.

⁵⁵⁵ *Huáinán ZVs* Law is based on the 'appropriate' 宜 yi. 13 *Fànluàn* pp3a-3b:

Law's degree, regulation and edicts, each adapt to the appropriate.

So, changing the ancient may not be condemned,

And compliance with customs is insufficient to be excessive.

法度制令各因 故變古非而循俗未足多也

Fādù. zhiling, gè yin -qi yi. Gù, biàngù -wèikē fei, -ér xúnsú -wèizú duo -yè.

⁵⁵⁶ *Wén Zi*: 11 *Shàng* Tip91.

system by which each may fulfill their potential. The ruler as an individual is dispensable: rulers exist for the world, not vice versa.

Xún Zì: 21 attributes obsession with **Shi** and "not knowing knowledge" to Shen Bùhài; but Law and "not knowing worth" to Shèn Dào. He lists Shen Bùhài immediately after his junior Shèn Dào. This makes one suspect that the order of the two near-homophones, Shen and Shèn, may have been inadvertently reversed. No other source links Shen Bùhài, otherwise associated with Technique, to Shi.⁵⁵⁷ *Zhuang Zì*: 33 *Tianxià* paints Shèn Dào as a fatalist, desirous of emulating an unconscious rock, who has no use for Sages and worthies. This looks like a caricature of Shèn Dào's philosophy of Adaptation, division of labour, random selection to resolve disputes, attested by the other sources. Nowhere do we find outright rejection of Sages or worthies, but rather precedence given to Law, Numbers and **Shi** over subjective individual ability. His Way is the means of directing worth and wisdom (86).

Adaptation receives more attention in *Shèn Dào* than **Dynamics**; it occurs once in the title of the second chapter, and thrice in the body of the text: 28,32,35. Words used in a sense related to Adaptation include 'employ, 任 rdn 38,39,44,45,54,64', 'accord to, 據 jii 66; 'depend on, 倚 yi 66; and 'obtain aid' from 得助 8,14,15,16.

Shen Bùhài anticipates *Shèn Dào* in the philosophy of Adaptation 因道 ㄩㄢˋ ㄉㄠˋ zhi D^o.⁵⁵⁸ *Shèn Dào* follows Shen Bùhài's theory of the strict division of social responsibilities but develops Adaptation from a tactic of *realpolitik* into a strategy of economic non-intervention with his theory of 'self-motivation' or 'self-contrivance' 自因 ㄗㄧˋ ㄩㄢˋ ziwdi. *Shen Bùhài*'s 'Adaptation' is more concerned with 'adapting to names/titles' 因名 yinming, than adapting to things.⁵⁵⁹ *Shèn Dào* does not use the expression 'Non-Contrivance', so typical of *Lǎo ZV*, by which *Shen Bùhài* defines his polity of

⁵⁵¹ *Xún Zì*: 21 *Jiēbì* p430. *Shen Zì*: *Dàtí* fragment (*Qx-Qúnshu Zhiyào*) makes four uses of 設 shè: 'establish the root', 'establish not-daring', 'establish a mirror' and 'establish scales'. Qiú Xigui 1998 pp122, 175 states shè was anciently written as 執 Shi. In that case, *Xún Zì* could feasibly mean that Shen Bùhài promoted Shi in the sense of 'establishment'.

⁵⁵⁷ *Shen Zì*: *Dàtí*, Ruǎn Tingzhuó 1980 p170.

⁵⁵⁹ *Shen Zì*: *DM*, Ruǎn Tingzhuó 1980 p169.

faceless rulership, mirror-like vacuity and self-effacement. *Shèn Dào's* Adaptation is more proactive, Undertaking jobs and assigning responsibilities" by intelligence, following Law and Propriety: 25. Conservatism is seen in his setting of Law and Propriety on a par with chance, and paramount concern with social order. Law may in accord with Way, quasi-natural Law be modified by rulers and elders: 78-79.

I conclude that Adaptation and Towerful or '**Dynamic**'-Position represent the key to understanding the integrity of the *Fragments*. *Shèn Dào's* analogy of dragons riding clouds: 10, become a by-word for harnessing **Shi**, yet *Shèn Dào* does not give **Shi** the stark emphasis it receives in *Han Fei Zi*. The author of *Shèn Dào* is neither the fatalist of *Zhuang Zi*: 33 nor the totalitarianist of *Han Fei Zi*. He recognises the objective power of nature and number, of Law and Profit, to which the individual by adaptation may contrive his own welfare. In his vision of self-help or 'self-motivation', *Shèn Dào* is unique. He argues his case against reliance on sage Worthies in what I submit is a form of statistical syllogism.

I contend that *Shèn Dào* is the first to pair 'position' with **Shi**, thus coining the phrase 'Powerful position', as the foundation of political power, rather than reliance on eminent 'worthies'. *Shèn Dào* does this in his opening chapter 'Awe and Virtue', in which the discussion of **Shi** immediately follows the metaphor of flying snakes and dragons' dependence on mist and clouds. The dragon and tiger metaphor, in *Gudn Zi*: 2, is explained in 64 by **Shi**. The dragon metaphor is also espoused by Xún Zi, who, while attacking *Shèn Dào*, speaks of a **Shi** of self-cultivation, and accepts the need for **Shi** in government.

I submit that, whether or not *Shèn Dào* may be called a 'Daoist', this is an anachronistic term for BC 300. He is Daoist in the sense of (Hàn) Simā Tán 司馬談's definition of Daoism as adaptive eclecticism.⁵⁶⁰ *Shèn Dào's* historical significance lies in his theory of adaptation, harnessing the Shi of natural forces, espoused by early Hàn Jiā Yi and *Huainān Zi*. *Shèn Dào's* concept of '**Powerful position**', I argue, further informs his exposition of 'self-contrivance' in which the ruler allows people

⁵⁶⁰ *Shiji*: 130 *TaiShigong Zixu* p568.

to develop their potentials without interference; and 'divisions' by which the dependence of the ruler's power on unambiguous demarcations is explained.

Lyū Bùwéi, premier of Qin, as sponsor of the encyclopaedic *Lyūshi Chunqiu*, following the conservative yet pragmatic line of Shèn Dào, propounds a concept of **Shi**, in which by government of the 'Under-Heaven' is by feudal federalism, under the loose control from central geographical position.

Hán Fei Zī, prince of Hán, then a Qin satellite, proposes a synthesis of Shèn Dào's 'Shi' and Shang Yang's 'Law - allowing **Dynamics**' handles to be 'monopolised' by the ruler. *Shangjun Shu*, ascribed to Shang Yang, develops the idea of dividing **Dynamics** into a theory a mutually monitoring bureaucracy, using those with different interests to check on each other. Like *Hán Fei Zi: 40*, it defines **Shi**, by 'mathematical' probabilities and the predictability of averages, as a model of totalitarianism. Li Si, premier to the First Emperor, proposed abolition of feudalism and burning books, policies argued by *Shangjun Shu*. Thus, I argue that *Shangjun Shu* reflects ideas of Han Fei Zī and Lí Si, students of Xún Zī, with borrowings on Shi from Shèn Dào, much of whose work is no longer extant.

1. Awe and Virtue 威德 Weide⁵⁶¹

'Awe and Virtue' is a term that does not recur. I interpret as indicative of punishments and rewards.

a) [the exploitation of natural providence and of its objectivity] Here we see a proclamation of human enterprise. It is 汪 direct refutation of the Mohist concept of □ benevolent Heaven. Its quasi-agnosticism is comparable to 'Lão Zi': *Dàode' Jing*: 5's outright denial of Heaven and Earth's Humanity.

1 Heaven has illumination; it does not worry about men's darkness.

Earth has wealth; it does not worry about men's poverty.

Sages have virtue yet do not worry about men's danger.⁵⁶²

天有明 極人 之 也

地有 財 人 貧 也

私有德而 □A v t 危也

Tian ydu ming, -bùyou rén-zhi àn -yê.

Dl y6u cdi, -bùyou rén-zhi pin -yê.

Sh^ngrdn yôu dé, -ér -bùyou rén-zhi wéi -yê.

⁵⁶¹ The Kanazawa manuscript omits this title.

⁵⁶² cf. *Zhuang Zi*: 33 *Tianxia* p1088: *Shên Dào al. *-a2.1 restore* 者也 zhê -yê to the end of al:

Taking as knowledge ignorance, you will affront knowledge, and then encroaching, injurê it-

Attain to be like an unconscious thing and no more;

Don't use worthies or sages. The Sod does not lose the Way.

知不知將薄知而後鄰傷之者也...

至於若無知之物而已無用賢聖夫塊不失道

Zhi -bùzhi. -Jiangbó zhi, -érhòu límshang-zhi- zhê -yê...

Zhi-yú -rud wúzhi-zhi wù, -ér yi: -wúyòng xiánshèng. -Fú kuài -bùshi Dào.

Unlike Graham 1981 p279, I take this as, not a Diogeneaji attack on knowledge *per se*, but a Socratic or Popesian caveat.

Xún Zi: 12 *Jundào 'Ruler's Way'* p249 :

Uncogitating yet knowing, immovable yet resulting [successful]: Sod-likê, alonê hê sits.

不慮而知不政而功塊然獨坐-bulyù -ér zhi, -bùdòng -ér gong^ kuàirán dúzuò.

Wèn Zi: 4 *Fúyán* p26 attributes a2 to 'Lão Zi' adding:

He who attains to winning the Way, as hill or mountain, is Sod-like immovable.

至得道若邱山塊然不動 Zhi dédào-zhê: ruò qiushan kuàirán bùdòng.

2 Heaven does not worry about men's darkness.

Men, by broaching doors and windows,⁵⁶³

necessarily take their own illumination from it.

Then Heaven has no jobs!

天雖不憂人之闔一戶牖

必取己明焉則天无賴

Tian -sui -bùyōu rén-zhī -yS ' pi hīyōu,

-H qū jī míng -yan, -zè Tian wúshì -yi!

⁵⁶³ cf. *Lyishi Chunqiu*: [17-8] 100 *Zhiyi* p17a: Tián Pián likens his teaching to a forest, from which people are able to take timber to fashion whatever they need *Wèn Zi*: 7 *Weiming* p52 gives the saying to 'Lǎo Zi' . *Shèn Dào* 69 , Thompson p 272 (Lù Dé míng 陸德明 556-627 AD; *Jīngdìdān Shìwén* 經典釋文) testifies Tián Pián was named 'Broad': 慎子云名廣 Shèn Zi yún: míng 'Guāng', confirming an intimacy between the two lecturers at Jixià. *Shèn Dào* a5, Thompson p 303 {*Huàinán Zi*: 12 *Dàoyìng* p18a; *Wèn Zi*: 2 *Jīngchéng* p15 citing ' Zi') on utility over art, or the Aristotelian identification of substance with purpose 'end'. This is, I consider, the most obscure of all the fragments:

A carpenter knows to contrive doors; His ability is in doors; the wherefore he does not know.

Doors, therefore [indeed?], necessarily close: only then are they able to be doors.

凡人知門能門所以不知門也故[固?]必杜然後能門也

Jiàng rén zhī wéi mén, néng -yí mén: -suō -yí -bùzhī. Mén -yē, -gù, -bì dù: -rán -hòu néng mén -yē.

3 Earth does not worry about men's poverty.

Men by cutting trees and mowing hay,
necessarily take their own riches from it;
Then Earth has no jobs!⁵⁶⁴

賴□人之貧也□砍草

必糖焉則地无顆

Di -sui -bùyóu rén-zhī pín -y6: f^mù k^nc\$0,

-bìqū ji fù -yan: -zé Di wúshì >n!

4 Though the Sage Man does not worry about men's insecurity:

the Hundred Clans gauge above and emulate below him,
necessarily taking their own security from him.

Then the Sage Man has no jobs!

聖人雖·人(之)危百姓准上而比於其下

必取己安焉■死事矣

Shèngrén -bùyóu r^n(?-zJu) wēi: bāixìng jūnshàng, -ér bǐ -yú qǐ xià:

-bì qūji ān -yan: -zé Shèngrén wúshì yì!

⁵⁶⁴ MWD Cheng p82; *Huainan Zi*: 14 Qudnyan p8b; *Wen Zi*: 4 Fuyah p26 attr. 'Lao Zi'. *Shen Dao* 68, Thompson p 271, learning from nature by empiricism (cf. *Huainan Zi*: 1 YuanDao p5b; *Lie Zi -zhii* 5/5a/4):

They who govern water, build dykes and breach obstructions.

Even among the Yi and Mo tribes, it is as one: they learn it from water:

They didn't learn from Yu [the legendary hydraulicist Emperor].

治水者茨防也 雖在夷貊相似如學於禹也

Chishui-zhe, cifangjues^i, -sui -zai Yi, Mo, -xiangsi -ruyi-. Xue-zhi -yu shui, -buxue -yu Yu -ye.

Shen Dao 101 (Ti Lin 8), Thorapson p 288, position's influence:

If mountains and seas contend for water, the seas necessarily win it.

海與山爭水海必得之 Hii -yu shan zhengshul, hai -bid'e zhi.

Shen Dao 110+ (*Bdishi liu-tie* 2.40/41a/7), Thorapson p 293 on speed of concentrated water flow:

If down Dragon Gate (Shanxi) there flows a floating bamboo, no team of four horses can pursue.

下龍門浮竹非騎馬也 xia Longmen, -qi liu fouzhu: -fei sima-zhi zhui ye.

cf. 'Shen ZV citation in (BeiWei) Li Daoyuan 鄭道元: *Shui Jing*: H^shui~zhu, Ruan Tingzhuo 1980 p187:

Yellow River down Dragon Gate, its flow gallops like a bamboo arrow. A team of four pursuing cannot reach it.

河之Til門染^M備駟馬拉不能及

Hé-zhi xià Lóngmén, -qi liú shǐ -ni zhúji^n, si-m^zhi -bùnéngjí -yē.

5 So, the Sage Man abiding above, is able not to harm men;

He is unable to cause men not to harm themselves.

Then the Hundred Clans will excise what harms them!⁵⁶⁵

故聖人不能害人不能无己害也

則百勝其害矣。

-Gù, Shèngrén chūshàng, néng wúhàirén, -bùnéng shìrén wújihài -y6:

-zé bāixing chú -qi hài -yi!

6 The Sage Man has the Under-Heaven by receiving it, not by taking it.

The Hundred Clans in relation to the Sage Man,

Nourish him, they do not cause the Sage Man to nourish themselves.

Then the Sage Men has no jobs!

SA之有天下也受之也非取之也

百姓之聖人養之也

非使聖人也則聖人無事矣

Shdngrén-zhi yǒu Tianxià -yê, shòu-zhi -yê: -fei qū-zhi -yê.

Baixing-zhi -yú Shèngrén -yê: yāng-zhi -yê:

•fei shì Shèngrén yāngjī -yê; -zé Shèngrén wúshì -yi!

⁵⁶⁵ *Mèng Zi: 7 Jinxin-xià -5 Zijiàng Lúnyú*, p332, on morality and the limits of causative efficacy:

A carpenter or wheelwright is able to give men compasses and squares: unable to cause men to be skilled

梓匠一與能與AM矩能巧 Zǐjiàng lúnyú, néng yǔrén guījǔ, -bùnéng shìrén qiào.

Xún Zi:6 Fei Shier-Zi p98:

The gentleman is able to contrive to be honourable; unable to cause men necessarily to honour himself.

君子能可貴不能人貴己 Jūnzi néng wéi -kèguì, -bùnéng shì rén -biguì jī.

b) [urges 'getting help from' and 'riding on', human and natural conditions, with 'Dynamic position']
 The word 'adaptation' is not introduced until the second chapter, but its place is taken by the phrases 'getting help from' and 'riding on'. 'Dynamic position' occurs only in explicit reference to political power, at least in these surviving fragments. The association between Adaptation and **Dynamics** is surely implied, but not stated here, in a critique of the role of 'worthies', a key element in Mohist political philosophy.

7 Máo Qiáng and Xi Shi, Under-Heaven, are the most glamorous,
 Dress them in hide masks, then those who see them all run away;⁵⁶⁶
 Exchange them for mascara and powder, then passersby all stop.
 8 From this one observes: mascara and powder are aids to complexion.

If the glamorous refuse them, their complexions become tiresome!⁵⁶⁷

補西施天下技姣也

衣之以皮俱則見之者雜

易之以玄錫則皆止

由是觀之則玄錫色之助也

姣赫之則色厭矣

Máo Qiáng, Xi Shi: Tianxià-zhi zhijiao -yě.

Yi-zhi -yi pìqí, -zé jiàn-zhi-zhē -jie zōu.

Yì-zhi -yi xuánxi -zé xīng-zhē -jie zhi.

-Yóu -sfai guan-zhi: -zé xuánxi sè-zhi zhù -yē.

Jiao-zhē ci-zhi, -zé sè yàn -yi!

⁵⁶⁶ 皮俱 Pìqí is a hide-mask used in exorcisms, cf. *Xún Zǐ: 5 Feixiàng*, note 16 p68; *Zhou Li: Xiàguān*.

⁵⁶⁷ I take 'dark-tin' xuánxi 玄錫 as mascara and ceruse, cf. traditional 'powder white, mascara black' 粉白黛黑 fēnbái dānhēi. Lǎng Fū writes xi with 'sitk' classifier, and *Qúnshū Zhìyào*, and takes it as 'fine clothing'. Thompson p 233. 錫粉 Xīfēn is listed in Wade-Giles as a term for white lead-powder. *Hán Fēi Zǐ: 50 Xiànxue* p67 cites beauties Máo Qiáng and Xi Shi with regard to cosmetics 脂澤粉黛 zhīzé fēndài. *Zhuāng Zǐ: 2 Qiwù lùn* p93 Máoqiáng ugly to fauJia.

9 Journeymen ['back-runners'] climb peaks and cross valleys,
running across wilds of a thousand li, because of medicine.

If porters refuse medicine, their feet deteriorate.⁵⁶⁸

走背跋蹠(蹠)窮谷

野走千里藥也走體藥則足癢

Zōubèi báyuè qionggū,

yēzōu qiān-lǐ: yào -yē.

Zōubèi cǐ yào, -zè zú fēi.

⁵⁶⁸ (Hàn/Fm?) Téng Fǔ comments talent 才 cǎi depends on Shi, without which one falls into a ditch; whereas having Shí, but 110 talent, one can still soar on wind and clouds. Thompson p 233. cf. *Zhuang Zi: 1 Xiaoyao You* p37 on decisive effect of hand-salve in water warfare. Yet Adaptation has limits: zither sound-boards use soft-wood like paulonia (wútóng), not hard sandal-wood. *Shàn Dao* 114 (*Taiping Yulan: 576/4b/8*) Thompson p 295. Gongshu Zi (Pán) was an engineering rival to Mò Zi:

Gongshu Zi was skilled in using timber/talent: unable from sandal-wood to make a zither.

—子巧用材也不能以檀□瑟

Gong Shu Zi qiāoyòng cái -yē, -bùnéng -yǐ tán wéi sè.

10 So, leaping snakes swim mists;
 flying dragons ride clouds:
 When clouds cease and mists clear,
 with earthworms they are the same!
 because they have lost what they ride on.⁵⁶⁹

故騰蛇游霧飛龍乘雲

雲罷霧霽

與蚯蚓同矣

則失其所□

-Gù, téngshé yóuwù, feilóng ch[^]ngyún.

Yúnb[^], wùjì:

-yū qiu[^]n tóng -yil

-zè shì -qi -suōchéng -yè.

⁵⁶⁹ I conclude that 則 -z6 here must mean 'because', not 'then'. *Lyúshi Ckunqiu*: [17-6] 98 *ShènShi* p13a great fish on land unable to resist ants. *Zhuang Zi*: 1 *Xiaoyáo Ydu* p4 Great Roc and sparrows; 2 *Qiwù Lìin* p93 monkeys in trees. *Hán Fei Zi*: 23 *Shuolin-shàng* p54:

Hui Zi said: Put a monkey in a cage, then it is as a pig the same.

So, Dynamic ineptitude is not that whereby one displays ability.

惠子曰置猿於匣中則與豚同_不便非所以逕能

Hui Zi yue: Zhi yuán -yú xiá-zhong, -zè -yū tún King. -Gu, Shi -bùbiàn, -fei -suō-yī ch[^]ngn[^]ng -yè.

Zhànguo Cè: 12 *Qicè* 5: *Su Qín shuo Qi Minwdng* p302:

A race-horse, out of condition: a hack precedes him. A champion, exhausted: a girl overcomes him.

□親之衰也駑馬拉孟慎之倦也女子勝之

Qi-jì-zhi shuai -ye, númā xian-zhi; Meng Fen-zhi juan -yè. nyüz! sheng-zhi:

Huainan Zi: 9 *Zhiishu* p6a: flying snakes in mist, dragons in clouds, monkeys in trees, fish in water; pi5b: boat-swallowing fish out of water controlled by ants, monkey out of tree caught by fox; 2 *Chuzhen* p14b a monkey in cage is no better than a pig. *Wen Zt*: 6 *Shangde* p50 attributed to 'Lao ZV:

Mountains attain their height, and clouds and rain arise there.

Waters attain their depth, and aquatic dragons are bora there.

山至其麴雪雨起焉其深而蛟龍焉

Shan zhi -qi gao, -ér yūnyū qì -yan. Shui zhi -qi shen, -érjiaol6ng sheng -yan.

Sh[^]n Dào 83 (*Wénxuān* 1/10/3), Thompson p 282:

Beasts, in hiding, go to filth, g 伏就棲 Shòu fú, jiù hui.

Shèn Dào 81 (*Shàngshu Zhèrtgyi*: 5 *Ti/20/7*) cf. 449. Thompson p 279, which I amend:

Those who contrive ? sleds are worried about the roads' mud.

□為(彘)者患塗之泥也 qiao(cui)-zhē huàn tú-zhi m[^] yè

cf. *Shijì*: 2 *Xia bènji* p13: Yú said "mud-walkers ride on sleds" 泥 《5[^] nixing chéng qiao. *LyQshi Chunqiu* [17-6] 98 *ShènShi* pi4a adaptation to different terrains.

Shèn Dào 103 (*Tilin* 12), Thompson p 289:

Carpenters who make coffins don't hate men cfyng. Where Profit resides, they forget its ugliness.

匠人成棺不憎人之死在壽也

Jiangren chengguan, -buzeng r[^]nsi. Li-zhi -su6zai, wàng -qi chòu -yè.

- 11a So, a Worthy is suppressed by the Unworthy, b > a ;
because his 'Authority' is lighter;
- 11b The Unworthy are overcome by a Worthy⁵⁷⁰ b < a*x :
because his **Position** is honoured. [b f> a]
- 12a Yáo, as an ordinary individual, was unable to direct his neighbourhood; A < b ;
- 12b When he came to be a 'Facing-South' King,
his orders were enacted, prohibitions enforced. Ax > \$b :
- 13a From this, one observes that: [x f> b]
- 13b Worth is insufficient to overcome the unworthy; b f> a;
- 13c@ yet Dynamic-Position is sufficient to overcome the unworthy, x f> b:
- 13d and Dynamic-Position is sufficient to suppress the worthy.⁵⁷² x f> a.

故賢而屈於不肖者權輕也

不肖而服；^者位尊也

堯 □ 夫 不 能 ^ 8 ^ .

至 南 □ M 王 則 ~~行禁~~

由 此 觀 之 賢 不 沿 □ 不 肖

而 雖 細 良 不 肖 而 勢 位 □ 屈 賢 矣

-Gù, xián, -ér qu -yú -bùxi^o-zhê: quánqing -yē,

-Bùxiào, -ér fú -yú xián-zhê: wèizun -yē.

Yáo -wéi pífú, -bùnéng shi -qi Linjia;

-zhi nánmián -ér wáng, -z6 lingxingjinzhi.

-Yóu -ci guan-zhi, xián -bùzú -yi lǚ -bùxiào,

-ér Shiwèi -zú -yí fú -bùxiào, -ér Shiwèi zú -yi quxián -yi.

⁵⁷⁰ Thompson 1979 p 235 footnote 4 adopts Hú Shi's excision of 'to'於-yii from *Hán Fei Zi*:40, whence he supplies 'can'能 n6ig: "unworthy, yet being able to subdue the worthy"不肖而倉自良[於]賢者-bùxiào -ér néngfú [-yú] xián-zhS. I submit these amendments destroy the couplet parallelism, and logical sequence which Thompson strives to repair p 172.1 hold *Qúnshu Zhiyào* makes best sense.

⁵⁷¹ *Hán Fei Zi*: 28 *Gongming* p71:

Yáo, as an ordinary individual, was unable to correct three households.

堯□匹夫不能正三家 Y^o wéi pífú, -bùnéng zhèng san-jia.

Hudinañ Zi: 9 *Zhiishù* p9b:

Yáo, as an ordinary individual, was unable, by humanity, to convert one village.

堯□匹夫不能仁化一里 Yáo wéi pífu, -bùnéng rēnhuà yī-lǐ.

⁵⁷² cf. *Shèn Dào a3-a4* (*Han Fei Zi*: 40 p14), Thompson p 302; pp 169-173. *Huainan Zi*: 9 *Zhitshù* p9b.

14 So, to be without a name, yet decisive, is:

Authority's weight.

A cross-bow weak, yet the bolt flies high, is:

Riding the wind.⁵⁷³

A person unworthy, yet his orders are enacted, is:

Getting help from multitudes.⁵⁷⁴

故無名而斷者

權重也

弩弱而增高者

驗風也

身不麵令插

得助於衆也

-Gù, -wúming, -ěr duàn-zhê,
quánzhòng -yê.

Nú ruò, -ér zenggao-zhê:

chéng -yú feng -yê.

Shen -bùxiào, -ěr lingxing-zhd,

dézhù -yú zhdng -yê.

⁵⁷³ see: footnote 544, above. *Shèn Dào* 118 (*Tàiping Yituan* 768/7b/3-5). Thompson 1979 p 298:

Yàn (Héběi) Tripod's weight over a thousand pounds,

If it rides in a boat of Wú (Jiangsu) may be ferried: What it relies on is notation's way.

燕鼎•科鈞乘於吳舟貝i何以濟所託#mi也

cf. *Han Fei Zi*: 28 *Gongming* p71 flotation and Shi. *Heguan Zi*: 10 *Xu&wen* p10a. *Hudinan Zi*: 11 *Qisú* p4b. *Shèn Dào* 118* *Bèitdng Shuchao*: 137, Ruân Tingzhuó 1980 p191, explains flotation by Shi:

Now if a weight of a few oimces is thrown into a thousand fathoms of water,

It will plumb the mud before stopping: Dynamics are such.

Onto a boat of Wú's weight, place a thousand pounds:

Entering the water, if it floats: it is lighter than a few ounces: so Dynamics float it

今之重織? 投(役)千之木窮泥(齡)后止燃也

吳舟之重錯之千鈞从則浮(織)則勢浮之

-Jin-zhi zh6ng zizhu, ?ku (yi) qian-r6n-zhi shu: qiongni ?-ran(-yú)-hòu zhǐ. Shi -rán -yê.

Wú-zhou-zhi zhòng, cuò-zlix qian-jun, rùshui -zé f6u, qing -yú zizhu, -zé Shifú-zlii -yê.

⁵⁷⁴ *Mèng Zi*: 2 *Gongsun Chóu-xià-1 dèDào duozhii* p58 he who "wins the Way has many helpers" 得道者多助 各zhê duozhii.

15 So, he who lifts weights over heights
does not scorn medicines;
He who loves his baby
does not scorn nurses;
He who crosses passes and travels afar
does not scorn charioteering.

Thus getting help, he succeeds;
discarding help, he fails.

故舉重越高者

不慢於藥•

愛好者

不慢於保

絕險歷遠者

不慢於御

此得助則成

釋助則猴

-Gù, jūzhòng yuègao-zhē,

-bùmⁿ -yú yīio.

Ài chizī-zhd,

-bùmⁿ -yú b^o.

Ju^{xiān} liyuSn-zhē,

-bùmàn -yúyù,

-ci dézhù -zé chéng;

shizhù, -zé fèi -yi!

16 The Three Kings and Five Hegernons in Virtue

made a third with Heaven and Earth,
communicated with ghosts and gods,
comprehended living things:

They got help universally.⁵⁷⁵

夫下干石伯之德參於
• 鬼神周於生物者其得也

-Fú San-W 否ngj Wû-Bó-zhi dé, can -yú Tiandi,
tong -yú guishén, zhou -yú shengwù-zh6, -qi ^zhù bó -yê.

⁵⁷⁵ *Shén Ddo 119* {*Tdiplng Yilan 768/7b/3-5*) Thompson 1979 p 298:

He who travels the sea seated, yet arrives in Yu6 , has a boat.
He who travels on land standing, yet arrives in Qin, has a chariot.
Qin and Yuè are far journeys: comfortably sitting yet arriving is machines.

挪者坐 MSH 有 行陸者立醒雜車也
秦越遠坐 觀者械也
Xingh[^]i-zhd, zud, -er zhi Yub: yôuzhou -yê; xinglù-zhê li, -ér zhi Qin: yôuche -yê.
Qúi, Yuè yuántú -y6. Anzud, -^r zhi-zhê: xiè -yê.

Shiji: 2 Xia bēnjì p13 cites Yü on transport. *Lyüshi Chunqiu: 83 [15-7] Guiyin 'Value Adaptation'* pp15b-16a reads more smoothly than fragment 119, which lacks: 'stand stiU'淨立 jingli. It adds the l^y-word "adapt to"因 yin:

Yü... adapted to water's force...
He who goes to Qin standing, yet arrives, has a chariot;
He who goes to Yu^ sitting, yet arrives, has a boat. Qin and Yu^ are far journeys:
They stand still or comfortably sit, yet arrive, by adapting to their machines.
禹.. • 因水之力
如秦者立而至有車也 適越者坐蔽有觸
秦越驗也 淨立安坐而至者因其械也
Yü... yin shui-zhi li...
Rú Qin-zhê li, ' zhi: y6u che -yê.; shi Yuè-zhê zuò, -ér zhi: yôu zhou yê.
Qin, Yuè yuántú -yí. Jingli, anzuò, -^r zhi, yin -qi xiè -yê.

Hán Fei Zi: 14 Jianjie' Shichen p71:

Rest on rhinoceros-chariots and fine horses... Ride boats' safety, grasp oars' profit/agility...
• 犀車良馬之上...乘舟之安持楫之利—
Tuo -yú xiche lidngm^zhi shàng... Chéng zhou-zhi an , chiji-zhi li...

Wèn Zi: 10 Shàngren p85:

He, who rides a chariot and horses, does not labour, yet arrives at a thousand li.
He, who rides on boat and oars, does not swim, yet crosses the Yangtse and sea.
夫蘭馬者不勞而至千里絲楫者不游而濟江海
-Fu chéng yuma-zhê -bulio, -^r zhi qian-li; Cheng zhouji-zhê -bùyóu, -ér ji Jianghái.

Xún Zi: 1 Quánxue' p3:

He, who borrows carriage and horse, not by agile feet, attains a thousand li
He, who borrows boat and oars, not by able swimming, transcends Yangtse and Yellow Rivers.
假馬者非利足也 • 千里假舟楫者非泳也而絕江河
Ji\$ yúmS-zhê, -fei lizii -yê, -ér zhi qian-li; jiã zhoují-zhê, -fei néngshu!=?y6iig -yê, -^rjué JiaugHé.

Mó Zi : 3 Suordn plO compares environmental influence on character to cloth-dyeing.

b) [division of labour, and of its rewards]⁵⁷⁶

Division, and assignment of responsibility, even by lottery, is a major theme of the *Shèn Dào* fragments. It may be explained as the practical means of adaptation, by not intervening, nor injecting the personal, but making vicarious use of objective conditions and other people.

17 Anciently, artisans did not combine jobs,

Knights did not combine offices.

When artisans do not combine jobs Jobs are reduced.

When jobs are reduced, they are easily accomplished.

捕工不兼事

士不兼官

工不兼事

則事省事

省則易勝

-Gû-zhê, gong -bùjiانشi,

shi -bùjianguan,

Gong -biijiانشi

-zé shi shēng:

Shishēng -zé yishèng.

⁵⁷⁶ *Shèn Dào* 111 (*Tàipiǐng Yulán* 76/9a/3) Thompson p 294:

Formerly, Heaven's Son hands was able to clothe himself, but his major domo put on his clothes.

His feet was able to walk, but his premier guided him forward.

His mouth was able to speak, but his herald announced his words.

So, he did not err in speech, nor err in Propriety.

昔者好手能衣而宰夫設服足能行而相者導進

□能言而行人稱辭故無失言失禮也

Xi-zhê, TianZI shǒu néngyí, -ér zāifū shèfú; zú néngxíng, -ér xiàng-zhê dàojin;

kǒu néngyán, -ér xíng rén chéngci. -Gù, wú shi yán shiLi -yē.

cf. *Xún Zi*: 24 Junzi p502. *Huānán Zi*: 9 Zhǔshù pì. *Chunqiu Fāniú*: [6] 18 Lihé Gen p36. *Shèn Dào* 100 (*Yi Lin* 7), Thompson p288 in some positions ignorance, or feigned stupidity, is a virtue:

A proverb says: If not keen of hearing, not bright of perception: he is unable to be King;

If not deaf, not dumb: he is unable to be Duke.

諺云獨不明不能□王碑不@不能□公

Yàn yúii: -bùcong, -bùrning, -bùnéng wéiWáng; -bùgū, -bùlóng, -biuíéng wéi gōng.

If knights do not combine offices, responsibilities are reduced.

If responsibilities are reduced, they are easily held..

So, knights' positions may be hereditary,

Artisans' jobs may be constant.⁵⁷⁷

士不兼官則藤

纏則易守

故通可世

工莉常

Shi -bùjianguan -zé zhi gnâ:

Zhiguā -zé yishōu.

-Gǔ, shiwèi -kê shi;

gongshi -kê cháng.

18 The Hundred Artisans' sons do not study, and yet are able.

It is not that by birth they are skilful:

It speaks of their having a constant job.

百工之子不學

而能者非生而巧也

言有其常事也

Bâi-gong-zhi zî: -bùxué

-ér néng-zhê: -fei sheng -ér qiào -yê.

Yán: yōu -qi chángshi -yê.

⁵⁷⁷ Wên Zi: 9Xiade ' p77:

Men have no combined offices, Offices have no combined work.

人不兼官官不兼事 Rén -bùjianguan, guan -bixjianshi.

Xún Zi: IOFuguo ' p175:

The able are unable to combine arts; men are unable to combine offices.

能不能兼技人不能兼官 Ndng -bùnéng jianji, rén -biméng jianguan.

cf. Hân Fei Zi: 36 Nân-yi- p82. 53 Chiling p75:

Knights have no combined offices. 兼官 Shi wú jianguan.

19 Nowadays, nations have no constant Way,

Officials have no constant Law.⁵⁷⁸

Consequently, nation and household are daily more confused.

今也國無常道

官無常法

是以國家日繆

Jin-yé guó wú chdngd^o,

guan wú chángfS.

-Shi-yi guójia riraiù.

⁵⁷⁸ *Shin Dao* 78-79 (*Yiw^n Lèiju* 54 p968) Thompson p 278, on leforming Law:

So, to govern the nation, without its Laws, will bring disorder.

If one keeps the Laws, but does not change them, there will be decay.

If there are Laws, yet one enacts selfishness, it is called unJawful.

故治國無其亂守法•變則衰有法而M謂之不法

-Gu, chiguo, wu -qi Fa, -ze luan. ShouFa, -er -bubian -ze shuai. You Fa, -er xingsi, wei-zhi -buFa.

By strength, serving Law are the Hundred-Clans; by death guarding Law are the In-charge;

By Way; revising Laws are the ruler and elders.

以力役法者百姓也以死守法者有司變法者君長也

-Yili yiFa-zhe: Baixing -ye; -yisi shouFa-zhe: yousi -ye; -yiDao bianFa-zhe: jmizhang -ye.

Shen Dao 88 (*Venxuan-zhu* 30/8b/8), Thompson p 283:

Overseers of jobs and inspectors are commeners.

趨事之有司^也 Qushi-zhi yousi: jian -ye.

Lyilshi Chunqiu:84 [15-8] *Chdjìn 'Examine the Present'*

modify Law by "time's 'Conditions'" 時勢 shiShi.

20 Though teaching is complete,
 if officials are insufficient,
 Way's Reason is neglected.⁵⁷⁹
 If Way's Reason is neglected,
 then one yearns for a worthy's wisdom.
 If one yearns for a worthy's wisdom,
 Then the nation's ruling essential is at one man's mind!

教雖成
 官不足
 則道職
 道醜
 則慕賢智
 慕賢智
 則國家^：要
 在一人之械
 Jiào -sui chéng,
 guan -bùzú,
 -zé Dào li yi.
 Dào li yi,
 -zé mù xiánzhi.
 Mù xiánzhi,
 -zé guójia-zhi zhèngyào
 -zdi yi-rén-zhi xin -yi!

⁵⁷⁹ *Shèn Dào* 86-87 (*Wèn Xudn-zhU* 29/18b/7-8) · Thompson p 283> The Way is a causative, objective force: The Way is that whereby one commands worth: There is nothing the unworthy can do about it. It is that whereby one commands intelligence. There is nothing the stupid can do about it. Like this is called the Way's conquest. When the Way conquers, Names are not emblazoned.

夫道所以使賢無奈不肖何也

所以使智無奈愚何也若此道勝也^則名不彰

-Fú Dào -suō-yi shixián, -vvúnài -bùxiào -hé -yê;

-suō-yi shizhi, -wúnài yú -hé -yê. -Ruò-ci -zé vvd-zhi Dàoshèng -yê. Dàoshèng -zé ming -bùzhang.

Shèn Dào 106 (*Xún Zi-zhù* 3/19a/1), Thompson p 291:

If the strong harm the able, there is disorder; if the so-called able harm the ujjable, there is disorder.

勁而害能則亂云能而害不能則亂也

JLag, -ér hài n^ng, -zé lu^n. Yun: neng, -ér hài -bùnéng, -zé luàn -yê.

21 Anciently, they established Heaven's Son and valued him,
Not to Profit one man.

They said: if the Under-Heaven lacks one to value,
Then Reason will lack the means of communication.

Communication of Reason is on behalf of the Under-Heaven.⁵⁸⁰

餘立好而貴之者

非以利一人也

曰天下無一貴

則理无由通

通理雌天下也

Gū-zhē, li Tianzi, -ér gui-zhi-zhē,

-fei -yl 11 yi-rén -yē.

Yue: Tianxià wú yì-guī ·

-zé 11 wú -yóu tong.

Tongli -yi-wèi Tianxià -yē.

⁵⁸⁰ *Lyūshi Chunqiu* [1-4] 4 Tàigong; [20-1] 117 Shijun p2a cf. *Xún Zi*: 27 Dàlyue p568.

Heaven's giving birth to the people is not for the sake of rulers;

Heaven's establishment of rulers is for the sake of the people.

拉銀非□君也天□君以□馳

Tian-zhi shengmin, -fei-wei juij-ye; Tian-zhi lijun, -yi-wei min -ye.

Liit-Tao: *J Wentao* -1 *Wenshi* p7a; 2 *Wutao* -16 *Shitqi* p49b:

The Under-Heaven is not one man's Under-Heaven: It is the Under-Heaven's Under-Heaven,

天下非一人之天下乃天下之天下 Tianxid -fei yi-ren-zhi Tianxia; -nài Tiaiixi^zhi Tianxia.

Wen Zi: 8 *Ziran* p67 credits the idea to L^o Zi:

Lao **7a** said; Anciently the establishment of Emperors and Kings was not to pander to their desires...

So, the establishment of Heaven's Son is to level and unify them.

老子曰古者立者非以奉養其欲也...故立以齊一之

Lǎo Zi yue: Gū-zhē-zhi liDiwáng-zhē, -fei-yi fèngyǎng -qì yù -yǎo...Gi, liTianzi -yi qì'yz-zhi.

Shin Dào 72 {*Yiwèn Lèiju* 21 p 379} p275:

Yáo abdicated to Xū Yóu, Shùn abdicated to Sh[^]juàn:

They both gave up being Son of Heaven and retired to be ordinary individuals.

堯讓IW舜讓善•□天子而退□匹夫

Yáo ràng Xūyóu; Shùn ràng Shànjuàn; -jie wéi Tianzi, -ér tui wéi pifu.

22 So, establishment of Heaven's Son is on behalf of the Under-Heaven;

Establishment of the Under-Heaven is not on behalf of Heaven's Son.

Establishment of nations' rulers is on behalf of nations;

Establishment of nations is not on behalf of rulers.

Establishment of senior officials is on behalf of offices,

Establishment of offices is not on behalf of seniors.

粒天子以□天下也

非找下以□天科

立國君以□國也

非立國以□君也

立官長以□官也

非官以□馳

-Gù li Tianzi, -yi-w6i Tianxià -yǐ.

-Fei li Tianxi[^] -yi-wèi Tianzi -yē.

Li guójun -yi-wèi guó -yē:

-fei liguó -[^]-wèi jun -yē.

Li guanzhāng -yi-wèi guan -yē;

-fei li guan -yi-wèi zhāng -yē.

23 Law, even though not good, is better than no Law.

24 The tossing of buckles to divide wealth,

and the drawing of lots to divide horses,

Is not because buckles or lots contrive equality. ⁵⁸¹

法 雖 不 均 於 無

夫 投 齡 纖 策 分 馬

非 鈎 策 均 也

Fā -sui -bùshàn, yóu yù -yú wífā.

-Fú, tógou fencái, tóucè fcnmā.

-Fei goucè -wéijun -yē.

⁵⁸¹ Drawing lots, or tossing buckles, as with tossing coins, prevents disputes because chance is impartial, cf. below 65.

It causes those who get the beautiful,
 not to know how to be grateful ('attribute Virtue');
 And causes those who get the ugly
 not to know how to resent.
 This is the means of blocking resentments and expectations,
 Causing them not to go to superiors.⁵⁸²

使得美者不知所以德[賜]

使得惡者不知所以怨

此所以塞怨望

使不之上也

Shi dém[^]i-zhê -bùzhi -suô-yi ? dé[ci];

Shi dé^è-zhê -bùzhi -suô-yi yu[^]n.

-Ci -suô-yi s[^]i yxi[^]nw[^]ng:

shi -bù zlii shàng -yê.

⁵⁸² *Shèn Dào* 70 (*Bèitāng Shuchao* 104/1 Oa/8), Thompson p 273 on the objectivity of inanimate things:
 Break the tally stick, join the matching halves: The worthy and unworthy have recourse to them.
 Things by these are won and Jiot by relying on good-faith.

折卷契屬符節賢不肖由之物職得託於信

Zhē juànqì, shū fújié: xián, -bùxiào yóu-zhi. Wù -jā-ci dé, -ér -bùtuò -yú xin -yê.

Sh[^]n Dào 73 (*Yiwén Lèiju* 22 p401), Thompson p 275, on objectivity/impartiality by random selection:

So, milfoil and tortoise divination are that whereby one establishes public acknowledgement;
 Scales and balances are that whereby one establishes public rectitude;
 Writing and tallies are that whereby one establishes public good-faith;
 Degrees and measures are that whereby one establishes public inspections;
 The Legal system and Propriety's rules are that whereby one establishes public Justice.
 In all cases, establishing the public is that whereby one rejects the private.

故著 m.m 以立纖也權衡所□公正也

書契所以立維也度 a m □錄也

法制禮籍所以立公義也凡立公所以棄私也

-Gù, shigui -suô-yi li gongshi -yê; quánhéng -suô-yi li gongzhèng -ye.

shuqi -suô-yi li gongxin -yê; dùliáng -suô-yi li gongshēn -yê;

Fāzhi Liji -suô-yi li gongyi -yê. -Fán ligong -sud-yi qisi -y6.

Shèn Dào 80 (*Shàn[^] Shu Zhèngyi* 1/3a/5), Thompson p 279 (pp 142-143) on legendary origins:

Cangjié was Fú/Páo Xi's predecessor. 額在底□之前 Cangjié zài Fúxi-zhī -qián.

Zhou Tī: *Xlci-xia`* -2 Fú Xi invented Eight Trigrams, from which developed writing and tallies. *Shèn Dào* explains divination as random selection, useful to settle disputes, not divine inspiration. Cangjié's invention of writing made possible written Law. cf. *Héguan Zi*: 7 *Mndié* pp21a-b on Cangjié as creator of Law.

25 The enlightened ruler, undertaking work and dividing responsibilities,
necessarily follows intelligence;
in settling guilt or dividing wealth, he necessarily follows Law;
in enacting Virtue [favours], controlling his inner chambers [harem],
he necessarily follows Propriety.⁵⁸³

明君動事分職必由慧

定·財必由法

M 碧制中必由禮

Mingjun dòngshi fenzhi, -bi -yóu hui.

Dingzui fenc[^]i, -bi-yóu Fǎ.

Xingdé zhizhong, -bi -yóu LI

26 So, desire does not get to disrupt seasons;
Love does not get to violate Law.
The nobility do not get to overstep kinship,
The salaried do not get to overstep position.
The wise do not get to combine offices,
Artisans do not get to combine jobs.

職不得神愛不得犯法

貴不得輸織不得酣

慧不得兼官工不得兼事

-Gù, yù: -bùdé ganshi; ài: -bùdé fǎnlǎ.

Gui: -bùdé yúqin; Lù: -bùdé yúwèi;

Hui: -bùdéjianguan; Gong: -bùdéjiànshi.

⁵⁸³ *Shèn Dào 96 (Ylln 1)*, Thompson p 286 division of labour:

The small man eats from his strength; The gentleman eats from the Way.

小人食於力君子食於道 Xiǎorén shí -yú lì; junzi shí -yú Dào.

cf. *Guān Zī: 16 FaFa 'Law as Law'* p89; *31 Juncheñ 'Ruler and Ministers'* p 77. *Shèn Dào 113 (Tiwen Lèiju 38 p 675)*, Thompson p 295 Propriety is external convention, strictly objective:

Nations have noble and lowly Propriety: There is no worthy and unworthy Propriety.

There is seniors and juniors Propriety: There is no courage and cowardice Propriety.

There is close and distant relations Propriety: There is no love and hate Propriety.

國有貴賤之禮無賢不肖之禮

有長幼之禮無勇怯有親疏之惡之禮也

Guó yōu guījìàn-zhi Li: wú xi[^]n-bùxiào-zhi LI;

yōu zhāngyòu-zhi Li: wú yōngquè-zhi Li; yōu qinshu-zhi Li: wú àiwù-zhi Li -yē.

27 According to ability, they receive jobs;
According to jobs, they receive profit.
In this way,
Superiors do not hanker after reward,
People do not hanker after wealth.⁵⁸⁴

以能受事

以事受利

若是者

上麟賞

民無糊

-Yinèng shòushi,

-yishi shduli,

-rud-shi-zhē,

shying -wúxiànshāng,

min-wúxiàncai.

⁵⁸⁴ *Shèn Dào 99 (Tilln 6)*, Thompson p 287, on profit's necessity :

If a house is rich, distant relatives gather;

If a house is poor, brothers split up.

It is not that they do not love each other;

Profit is insufficient to accommodate each other.

S S " 則疏族聚

家貧則兄弟離

非不相愛利

不 □

Jiafù, -zē shūzú jù;

jiapin, -zé xiongdi li:

-fei -bilxiangM,

li -bùzú -xiangróng -yē.

2. Adaptive Compliance 因循 Yinxilin

The fragments of this chapter define adaptation to people in terms of non-interference with individual self-motivation. It is a realist, or cynical, thesis that neither 'reformed' ethical altruism, nor short-term remuneration, are reliable. 'Contrivance for Me', which is rejected here, means, as in other ancient texts, not selfishness, but a public-spirited contrivance for the 'Me' as ruler.

28 Heaven's Way adapts, and so is great:

Reform and you will be small.

Adaptation is adapting to human Truth (actuality/emotions).⁵⁸⁵

□ 因則大化(伸)則細因也者人之情也

Tiandào, yin -zé d'ì; huà [? zuòj -zé xi. Yin-yê-zhê: yin rén-zhi qing -y各.

⁵⁸⁵ Wên Zi consistently reads 'create' 作 zuó, not 'reform', {匕 hu 蟲. The graphs are similar. Wên Zi: 1 Daoyuan p7 in reference to creation of Law 法 reads:

So, the Former King's Law was not what they created; it was what they adapted.

Their prohibitions and punishments were not what they contrived, they were what they retained.

So, if you can adapt you will be great; if you create, you will be small.

故先王之法非所作 □ 因也 ^

其禁誅非 _ _ @ 故能因即大作即細

-Gù, xianwang-zhi Fǎ: fei -suō zuò -yd: -sud yin -yê;

-Qì jinzhu: fei -suō wéi -y6: -suō shōu -yê. Gù, néng yin, -ji dA; zuò, -ji xi...

8 Ziran p63:

If you adapt you will be great; if you create you will be small.

Anciently, those who channeled water adapted to water's flow.

Those who grew crops adapted to Earth's expedience.

因即大作即小古之鑿水者因水之流也生稼者因地之宜也

Yin -jì dà; zuò -jì xiǎo. Gu-zhì doushui-zhe, yin shui-zhi liú -ye; Shengjì-zhe, yin dì-zhì yì -ye.

cf. Huainan Zi: 20 Taizu p3b 'adapt' versus 'reform'. Lyushi Chunqiu: [17-2] 94 Junshou p6a:

He who creates worries, he who adapts is at peace.

作者憂因者平 Zuo-zhe you, yin-zhe ping.

[17-3] 95 RenShu p7b contrasts contrived with adapted:

Antiquity's Kings, what they contrived was little, what they adapted was much...

古之主者少其所因. Gu - z h i wang-zhe, -qi -suowei shao, -qi -suo jin du <x..

[17-4] 97 fVugong pp8b-9a. Sage Kings, in place of 'self-contrivance' '自□ziwei, sponsored 'creations/inventions' 作 zuó by twenty officials, individually listed. [17-5] 97 Zhidii pi 1b:

So, having-the-Way-rulers adapt, and do not contrive.

故有 ^ 之注而小 □ Gu, yǒu Dào-zhì zhū yin, -er -būwei.

Daode Jing: 37 p124:

If he reforms/alters and wishes to create, I will suppress him with the nameless log.

化而欲作吾將無名之樸 Hua. -er yuzuo. wu -jiang zhen-zhi -yi -wuming-zhi pu.

29 Men all contrive for themselves;
 If I reform them and direct them to contrive for Me,
 then nobody may be got to be of use.⁵⁸⁶

人 餅 自 □ 也
 化 而 使 找 我 則 莉 得 而 用 矣
 Rèn -mò-bù -yê.
 Huà -ér shi-zhi w[^]iwd, -zé mò -kêdé -ér yòng-yi!

⁵⁸⁶M[^]ng Zi: 6 Gào Zi-xià -6Xian mingshizhe` p266:
 Chún[^]yú Kun said: To put first Name-Reality is contrivance for men [altruism];
 To put last Name-Reality is self-contrivance [selfishness].
 淳于髡曰先名實者□人也後名實者自□也
 Chún[^]yú Kun yue: Xian mǐngshi-zhě, wèirén -yê. Hòu míngshi-zhě, ziwèi -yê.

Xùn Zi: 11 Wáng[^]Ba` p218 'self-contrivance' is for labourers and Mohists; rulers command men's contrivance.
 Yīnwén Zi: -xià p38 cites Tián [Pián] Zi:
 Tián Zi said: Men are all self-contriving, and unable to contrive for others.
 So, when the ruler commands men, He commands their self-contrivance utility.
 He does not command their 'contrivance for-Me' utility
 田子曰人i:自□而不能□人
 𠄎人者之使人自-用而不使我用
 Tián Zi yue: Rén -jie ziwèi, -ér -bùnéng wèirén.
 -Gù: Junrén-zhē -zhi shlrén: shi -qi ziw[^]iyóng, -ér -bùshi wèiWōyòng.

Zhuang Zi: 12 Tiandi p432:
 like nature [character]、self-contrivance, yet people do not know whence it is so.
 若性之自□而民知其由然 - r u 6 xing-zhi-ziw6i -ér min-bùzhi -qi-suō-yóurán.
 p440: self-contrive and the Under-Heaven is reformed!自□而天下化-ziw6i 七rTianxi[^] huà -yi!
 Hān Fei Zi: 35 Wài-chúshuo-yd[^]uxi à p70 King Zhao of Qiii rules people by Dynamic, not love: "by our Dynamic, they contrive for My use."以吾勢之□我□者也-yi -wúShi-zhi wèiwô ydng-zhě -yê. p71 Gongyi Xiu , premier ofLû: "men's contrivance for myself is not up to my own self-contrivance."人之□已者不如已之自□也 r6n-zhi wèiji-zhě -bùrú jì-zhi ziwèi -yê. Wén Zi: 9 'Inferior Virtue' 下德 Xidd合p68:
 He who is good at using troops uses their self-contrivance utility [self-motivation].
 He who is unable to use troops uses their contrivance for himself.
 He who uses their self-contrivance utility Under-Heaven has none that may not be used.
 He who uses their contrivance for himself utility has not one man who may be used.
 善用兵者用其自□用不能用兵者用其□己用
 用其自□用天下莫不可用用其□己用無一人之可用也
 Shàn yòngbing-zhd: yòng -qi ziwèi yòng. -Bīméng ydngbing-zhě: yòng -qi wèiji yòng.
 Yòng -qi ziw[^]i ydng: Tianxià mò-bù kēyòng; Yòng -qi wdiji yòng, wú yi-rén-zhi -kēyòng -yê.

30 For this cause, the Former Kings,
of the unsalaried, did not make ministers;
those, whose salary was not thick,
did not share in entering difficulties.⁵⁸⁷

31 If men have not got means of self-contrivance,
Then superiors do not take use of them.

是故先王 赫不臣

祿不厚者不與人難

人不輔所以自口也

則上^^用焉

-Shigǔ, Xiánwáng -bùshòulù-zhē -bùchén.

Lù -bùhòu-zhē -bù -yǔ rùnnàn.

Rén -bùdé -qi -sud-yi ziwèi -yê,

-zé shàng -bùqùyòng -yan.

32 So, use men's self-contrivance [self-interest/motivation],
do not use men's contrivance-for-Me [altruism].

Then there is nobody but may be got to be of use!

This is called Adaptation.

故用人之口不用人之我

則莫不可而用矣

此之謂因

-Gù, yòng rén-zhi ziwèi, -bùyòng rén-zhi wéi Wǒ.

-zé mò-bùkêdé, -ér yòng -yi!

-Ci-zhi wèi Yin.

⁵⁸⁷ *Gtiân Zi: 16 Fáfǎ* p89; *MWD: Cheng* p81; *Yinwén Zi: -xià* p38.

3, People's Heterogeneity SIS Mfnzá

a) Continuing the previous chapter on Adaptation, this chapter develops the theme of the diversity of individual talents as the 'stock' raw material to which the ruler needs to adapt.

33 People heterogeneously abide,
yet each one has his ability.
Their abilities are not the same.
This is people's Truth.

民雜處而各有所能

所能者不同

□ 之 情 也

Mín zi chū, -ér gdydu -suōnéng:

-suōnéng-zhê -bùtóng.

-Ci min-zhi qíng -yê.

34 A great ruler is a great superior:
through inclusively rearing subordinates.
Subordinates' abilities are not the same ,
yet all are for the superior's use.

35 For this reason, a great ruler
makes adaptation to people's abilities his stock-material:
he is all-inclusive in rearing them,
neither rejecting nor choosing among them.

大君者大上也兼畜下者也

下之所能不同而皆上之用也

是以大君因民之能為資

盡苞而畜之无去取焉

Dàjun-zhê dàshàng -yê: jianchù xià-zhê -yê.

Xià-zhi -suōnéng -bùtóng, -ér -jie shàng-zhi yòng -yê.

-Shì-yī, dàjun, yin mín-zhi néng, -wéi zi:

Jinbao, -ér chù-zhi, -wú qùqū -yan.

36 For this reason, he does not establish one formula in seeking;

So there is never insufficiency.

37 A great ruler does not choose his subordinates,

So they are sufficient.

He does not choose his subordinates,

So it is easy to be his subordinate.

It is easy to be his subordinate:

There is no-one he does not accommodate.

There is no-one he does not accommodate,

So there are many subordinates.

'Many subordinates' means a great superior.

是故不設一方以求者

无不足也

大君不難下□也

不擇其下則易□下矣

易□下則" F ^ 容

餅容故多下

多下之謂灶

-Shigii, -bùshè yi-fang -yiqiú-zhê:

-wú-bùzú -yê.

Dàjun -bùzé -qi xià: -gù, zú -yê.

-bùzé -qí xià, -zé yí -wéixià -yí!

Yí-wéixià, -zé xià -mò-bùróng.

-Mò-bùróng, -gù duo-xià.

Duo-xià-zhi wèi dàshàng.

b) Here adaptation and exploitation of subordinates' abilities is shown to be more effective than proactive intervention by a morally self-satisfied and self-reliant ruler. It further explains reasons for rejecting the ideal of 'worthy' ruler. The ruler, having assigned jobs to ministers, should enjoy leisure.

38 In ruler and ministers' way:

Ministers serve service,

And the ruler does not serve.

The ruler is leisured and entertained,

while ministers are employed in labour.

Ministers exhaust their intelligence and forces

to make excellent their service,

while the ruler does not participate in it.⁵⁸⁸

He looks up at its completion and nothing more.

So, there is no service ungoverned (unmanaged).

君臣之道臣事事而君无事

君逸樂而臣任勞

臣盡智力以善#

而君無與仰成 M B

故事无不治

Junchén-zhi dào: chén shìshì, -^rjun wúshì.

Jun yìlè, -ér cMn r^nláo.

Chénjìn zhìlì, -yì shìdn -qǐ shì,

-^rjun -wúyǔ -yàn: y^ngchéng -éiyǐ.

-Gù, shì -wú-bùchì.

⁵⁸⁸ *Shèn Dào* 84 (*Wèn Xuān~zhì* 22/15b/9), Thompson p 282;

His Virtue's essence is subtle and invisible, Keen and brilliant yet not issued.

For this reason, external things do not encumber his inner-being.

夫德精微而不見聰明 M 發是故·不·□

-Fu de jīngwēi, -er -bujian, cōngmíng, -^r -bufa: -shìgù wàiwù -bīlèi -qīnèi.

Shèn Dào 90 (*Wèn Xuān-zhì* 40/12b/10), Thompson p 284:

If you permanently remain on faultless ground, then the generation's customs are obedient!

久處無過之地其俗聽命 Jiǔ chǔ -wúguò-zhì dì, -zè shìsù tīng -yì!

Shèn Dào 85 (*Wèn Xuān-zhì* 25/1 Ob/8), Thompson p 282:

The world esteems chaste knights. 世高節士 Shì gāo jiéshì.

39 If men's ruler is self-employed,
 And, in striving to contrive excellence, anticipates subordinates;
 Then he substitutes for subordinates,
 shouldering employment and undertaking labour.
 Ministers, by contrast , will be at leisure!

人君自任耐騎以先下

則是代下負綠口

臣踐矣

Rénjūn zìrén, -ér wù wéishàn, -yǐ xiánxià,

-zè -shì dàixià fùrèn, ménglǎo -yē.

Chén -fān yǐ -yì!

40 So it is said:

If the ruler of men loves
 to contrive excellence in anticipation of subordinates;
 Then subordinates will not dare to compete
 to contrive excellence in anticipation of their ruler!⁵⁸⁹

故曰君人者好口善以先下

則下不敢與爭鑄以先君矣

-Gù yue: Jūnrén-zhē hào wéishàn, -yǐ xiánxià,

-zì xià -bùgǎn -yǔ zhēng wéishàn -yǐ xiánjūn yì!

⁵⁸⁹ *Hàn Fei Zi:34 Wai Chushuo-ydushang* . p52 on Duke Jing of Qi and Yan Zi and competition for popularity with ministers. 38 *Nàn San-* pp3-6 attacks Confucius' advice to rulers of Yè, Lú and Qi as palliative, instead of solving the problem with Shì and Technique.

41 All secrete ('selfishly') what they know,
 in order to cover and protect themselves.
 If there are excesses , then ministers
 on the contrary blame the ruler
 On the contrary to blame the ruler
 is rebellion and disorder's way.⁵⁹⁰

皆 減 咖 以 自 難

有 過 則 臣 反 責 君

反 責 君 逆 亂 之 道

-jie si -qí -sudzhi, -yi zi fùyǎn.

Yōuguò, -zi chén -fān zě jun:

-fān zèjun, niluàn-zhi Dào.

42 The ruler's wisdom is not necessarily
 the most worthy in the multitude.
 With the not-necessarily most worthy,
 if he yet desires, by excellence
 entirely to overwhelm subordinates,
 Then he will be inadequate!⁵⁹¹

君 之 智 未 必 最 賢 於 衆 也

以 絲 麵 欲 以 善 盡 被 下

則 不 贍 矣

Jun-zhi zhi -wèi-bi zuixián -yú zhòng -yê.

-yi -wèizuixián, -^ryù -yi shànjinbèi xià,

-zè -bùzh^n -yi!

⁵⁹⁰ *Shèn Dào* 89 (*Wén Xudn-zhù` 37/14a/5*), Thompson p 283. This describes the stultifying effects of tyranny: Ministers and subordinates shut their mouths, Left and right attendants hold their tongues.

臣 下 右 閉 口 左 右 結 舌 Chén xià bik6u · zudy6u **jiēsé**.

⁵⁹¹ *Shèn Dd0l09* (*Xūn Zi-zhù: 15/5a/6*) Thompson p 292:

Many worthies may not be many rulers. No worthies may not be no ruler.

多 賢 小 多 君 無 舍 小 無 君 Duoxián, -biikê duojun; -wúxián, -bùkê -wújun.

43 Supposing the ruler's wisdom were the most worthy,
If one ruler should entirely provide for subordinates,
he will be laboured.

Laboured, he will be fatigued;
fatigued, he will decline,
Declining, he will return
to improvidence's way.

· 君之智最賢

以一君而盡贍下則勞

勞則有贍則衰

衰則復反於不贍之道也

-Ruòshì jun-zhì zhì zuìxián,

-yì yì-jūn, -érjìnzhèn xià, -zé láo.

Láo -zé yōujuàn, juàn -zé shuāi,

shuāi -zé fǎtí -yú -bùzhèn-zhì dào -yě.

44 For this reason,
If the ruler employs himself and in person serves,
Then ministers will not serve service!
This is ruler, with ministers, in exchanged positions.
It means reversed uncompliance:
Reversed uncompliance is disorder!

郎人君自任而躬事

則臣不事

是君臣異位也

謂之倒逆倒逆則亂矣

-Shì-yì rénjūn -zìrèn, -ér gōngshì,

-zé chén -bù shìshì -yì!

-Shì jūnchén yìw[^]i -yě.

Wèi-zhì dāoni: d[^]oni -zé luàn -yì!

45 If men's ruler employs ministers,
 and not himself personally,
 Then ministers serve service!
 This is ruler with ministers in compliance.
 Government and disorder's division
 may not be unexamined.⁵⁹²

人君任臣而勿自躬

則臣 **事事**矣

是君臣之頓

治 1 分 柯 不 察

Rénjun rèrchén, -ér -wù -zigong ,

-zé chén shishi -yi!

-Shi junchén-zhi shùn,

Zhiluàn-zhi fen: -bù-kê -bùchá.

⁵⁹² *Shèn Dào* 7-1; 75, 76, 77 (*Tiwèn Lèiju*: 38 p 675\ 54 p 968) Thompson pp 276-277:

74 Propriety follows custom; regulation follows superiors ; direction follows the ruler.

禮從 **政從上**從君 Li cóng sù; zhèng cóng shàng; shǐ cóngjun.

75 Of Law's results none is greater than causing selfishness not to be practised;

Of rulers' results none is greater than causing people not to dispute.

法之功莫大使私不行君之功莫大使民不爭

Fā-zhi gong: ra6d^ sh3 si -bùxíng. Jun-zhi gong: mòdà shi min -bùzheng.

76 Now if one establishes Law and practises selfishness.

Then selfishness and Law conflict: Their disorder is greater than having no Law.

If one establishes a ruler yet honours the worthy

Then the ruler and worthy dispute: Their disorder is greater than having no Ruler.

‘今立法而 f m 是私與 _ 其亂甚 **於無法**

立君而尊賢是賢與君爭其亂甚 _ 君

-Jin, liFā, -ér xingsi: -shì sī -yù Fā zheng. -Qiluàn shèn-yú **-wúFā**.

Ujun, -ér zunxián: -shì xián -yùjun zheng. -Qiluàn shàn-yú **-wúJun**.

cf. *DèngXi Zi: Zhuan Ci B/8a/7, 9. Huáinān Zi: 9 Zhishū* pì 4a:

Having Law, and not using it, is with having no Law equivalent.

有法者而 **與無法**. Y6u Fā-zhē, -ér -bùyòng -yù -wúFā dēng.

77 So, in the Way-having nation, Law is established and selfishness is not practised,

The ruler is established and the worthy are not honoured.

People at one with ruler, affairs decided by Law: are the nation's Great Way.

故有道之國法立 JIM 善不行君立則賢者不尊

民於君一於法國之大道也

-Gù, yǒuĐao-zhi guó, Fáll, -zé sishàn -bùxing. Junli, -zé xidn-zhē -bùzun.

Minyi -yùjun, shiduàn -yù Fā: guó-zhi dàĐao -yē.

4. Knowing Loyalty 知忠 Zhizhong

Loyalty or personal worth is unreliable as a foundation for government. This recalls Machavelli's *II Principe*. Government depends on the appropriate division and assignment of responsibility.

46 In disordered generations' midst,
doomed nations' ministers are not uniquely lacking in loyal ministers.
In governed nations' midst,
illustrious rulers' ministers are not uniquely able entirely to be loyal.

亂世之中亡國之臣

非獨無忠臣也

治國之中顯君之臣

非獨能盡忠也

Luànshi-zhi zhong, wángguó-zhi chén,

-fei -dúwú zhongchén -yê.

Zhiguó-zhi zhong, xiānjun-zhi chén,

-fei dúnéngjinzhong -yê.

47 Among well-governed nations' men,
Loyalty is not confined to their ruler.
Among disordered nations' men,
the Way is not confined to their ministers.
And so governed and disordered nations
both have Loyalty and Way's men.

治國之人忠不偏於其君

mnzAm不偏於其臣

然而治亂之世同有忠口之人

Zhiguó-zhi rén , zhong -bù pian -yú -qǐjun.

Luànshi-zhi rén, dio -bùpian -yú -qi chén.

-Rǎn-ér, zhiluàn-zhi shi, -tóngyôu zhongdào-zhi rén.

48 Ministers who desire to be loyal

have never been extinct in any generation,

Yet the ruler did not get 行anquility as their Superior.

Had he not encountered Bi Gan or [Wû] Zixu's 'loyalty',

slandering their master and ruler in dark silence's midst,

would he still, besmirched with ruined name, have died?⁵⁹³

臣之欲忠者不絕世

而君未得寧其上也

無肌口胥之忠

□□主□闇默之中

遂染溺滅名而死

Ch[^]n-zhi yù zhong-zhē -bùjuéshi,

-érjun -w[^]id[^] ning -qi sh[^]ng -y6.

-Wúyù Bǐ Gan, Zi Xu-zhi zhong

-ér huicui zhǔjun -yú ànmò-zhi zhong:

-sui rǎnni miènúng, -ér si?

⁵⁹³ Thompson 1979 pp139-140; 259 amends the order to place 'master and ruler'主君 zhǔjun before 'slander' 毀瘁 huicui. I take it that Shèn Dào here accuses revered martyrs Prince Bi Gan (d. c. 1123 BC) murdered by King Zhòu of Shang, and Wû Zixu 伍子胥 (d. 484 BC), driven to suicide by King Fuchai of Wui, of slandering their lords, implying they have some responsibility for their downfall. Xún Zi: 13 Chéndào p264 "Bt Gan and Zixu may be called wranglers!" 比F? · 胥可謂爭矣 Bi Gail, Zixu -kê wèi zheng Ruàn Tingzhuó 1980 pi98: *Chdngdudn Jing* 經: *Shiyiin zhii* 勢運注 on ascription to Shèn Dào of 65 words on Bi Gan and disorder within the Four Seas, from *Shi ZI -shàng: Chū Dào 'Abide in the Way' p13. 'Shin Dào 93-94'*Thompson 1979 pp 75-76; 285 footnote "misattributed".

49 From this, it is observed that:

Loyalty was insufficient to save 及 disordered generation,
but happened to be sufficient for serious condemnation.
How do we recognise this is so?

They say: [? Good] Fathers have good sons,
Yet Shùn banished (his father) Gū Sôu.
Jié had loyal ministers,
Yet his excesses filled the Under-Heaven.

50 Thus, filial sons are not born in kind fathers' households,
and loyal ministers are not born under Sage Rulers.⁵⁹⁴

由是觀之忠未足以救亂世而適·重非

何以識其然也

曰[?良]父有良子

而舜放鼓叟

雜忠臣而織天下

然則孝子不生慈父之家

而忠臣不生聖君之下

-Yóu-shi guan-zhi, zhong -wèizú -yi jiù luànshì, 七r shizú -yǐ zhōngfēi.

-Hó -yi shì -qí-rán -yē?

Yue: [? liang]fù yōu liáng zì,

-ér Shùn fēi Gū Sōu.

Jié yōu zhōngchén, -ér guò yīng Tiānxī

-Rán-zé, xiàozǐ -bùshēng cífù-zhī jiā;

-ér -zhōngchén -bùshēng Shèngjūn-zhī xī

⁵⁹⁴ cf. *Shangjun Shu: 18 Hua'ce* p67 "This is what is meant by..." as if quoting. *Han Fei Zi: SOXianxue* p66:

Now stern households have no cruel thugs and kind mothers have spoilt sons. From this I know:

Awesome Shi may prevent violence, And Virtue's thickness is insufficient to stop disorder.

等家娜虜而慈母有敗□□知之可以禁暴而德厚之不足咖亂也

-Fu yánjiā wú hànǔ, -ér cīmǔ yōubàizǐ. Wú -yì-cí zhī:

WeiShi-zhī -kē-yì jīibào, -ér déhdu-zhī -bùzú -yi zhīluàn -yē.

Dàode' Jing 18 pi 18:

When the six relationships are in disharmony: You have filialty and kindness! [alt. filial sons]

When nation and household are in chaotic disorder: You have loyal ministers!

六親不和CPI·孝慈子國家昏亂有貞臣。Li(i)"qin -bùhé, yōu xī^oci/zī; guójiā hunluàn yōu zhēnchén.

51 So, the enlightened ruler directs his ministers
so the loyal do not get to exceed responsibilities;
And responsibilities do not get to exceed offices.

Consequently, faults are adjusted by the person,
And subordinates do not dare, through excellence, to disrespect
52 those who keep to their responsibilities as administrators.⁵⁹⁵

故明主之 · 臣也

忠不得過職 磁不得過官

是以離於身 J T P F 敢

以善 □ 守職之吏

-Gù, míngzhǔ-zhī shǐ ~qi chéi -yē:

Zhong -bùdé guòzhī, -ér zhī -bùcǐ guòguān.

-Shī-yì guò xiū -yú shēn, -ér xià -bùgǎn,

-yì shàn, jiāojīn shōu zhī-zhī lì.

Men work at their government
and none dare to be corrupt or cheat in their service.
Officials are correct in respecting their occupations,
Harmonious and compliant in serving their superiors.
Like this, then, is ultimate government!

人 務 難 □ 賴 偷 鶴

官正以敬賤和順以輔上

如此則至治已

Rén wù -qi zhī, -ér mògǎn yīntou -qi shǐ.

Guan zhèng -yǐ jīng -qí yè, héshùn -yǐ shī -qí shàng.

-Rú-ci, -zé -zhīzhī -yì!

⁵⁹⁵ n.b. I re-punctuate to link four graphs from the start of 52 to the end of 51. cf. Thompson 1979 p 261; p 153 xi. cites 驕矜 jiaojin with 'an indirect object' (Duke Huán), in *Han Fei Zi: 36 A'an-I* p84, as I read here.

53 A doomed nation's rulership is not one man's crime.

A governed nation's rulership is not one man's force.

54 Government of disorder is at worthy ? officers [caused to be] employed in office, and not at Loyalty.

亡國之君非一 A ^ 罪也

治國之君非 人 之 力 也

將治亂在乎賢？吏[使]任職 W 碰忠也

Wángguó-zhī jun, -fei yi-rén-zhī zui -yê.

Zhīguó-zhī jun, -fei yi-rén-zhī lì -yê.

•Jiangchi luàn, -zài-hu xián?li[shǐ] r^nzhi, 七r -bù -zM-yú zhong -yê.

So, when Wisdom fills the Under-Heaven,

Benefits reach its rulers.

When Loyalty fills the Under-Heaven,

Harm reaches its nations.

雌盈天下澤及其君忠盈天下害及其國

-Gù, zhiyǐng Tianxià, zèji -qī jun. Zhongyǐng Tianxi^, hàiji -qī guó.

55 So, from that whereby Jié was doomed,

Yáo would have been unable to contrive survival.

Yet Yáo had insuperable excellence ,

And Jié's had cyclical-fortune evil's name:

It was from getting men or losing men.

故桀之所以亡堯不能以鮮

然而鮮不勝之善

而棘運非之名則得人與失人也

-Gù, Jié-zhī -suō-yī wáng, Yáo -bùnéng -yī-wéi cún.

-Rán-ér, Yáo yōu -bùshèng-zhī shàn,

-ér Jié yōu yùnfēi-zhī míng:

-zé dé rén -yū shì rén -yê.

56 So, a coridored temple's timber
 Is surely not one tree's branches.
 A fox white fur-coat is surely not one fox's skin.
 Government or disorder, security or danger,
 Survival or downfall, honour or disgrace's bestowal
 Is not one man's force.⁵⁹⁶

故廊廟之材蓋非一木之枝也

狐白之裘蓋非一狐之皮也

治亂安危存亡榮辱之施

非一人之力也

-Gù, lángmido-zhi c⁴i, -gài-fei yi-mù-zhi zhi

-yS.Húbdì-zhi qiú, -gài-fei yi-hú-zhi pí -yt.

Zhiluin anwēi, cúnw⁴ng rónggrū-zhi shì,

-fei yi-r⁴n-zhi lì -yê.

⁵⁹⁶ Accumulation is described as a Dynamic in *Xún Zi: 4 Rdnggrū* p57. *Md Zi: 1 Qínshì* pp3-4:

So, the Yangtse and Yellow River's waters are not one spring's water;

A thousand guinea lür-coat is not one fox's white.

M C 河 M 非 一 源 M 千 鎰 之 非 一 狐 之 也

-Gù, Jiàng Hé-zhi shuǐ, -fei yi-yuán-zhi shuǐ -yê; qiān-yi-zhi qǐa, -fei yi-hú-zhi bM -yê.

Lyùshì. Chunqiu: [4-5] 20 Ydngzhng 'Using the Multitudes' in regard to education p9b on white-fox coat, citing Tidn Pián on superiority of Technique over individual prowess, cf. *Yàn Zi Chunqiu: 2 Ndiopian Jiàn-xia* 'one peck in a granary; one thread in a curtain, one stone in a mountain, one word of counsel for the Under-Heaven: are insufficient, all need to be accumulated *Huàitán Zi: 16 Shuolln* pi 4b on composite white-fox coat.

Shèn Dào 97 (Yi Lin 2), Thompson p 286, on Scholiast education:

Poetry is past will [aspiration]; Documents are past speeches; *Spring-Autumns* are past affairs.

詩往志也 書語也春秋事也... Shi: wāngzhi -y6; Shu: wānggào -yê; Chunqiu: wāngshi -yê.

cf. *Shàngshu: Shiin Dian* 'poetry to express [speak] will 詩志 書語志 i y⁴n zhi; *Zhuang Zi: 33 Tianxia* p1066:

Poetry is to teach will [aspiration], Documents are to teach affairs...

詩以道 書以道... Shi -yi dào zhi; Shu -yi dào shi...

Shèn Dào 115 (Tàiping Yulán 607/4a/10), Thompson p296, on the accumulative effect of study:

Confucius said: I, Qiu, as a youth loved study, and lately heard the Way. This is how to be universal!

孔子曰丘少而好學晚聞道以博矣

Kōng Zi yue: Qiu shào, ér hào xu⁴; wǎn, -ér wén Dào: -c! -yi bó -yi!

Shèn Dào 123 (Yiinji qi-qian 32/10a/2), Thompson p 300, influence of physical activity and matter over mind:

He who by day has no affairs, by night does not dream.

晝無事夜不夢 Zhòu -wúshì-zhē; yè -bùmèng.

Shèn Dào 123 (Wénxudn: Càì Bǐjiē: Chén Tàiqiu beiwén-zhu)*, *Ruàn Tingzhuo* 1980 pi97: 'sweet sJumber' * 0⁴ ganqin. *Shèn Dào 122 (Tàiping Yulán 849/2a/1)*, Thompson p 299:

Drinking beyond measure generates water; eating beyond measure generates greed.

飲過度者生水 食過度者生貪 Yin guòdù-zhē shengshuǐ; shì guòdù-zhē shengtān.

5. Virtue Established 德立 DeH

The key to Virtue is in removing doubt and ambiguity. Establishment must be decisive to avoid conflict. Equilibrium or stalemate conceals trouble.

57 When establishing Heaven's Son
Don't cause the barons to doubt it.
When establishing barons,
Don't cause great ministers to doubt it.

3 5 ^ 者 不 觸 類 焉
立 諸 鮮 不 使 大 夫 疑 焉

Li Tianzi-zhē, -bùsM zhuhóu yi-yan.

Li zhuhóu-zhē, -bùshi dMfu yi-yan.

When establishing the principal wife,
Don't cause concubines to doubt it.
When establishing an heir,
Don't cause concubines' sons to doubt it.⁵⁹⁷

立 正 鮮 不 使 嬖 妾 驗
擲 子 者 不 使 庶 孽 口

Li zhèngqi-zhē, -bùshi bìqiè yi-yan.

Li dízi-zhē, -bùsh! shùnìè yi-yan.

⁵⁹⁷ 38 *Nān San*- p3 Guān Zhōng warns Duke Huán of Qǐ; 48 *Ba-Jīng* -3 *Zhī Dào* p46: "divide 'Power' unambiguously." Ames 1983 p 88: misconstrues: "where purchase matches status" 分勢不戴 lènsi -bù'èr. *Hàn Fei Zi*: 31 -*Nèi Chǔshuo-xià*: 5 *Canyi* p2 'mutual doubt's Shi' 參疑之勢 canyi-zhī Shi.

If there is doubt, there is movement (unrest);

If there is ambiguity (duality), there will be strife (competition);

If there is concision, there will be mutual injury.⁵⁹⁸

Harm is in co-existence; in not being sole (exclusive).

疑則動

兩則爭

雜則·

害絲口在獨也

Yi -zé dòng;

liǎng -zé zheng,

zá -zé -xiangshang.

Hài -zài yōuyū, -bùz^{hi} dú -yē.

⁵⁹⁸ MWD *Cheng* (lines 147-148) p81 gives *Shèn Dào 57*, except the last line. *Lyüshi Chunqiu: [17-6] 98 Shinshi* p14b slightly abbreviates *Shèn Dao 57*. cf. *Hàn Fei Zi: Shuoyi 44* p29 warns of doubt 疑 yi in encouraging pretensions 擬 ni by ministers and harem, cf. *Guán Zi: 31 Juncheñ-xia`* p178. *Shèn Dào 121 (Tàiping Yuldn 830/5b/5)*, Thompson p299, the PYDamic balance or imbalance of power:

Ruler and minister's gap/relationship is like a scale balance.

When a scale's left is light, its right is heavy; When its right is light, its left is heavy.

Heavy and light alternately rein each-other in: this is Heaven and Earth's Reason.

君臣之間·衡權左重 右重

右輕則《輕重迭相天地定也

Junchén-zhì jiān, -yòu quánhéng -yē. Quán zudqìng, -zé yòuzhòng;

Yòuqìng, -zì zudzhòng. Qìngzhòng -dié-xiangjué: TianDi-zhì li -yē.

58 So, if ministers have ambiguous positions,
 The nation will necessarily be disordered.
 If ministers have ambiguous positions,
 Yet the nation is undisordered,
 It is because the ruler is still present.
 They depend on their ruler not to be disordered,
 If they lose the ruler, there will necessarily be disorder.⁵⁹⁹

故臣有兩位者國必亂

臣兩位 r a 不亂者魏在也

恃君麻亂失君必亂

-Gù, ch[^]n y6u liāng-wèi-zhē, guó -biluàn.

Ch[^]n li[^]ng-wèi, -ér guó -bùluàn-zhē: jun -yóu z[^]i -yē.

Shijun, 七r -bùluàn; shijun, -biluàn.

⁵⁹⁹ Sh[^]n Dào 91 {WènXuan-zhu ` 45/12b/3), Thompson p 284, oil warfare:

Formerly, in the Zhou House's decadence, King Li [r. 878-828 BC] disordered the Under-Heaven:
 Barons used force to rule, human desires unilaterally acted, in mutual annexations.

昔周室之衰也厲翹亂天下諸侯力默欲獨行以相兼

Xi, Zhoushi-zhi shuai -yē, LiWáng rǎoluàa Tianxià; Zhuhóu lizhèng, rényù dúxing, -yi -xiangjian.

Shèn Dào 92 {WènXuan-zhu ` 57/2b/5), Thompson p 284, on force of numbers:

The multitudes' victory over the few is necessity. 衆; 必也 Zhǒng-zhi shèng guā: bi -yē.

Shèn Dào 95 {Chuxue Jǐ 16 p 351) Thompson p 285, on physical constraints of size:

Lǚ's Duke Zhuang cast a great bell. Cáo Gui came in to see him, saying:

Now the nation is minor, yet the bell is great. Lord, why do you not consider it?

2 ^ 大鍾曹口入見曰今國褊小而鍾大君何不圖之

Lu ZhuangGong zhu dazhong; Cao Gui rujian, yue: -Jin guó pi[^]nxiSo, -er zhong da: jun -he-bu tii-zhi?

Sh[^]rt Dào 112 (Taiping Yilan 437/7a/1), Thompson p294, on emotional motivation:

Having courage, not by anger, is conversely with cowardice equivalent.

有勇不以怒反·法均也 Yǒuyǒng -bù-yi -fǎn -yù qiè -jun -yē.

Shèn Dào 104 (Yilin: 14) Thompson p290 (cf. MWD Shiliu-Jing: Bēnfā p'75) on physical effects:

Storing-armor nations necessarily have arms' Way.

藏甲之國必有兵道 Cángjiǎ-zhi guó, biyōu bīngdào.

Shin Dào 105 (Yilin: 15), Thompson p290 (first line: cf. Lyūshí Churttqiu: [8-3J 33 Jiānxuān p4b), on motivation:

Marketplace men may be driven to fight. To pacify nations, arms are not from fiuy raised.

市人可驅 f t n 戰安國由忿起 Shiren -kēqu, -er zhan. Anguo-zhi bing, -bu-you 位 11 qi.

59 If sons have ambiguous positions,
 The household will necessarily be disordered.
 When sons have ambiguous positions,
 Yet the household is undisordered,
 It is because their parent is still there.
 They depend on their parent to be undisordered,
 If they lose their parent, there will necessarily be disorder.⁶⁰⁰

子有兩位 @ 必亂

子兩位而家亂親猶也

恃親而不亂失親必亂

Zi yǒu liǎng-wéi-zhè, jiā -biluàn.

7ǎ liǎng-wèi, -ér jiā -bùluàn-zhè: qīn -yóuzài -yē.

Shiqīn, -ér -bùluàn, shiqīn, -biluàn.

⁶⁰⁰ see: footnotes 111, 272, 288 above. MWD *Cheng* (lines 159-160) p82. *Shen Bùhǎi (Tilln 2)*, Ruin Tingzhuó 1980, on inequality:

Intelligences if equal do not direct each other. Forces if equal do not overcome each other.

智均 相使力均 相勝 u n , -bù-xiangshi. Lijrn, -bù-xiangshèng.

Yinyv^n Zi fragment {*Yilin 2*}, Ruān Tingzhuó 1980 p170:

Two Intellectuals cannot direct each other; Two Worthies cannot condescend to each other;
 Their strengths are equal, their Power matched.

兩智不能 兩賢不能相臨力 敵也

Liāng-zhī -bunéng -xiangshi; Liāng-xián -bunéng -xianglín; Lijun, Shidi -yē.

Shen Dao 98 (Win 5), Thompson p 287:

Two nobles do not do jobs for each other; Two commoners don't direct each other.

兩貴不相事 兩賤不相使 Liāng-guì -bù-xiāng shì, liāng-jīan -bù-xiāng shì

Xun 21: 9 Wdngzhi p149:

When divisions are equal, there is no partiality, When Shi are level, there is no unity.
 Multitudes if level are not directed.

There is Heaven, there is Earth: superiors and subordinates have differentials.

When Illumined Kings were first established, in managing nations they had controls:

Two nobles cannot work for each other; Two commoners cannot direct each other.

These are Heaven's Numbers: If Dynamical positions are level, desires and hates the same,
 things cannot suffice: they necessarily quarrel: If they quarrel, there is necessarily disorder.

分均則不偏勢齊則不一衆齊則不使

有天有地而上下有差明王始立而處國有制

夫兩貴之不能職兩賤之不能口是天數也

撤齊而欲惡同物不能? 膽(澹)則必辨則必亂...

Fēnjūn -zé -bupian, Shiqī -zé -buyi: zhōngqī, -zé -bushi.

You Tīan yǒu Dì , -ér shàngxià yǒu chà; Míngwáng shìlì, -ér chūguó yǔdūzhi.

-Fū liāng-guì-zhī -bunéng -xiangshì; Liāng-jīan-zhī -bunéng -xiangshì: -shì Tianshu -yē.

Shiw^i qī, -^r yǔwù tóng: wú -biméng ? shān(dān), -zé -bizheng, zheng -zé -biluàn...

60 If ministers doubt their ruler,
 There will be no unendangered nations.
 If sons doubt their succession,
 There will be no unendangered households.

臣疑其君 國

孽疑其宗无不危之家

Chén yí -qí jun: wú-bùwēi-zhī guó.

Ní yí -qí zong: wú-bùwēi-zhī jiā.

6. Ruler of Men 君人 Junrén

This chapter is a critique of subjectivity in personal rule, on grounds of inconsistency and undependability. Decisions by lot, though arbitrary, are at least impersonal and final.

61 If the ruler of men set aside Law, and in person govern,
 Then punishments and rewards : confiscations and gifts,
 Will, from the ruler's mind, issue!
 Thus, though received rewards be appropriate,
 They will look for more inexhaustibly;
 Though received punishments be appropriate,
 They will look for lenience unceasingly.

君人者舍法而以身治則誅賞雜從君心出矣

然則受賞者雖當望多無窮

受罰者雖當望輕無已

Junrén-zhS shǎo fǎ ér yǐ shēn zhì, -zé zhūshāng duó yǒu: cóng jūnxīn chū -yǐ!

-Rán -zé shǒu shǎng zhě suī dāng wàng duō wú qióng.

Shòu fá-zh6 -suī dāng, wàng qīng -wú yǐ.

62 If the ruler set aside Law,
 And by his mind judge heavy and light,
 Then the same results will be differently rewarded;
 The same crimes will be differently punished.
 Resentments will thereby be produced.

君餘而以心【哉】難重

則是同功爾？賞？同？罪？也

怨擲由生也

Jun shēfā, -ér -yixin [zai]cii qingzhòng,

-zé -shi: tónggong shu?sh\$ng;T6ng?zui ? shufá -yS.

Yuàn-zhi -suō -y6usheng -yê.

63 Consequently: to divide horses, he uses lots;
 To divide fields, he uses buckles.
 It is not that he deems buckles or lots to surpass men in intelligence.
 It is that whereby he banishes selfishness, and blocks up grievances.

• 分馬者之用策

分田者之用

非以鉤為過人也

所以去縫怨也

-Shi-yi fenmā-zhd-zhi yòngcè;

fentián-zhē-zhi yònggou -yê.

-Fei -yi gouc^ wéi guò rénzhi -yê.

-Suō-yi qùsi, s^iyu^n -yê.

64 So it is said: Great rulers employ Law
And do not personally contrive,
So that affairs are decided by Law!

故曰大君任法

而弗躬□

則事斷於法矣

-Gù yue: Dàjun rèn fǎ,

-ér -fùgongwéi:

-zé shiduàn -yú Fǎ -yì!

65 In Law's application,
each according to his division (portion),
receives reward or punishment, without expectations from the ruler.
Consequently, grievances are not born,
And superiors and subordinates are harmonised!⁶⁰¹

法；^加各以其分

蒙其賞罰而無纖君也

挪怨不生而上下□

Fá-zhi -suōjia, gè -yi -qi fēn,

méng -qi shāngfá, -ér -wúwàng -yùjun -yē.

-Shi-yi yuàn -bùsheng, -ér shàngxià hé -yi!

⁶⁰¹ *Shèn Dào 108 (Xùn Zt-zhit' 12/7a/3)*, Thompson 1979 p 292 Yōuyú was a pre-<fynastic 'Emperor':
Yduyú's penalties used paint marks instead of tattooing; grass-tassels instead of nose amputation;
celery-shoes instead of leg amputation; mugwort knee-pads instead of castration;
cloth-habit with no collar instead of death penalty. These were Yōuyú's penalties.

有虞之誅以當草纓當削以履菲當刑
以艾當宮布衣雄此有虞之誠

Yōuyú-zhi zhu: -yi huàgrn dang jing; -yi cāoying dang yi; -yi lyúfēi dang yuè;

-yi àibi dang gong; bùyi -wúling dang dàpi. -Cì Yōuyú-zhi zhu -yē.

116 · 117 (*Tàiping Yüân 633/10a/12; 645/5a/12*), Thompson 1979 p 297: Yōuyú; Xià, Yin, Zhou dynasties:

116 Confucius said: Yōuyú's Clan neither rewarded nor punished

Xi^hòu's Clan rewarded but did not punish.

Yin's men punished but did not reward. Zhou's men reward and also punish.

Punishment is to forbid (prevent). Reward is to direct (cause/motivate).

孔子云有虞氏不賞不罰夏后氏而不

殷人罰而不賞且罰罰禁也賞使也

Kǒng Z5 yún: Yōuyúshi -bùshāng-bùfá. Xi^hòushi shāng, -ér -bùfá.

Yinrén fá, -ér bùshāng. Zhouren shāng, qiē fá. Fá, jin -yē. Shāng, sh! -yē.

117 To amputate men's limbs and body, and pierce their flesh is called to punish.

To paint clothes and caps, with strange badges in dress, is called to disgrace.

The Superior Era used disgrace and people did not offend.

The current era uses punishment yet people do not follow.

斬人 體整其肌膚謂 衣冠異章服謂之戮

上世用戮而民不犯也當世用顧民不從

Zhānrén zhiti, zào -qi jifu, wèi-zhi-xing. Huà yiguan, yi zhangfū, wèi-zhi lù.

Shàngshi yònglù, -ér nún -bù^n -yē. -Dangshi yòngxing, -ér min -bùcóng.

cf. *Xùn Zi: 18 Zhènglùn* p351 rejects these traditions of archaic 'symbolic punishments'象刑 xiàngxing.

7. Ruler and Ministers 君臣 Ji | nch[^]i

This chapter argues for objective impartialty, by application of Law and Numbers.

66 He who contrives to be men's ruler does not much listen.

He depends on Law, and accords with Numbers (statistics),

to observe getting and losing [accuracy and error].⁶⁰²

□ 人君者不多聽

據雜陳 □ 得失

Wéirónjun-zhě -bùduoting;

jùFā yìShù, -yì guān dèshi.

⁶⁰² *Shèn Dào 107 (Xiin Zi Ji^{ie}: 7/6aJ5)*, Thompson p 291, on the objectivity of Technique and Number:

If you reject Way Technique, discard degree and measure,

To seek one man's understanding [recognition] to understand the Under-Heaven,

Whose son's understanding is able to suffice for it?

棄道齡M以求一A[^]新默下軒之識倉既焉

Qi DaoShu, she diiliang, -yì qiú yì-ren-zhì shì, shì Tianxia, -shuizi-zhì shì n&ngzu -yan?

Shèn Dào 120 (Yilin 4), Thompson p 299:

If one places a thirty-pound stone/rock, though one caused Yu

To discern ail ounce's weight, he would not recognise:

If they were suspended on a scale balance, there may not be a hair's discrepancy.

Then, without waiting for Yu's wisdom,

An average man's intelligence would never be insufficient to recognise it!

措鈞石 - 察錙銖 溫 懸於權衡具 髮之不可差

則不待禹之智識之矣

Cudjunshi, shì Yú chá zizhu-zhì zhòng, -zé -bùshì -yě. Xuán -yú quánhéng, -zé lifS-zhì -bù-kèchà;

-zé -bùdài Yú-zhì zhì. Zhongrén-zhì zhì, -mò -bùzú -yì shì-zhì -yì!

Shèn Dào 102 (Yilin 9) cf. *Gudn Zi: 46 MingFd*. p259, Thompson p 289:

He, who has balance and scales, may not be cheated as to the light and heavy.

He, who has a calibrated ruler, may not be cheated as to the long and short.

He, who has Law's degrees, may not be tricked by deception and forgery.

有權 · 柯欺以輕重

· 尺寸者[^]J差以長短有法度不可[^]以詐偽

Yǒu quánhéng-zhě, -bù-kèqi -y! qingzhòng;

yǒu cliicùn-zhē -bù-kê chà -y! chángduān; yǒu F[^]dù-zhē -bù-kêqiāo -yì zhàwèi.

Shin Dào 71 (Tiwén Lèijv 17p 314), Thompson p 274.1 follow *Ti[^]ven Leichao* version over alternatives:

Lizhu's sight discerns a hair's tip over a hundred paces.

Below water one foot, he is unable to see shallow from deep.

It is not that his eyes lack vision: its Shi make it difficult [impossible] to view.

縣之明察毫輪百步之外

下7]C尺不能見淺深非目不明其勢難睹也

Lizhu-zhì míng, chá háomd -yú bǎi-bù-zhì wǎn.

Xiāshuì chí, -bùnéngjiàn qiǎnshēn. -Fei mù -bùnéng: -qi Shi nándū -yě.

67 Lawless words are not heeded by his ear.

Lawless labour is not reckoned in results (achievements).

Non-labouring relatives are not employed in office.

Officials are not private relatives;

Law is not set aside for love.

Superiors and subordinates have no affairs

Except where Law resides.

无法之言 □

無法之勞不圖於功

無勞找不碰官

官不·法不遺愛

上 下無事唯新在

-WúFǎ-zhī yán, -bùtīng -yú ěr;

-wáifǎ-zhī láo, -bùtú -yú gōng.

-Wúláo-zhī qīn, -bùrǎn -yú guān.

Guān -bùsīqīn, Fǎ -bùyì'Ài:

Shàngxià wúshì, -wǒ Fǎ -suǒ zǎi.

2. Shangjun Shu : 24 Prevention and Cause; 26 Defined Divisions⁶⁰³

Gongsun Yang 公孫鞅 of Wèi 衛 (southern Héběi) later Lord Shang, or Shang Yang, reforming premier of Qin, was executed after the death of his patron Duke Xiào in B.C. 338. *Shangjun Shu* is the work thought to reflect his policies, though its dating and authorship, is adjudged later. Its chapter 24 *Prevention and Cause* contains what I argue is a criticism of Shen Bùhài: "Some say..." *Han Fei Zi* does not cite Shang Yang, though 40 *Objections to Power* echoes the statistical argument 'ten million to one' and uses the couplet on **Power** of disorder versus government, in 26 *Defined Divisions*. Its vivid image of men chasing a hare, in slightly different form, is credited by *Lyûshi Chimqiu*: 98 *Caution with Power* to Shèn Dào. *Shcmgjun Shu* presents an original, tightly argued, and radical thesis on unification of the Under-Heaven by ruthless use of Law to build wealth and strength in the state. Notably, it speaks of 'Kingship' in the same conservative language ㄥSM會ng Zi.

The term '**Power**' is integral to *Shangjun Shu*, where it occurs 31 times (6x3; 7x2; 11x3; 18x4; 20; 24x9; 25x2; 26x7), starting with 6 *Calculating Land* where it used both in a positive sense: of practical government, as opposed to 'theory' 說 shuo; and in a negative sense: of the anti-state and anti-centralist tendencies of private businesses and gentlemen.⁶⁰⁴ 24 *Prevention and Cause* is the outstanding exposition of cognitive **Power**.

Shcmgjun Shu: 23 Ruler and Ministers quotes an aphorism, introduced by "Your minister has heard", on guiding the people which occurs in *Gudn Zi: 1 Herding the People*.⁶⁰⁵ Yet Shang Yang's concept of leadership, unlike that of *Gudn Zi*, does not refer to the ruler's personal example. Further, unlike Shèn Dào, who advocates 'self-contrivance' 自□ ziwèi, with minimal government intervention, Shang Yang is a totalitarian who advocates the total manipulation of the nation's human resources to the twin aims of wealth and strength, and ultimately kingship of the Under-Heaven. They agree on the ruler's

⁶⁰³ *Shangjun Shu* 商君書, Zhu Shichè 朱師轍; in *Gudn Zi; Shang Junshu* ed Yang Jialuo 楊家駱, n g b u ^ Zhongguó Sixiang Mingzhù, di 13-cè, Shijiè Shujú, T^ibēi, 1981.

⁶⁰⁴ *Shangjun Shu: 6 Sudndi* pp27-29.

⁶⁰⁵ *Shangjun Shu: 23 Jvncheñ* p85 "Guiding people's gate is at what superiors' prioritise." □民之門在上所先. Dàomin-zhi mén, -z^i shàng-sud xian. *ctGuan Zi: 1 Miimin -Liu-qin Wû-fǎ* p3.

exploitation of **Dynamic**, and divisions, but *Shangjun Shu* trusts in statistical Numbers, not in *Shen Dào's* hereditary position.

Shangjun Shu is more explicit than the surviving *Shèn Dào* in its use of **^Dynamics'**. Like *Sun Zi*, it links **Dynamics** with Numbers. It explains divisions as the Numbering/Technique of **Dynamics**. It outlines a system of differential checks and balances, budgeting and separation of powers. To the question: *quis custodiet ipsos custodes* - who will guard the guards themselves? it replies: guards with different self-interests. This is another form of Sun Zī's thesis of Odd and Correct, or **Dynamic** imbalance. We see its extrapolation in Shèn Dào's strictures against ambiguous positions in government, LyQ Bùwéi's royal '**Dynamic** without par', and Han Fei Zī's '**Dynamics** and division/rank without ambiguity/duality'.

The goals of Shang Yang: national wealth and strength, have been those of modern China. His theory, as here formulated, is ruthlessly simple. By total concentration of resources and incentives, he means to compel people to realise his objectives. **Dynamics** represent the power of objective forces which govern even visual perception, as by the light of the sun. The effect of objective forces is inescapable. The eye cannot avoid seeing, i.e. reporting to the mind, what lies illumined before it. **Dynamics** stem from cognition. It depends on the definition of Name-Divisions.

The role of education, one is tempted to say propaganda, is crucial: officials are to be teachers of the people, responsible for inculcating knowledge of the Law so that even the simplest can understand. This is 'Correct Naming'. Books may not be understood without a teacher to interpret them, as in pre-Reformation Europe where the Bible was only to be read and interpreted by the priesthood. Yet the Law is no respecter of persons, it is based on overwhelming majorities, not exceptional individuals. Alternative philosophies are not tolerated. This is the deterministic **Dynamic** of totalitarianism.

24. Prevention and Cause [Prohibition and Direction] 禁使 Xinshi

a) Accurate cognition is the prerequisite to controlling motivation by rewards and punishments. Objective perception is an inevitable necessity. By separating responsibilities and establishing a budgeted system, rule rests on a **Dynamic** of Numbers.

That whereby men's ruler prevents and causes [prohibits and directs]
is reward and punishment.

Reward follows results; punishment follows crime.

So assessment of results and investigation of crime,
may not be unexamined.

If rewards are high, punishments low,
and superiors lack the 'necessarily knowing' Way,

It is, as lacking Way, the same.

人主之所者賞罰也

賞隨功罰隨罪

漏功察罪

小_n不審也

夫賞高罰下

而上無必知其道也

與無道同也

Rénzhǔ-zhī -suǒ-yì jìnshǐ-zhē: shāngfá -yS.

Shǎng suī gōng, fá suī zuì.

-Gù, lùngōng, cházuì:

-bù-kē -bùshēn -yê.

-Fú shāng gāo, fá xià,

-ér shàng -wǎn-bì zhī -qì Dào -yê:

-yǔ -wǐ Dào tóng -yê.

To know the Way is **Dynamics** and Numbers.
 So, the Former Kings: did not depend on their force,
 they depended on their **Dynamics**.
 They did not depend on their goodfaith,
 they depended on their Numbers.⁶⁰⁶

凡知道者□也

故先王不恃其力而恃其勢

不恃其信而時織

-Fán zhi D^o-zhê: Shi, Shù -yt.

Gù, Xianwdng -bùshi -qi li, -ér shi -qi Shi.

-Bùshi ~qi xin, -^r shi -qi Shù.

Now a tumble-weed, if it meets a hurricane,
 May travel a thousand leagues.
 It has ridden the wind's **Dynamic**.
 An explorer of pools, to know a thousand fathom's depth,
 Has a suspended rope [plumb-line] , s Numbers.
 So, he who trusts to its **Dynamics**,
 Though his destination be distant, will arrive at it.
 He who keeps its Numbers,
 Though it is deep, necessarily gets it.

□飛蓬織風而肝里乘風之勢也

探淵者□刃之懸繩之也

• 其□雖遠必至

守難者雖深必得

Jin-Fú feipéng yù piaofeng, -ér xiiig qian-1!: ch^{ng} feng-zhi Shi -yd.

Tàn yuan-zhê zhi qian-rèn-zhi shen: xuánshéng-zhi Shù -yê.

-Gù tuo -qi Shi-zhê, -sui yuân -bi zhi.

Shôu -qi Shii-zhê, -sui shen -bi dé.

⁶⁰⁶ *Lyûshi Chunqiu*: [17-6] 98 *Shênshi*: pi3a gives no attribution; *Hán Fēi Zì*: 38 *Nàn-sàn*- p8 quotes the first line (with different grammatical particles) which it attributes to Shen Bùhài; cf. 33 *Wài Chùshuo*, *zudxiá* 2 p41 Húnxuan to Duke Wén of Jin.

Now in the dark of night,汪 mountain ridge's greatness:

even Lilóu [of phenomenal eyesight] does not see.⁶⁰⁷

On a clear morning when the sun is up,

Then, above, he discerns flying birds;

Below, he discriminates autumn-down.

So, the eye's vision relies on the sun's **Dynamic**.

今夫幽夜山陵之大

而離婁不見

清朝日端

則上別飛鳥

下察秋毫

故目之見

託日之勢也

Jin-Fú youyè shanling-zhi dà,

-^r Lilóu -hijjàa

Qingzhao ri duan,

-zé shàng bié feiniǎo,

xià chá qiuháo.

-Gù mù-zhijian -yê,

tuó ri-zhi Shi -yê.

If one gets **Dynamics'** efficacy:

One does not inspect officials, yet they are clean;

One deploys Numbers, and things fit.

得勢之致

不參官而潔

陳數而物當

Dé Shi-zhi zhi:

-bù cānguan, -érjié;

chénShù -ér wùdang.

⁶⁰⁷ *Mèng Zi: 4a Lilóu -1 Tūshàn -bùzú -yiw^{^i} zMng* p123. Goodness alone is insufficient: one must adapt to 因 yin the Former Kings's Way. *Shén Dào* 71, Thompson p 274, on *Shi* of water impeding vision.

Now you rely on numerous officials and multitudinous administrators:

Officials are set up to undertake inspections.

Officials undertake to set up inspectors,

in order to prevent men from contriving profit.

Yet those who undertake inspections also desire to contrive profit.

Then how are they to prevent each other?

So, dependence on undertaking inspections to govern

Is bare survival's government.

今持多官衆吏官立承監

夫縣立監者且□人□利也

而承監亦欲□利則何以聰

故·監而治者謹存之治也

-Jin shi duo-guan, zhòng-li, Guanli, chéngjian.

-Fú zhichéng, lijian-zhē, -qiS -yijin rón w[^]ili -yê,

七r chéngjian -yi yi wéilì. -Zé -hé -yi xiangjin?

-Gù, shi chéngjian, -ér zhi-zhS: jǎncún-zhi zhi -yê.

He who understands Numbers is not like this.

By separating their **Dynamics**, he makes difficult their Way.

So it is said: When **Dynamics** make it unconcealable,

Even Robber Zhǐ is unable to do wrong.

So, the Former Kings valued **Dynamics**.

通數者不然也別其勢難其道

故曰其勢難匿者·不□非焉

故 妊 貴 勢

Tong Shù-zhē -bùrán -y§. Bi6 -qi Shi, nàn -qí Dào.

-Gù yue: -qi Shi ndnni-zhē: -sui Zhi -bùwéi fei -yan.

-Gù Xianwáng gui Shi.

Some say: [cf *Shen Bùhài: Dàtǐ*]

<^Men's Master holds to emptiness [silence] in response.

Then things respond and proof is evidenced.

When proof is evidenced,

Then treason is apprehended."⁶⁰⁸

或曰 A i 執虛以應

則物 藤 驗

稽 驗 則 麟

-Huò yue: Réngzhū zhixu -yi ying,

-zé wùyíngjiàn.

Jiàn -zé jian dé.

Your minister considers it not so.

Now, set up exclusive control,

Decide jobs over a thousand lǐ away.

If in the twelfth month the budget is written and defined,

Jobs are annually, separately accounted,

And the ruler, by once listening, sees what he doubted in them.

They may not conceal fulfilment, or insufficiency.

臣以口不然

絲 專 制 決 事 奸 助 外

十二月 M t · 書 以 定

事 以 一 歲 別 計 而 一 聽 以 蕭 漏

不可蔽 員不足

Chén -yi-wèi -bùrán.

-Fú li zhuanzhi ju6 shi -yú qian-lǐ-zhi wài.

Shǎn-yu^, -érjishu -yi ding,

shi -y! yi-sui bieji, -ér zhū -yī yi-ting, jiàn -suōyl -yan.

-Bù-kè bi yuán -bùzú.

⁶⁰⁸ cf. *Shèn Bùhài: Ddti's* theory of names and non-contrivance. "Hold emptiness" should perhaps read "establish emptiness", as of a mirror, if Qiú Xigui is correct that 設 shè was the verb of, and essentially equivalent to, 執 Shi/yi.

When things arrive, the eye cannot but see.

When words approach, the ear cannot but hear.

So, when things arrive, they are ? discerned ['transformed'].

When words arrive, they are assessed.

So, under a governed nation's control,

People are unable to get away with crime,

Just as the eye is unable, in what it sees, to escape the mind.

□至則目不得不見言薄則不得不聞

故物翻勝雌麵論

雌國之至民不得麟

如目不歡湖頭心

-Fú wù zhi, -zé mù -bùdé -bùjiàn. Yán bó, -zé ér -bùdé -wén.

-Gù, wù zhi , -zé biàn; yán zhi, -zé lùn.

-Gù, zhiguó-zhi zhi, mín -bùdé bizui:

-Rú mù -bùnéng -yi -suòjiàn diinxin.

b) Here we see an analysis of institutionalised corruption, the 'cover-up', or 'mutual protection racket' .
The solution is mutual reporting, checks and balances by the separation of interests: “jobs equated, but profits different”.

Now , a disordered nation is not thus.

It depends on many officials and clerks.

The clerks, though many, share one body.

If they share one body, mutuality is impossible.

Rather, for those whose profits [interests] are different, and harms not shared,

The First Kings contrived salaries.

□國則不然恃多官衆吏

吏雖衆夫同體~~夫~~同體一者相小□丁

且夫利異而害不同~~先王所~~□祿也

Jin luànguó, -zé -bùrán. Shi duoguan zhòngli.

Li -sui zhòng, -Fú tóngti yi -yê. Tóngti yi-zhê, xiang -bù-kê.

-Qiê -Fú li yi, -ér hài -bùtóng-zhê. Xianwáng -suô-yî wéi lù -yê.

So, under ultimate government,⁶⁰¹
 Husbands and wives, acquaintances and friends,
 cannot mutually disregard evils, or cover up wrongs,
 Yet it does not harm their relationships.
 People are unable mutually to contrive to hide.
 Superiors' and clerks' jobs equate,
 Yet their profits differ.

□ 治 夫 妻 效

不能相□棄惡蓋非而不害於親

以不能相□隱上與吏也

事合而利異者也

-Gù, zhìzhi, fūqījiāoyōu,

-bùnénɡ -xiāng wéi qī'è gǎifei, -ér -bùhài -yú qīi.

Mínrén -bùnénɡ -xiāng wéi yīn.

Shàng -yú lì -yē: shì hé, -ér lì yì-zhìé -yē.

Now for groom and gamekeeper mutually to supervise is impermissible:

Their jobs ? differ, yet profit ? equates...⁶¹⁰

If horses were capable of speaking about them.⁶¹¹

Then groom and gamekeeper would have nowhere to hide their evil.

Their profit differs!

今 夫 □ 以 相 監 柯

事 ? 異 而 利 ? 合 也 . . .

• 馬 焉 能 言

則 驩 虞 無 所 逃 其 惡 矣 利 異 矣

Jīn -Fú Zōuyú -yì -xiāngjiān -bù -kē.

Shì?yì(hé), -èrlì?hé(yì)-yē...

-Ruò shì mǎ -yān néng yán

-zé Zōuyú -wú -suǒ táo -qí 'è' -yì! Lì yì -yì!

⁶⁰¹ cf. *Shèn Dào* 52 'ultimate government'.

⁶¹⁰ (Qing)Yán Wànlǐ 嚴萬里's ext shows 16 words' lacunae here. For reasons of sense, I exchange 'equate' and 'differ'.

⁶¹¹ I follow Wú Miǎnxué 吳勉學 and Chōngwén Shūjú 崇文書局 editions which give 'capable of speaking about them' yān néngyán 焉食巨言 for 'horses capable of it' 馬食巨焉 mǎ néng -yān.

If profit equates and evil is shared,
Father is unable to interrogate son;
Ruler is unable to interrogate ministers.

Clerks, in relation to clerks:

Profits equate, and evils are shared.

'Jobs equated, but profits different' :

The First Kings thereby contrived Principles.

禾 1 治 • 同者父不能以問子

君 不能以 臣

吏之與吏利合而惡同也

夫事合而利異者

先王之所以口端也

Uh6, -6r 6t6ng-zhê: fù -bùnég -y! wèn zi.

Jun -bùnég -yi wèn ch^n.

Ll-zhi -yû ll, Li hé, -' è tóng -yS.

-Fú shihé, -ér liyi-zhê:

Xianwáng-zhî -sud-}ã wéi duan -yê.

People's deception of their ruler,
And seeing no harm in a cover-up:
The worthy are unable to improve,
The unworthy are unable to make worse.
So, abandon the worthy, discard the intelligent:
This is government's Numbering [Technique].

民之蔽主而不害於蓋

賢者不倉臨

不肖者不能損

職 □ 知 治 之 數 也

Min-zhi bi zhǔ, -^r -bùhài -yú gài:

Xián-zhê -bùnég yi,

-biLxiào-zhê -bùnég sǔn.

-Gù, yí xián, qì zhi: zhi-zhi Shù -yê.

26. Defined Divisions 定分 Dingfèn

b) Name Divisions determine legal property rights and social roles. 'Names', in language and the written word, exercise a cognitive mind control through education, and so create the **Dynamics** of government or disorder. Free thinking and debate leads to disorder.

If one hare runs, and a hundred men pursue it,
It is not that a hare may be divided for a hundred.
It is because Name-Divisions [legal title] are still undefined.
When sellers of hares fill the market,
Yet robbers do not dare to take,
It is because Name-Divisions are already defined.⁶¹²

- 兔走百 人逐之

非以兔可分以口百

由名分之未定也

夫賣兔者滿市

而盜不敢取

由名分已定也

Yì-tù zǒu, bǎi-rén zhú-zhī.

-Fei -yì tù -kǎifēn -yì-wǎi bǎi.

-Yóu míngfēn-zhī -wèidìng -yē.

-Fú mǎitù-zhī mǎnshì,

-ér dào -bùgǎn qǔ,

-Yóu míngfēn -yìdìng -yē.

⁶¹² This hare-chasing parable is accepted as an authentic fragment by Thompson 1979 as *Shèn Dào* 82. *Lyùshì Chunqiu*: 9H117-6J. *Shèn Shì* pp14b-15a, citing Shèn Dào. Ruàn Tingzhu6 1980 p25: *ZiSi Zi* 子思子 *Yinwēn*: -shàng attributes the parable to Péng Méng 彭蒙; *Shuoyudn: Jianben* 說苑: 建本; *Jinlóu Zi: Liben* 金樓子: 立言.

So, if Name-Divisions are undefined,
Yáo, Shùn, Yú, and Tang [i.e. founder emperors]
all, like race-horses, pursue them.

When Name-Divisions are already defined,
Paupers and robbers don't take (steal).

Now if Law's Orders are not clear (illuminated),
Their Names are not defined.

The Under-Heaven's men get to debate them:

In their opinions [debates] men differ, and lack definition.

故名定
堯舜禹
且皆逐之
名分已定□
今猶不明
鮮不定
天下得義之
難人異而無定

-Gù míngfēn -w⁴iding.

Yáo, Shùn, Yú, Tang,

-qié -jie -mí wù-yan, -ér zhǔ-zhi.

Míngfēn -yiding, pīndào -bùqū.

Jīn fāling -bùrning,

-qíming -bùding.

Tiānxì⁴-zhì rén dé yì-zhì:

-qí yì, r⁴n yì : -ér -wúding.

Men's ruler contrives Law above:
 If subordinate people debate it below,
 This means that Law's Orders are undefined:
 from subordinates they will contrive to be superiors!

This is what is meant by Name-Divisions being undefined.
 If Name-Divisions were undefined,
 Yáo or Shùn even would both have been subversive and treasonous,
 And how much more so the multitudes of men?

This causes treason's evils greatly to arise;
 Men's Ruler is bereft of awe's Dynamic.
 It the doom of nations, extinction of Millet-shrines [societies]' Way.

人主爲法於上
 下民議少下
 是齒令不□□上矣
 漏名分不定也
 夫名不定
 羣怨皆折而□之
 而總人乎
 此令蔡怒
 Ai 奪□
 亡國滅社也

Rénzhǔ wéi fǎ -yú shàng,

xiámín yì-zhī -yú xià:

-Shì fǎlǐng -bùdìng, -yǐ xià wéi shàng -yì!
 -Cǐ -suǒwèi míngfēn -bùdìng -yē.
 -Fú míngfēn -bùdìng,
 Yáo, Shùn -yóu -jiāng -jiē zhé, -érjiān-zhī.
 -ér kuàng zhōng rěn -hu!
 -Cǐ língjiān'è dàqì:
 réngzhǔ duó wéiShì;
 wángguó niè shèjì-zhī Dào -yē.

Former Sage Men contrived writings,
 And transmitted them to later generations.
 They are necessarily from teachers received:
 so as to know the meaning of their Names.
 Not having from teachers received them ,
 if men with their Minds' Ideation debate them,
 till they die, they cannot know their Names with their Ideas.⁶¹³

今先人書
 而傳後世
 必師受之
 乃知謂名
 不師受之
 而人以臆意義之
 致不能知其名戒意

-Jin Xiansh[^]ngren wei shu,
 -^r chuan-zhi houshi:
 -Bi shishou-zhi,
 -nai zhi -suowei-zhi rung.
 -Bu shishou-zhi,
 -er ren -yi -qi xinyi yi-zhi:
 -Zhi si, -buneng zhi -qi ming, -yu -qi yi.

⁶¹³ This argument in hermeneutics for the personal teacher-transmission of texts is in apparent conflict with insistence on the impersonal objectivity of Law.

So, the Sage Man necessarily contrives Law's Orders,
 Establishing officials, establishing administrators
 To contrive to be the Under-Heaven's teachers,
 Whereby to define Name-Divisions.
 When Name-Divisions are defined,
 Then, whether great cheats or chaste minds,
 People all desire honesty
 And each is self-governing.

R 吏也天師
 所以定名純
 名定則實心
 民皆慕新自治也

-Gù, Shèngrén -bi wèi Eling: zhiguan -yê,

zhili -yê, wèi Tianxià shi.

-Suōjǐ ding raíngfèn -yê.

Míngfèn ding, -zé dàzhà zhenxiii.

Mitt -jiè yuàn kē, -ér -gè -zìchì -yè

So, Name-Divisions' definition

Is the Dynamic of government's Way.

Name-Divisions undefinition

Is the **Dynamic** of disorder's Way.

故夫名分定

勢治之道

名分不定勢

亂之道也

-Gù-Fú, míngfèn ding:

Shizhi-zhi Dào.

Míngfèn -bùding:

Shiluàn-zhi Dào -yê.

So, **Dynamics** governed may not be disordered;

A generation disordered may not be governed.⁶¹⁴

A generation disordered, if governed, is more disordered.

If by **Dynamics'** governed, government is governed.

So, a Sage King governs the governed,

He does not govern the disordered.

故勢治者亂

□者可治

夫體而治之□

勢治則治

退王治不治亂

-Gù, Shìzhì-zhS -bù-kē luàn;

shìluàn-zhd -bù-k6 chí.

-Fù shìluàn, 七r chí-zhì -yùluàn;

Shìzhì, -ér chí-zhì, -zé zhì.

-Gù, Shèngwáng chízhì, -bùchì luàn.

⁶¹⁴ *Han Fei Zi: 40 NanShi* p16 quotes this couplet ' with Shi' for 'generation', and added particles, as an imattributed saying.

c) Individual intelligence is no substitute for mechanical aids, objective guidelines, and the **Dynamic** of statistical probability. In government, clarity is superior to subtlety. Such is 'Correct Naming'. Certain knowledge is a requirement. Education is to be a state monopoly.

Subtle marvels, ideas and intent in speech

Are that by which superior intelligence is confounded.

Not to rely on Law's orders, plumb-line and marking-ink,

Yet to be without error, out of ten million, is (only) one. [1:10,000,000]

So, the Sage Man by ten million governs the Under-Heaven.⁶¹⁵

夫意志之言

上知[^]也

夫不^レ待^レ繩墨

而^レ鮮^レ正者千萬^之也

故^レ聖^レ曰^レ萬台天下

-Fú weimiào yizhi-zhi yán,

shàng zhi-zhi -suònàn -yē.

-Fú -bud^M faling shóngmò,

-ér -wú-bùzhèng-zfa€: qianwàn-zhi yi -yē.

-Gù, Shèngwáng : qianwàn zhi Tianxia.

⁶¹⁵ cf. *Han Fei Zi*: 40 *NànShi* p17: odds of a thousand to one.

What only the intelligent are able to understand

May not be used to contrive Law:

People are not all intelligent.

What only the worthy are able to understand

May not be used to contrive Law:

People are not all worthy.

故夫^口而^口後^口能^口之
柯^口以^口法
民^口盡^口
賢^口者^口而^口後^口之^口柯^口以^口法
民^口不^口觀

-Gù, -fú, Zhi-zhē, -érhòu néng zhi-zhi, -bù -kē-y! wéi fā.

Min -bùjinzhi,

xián-zhē, -érhòu zhi-zhi, -bù-kē -yi wéi S.

Mín -bù jinxidn.

So, the Sage Man in contriving Law,

Necessarily causes it to be clear and easy to understand.

'Names are Correct' when the ignorant and intelligent both are able to know them.

He contrives to establish Law officers,

Establishing ruling Law administrators

To be the Under-Heaven's teachers,

Causing [ordering] the myriad people not to fall into danger.

故^口聖^口人^口法^口必^口使^口用^口易^口
正^口名^口是^口知^口禮^口之^口
^口置^口去^口官^口法^口之^口吏^口以^口天^口下^口師^口
令^口萬^口民^口解^口於^口危^口險

-Gù, Shèngrén wéi fā, -bishī nǚngbdi yizhi.

Zhèngming: yú zhi -biàn néng zhi-zhi.

Wéi zhi fāguan, zhi zhūfā-zhi li: -yiw^i Tianxià shi.

Ling wàimuīi -wúxiàn -yú wéixidn.

So, when the Sage Man establishes the Under-Heaven,
 And none are punished by death,
 It is not that there is no death penalty.
 He enacts Law's Orders
 So they are clear and easy to understand.
 He contrives to establish Law officers and administrators
 Contriving for them to be teachers to guide them.

趙□天□無
 刑死者刑殺也
 行法令明白易置去吏
 □師以道之

Gǔ, Sh[^]ng rén li TianxiA,
 -ér -wù xingsi-zhě: -fei -bù xingsha -yê.
 Xing fāling, mingbái yizhi, wéi zhifāguanli,
 wèi-zhi shi, -y! dào-zhi zhi.

The myriad people all know what to shun and go to:
 They shun calamity and go to happiness;
 And all accordingly are self-governing.
 So, the enlightened ruler, adapting to government,
 Finally governs them.

So the Under-Heaven is greatly governed.

萬民皆歸就
 辟禍就福皆自治也
 故明主因俗終台之
 故天下大治也

Wànniin -jiezhi -suôbijü.
 Bihud, jüfii, -ér -jie -yi zichì -yê
 -Gù, mingzhû -yin zhi, -ér zhong chl-zhi.
 -Gù Tianxià dàzhi -yê.

3. An Exploratory Phraseology of Shi as 'Dynamics'

Here is a cross-section of typical Shi compounds and usages, with brief source references, in which I render it, experimentally, as '**Dynamics**'. It is an attempt to demonstrate a connective concept:

a) Nature, as material cause, may be considered the storehouse of potential energy. The most obvious source of energy in our world is the sun. The sun's Dynamic is essential to organic growth (*Héguan Zi: 17*), and its light is a pre-condition of eye-sight (*Shangjun Shu: 24*). Sight depends on fire's Dynamic of which the sun is our major source but knowledge requires permanence (*Mo Zi: 41,43*). The mind's innate resource is augmented by study and the accumulation of experience, through the application of purposeful effort (*Xún Zi: 4*). Spirit, courage and morale/energy can be stimulated, as with war-drums. (*Gudyu 19; Sun Zi 5; Sun Bin: 16; Wèiliaó Zi: 20*)

b) Reason or formal and numerical pattern are inherent in the structure of nature. Reason links Form to nature's **Dynamic** (*Guan Zi: 36; Zhànguo Cè: 33*). It represents legal necessity (*Shangjun Shu 18*). It is spontaneous in nature, independent of the gods (*Héguan Zi: 18; Zhànguo Cè 33*). The Dynamics of Justice and Reason are incompatible with violence and deceit. (*Lyúshi Chunqiu: 35*) The mind depends on Reason's Dynamic. It is the power of analysis and explanation. Mental Technique allows the mind to process memory, undisturbed by cogitative and perceptive stimuli. As Number, it provides an objective constant for measuring reality, a plumb-line in an abyss. (*Shangjun Shu: 24*)

This impersonal **Dynamic** replaces subjective trust and personal investigation. (*Shangjun Shu 24; Hán Fei Zi: 6; Héguan Zi: 18*) Intelligence, in subjective isolation, is presented as a negative cunning, either a manipulative scheming to seize the **Dynamic** of power (*Lyúshi Chunqiu 8,19*), or conversely, an attempt to rule by personal, intellectual ability rather than harness the **Dynamics** of Law. (*Hán Fei Zi 40, 47*)

c) Cogitation, as end cause, is purposeful searching: thought motivated by desire. It interprets sensory perception. (*Mèng Zi: 6; Xún Zi: 21,22; Mo` Zi: 44*) It harnesses and exploits the **Dynamics** of nature,

both human and non-human. Its subjectivity is tempered by formal standards. By relying on Technique and system, certainty can be obtained. Reliance on personal trust and individual ability will produce doubt and disaster. By tapping into the resources of the masses and obtaining their help success is virtually guaranteed.

d) Perception, as efficient cause of cognition, is the actualised expression and apprehension of temporal reality. Detection of the subtle Moment's **Dynamic**, the sign of impending change allows prediction of the future. (*Guigu Zi: 7*) Sensory data depend on the mind's resource for storage or permanence. (*Md Zi: 40; 43*) Obstruction, whether mental or physical, results in misapprehension and deception. (*Shèn Dào; Xún Zi: 22; Hán Fei Zi: 14*) Accumulation through study will yield a **Dynamic** of Sagely cultivation, expanding the material data bank for the future. (*Xún Zi: 4*)

In philosophical texts of the axial period, Shī is almost invariably a noun, or noun-adjective, never verbal. It can be subject or object, modifier or modified. Its ancient verbal sense of 'planting' appears to have been transferred to 'erect/establish' 設 shè. We have identified three closely linked graphs, of which the first 'grasp' 執 zhi is usually a verb, while the other two, '**Dynamic**' 勢/執 Shī is a noun. 'Art/agriculture' 戴/藝 yi is a noun and an archaic verb. Shī is sometimes preceded by the verb 'to hold' 持 chi, or 執 zhi:

zhi (冰 tiep) 執 = to grasp, uphold, be obstinate (verb)

yi (*ngiad) 戴/藝 = skill, planting, agriculture, Art (noun, archaic verb)

yi/Shi (*Siad) 執/勢 = **Dynamic**, force, potential (noun)

Shi, by its associations, is linked to physical matter, and contraposed to subjective virtues. Several nouns complementary to Shi emphasise its relationship with the physical and material:

xing 形/刑 = form.

Di 地 = Earth.

zi 資 = material.⁶¹⁶

shi 實 = object, reality.⁶¹⁷

⁶¹⁶ *Hán Fei Zi: 47 Ba-Shuo* p39; *48 Ba-Jing: Yinqing* p44, p50.

Abstract nouns used in parallel to Shi are:

Fǎ 法 = Law.

Shù 數 / 術 = Numbers / Technique.

Shí 時 = Time.

Nouns used antithetically to Shi may include:

xìn 信 = faith, good-faith.

yì 義 = Justice.

míng 名 = name.

Dào 道 = Way

We have traced Shi's usage, individually and collectively, with all the 'Five Conquests' of nature: fire, water, earth, wood and metal. Herein it covers the force of gravity, modified by friction, as it acts on water and rocks; and the force of tension as in a drawn bow. It describes the power that comes of size, weight and leverage; traction and flotation. It is used of the sun's power. It distorts and conditions an individual's cognitive perception. It is a creative as well as a destructive force. It can complement Way and Virtue, as well as working inimically to them, but is distinct from them. It describes an ineluctable force of 'self-so' Nature, and impersonal Law. It has an element of fatalism, but is not entirely unamenable to the human will. Human will creates the Shi of morale or 'energy Dynamic' 氣勢 qìShì and accumulates **Shì** by effort and study. **Shì** expresses the power configuration of relationships. **Shì** can act and be acted upon. Those who can use it control others; those who cannot are controlled.

Verbs of which Shi may be the agent are:

shǐ 使 = Dynamics cause/direct.

zhì 制 = **Dynamics** cause/control.

shèng 勝 = **Dynamics** conquer

⁶¹⁷ Zhànguó Cè: 6 Qín Cè: 4 Qín Wángyǔjiàn Dùn Cù-ppl70-171. Guān Zì: 53 Jìncáng p288.

Verbs to which Shi may be the object are:

chén 陳=report, deploy Dynamics.

chéng 乘=ride on, 'harness' to a chariot Dynamics.

chí 持=hold, as with lever/handle (bing) Dynamics.

chū 處=abide in, manage Dynamics.

份服=subdue, submit to Dynamics.

ji 積=accumulate, (zhùcuò 注錯='pour and place') Dynamics.

jiè 借 = borrow Dynamics.

jiè 藉=depend on Dynamics.

H 立=establish, set up Dynamics

rèn 任=employ Dynamics.

shi 恃=depend on Dynamics.

shè 設=design, establish Dynamics.

tuō 託=depend on Dynamics.

yīn 因=adapt to Dynamics.

yòng, -yì 用/以=use Dynamics.

In combined phrases, Shi covers the range of human philosophy from psychology, the springs of action, nature, and warfare, to government. Here we summarise these under three heads of Nature, Technique, and Government:

a) Nature

DiShi 地勢=Earth-Dynamic

QiShi 氣勢=Energy/Morale-Dynamic

Shìbì 勢必=Dynamical Necessity

Shìshǐ 勢使=Dynamics cause

ShíShí 時勢=Time-Dynamic

XíngShì 形勢=Form's Dynamic

Zìrán-zhì Shì 自然之勢='Self-so', Nature's Dynamic

b) Technique

biànShi 便勢=convenient **Dynamic**

chéngShi 乘勢=harness/ride Dynamics

liShi 禾II勢=profitable Dynamic

quánShi 權勢=Authority's Dynamic

ShiShù 勢術/數=Dynamic-Technique/Numbers

WeiShi, weiyán-zhi Shi 威勢/威嚴=Awesome-Dynamic

yinShi 因勢=adapt to **Dynamics**

c) Government

DàShi 大勢=Great **Dynamic** of the world.

Ji/jièShi 籍靡執=Taxation-Registers (material-support) **Dynamic**.

ShiShi 事勢=Work/Practical Dynamic.

Shiwei 勢位=**Dynamic**-position.

Shizhi/luàn 勢治/亂=Dynamic of government/disorder.

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Zhāng Shùnhuì 張 碩 : *Zhou, Qin Daolun fawei* 周 秦道論發 論 道 論 發 u d ù o ' chubānshè, Táibēi, 1988.

Zhou Yúnzhi 周云之 : *XianQin Mingbian Ludji zhiyào* 先秦名辯邏輯旨要 , Sichuan Jiàoyù chubānshè, Chéngdu, 1993.

Zhu Bókun 朱伯崑 : "Guan Zi si-pian kao" 管子四篇考 , *Zhongguo Zhéxueshi Lùnwenji*, Shāndōng Rénmín chubānshè, Jínán, 1986 , ppl07-127.

Appendix 1: Concordance of Shi

I have edited this concordance of an estimated 603 cases of Shi usage in 19 reputedly pre-Hàn texts. My principle source is the computerisation produced in Taiwan during the early 1990s, with funding from the Chiang Ching-kuo Foundation, by Academia Sinica in a collaborative effort with the Institute of History and Philology, the Institute of Information Technology in Taiwan. This is the: CONCORDANCE OF ANCIENT CHINESE TEXTS (500BC-15AD), STAGE ONE: DATABASE OF 29 DIRECTLY TRANSMITTED SOURCE TEXTS. I have used this as a tool for tabulating the basic Chinese textual data for Shi, compiled from the following 15 purported pre-Hàn texts, compiled with Paul Thompson's help.

I exclude 10 texts of ostensible Hàn dynasty composition, of which the most relevant to the subject is *Huainan Zi*, with an estimated 106 Shi occurrences. Though such texts cite much pre-Hàn material, they have evidently undergone editing and re-phrasing. This appears to be the case, for example, where *Wu Zi* 吳子 (*JVú Qi*) enumerates 四幾 *si-ji* 'Four Moments', explained as critical factors in warfare, whereas *Huainan Zi* has a similar passage on 三勢 *san-Shi* where Shi replaces *ji*.⁶¹⁸

I have manually compiled the data from 4 supplementary texts, not covered by the above mentioned DATABASE, marked below by asterisks, which make significant use of Shi. These are *Guigu Zi* and *Héguan Zi*, which had fallen into obscurity until recent years, *Shèn Dào*, restored by Paul Thompson as *The Shen Tzu Fragments*, and the recently excavated bamboo-strip '*Sun Bin Bingfa*'.

⁶¹⁸ *Wu Qi*: 4 *Lùnjiàng* p] 33. *Huainan Zi*: 15 *Binglyue* pp7b-9a.

1. *Gudn Zi* [pian 68-86 of Hàn date?]: 68 occurrences (66Shi 勢 +2yi 執);

*GZ*管子：報：管科註今譯，二□，：(惊，臺灣，商務，1984。

2. **Guigu Zi* [pian 13-15 of Hàn date?]: 28 occurrences;

GG鬼谷子逐字索引 ~~卜劉殿~~ 方正：香港中文大學中國文4匕研究所，1997 o

3. *Gudyu*ˆ 5 occurrences;

GT國語••華東師範大學：上海，搞，新□ 二□，1978 o

4. *Han Fei Zi*: 175 occurrences;

*HF*韓菲：陳奇猷：韓非子集釋，**北京**中華，1958。

5. **Héguan Zi*: 18 occurrences (5Shi 勢 +10yi 執 +1zhi 執;+?2sM 孰);

*ffG*聽冠聽冠子，四部備要，中華，臺灣，1970。

6. *Liu-Tao*: 15 occurrences;

*LT*添徐培根：太公□今註今譯，修訂本，臺灣，商務，1刀2 二 〇

7. *Lyūshi Chunqiu*: 39 occurrences (37Shi 勢+ 2yi 執);

*LS*呂氏：陳奇猷：~~呂氏春秋~~，二□，上海，學林，1984。

8. *Mèng Zi*: 5 occurrences;

*MZ*孟子：朱熹：孟子集注，：(惊，中華，四書章句集注，新校點本，
新編諸子集成’ 1983。

9. *Mo Zi*: 21 occurrences (1Shi 勢 +lyi 執 +1zhi 執; +?1³zhi 執+?3rè 熱 +?1sh\i 孰 +?1jid 九);

*Mo*墨子：孫詒讓：墨子閒詁，上海書店，新華，據世界書局“諸子集成”本影印，1986。

10. *Shangjun Shu*: 31 occurrences;

似商君：賀麵：商君書今註今譯，臺灣，商務，1987。

11. **Shèn Dào* (fragments): 6 occurrences (*Qínshu Zhìyào*: 13,13*; 71; *Běitāng Shuchao*: 118*x2;

a4).

5Z>t^?[] : Thompson, Paul: *The 'Shen Tzu' Fragments*, London, 1979.

12. **Sun Bin Bingfd*: 19 occurrences (19yi 執);

仰孫賓：umm：銀雀山漢墓·編，文物，：tte，1975。o

13. *Sun Zi Bingfd*: 16 occurrences (5Shi 勢 +1lyi 執);

sz孫子：mrnw：孫子今譯，修訂本，臺灣，商務，1972。

14. *Wèiliaó Zf*: 1 occurrence;

呢尉繚：俾平：註今譯，修訂本，臺灣，商務，1984。o

15. *Wú Qi*: 2 occurrences;

松吳子：傅紹傑：吳^註今譯，修訂本，臺灣，商務，1985。

16. *Xún Zi*: 88 occurrences (85yi 執 +1Shi 勢; +?lzh1 執 +?lshii 孰);

□子李滌生：荀子集釋，臺灣，學生，1979。o

17. *YcmZi*: 2 occurrences;

泣宴子：吳貝喙：宴子鞅集釋，二□，北京，中華，1%2。

18. *Zhàngio' Cè*: 53 occurrences;

ZG戰國：戰國策華東師範大學：上海，古籍，新校點，三□，1978。

19. *Zhuang Zi*: 11 occurrences (IOShi 勢 11次).

ZZm-郭：莊子集注，初刊1894年，中華書局影印，校點本四冊，新編諸集成。

The collocative survey, 'm Appendix 3 below, is exploratory, designed to identify underlying themes and special anomalies for further study. It is a sample cross-section, and cannot aspire to be either exhaustive or conclusive. Special priority is accorded words with possible relevance to physical causation and cognitive perception.

- Each occurrence of Shi is preceded by its page number, in the textual edition shown above.
- Each occurrence is given with its preceding, and succeeding, fourteen characters, including punctuation marks.
- Pian ⁴'chapter' numbers in roman numerals have been manually inserted.
- One associated word has been italicised in apposition to each occurrence of Shi. Not more than one apposition has been marked per Shi occurrence, in an effort to focus on only the most significant and illuminating associations.
- Sampling involves a complex judgement, which it has not been possible to quantify. Literal proximity is taken into account, but content is given priority. Grammatical 'empty' words are not covered by this survey. The following types of apposition have been recognised:

in parallel e.g. 'Number';

in opposition e.g. 'Justice';

descriptively e.g. 'Profitable';

verbally e.g. 'Adapt to';

attributionally e.g. 'weight';

concretely e.g. water;

relationally e.g. 'together'.

- The same word is not selected more than once per 'chapter', in order to widen the matrix and objectify representation. Thus the tabulated frequency of an associated word is a function of its

separate occurrences over the whole corpus, irrespective of its frequency of repetition within a single passage or essay.

This tabulation plots the graph Shi 勢 (執) over nineteen reputed pre-Hàn texts against associated graphs in alphabetical order. The estimated grand total is: 578 accepted + 25 postulated = 603 tabulated occurrences. These constitute essential corpus of early usages of the graph, in the senses I propose to categorise as '**Dynamics**'. To these must be added *Zhou Rituals: Inspection of Works Record*, *Zhou Changes: Kun*, *Documents: Junchen'* and newly excavated texts from Māwángduì (Húnán) B.C. 168, and Guodiàn (Húbēi) c. B.C. 300, among others. The highest total 175 occurs in the work ascribed to Hán Fei Zi, followed, with almost half this number 86 +?2, in the work ascribed to his teacher Xún Zi. The increasing popularity of the term is illustrated by comparing the histories *Gwdyz'*, which deals with events up to the fifth century B.C., which contains only 5 usages; with *Zhàngud Cè*, covering events up to unification in B.C. 221, with 53 usages.

The terra's usage density is high in some military texts, such as *Sun Zi Bingfd* and *Sun Bin Bingfd*, associated with Qi (Shandong), yet sparse in military works, like *Wú Qi* and *Wèiliáo Zi*, of other states. There is just one occurrence in the received '*Lǎo Zi': Daòde' Jing: 51*, for which the Māwángduì tomb texts write: 'utensils' qi 器, instead of 'Shi'. The Māwángduì political tracts *Gudcl* and *Guan*, ifray postulated reading is correct: of rénShi'/yi 人執 as: 'employing Shi'" rènShl 任勢, treat Shi in politics antithetically.

Numbers in heavy type refer to the pian ('chapter') number. *Lyūshi Chunqiu*, *Sun Bin Bingfd*, and *Zhuang Zi* have been assigned sequential chapter numbers, though these are absent from the received texts. *Shèn Dào* fragments follow the numbering (italicised) of Thompson's *The Shen Tzu Fragments*, to which I asterix additional usages, from *Qúnshu Zhiyào: 13**; from *Bèitáng Shuchao 118*x2*. Question marks before a number indicate an amendment proposed by this writer.

a) : Classified Occurrences of Shi 勢

1. GZ管子李勉：管矜註今譯，二〇〇〇，北京，臺灣，商務，1984。

ii:

GZ001管子14

形<勢>第二

vi:

GZ002管子101安治矣未也何也？曰：形《勢》器具，猶之不治也。器

GZ003管子101形勢器械者之不治也。形《勢》器械具四者備，治矣。不倉治其

GZ004管子103正天下，故明於機數者，用兵之<勢>&。大者時也，IJ堵計也。王道

xiii

GZ005管子246固，雖有良貨，不能守也。故形《勢》不得非，貝IJ簽邪之人慙愿。禁

GZ006管子249，而得尊位，貝IJ離本行而求外《勢》。彼積勞之臣，不務盡力。貝IJ兵

GZ007管子249臣毋以事君矣。民倍行而求外《勢》，則國之情僞竭在矣。故曰

xvi

GZ008管子293劫而試。凡人君之所以君者，《勢》&；故人君失勢，則臣制之矣。

GZ009管子293之所以君者，勢也；故人君《勢》>，則臣制之矣。勢在下，貝U君制

GZ010管子293也；SfcA君失勢，則臣鄰之矣。《勢》在下，貝11君制於臣矣。在土，

GZ011管子293之矣。勢在下，則君制於g·矣；《勢》^±，貝IJ臣\$|於君矣。故君臣之

GZ012管子293則臣制於君矣。故君臣之易位，《勢》在下也；在臣期年，臣雖不忠，

GZ013管子294律，不□鮪糸分威權。故曰：「<勢>非所以予人也。」。

GZ014管子296也。故列·重，無以不受也；《勢》利官大，無以不從也。以此事君

xxiii

GZ015管子441善用國者，因其大國之重，以其《^》>小之，因疆國之權，以其勢弱之

GZ016管子441以其勢小之，因疆國之褻，以其《勢》11之，因重國之形，以其勢輕之

GZ017管子441以其勢弱之，因重國之形，以其《勢》@之。疆國衆，合疆以攻弱，以

GZ018管子441攻大，以圖王。疆國衆，而言王《勢》者，愚人之智也。疆國少，而施

XXX

G2M19管子515其意。國無常法，則大臣敢侵其《勢》。大臣雕女之能，飄主情。

xxxi

GZ020管子536水，波而上，盡其搖而復下，其《勢》固儲也。雌之以馳，威之

GZ021管子538意，刑罰前近也。大臣不能侵其《勢》。比黨者誅，明也。□人君者，

GZ022管子539於道，小人食於力，分民。威無《勢》讀，無所立。雜□也，無所生

GZ023管子539設，不以逐子傷義。禮私愛驩，《勢》>不並論。爵位雖尊，禮無不行，

GZ024管子540之以法，參伍相德而周舉之，尊《勢》而明信之。是以下之人無諫死之

xlii

GZ025管子718

□秀》第四十二

xlvi

GZ026管子759暴人不勝，邪亂不止，則君人者《勢》>傷，而威曰衰矣。故□人君者，

H

GZ027管子806開而不闔，是言宮也舉手而指，《勢》>當宮也；且臣觀小國諸侯之不服

lii

GZ028管子826是。嗚呼美哉，成事疾。申主任《勢》>^敷以□常，周聽近遠以續明。

GZ029管子826事無常而法令申，不牾，則國□《勢》。芒主目伸五色，耳常五聲。四
GZ030管子828 〇g者，君臣之所共立也。權《勢》人主之所獨也。SfcAi失
GZ031管子829□高則不御。故記曰：無實貝嚙《勢》，失審則馬焉制。侵臣事小察以
tiii

GZ032管子849深源之下，無所不入焉；故善者<<勢>>利之在，而民自美安，不推而往
lvii

GZ033管子888水可走也。乃廷其道而遠之，以《勢》^之。水之性，行至曲，必留退
lxiv

GZ034管子938 形《勢》解第六十四

GZ035管子940畏其威而載之。六立，天下之有《勢》者也，深居則人畏其勢；雌豹

GZ036管子940天下之有勢者也，深居則人5其《勢》；賊豹去其幽而搬人，貝U人

GZ037管子940其門而迫於民，貝眠輕之而傲其《勢》。故曰：虎繼幽而威可載也

bcvi

GZ038管子965愛·之，明辦泉以道之，使其《勢》，利其備，愛其力，而奪其

Ixvii

GZ039管子973 明主:jth位，有必治之《勢》，貝11群臣敢為非；是·臣之

GZ040管子973主者，非以愛主也。以畏主之威《勢》地；百姓之爭用，非以愛主也，

GZ041管子973之數，以治必用之民；處必尊之《勢》以制必服之臣；故令行禁止，

GZ042管子973曰：「尊君卑臣，非_也，以《勢》>滂也。」

GZ043管子974 A±者，·殺，□威《勢》，操令行禁止之柄，以御其群臣

GZ044管子974此寄生之主也。故主人主其威《勢》予人，貝U必有織之患；專以其

GZ045管子974 廢法而恣群臣，織已廢，#□勢已奪，令不得出，群臣弗□用，

GZ046管子976 人主之所臣下者，威《勢》>也。在下，貝IJ主制於臣。〇

GZ047管子976 以制臣下者，織也；□《勢》在下，貝I注制於臣。威勢杜，

GZ048管子976 滅勢在下，貝I注制於臣。威《在上》>，貝IJ臣制夫蔽主者

GZ049管子976，禁不止，所欲不得者，□其威《勢》地；賊勢獨碰主，貝IJ群臣畏

GZ050管子976配欲不得者，失其威勢也；_<<勢>>獨□^主，貝IJ群臣畏敬。mm

GZ051管子976政獨出於主，貝IJ天下服德；4!^□勢分於臣，貝IJ令不行。法政出於臣

gz052管子976民不聽；故明主之治天下也，威《勢》在於主，而不與臣共，mm

GZ053管子978不肖而位尊，則_公法而趨有《勢》。如此，則慤愿之人失其職，而

GZ054管子979傷矣，是方正之與簽不兩之《勢》>fe。〇簽邪在正則者，不能勿惡

GZ055管子981分也。縣令仰制，臣之分也。威《勢》尊嚴，主之分也。卑賤畏敬，臣

bcxvi

GZ056管子1069 桓公問管子曰：「請問厘<<勢>>?」管子對曰：「有山處之國，

GZ057管子1069佚之國，有漏壤之國，此國之五《勢》，人君之所憂也；山處之國，常

GZ058管子1070梓器以下天下之五穀，此准時五《勢》>之數也。〇

GZ059管子1070曰：「今有海□縣諸侯，則國《勢》不□已乎。」管子對曰：「今以

lxxviii

GZ060管子1098 7火處什之七，陸處什之三，乘天<.>以隘**至於黃帝之王** 謹
GZ061管子1099，亡其國。大夫失二五者，亡其《勢》。民失二五者，亡其家，此國之
GZ062管子1100之相舉，鈞重則•。故治權則《勢》重，治道則**勢殺重於** 國
GZ063管子1100**驗傾**故治權則勢重，治道則《勢》贏o 國 **輕於天**，

Ixxx

GZ064管子1128請輸、戰准、戰流、戰權、戰《勢》，□謂五戰而碰鮮也。」
GZ065管子1130「**管子對**：「**獸宜乘**<事之利得也，計議因權，事之
GZ066管子1130計議因權，事之囿大也。王者乘《勢》>，聖嫌幼，與物皆宜？」桓公

2. 鬼谷子鬼谷賴字索引，劉腿，陳方正，香港中文大學中國文化研究所，1997.

iii

GG001鬼谷 3以變言也]o [善變者]，[審知地《勢》][75@^以化四時]，[使鬼神
v n.b. here I have not adopted the 'restoration' of '之黨，after 同異：

GG002鬼谷 4凡度權量能，所以**徵遠來**立《勢》而制事，必先察同異，gU是非之

GG003鬼谷 5，壁白，采色以事之，或量能立《勢》以鈞之，或伺候見源而筭之，其

GG004鬼谷 5於人，貝IJ量智能，權材力，料桌《勢》，□之樞機以迎之，隨之，以筭和
vi

GG00S鬼谷 5，計有適合c **化神變焉**，各有《勢》，反復相求，因事□制。是以聖

GG006鬼谷 5而與之'用之身，必量身材倉請《勢》而與之o大小進退，其用一•也o
vii n.b. here I have adopted the amendment of '事變，for 事美：

G<^07鬼谷 6害，可以生事變**事者**，幾之《勢》**此揣情飾言**文章，而後
viii

GG008鬼谷 7水，濕者先孺。此物類相應，於<<勢》□猶是也。此言□符之應外摩也
ix

GG009鬼谷 8者言，依於要；與貴者言，依於《勢》；與富者言，依於高；與貧者言
x

GG010鬼谷 9見以然之，因其說以要之，齒其《勢》以成之，因其惡以權之，因其患
xi

GG011鬼谷 1 2 養氣得其和。四邊威<<勢>>無不為存之，是謂神化歸
GG012鬼谷 12養，無□以包志慮，思窟而行威《>>者也。士者通達之，神□能養
[xiiL]

GG013鬼谷 13已安則志**意實**志意實堅則威《勢》不分。神明常固守，乃能分之。
[xiii.3]

GG014鬼谷 13 ；莫當，貝IJ能以分人之威而動其《勢》>，如其天。以實取虛，以有取無
GG015鬼谷 13養人也o故萍•亡，及□之形《勢》。

[xiii.4]

GG016鬼谷 13 散《勢》法鴛鳥o散勢者，神之使也o用
GG017鬼谷 13 散勢法□鳥；散《勢》者，神之使也o用之'必循間而

GG018鬼谷 13，威肅，□盛，推蓆而行之，則《勢》散。夫散勢者，心虛志溢。意失
GG019鬼谷 13盛，推間而行之，則勢散。夫散《勢》者，心虛纖。意□勢精神不

GG020鬼谷 13 o夫散勢者，心虛志溢o意□威《勢》精神不專，其言外而多變o故觀

G€021 鬼谷13事，盡圓方，魏長。無則不款《勢》；**散待間而**，動[而]勢分
GG022 鬼谷i3 *mm* ；**散者**，待間而動，動[而]《勢》分矣。故善思間者，必□精m
GG023 鬼谷13實 **動則隨其志意** 謀。《勢》者，利害之決，權變之威。勢敗
n.b. I here have adopted the amendment of '勢散' for '勢敗'：

GG024 鬼谷13。勢者，利害之決，權變之威。《勢》〉散者，不以神肅蔡也。

[xiii7]

GG02S 鬼谷14益之損之，皆□之辭。用分織〈□〉之潘，以見其党威，其機危，乃
GG026 鬼谷14於萬仞之谿，[而能行此者]，[形《勢》不得不然也]。

xv:

GG027 鬼谷15，郗既鬥，稱勝者高，**盛其《勢》**弱者哀其負，傷#，?于其名

GC028 鬼谷15奸其名，恥漢宗。者鬥其功《勢》，苟進而不□。弱者，聞哀其

3. 國語華東師範大學：上海，搞，新校點，二□，1978 o

viii

GJY001 國語30工侯不量齊德之豐否，不度諸侯之《勢》，釋其閉修，而輕於行道，失其

xiv

GY002 國語466。叔向謂趙文子曰：「夫霸王之〈〈勢〉〉，在德不在先敵，子若能以忠信

xvi

GY003 國語507子男之國，虢、郟□大，虢叔俘《勢》，鄩仲恃險，是皆有騎侈怠慢之

xix

GY004 國語印6以廣民心o請王勵士，以#其朋《勢》o勸之以高位重畜，備刑戮以辱

GY005 國語608繒，望之如墨。□帶甲三萬，以《勢》攻，雞鳴乃定。既陳，去晉軍一

4. 丑F韓非子陳奇猷：子集釋**韓非**京，中華 1958

ii

HF001 韓非43事，使AS5借道，言欲伐秦，其《勢》〉必先韓而後秦。且臣聞之：「脣

HF002 〉# 43王一都，道不通，則難必謀，其《勢》不竣，左M之者不用，願陛下
iv

HF003 韓非60也，位之至尊也，M之重，主《勢》之隆也，此四美者不求諸外，不
vi

HF004 韓非87依o遠在千座，不敢易其辭；《勢》在郎中，不敢蔽善飾非。朝廷群

HF005 韓非87越。故治不足而日有餘，上之任《勢》使然也。

ix

HT006 韓非151巧文之言，流行之辭，示之以柯<<勢〉〉，懼之以患害，施屬虛辭以壞其

x

HF007 韓非164國/)命禮，不用諫臣，貝U絕f之<<勢〉〉>^。

HF008 韓非167，輔依車，**尊亦依輔**，虞、鶻**正是勢若假之道**則虢朝亡而

HF009 韓非186，秦·迎而拜之上卿**其興<勢〉**·地形，既以得之，_而伐

HF010 韓非200國/』無禮。不用諫臣。貝|」絕世之《勢》&。

xi

HF011 韓非206阿辟之心' 是與人主相反也o處《勢》〉卑賤' 無黨孤特。夫以KM與近

HF012韓非206不勝也。法術之士，操5不勝之《勢》，以膽而又不得見；當塗之人
HF013韓非206 奚時得It??故資必不勝而《勢》不兩存，法術之士□得不危？其
HF014韓非209家富，主土卑而大臣重。故主失《勢》而臣得國，主更稱蕃臣，而相室
甲015 209主便私也。故當世之重臣，主g《勢》而得固寵者，十無二三。是其故
xiv

HF016韓非245姦臣皆欲順人&心以TO幸之《勢》者也。是以主有所善，臣從而譽
HF017®# 245信幸之道也。夫姦臣得乘信幸之《勢》進退群者，Ai非有術
HF018韓非246，非不弊之術也o耳必，不因其〈□〉’而待耳以□聰，所聞者寡矣，
HF019^# 246者何也？閭亂之翻，[而曉《勢》興也。故善任勢者國安，不知因
HF020韓非246道廢，而聰明之勢興也。故善任《勢》者國安，不知因其勢者國危。古
HF021韓非246也。故善任勢者國安，不知□其《勢》者國危。古秦之俗，君臣廢法而
HF022韓非248身故不肖足以適仁主，其《勢》不俱適，棄人所者不若
HF023韓非249學術者說人主，不曰r乘威嚴之《勢》以困姦邪之臣，而皆曰r仁義
HF024^ 249·爾不能以成方圓。無一之《勢》，賞罰之法，雖堯、舜不能以□
HF025韓非251臣。雖長年而美材，大臣猶將得《勢》：^□主斷，而各□其私急o而恐
XV

HF026韓非267重’父兄衆強，□黨外援以爭事《勢》者，可亡也。婢妾之言聽，愛玩
HF027韓非267，徒屬衆強，多大國之交，而威《勢》蚤M，可亡也。變漏而心急，
xvii

HF028韓非289於其君，非有骨肉之親，縛於《勢》□^得不事也。·人臣者，窺
HF029韓非289之黨成而欲君之死也，君不死貝11□勢〉>不重，情非憎君也，禾|J在君之死
HF030韓非289難。徭役多則民苦，民苦則瘠《勢》起，權勢起則復除重，復除重則
HF031«# 289役多則民苦，民苦則權勢起，權《勢》〉起貝|J復除重，復除重貝憤人富，
HF032韓非289除贖貝人富，苦民以人起〈勢〉人臣，非天下長利也。故
HF033^^ 289鞍則下無重權，下無重權貝難《勢：》滅，權勢滅則德扯矣。今夫水
HF034韓非289無重權，下無重權貝|權勢滅，權《勢》滅貝|備4±^。今夫水之勝火亦
HF035韓非239而行之，周天子是也。偏借其權《勢》則上下易位矣，此言人臣之不可
HF036韓非289下易位矣，此言人臣之M借權《勢》>>&。

jcvi

HF037韓非297群臣，群臣畏是言不敢議事，二《勢》者用，貝|J忠聽而譽臣獨任’
xx

HF038韓非343成。無不能成者，大能成天子之《勢》攀，而小易得卿相將軍之賞祿o
HF039^^ 343而妄舉動者，雖上有天子諸侯之《勢》尊而布猜頓、陶朱、卜祝之
HF040韓非345雖義端不黨，不以去邪罪私；雖《勢》尊衣美’不以夸賤欺貧。其故何
xxi

HF041韓非391萬乘之主’而以身輕於天下，無《勢》〉之謂輕，離位之謂躁，是以生幽
HF042韓非392 《勢》重者 人君之淵也。君人者勢重

HF043韓非392勢重者，人君之滂也。君人者《勢》重於人臣之間，失則不可復得也
HF044韓非392之以□威。人君見賞而人臣用其《勢》〉，人君見罰而人臣乘其威。故曰
XXIII

HF045韓非448「置彼中，貝勝豚同。」故《勢》不便，非所以逞能也。
xxiv

HF046韓非479之彊，而無法矇，不得M。故〈《勢》〉有不可得，事可成。狀論

HF047^ 479而重其身 非其重鉤於千 《勢》不便也；離朱易百步而難眉睫，
HF048@# 479不困離朱，以其不能自見。齒可《勢》，求易道，故用力寡而功名立。
xxviii

□49韓非507 時，二曰人心，三曰撤巨，四曰〈〈勢〉〉ff o 非 辦 雖 十 堯 不 終 生 一 穗
HF050@^ 507 自勸，因技能則不急而自疾，得《勢》{立則不進而名成o若水之流，若
HF051韓非 508 夫有#而無《勢》，雖賢不能制不肖。StatK搬
HF052— 508 桀□天子，能制天下，非賢也，《勢》重也；身□匹夫，不倉証三家，
HF053□非 508 船則沈，非千鈞鐵錘也，有《□□之□1勢也o·之臨高也以位
HF054*_ 508 非千鈞輕錘重也，有勢之與無《勢》&。故短之臨高也以位，不肖之
HF055韓如 508 之臨高也以位，不肖之制質也以《勢》o人主者’天下一力以共載之，
HF056韓非 508 誕者不碰信，成名者不足於《勢》。□□，而遠者不結，則名
HF057韓非 508 成，遠者譽之以名，尊者載之以《勢》。如此，故太山之功~~在於~~國家
xxx

BF05Sm¥ 530 張儀欲以秦、韓與魏之《勢》〉优齊、□，而惠施欲以齊、□偃
HF059韓非534不·議貴，下必#，而必卷《勢》重之鉤也，而後敢相議，則是益
HF(^0韓非550三千人，右三千人。此知必磨之《勢》&。

xxxi

HF061韓非570 禮《勢》^J*以借人，上失其一，臣以□
HF062@# 575 參疑之《勢》〉，亂之所由生也，故明主慎之⁰
HF063韓非577 《勢》〉重者人主之也；臣者，勢重
HF064@# 577 勢重者，人主之淵也；臣者，《勢》重之角也。魚失於淵不可復得
HF065辦577嫩麵柯復得也 人主失其<< 臣而柯復收也。古之AM
HF066@# 578刷，小資也，猶以成富，況於吏《勢》>??
HF067«# 593 陳需請為魏王行解 □《勢》〉相魏。
HF068^# 599於衛，擬於君，群臣百姓盡長其《勢》〉重，州吁果殺其君而奪之政。

xxvii

HF069韓非 660寡人不fg讀此法o。J夫不躬親其《勢》柄，而欲□人臣所宜□者也，睡
xxxiii

HF070©# 671 二、恃《勢》而不恃信 故東牙議管仲。恃
•HF071韓非683之國柄焉。以管仲之能，粟公之《>>》以治齊國，撫危乎？ J公曰：

xxxiv

HF072^ 711 一、《勢》不足以化則除之。師曠之對，晏
HF073韓非711之。師曠之對，晏子之說，皆合《勢》之易也而道行之難，是與獸逐走
HF074韓非711可除，在子夏之說春秋也。善持《勢》〉者蚤絕其姦萌，故季孫讓仲尼以
hf o 75 韓非 711 蚤絕 故季孫讓仲尼以絕<勢>之於君乎？是以太公望
HF076H# 717 或曰：景公不知用《勢》，而師曠、晏子不知除患。
HF077韓非717貝IJ臧·餘。國者、君之車也，《勢》者、君之馬也o夫不處勢以禁誅
HF078韓非717車也，勢者、君之馬也。夫不慮《勢》〉以禁誅擅愛之臣，而必德厚以與
HF079韓非717而下走者也o故曰：景公不知用<<勢：>>之主也，而師曠、晏子不知除患
BF0S0m¥ 717簡M其禍。故子夏曰：『善持《勢》者蚤絕姦之萌。』
HF081韓非721害不得生，況入主乎？以景公之《勢》而蔡田常之侵也，則必無劫拭之
HF082韓非726私競勤而遂□之。薛公以人臣之《勢》，假人主之衝也’而害不得生，
HF083^ 737不得也c今人君之左右，出則□《勢》重而收禾 | J於民’入則比周而蔽惡

HF084韓非738於□也。今人敢右，出則□《勢》重以收柯於民，入則比周謾續

xxxv

HF085^ 761不能成曲人主又難。臣共《勢》以成功乎？

HF086韓非768，非以吾愛之□我用者也’以吾《勢》之□我用者也。吾釋勢與民相收

HF087韓非768也，以吾勢之□我用者也。吾澤《勢》與民相收[=牧?]，若是，吾適不

HF088韓非776不足任天下，故傳天下，而《勢》重盡在啓也。已而啓與友獻墟

HF089◎# 776家，而人者乃其權而其《勢》乎。 “

HF090韓非782 «御之也。故國者君之車也，《勢》者君之扉也，無術以御之’身雖

HF091韓非783王。故曰：A±者不操銜，則威《勢》□臣擅名。

xxxvi

HF092@# 795後^g;者，堯、舜;^難也；虜《勢》而騎下者，庸主之所也。將治

HF093^ 809，故謂之仁義。今桓公以萬乘之《勢》，TE5夫之士，織憂齊國’而

xxxviii

HF094«# 849，而以□治非其難。夫處《》而不能用其有，而□不去國，是

HF095韓非849。此皆非晚置太子之患也。夫分《勢》不二，一卑，寵無藉，雖處大

HF096韓非849難也。笏之所謂難者；必借人成<<勢》而勿使侵害己，可謂一難也。貴

HF097韓非853明，而使之‘□而來遠，是舍吾《勢》之所能禁而使□[下?]行惠以爭

HF098@# 853禁而使□行惠以爭民，非能符《勢》者也。夫堯之賢，六王之冠也，

HF099 864也有過。凡明主之治國也，任其《勢》。不可，則雖強天下無劍可

HF100韓非864過。凡明主之治國也，任其勢。《勢》：^1害，則雖□天下無奈何也，

HF101韓非864常、芒卯、韓、魏能奈我何！其《勢》可害也，則不肖如如耳、魏齊，

xl

HF102韓非886

難《勢》第四十

HF103韓非886而桀□天子能亂天下，吾以此知《勢》位之足時，而賢智之不足慕也。

HF104韓非886由此觀之，賢智未足以服衆，而《勢》{立足以訕賣者也。••

HF105韓非886霧，吾不以龍蛇□不託於雲霧之《勢》&。雖然，夫釋賢而專任勢，足

HF106韓非886霧之勢也。雖然，夫釋賢而專任《勢》，跳□治乎？貝IS*得見也。

HT107韓非886乎？則吾未得見也。夫有雲霧之《勢》’而能乘遊者，蓆蛇之材美也

HF108韓非886而禮不能遊也，夫有盛雲□霧之《勢》而能乘遊，蟻螳之材薄也。

HF109韓非886桀、紂之材薄也。且其人以碧之<<勢》以治天下也，其勢何以異桀之勢

HF110韓非886且其人以堯之勢以治天下也’其《勢》何以異桀之勢也，亂天下者也。

HF111韓非886勢以治天下也，其勢何以異桀<勢>也天下者也。夫勢者，非能

HF112韓非886以異桀之勢也，亂天下者也。夫《勢》者，非會秘、使賢者用己，而不肖

HF113韓非886性，賢者寡而不肖者衆，而以威《勢》之利濟亂世之不肖人，則是以勢

HF114韓非886勢之利濟亂□之不肖人，則是以《勢》亂天下者多矣，以勢治天下者寡

HF115韓非886人，則是以勢亂天下者多矣，以《勢》>治天下者寡矣。夫勢者，便治而

HF116韓非886者多矣，以勢治天下者寡矣。夫《勢》者，使治而利亂者也，故周書曰

HF117韓非886，擇人而食之。』綠不肖人於《勢》，是□虎傅翼也。桀、紂□高臺

HF118韓非886匹夫，未始行一而身在刑戮矣。《勢》者，養虎狼之心，而成暴亂之事

HF119韓非886亂之事者也，此天下之大患也。《勢》之於治亂，本末有位也，而語專

HF120韓非886於治亂，林有位也，而語專言<<勢》之跳治天下者，貝「琪智之所至

HF121韓非886拙相去遠矣。今以國位□車，以《勢》□馬，令□轡，以刑罰□鞭

HF122韓非887 復應之曰：其人以《勢》>□足俘以治官。客曰r必待賢乃

HF123韓非 887 「必得賢乃治J，則不亂。夫《勢》者，名一而變無數者也。勢必於
 HF124韓非 887 。夫勢者，名一而變無數者也o □勢》必於自然，則無□·勢矣。吾
 HF125韓非 887 者也。勢必於自然，則無□言於《勢》矣。吾所□言勢者，言人之所設
 HF126\$非 887 然，則無□·勢矣。吾所□言《勢》者，言人之所設也。今日堯、舜
 HT127^^ 887 ，言人之所設也。今日堯、舜得《勢》而治，桀、紂得勢而亂，吾非以
 HF128@# 887 今日堯、舜得勢而治，桀、□得《勢》而亂，吾非以堯、桀□不然也。
 HF129^# 887 位，雖有十桀、紂不能亂者’則《勢》治也；桀、紂亦生而在上位，雖
 HF130^# 887 雖有十堯、舜而亦不能治者，則《勢》歲也。故曰：「勢治者，貝II不可
 HF131@# 887 不能治者，則勢亂也。故曰：「《勢》治者，貝II不可亂；而勢亂者，則
 HF132韓非 887 故曰：r勢治者，則M亂；而《勢》亂者，貝II不可。·！此□然之
 HF133韓 “ 887 gL者，則不可治也。·«此自然之《勢》^，非又I得設也。若吾所言
 HF134^ 887 得設也o若吾所言，謂人之所得《勢》地而已矣，贅何#焉？何以明其
 HF135\$## 887 矛，□名^I兩立也。夫賢之□《勢不可而勢之□道也》禁，
 HF136_ 887 兩立也o□之□勢柯禁，而《勢》之□道也無不禁，以柯禁之勢
 HF137勸□ 887 勢之□道也無不禁，以不可禁之<《勢》，此矛□之說也；夫賢勢之不相
 HF138#非 887 可禁之勢，此矛楯之說也；夫賢《勢》>之不栝容亦明矣。且夫堯、舜、
 HF139@^ 887 世之治者不絕於中。吾所以□言《勢》者，中也。中者，上不及堯、舜
 HF140^# 887 舜’ITT亦不□桀、紂o抱法處《勢>則治，背法去《勢>則亂。今廢勢背
 HF141韓非 887 桀、紂。抱法處勢則治，背法去《勢>則亂。今廢勢紫法而待堯、舜，
 HF142#非 887 處勢則治，背M勢則亂。今麼《勢》□&而待□、舜’堯、舜至乃治
 HF143^ 887 治，是千世亂而一治也。抱法處勢而待堯、紂，桀、**至焉**，是
 HF144W# 887 輪o無慶賞之勸，麻罰之威，釋《勢》#法，堯、舜戶說而人辯之，不
 HF145韓非 887 戶說而人辯之，不能治三家o夫《勢》之足用亦明矣，而日必特賢則亦
xliv
 HF146@# 918勝其君。言聽事行，貝U如□徒之《勢》；一言而不聽，一事而不行，則
xlvi
 HF147韓非 950之，故不養恩愛之心而增威嚴之《勢》o故母厚愛處，子多敗，推愛也
xhii
 HF148@# 973 非辯智貝y修潔也。任人者，使有《勢>地；智士者未必信也；□多其智
HF149 ‘非 973 困惑其信也；**智士**計，麟《勢》之資而srn急，貝u君必欺焉。
xlvi
 HF150韓非 996 令可立而治道具矣。君執研以處《勢》，故令行禁止o柄者，胜之制
 HF151韓非 996 令行禁止o柄者’·之制也：《勢》者’滂衆之資也o廢置無度則權
 HF152韓非 996 人也鬼。天則不非，鬼則不困。《勢》行教嚴逆而不違，毀譽一行而不
 HF153韓非 1005 不放。禮施異等，后姬不疑。分《勢》不貳，庶適不爭。權籍不失，兄
 HF154韓非 1017 多寡，怒之前不及其衆o觀藉之《勢》，其徵在比周而賞異也o誅毋謁
 HF155韓非 1029 **mi**。人主不@忿而待合參，其《勢》資下也。有道之主，聽言、督其
 HF156韓非 1033 害，貝IIJ人不私父兄而_仇讎o《勢》足以行法，**足以給**，而私無
 HF157韓非 1037 則法制毀o民以鄰畏上，而上以《勢》卑下，故下腿觸而榮難君之
xlix
 HF158韓非 1041，**財寡也**；輕辭天子，非高也，《勢》薄也；爭土橐，非下也，權重也
 HF159^ 1051 可以□治亦明矣o且民者固嚴於《勢》，寡能懷於義o仲尼，天下聖人
 HF160韓非 1051 境□之民莫敢不臣。民者□服於《勢》，誠易以服人，故仲尼反□臣，

HF161韓非1051公顧□君。仲尼非懷其義，服其《勢》。一義則仲尼不服於哀公，
 HF162韓非1051 故以義則仲尼不服於哀公，乘《^□則哀公臣仲尼。今學者之說人主
 HF163韓非1051今學者之說A±也，不乘必磨之《勢》，而仁義則以王是求人
 HF164《#1058衣相與交，無富厚以相利，無威《勢》以相懼也，故求不欺之士。今人
 HF165韓非1Q58故求不欺之士。今人⑩制人之《勢》，有一國之厚，重賞嚴誅，得操
 HF166◎#1067不然，士醜恣於□，額者□《勢》於外，外□稱惡以翻敵，不亦
 I
 HF167韓非1097虜，而慈母有敗子，吾以此知威《勢》之可以禁暴，而德厚之不^Ut
 lii
 HF168韓非1118麵便私者也。所謂威者，擅瘠《勢》而輕重者也。 itfcZ：者，不可不察
 HF169韓非1118所以制天TM征諸侯者，以其威《勢》&。威勢人主之力也。今
 HF170^1118下而征諸侯者，以其威勢也。威《勢》者，人主之嚴力也。今大臣得威
 HF171辦1118之筋力也。今大臣得威，左棚《勢》），是姑失力，人主失力而能有
 HF172韓非1118豹失其爪牙，貝U人必制之矣。今《^□童人主之牙也，君人而失
 HF173^1119斷，近習不敢賣重，大臣左右權<<息，貝IJA±之道明矣。今則不然
 HF174韓非1119 B月矣。今則不然，其錢之臣得《勢》磨事以環其私左右習朋黨比
 HF175^1119奚麟論裁？故有術不必用，而《勢》不兩立，法術之士焉得無危？故

5. HG鷓冠子，四部備要，中華，臺灣，1970 o

iv
 HG001鷓冠8b物矣夫見人之所信也捐物任《勢》者天也捐物任勢故莫能宰而不天
 HG002鷓冠8b 也捐。勢者天也捐物任《勢》故莫能宰而不天夫□曲^：人
 HG003 mm Ha 四者已仞非師術也形裔而亂^#□勢》不相牧也德與身存t#未可以取
 xii
 HG004鷓冠3b 滅虛實相因得失浮縣兵以《勢》避時不常使蚤_贏反相。變
 xvii
 HG005鷓冠16b圖所謂天者非以無驗有勝非以0□勢》之長而萬物；^受服者邪彼天生

6. ir六韜：徐培根六館今註今譯，修訂本，臺灣，商務，1972。

ix
 LT001六館69 o四曰：士有抗志高節，以□~~勢~~；外交諸侯，不重其主者，傷王
 xii
 LT002六館71作。可殺而不殺，大賊乃發。兵《勢》不行，敵國乃強。」
 LT003六館88 ；尊之以名，無難其身；示以犬《勢》，從之必信；致其大尊，先□之
 xv
 LT004六館88惑之，遺良犬馬以勞之，時與犬《勢》以誘之，上察而與天下圖之。
 LT005六館96幾於神。用之在於機，顯之在於《勢》，成之在於君o』故聖王號兵□
 xviii
 LT006六館105就之機。地利三人：主軍行止形《勢》，禾IJ害消息遠近險，7七涸山
 xx
 LT007六館111易人者；~~有~~嗚反靜怒者；有《勢》虛形劣而出外無所不至，無使不

xxvi

LT008 A® 123

軍<《勢》第二十六

LT009 123

太公曰：「《勢》」因敵之動，變生於兩陣之間，奇

xxvii

LT010 六館130能也下；其成與敗，皆由□《勢》。得之者昌，失之者亡。

xxix

LT011 135

三軍，□《勢》以固，深溝高壘，又有大風甚雨

xxxvi

LT012 At! 157

@曰：「敵之始《勢》，不固其兩旁，車騎又無以越

xxxix

LT013 六韜162「凡深入敵人之境，必察地之形《勢》，務求便利。依山林險阻，水泉

LT014 7^ 163去敵二百里，審知□A m在o地《勢》不利，以武衛為前，又置

lii

LT015 196一卒，名曰寇兵之士。有王臣□《勢》復見功者，一卒，名曰

7. LSCC呂氏春秋陳奇猷：呂氏春秋校釋，二□，上海，學林，1984。

viii

LS00X 呂氏85大難；意氣易動，聽然不固；矜《勢》好□，胸中欺詐；德義之緩，邪

xvii

LS002 呂氏195，不亦遠乎？學者虜不化補之《勢》，而以自行，欲名之顯、身之安

JCViii

LS003 呂氏206忠矣，□人君弗□平而，有犬《勢》可以□天下正矣。故子貢問孔子

xix

LS004 呂氏220，復過自用，不可證見瘠親《勢》及有富厚者，不論□才，不察其

LS005 呂氏221讓慍，離俗，羈#^世；矜《勢》好尤，故驗巧智，昏於小利，

xxxvii

LS006 呂氏431，以塗投塗則陷，此疾徐先後之《勢》&。

xxxviii

LS007 呂氏442

故凡兵《勢》險阻，欲其使也；兵甲器械，欲

xxxix

LS008 呂氏452□白徒，捕百里，皆來會戰，《勢》使之然也。幸也者，審於戰麵

xlvi

LS009 呂氏525彌怠；守者彌怠而葬器如故，其《勢》固不安矣。世俗之行喪，載之以

liii

LS010 呂氏587誠辱則無□樂生。若此人也，有《勢》則必不自S矣，處官則必不□于

bcy

LS011 呂氏697氏多貨，其室培濕，守狗死，其《勢》吁穴也』，貝|J必非之矣。曰：『

bocviii

LS012 呂氏865，車依輔，鬻亦依車，虞、虢之《勢》是也。先人有言曰：「唇竭而齒

Ixxx

LS013 呂氏894，雖得則薄矣。故善說者，煉其《勢》言其方，見人之急也，若自在

lxxxiv

LS014 呂氏 936，其法皆不同，非務相反也，時《勢》異也。故曰良劍期乎斷，不期乎 **xcv**

LS015 呂氏 1064 見柯以視，心雖知柯以舉，《勢》使之也。凡耳之聞髓於靜，目 **xcviii**

LS016 呂氏 1108 慎《勢》六日

LS017 呂氏 1108 之乎數，求之乎信，疑。□之乎《勢》），求之乎國，危。□舟之魚，陸

LS018 呂氏 1108 則不醒蟻。權鈞則不能相使，《勢》考則不能相并，治亂齊則不能相

LS019 呂氏 1108。衆封建，非以私賢也，所以使《勢》±威，所以博義。義博利則無敵

LS020 呂氏 1109 成功。湯、武之賢，而猶藉知乎《勢》，又況不及湯、武者乎？故以大

LS021 呂氏 1109 名軒築孟，銘騎乎壺鑑，其《勢》不厭尊，其貢不厭多 **實得勢**

LS022 呂氏 1109 勢不厭尊，其實不厭多。多*#《勢：》，*±制之，腦亂世，S8尚

lso23 呂氏 1109 塗用糴，沙用鳩，山用擽，m《m》&。者令行。

LS024 呂氏 1109 諸侯不欲臣於人，而不得已，其《勢》不便，貝|溪以易臣？#輕重，審

LS025 呂氏 1109 重，審大小，多建封，所以便其《勢》>&。王也者，勢也；王也者，勢

LS026 呂氏 1109 •，所以便*□也。王也者，《勢》地；王也者，勢無敵也。勢有敵

LS027 呂氏 1109 勢也○王也者’勢也；王也者，〈□〉無激也○勢有敵則王者廢矣○有

LS028 呂氏 1109 者，勢也；王也者，勢無敵也○□勢>_則王者廢矣。有知小之愈於

LS029 呂氏 1111 **以此**也。J失其嚴，滅《勢》，**聽鞅也與無悔**，是不

xcix

LS030 呂氏 1123，陳餅貴齊，陽生貴己，孫膝貴《勢》**王廖**貴先，瓶貴後。有金鼓

cvii

LS031 呂氏 1212。魏舉陶削衛，□方六百，**在勢>提**入大蚤，奚待於魏敬之說

cxii

LS032 呂氏 1270 之也。不得所以用之，國雖大，«m»ms，卒無衆，何益？古者多有

LS033 呂氏 1271，itbK、夏之所以絕也。君，种《勢》次官也。處次官，執利勢，

LS034 呂氏 1271 利勢也，□也。處：^，執利《勢》，肋小察於1H：。夫不禁而禁

cxxii

LS035 呂氏 1389 人主之行與布衣異，〈<勢〉〉不便，蒔不利，事讎以求存。執

cxxix

LS036 呂氏 1552 使之。腿我亦然。□、越之《勢》不□立。越之於吳也，譬若心腹

cxli

LS037 呂氏 1569 若羊，羊之性不若豚，所自視之《勢》滿也，而因怒於牛羊之小也，此

8. **MZ**孟子朱熹：孟子集注，；惊，中華，四書章句集注，新校點本，
新編諸子集成，1983。

iii

MZ001孟子228人有言曰：r雖有智慧，不如乘《勢》；雖有纖，不如鶴<> J辦
iv.18

MZ002孟子284之不教子，何也？」孟子曰：「《勢》不□也。教者必腿；服不行
vi.2

MZ003孟子325，可使在山o是豈水之性哉？其<<勢>>則然也o人之可使□不善，其性
vii8

MZ004孟子351 孟子曰：「古之**聖**而忘《勢》，古之**賢**不然？樂其道而

MZ005孟子351 **M±M**獨不然？樂其道而忘人之《勢》**故王**^:敬盡禮，貝II不得亟

9. **Mo**墨子孫詒讓：墨子閒詁，上海書店，新華，據世界書局“諸子集成”
本影印，1986 o

xv

Mo001墨子69小國，不□衆庶侮鰥寡，不□**暴勢**黍、稷、狗、彘。天屑臨

10. 似商君書賀凌虛：商君書今註今譯，臺灣，商務，1987。

vi

SJ001商子66之罪也。臣請語其過。夫治國舍《勢》而任談說，則身勞而功寡。故事

SJ002商子66而鬪身資民；資重於身，而偏If«»於外。挾重資，歸偏家，堯舜之

SJ003商子69利求，顯榮之門不一，貝|**君子事**《勢》以成名。小人不禁，故刑煩
vii

SJ004商子75今。法古則離時，**M**則塞於《勢》。周不法商，夏不法虞，三代異

SJ005商子75。周不法商，夏不法虞，三代異《勢》，而皆可以王。故興王有道，而
xi

SJ006商子97□，而後兵可出也o行三者有二《勢》：一曰□法而法行；二曰舉必得
n.b. I propose 'pass', '過勢', guò for 'encounter'+遇勢, yù, here:

SJ007商子97於治而異，俗生於法而萬轉，過《勢>》本於**飾於備**。三者*m，

SJ008商子97法而萬轉，過勢_心而·鍛《勢》。三者有論，網罟可立也。是以
xviii

SJ009商子145治者'使伯夷可疑，而況跖乎？《勢>》不茲□**狡**，雖□信也；勢得□

SJ0X0商子145乎？勢不能□**狡**，雖gM信也；«勢>》□□**狡**，雖伯夷可疑也。

SJ011商子149 聖人知必然之理，必□之時《勢》；故□必治之政，戰必勇之民；

sjoi2商子149 *mmmm*，日行千里，有必走之《勢>>&。_熊_，驚而無敵，有必
xx

SJ013商子160張威。事無羞，利用兵，久處柯<<勢>>，必王。故兵行敵之所不敢行，
xxiv

SJ014商子179道也，與無道同也。凡知道者，<<勢>>嚴也。故先王不恃其疆，而恃其

SJ015商子179數也。故先王不恃其疆，而俘其《勢》；不恃其信，而時難。今夫飛

SJ016 商子179 飛蓬，·風而M里，乘屬之《勢》&。探淵知千仞之深，·之
 SJ017 商子179 千仞之深，縣繩也。故託其《勢》者，雖遠必至；守*ft者，雖深
 SJ018 商子179 下察秋毫。故目之見也，託眇之《勢》>也得勢之至，不參官而潔，陳
 SJ019 商子179。故目之見也，託日之勢也。得《勢》>之至，不參官而潔，陳數而物當
 SJ020 商子179 僅存之治也。通數者不然，別其《勢》，難其道。故曰：「其勢難匿者
 SJ021 商子179，別其勢，難其道。故曰：「其《勢》避匿者，雖S5不□非焉。 J故先
 SJ022 商子179者，雖跖不□非焉。 J故先王貴《勢》。

xxv

SJ023 商子185 功；誅之，不待其有罪也。此其《勢》，正使污吏有資而成其姦險，小
 SJ024 商子185 於諸侯，必劫於百姓。彼言說之《勢》，愚智同學之。士學於言說之人
 xxvi

SJ025 商子196 人乎？此令姦惡：^，人中成《勢》，亡國滅社稷之道也。M 聖人
 SJ026 商子196 慤，而各自治也。故夫名分定，《勢》治之道也；名分不定，勢亂之道
 SJ027 商子196 分定，勢治之道也；名分不定，《勢》亂之道也。故勢治者不可亂，勢
 SJ028 商子196 也；名分不定，勢亂I也。故《治者不可》，勢亂者m治。夫
 SJ029 商子196 勢亂之道也。·治者不可 <《勢》>亂不可。夫勢®L而治之·
 SJ030 商子196 治者不可亂' 勢亂者不可治。夫《勢>》!!：而治之愈亂' 勢治而治之則治
 SJ031 商子196 者不可治。夫勢亂而治之愈亂，《勢》治而治之則治。故聖王治治不治

11. *SD 慎到 Thompson, Paul: *The Shen Tzu Fragments*, 1979:

i:13: *Qunshu Zhiyào, i: Weide:*

SD001 慎子236 禁止由此1賢不足以服不肖而《勢》位_服不肖而勢位g屈賢矣
 i:13*: *Qunshu Zhiyào, i: Weide; Thompson, 1979: PLATE XXXIII, The Kanazawa MS. (1253):*
 •SD002 慎子xxxni足以服不肖而勢位£1^服不肖而《勢>一立足以屈置矣故無名而斷者權重
 m71: *Yiwen Leiju 17 p 314; Ytwen Leichao.*

SD003 慎子274 外下水尺不能男淺深非目不明其《勢》職也

m18: *Béitdng Shuchao: 137, Ruân Tingzhuó 1980 p191:*

SD004 慎子298 之重錙銖役千刃之窮泥於《勢》^也吳舟之重錯之千鈞A7MU浮
 m18*: *Béitdng Shuchao: 137, Ruân Tingzhuó 1980 p191:*

*SD005 慎子29 重錯之千鈞A7_K則浮WS銖則《勢》浮之。

a4: *Hán Fei Zi: 40 Nàn Shi:*

SD006 慎子302 人而桀□天子能亂天下吾以此知《勢》{立之足'時而賢□不足慕也夫弩弱

12. ^孫臏兵法(see below:)

13-双孫子兵法：魏汝淋：孫子今註今譯，修訂本，臺灣，商務，1972 o

i

szooi 鮮64... 計利以聽，乃□之《勢》，以佐其外；勢者， mnm

SZ002 孫子64 利以聽，乃□之勢，以佐其外；□勢》者，因利而制權也。

v (see sz, below:)

vi

SZ003孫子127制流，兵因敵而制勝。故·常《勢》，水無常形；能因敵變化而取勝

x
SZ004孫子183，弓I而去之，勿從也。遠形者，《勢》均，難以挑戰，戰而不利。凡此
SZ005孫子183者，非天地之災，將之過也。夫《勢》均，以一擊十，曰走。卒強吏弱

14. WL尉繚子劉仲平：尉繚科註今譯，修訂本，臺灣，商務，1984。

xx

WL001尉繚220表，乃起踵軍，饗士，使□之戰《勢》，是謂趨戰者也。

15. WZ吳子傅紹傑：吳拜註今譯，修訂本，臺灣，商務，1985 ○

ix

WZ001吳子81吾後，韓據吾前。六國兵四守，《勢》□不便。憂此劍可？」

WZ002^：子82之，去則追之，以倦其# ○此其《勢》^ ○

16. XZ荀子李條生：荀子集釋，臺灣，學生，1979 ○

xxix

XZ001荀子653力，不能自舉其身。非無力也，《勢》^1也。故入而行不脩，身之罪

17. YZ宴子餘吳貝嘯：宴子輪集釋，二□，d惊，中華，1962 ○

iv

YZ001晏子259 ？夫彖□邇于君之側者，距本朝之《勢》，國之所以治也；左右讒誤，相
YZ002晏子275何如？」{晏子}對曰：「正士磨《勢》^衆不阿私，行于國足養而不忘

18. 沉戰國策華東師範大學：上海，古籍，新校點，三□，1978。

in

z g o o i 國策78百萬沃野千，蓄積饒多，形便，Htm謂M，天下；^國
ZG002國策81，明君，常□之，其《勢》不飽，戰續之。寬則兩軍相
ZG003國策90，富貴則親戚畏懼。姓世上，《勢》ff富貴，□忽乎哉！」

ZG004國策185者，人之所必不免也。處必然之《勢》，可以少有補於秦，此臣之所大

ZG005國策197七日而叢亡。今國者，王之叢；〈〈勢〉者，王之□。籍人以此，得無危

ZG006國策199裂諸侯，而符布天下，澡大國之《勢》，強徵兵，伐諸侯。戰勝攻取，

ZG007國策208下斯聞，而況綠國乎1今傲《勢》#秦□碰，將兵，臣以韓之細

ZG008國策215、楚攝服，不敢攻秦者，白起之《勢》也。身所服考，七十餘城。功已

vi

ZG009國策238名者，商人是也。無把□推耨之《勢》，而有漬粟之實，此有其實而無

x

ZG010國策368 謂薛公曰：「楚之《勢》可多剪也。」薛公曰：「奈何？
ZG011國策377謁，雖得則薄矣。善說者，煉其《勢》，言其方，人之急也，若自在隘
ZG012國策391不與秦，而患緩○是以天7*之《勢》，不得不事齊也○故秦得齊，則
ZG013國策：391魏得齊者重，失齊者輕○齊有此《勢》，不能以重於天下者何也？其用
xi

ZG014國策407可乎？」觸對曰：r 前□慕《勢》，王前□趨士。與□□趨勢，
ZG015國策407慕勢，王前□趨士。與使觸□□《勢》，□使王爲士。」然王怒
ZG016國策414 □□，王斗曰：「斗趨Si□好《勢》，王趨見斗□士，於王何如？
xii

ZG017國策427。夫權藉者，萬物之率也；而餽《勢》者，百事之長也。故無權藉，倍
zgoi8國策427，百事之長也。nm m，蹄《勢》，而能事成者鮮。

xiii

ZG019國策452秦人下兵，魏不gfe*面，□之<<勢>>合，貝IJ楚國之形危。M南陽，
ZG020國策463人身，而牽留萬乘者，豈不以膾《勢》&哉？且安平君之與王也，君臣
xiv

ZG021國策479而攻楚，未必禾他○齊戰觀，《勢》必鮮；不勝，是以蘇干強楚
ZG022國策489席，寵臣不避軒。今君磨楚國之《勢》，而無以深自結於王，竊□君危
ZG023國策500。貝瞭弱，楚弱則秦強，此其《勢》不兩立。王室計，莫如從親
ZG024國策505，非楚而秦。兩國敵侔交爭，其《勢》不兩立。而大王不與秦，秦下甲
ZG025國策506恃諸侯之救，在半歲之外，此其《勢》不栢及也○夫恃弱國之救，而忘
xv

ZG026國策528依強秦以□重，挾寶地以□資，□勢》□王妻以臨于楚。王惑於虞樂，
xvi

ZG027國策542復睢，而重儀於韓、魏。《楚《勢》》，imM，以爭。與秦@
xvii

ZG028國策565子，天下賢人也，君磨找百里《勢》，臣竊以□不便於君。何如？」
xviii

ZG029國策586之約，而□危難柯成之事，其《勢》可見也。是疵□歸矣，使君疑
ZG030國策593 r五百之所以致天下者，約兩主《勢》能制臣，無令臣能制主。故貴□
ZG031國策593，權重而衆服，臣願捐功名去癘《勢》以離衆。」襄子恨然曰：「何哉
ZG032國策608韓未窮，而禍及於趙。且物固有《勢》異而患同者，又有勢同而患異者
ZG033國策608。且物固有勢異而患同者，又有<<勢》局而患異者○昔者楚人久伐而
XLX

ZG034國策652「先王之時，奉陽君相，專權磨《勢》，蔽晦先王，獨制官事。寡人宮
ZG035國策660；拘於俗之衆，不足與致意○故《勢》與俗//：，而禮與變俱，聖人之道
xx

ZG036國策678君非徒不達於兵也，又不明其蒔《勢》○夫吳干之劍，肉試則斷牛馬，
ZG037國策695。以有盡之地，給無已之求，其《勢》必無趙矣○故曰：此飾說也○王
ZG038國策716雍疽、彌子瑕。二人者，莛君之《勢》以蔽左右復塗，謂君曰：「昔
ZG039國策718。君令葺乘獨斷之車，御遲斷之《勢》，以居邯鄲；令之□台國事，外
xxi

ZGIMO國策wo趙。夫國□無用臣，外雖得地，《勢》不能守。然今能守魏者，莫如君

xxii

ZG041國策787有國患，不被其禍。夫挾強秦之《勢》》，以□劫其主，罪無Slit者。且
ZG042國策790，破公家而成私門，外挾彊秦之《勢》》以□劫其主以求割勻，願大王之
ZG043國策792。粟糧遭庾，不下十萬。魏之激《勢》，故戰場也。魏南與楚而不與齊
xxiv

ZG044國策863麵者制地，而欲地者制璽，其《勢》必減矣。□蔡臣固皆歡义也
xxvi

ZG045國策934如韓。非以輸g強；^也，其□《勢》淡也。面而事秦以：^，
xxvii

ZG046國策996殺人之相，相又國君之親，此其《勢》>^1以多人。多人不能無生得失
xxviii

ZG047國策1019父兄得衆者毋相，韓不能獨立，《勢》必不善楚。王曰：r吾欲以國輔
ZG048國策1022知其國不知異國。彼公仲者，秦《勢》能訕之。秦之強，首之者，5文□
xxix

ZG049國策1058其外，臣自報其□，此乃亡之之《勢》&。」

ZG050國策1068下者，燕、趙非利之也。弗利而《勢》□之者，何也？以不信秦王也o

ZG051國策1074唯媒而已矣。且事非瘠不立，非《勢》不成。夫使人坐受成事者，唯言也
xxxiii

ZG052國策1111秦之伐楚也，必北攻燕o物®有《勢》異而患同者o秦久伐韓，故中山
ZG053國策1188北，以是之故能立功。皆計利形《勢》》，自然之理，何神之有哉！今秦

9. ZZ莊子郭慶藩：莊子集釋，初刊1894，^，中華，新校點本，四□
新編諸子集成。

xvii

ZZ001莊子572也；坪，大之殷也；故異便。此《勢》之有也。夫精粗者，期於有形者
ZZ002莊子596紂而天下無通人，非知失也時《勢》^然o夫水行不避蛟龍者，漁父

xx

ZZ003莊子680；純純常常，乃比於狂；尚！)跡遣《勢》，不□功名；是故無責於人，人

ZZ004莊子688；此筋骨非有加急而不柔也' □《勢》不便，未足以逞其能也。今處昏
xxiv

ZZ005莊子835巧則壯o錢財不積貝I憤者憂，瘠《勢》不尤貝IJ夸者悲o勢物之徒樂變，

ZZ006莊子835貝|j貪者憂，權勢不尤貝|_夸者悲o □《勢》物之徒樂變 遭時所用，不能
xxix

ZZ007莊子1003容易色稱不足者，士誠貴也。故《勢》》□天子，未必貴也；窮□匹夫，

ZZ008莊子1010國而嚴若君父。且夫聲色滋味瘠《勢》之於人，心不•而樂之，體不

ZZ009莊子1011 Z實,非以迫外也，反監之度。《勢》□天子而不以貴驕人，富有天下

xxxii

ZZ010莊子1027之憂也。今子既上無君侯有司之《勢》]^無大臣職事之官，而擅飾禮

b): Classified Occurrences of Yi 執 = Shi 勢

LgZ管子李勉：管子今註今譯，二□，：! 惊，臺灣，商務，1984 o
xxxvi

gz001管子635□之事，然後知道之紀。殊形異<執>與萬物異理，故可以□天下
xtvi

gz002管子751也。夫尊君卑臣，非計親也，以〈織〉游也。百官識，非惠也，刑罰必

5. * 处 鷓冠子，四部備要，中華，臺灣，1970。

V:
hg001□冠14a此故同之謂一異之謂道#勝之謂<□>吉凶之謂成IfeS者萬舉而彳不
viii: "one makes it 'grasp' 成氣度量 作□ yi zuo zhi, cf. footnote 436, above, on re 'heat', :

hg002鷓冠 1-a以無以成制一無以成《#1□萬物無以□業俱絕萬生皆困
x: "some make it 'grasp'" 或作執 hud zuo zhi: <<執>>紀以終

hg003鷓冠171)傾□□持以維外紐以綱行以堙始同一殊職立□明官五范
xiv:

hg004□冠 7b不□gife關尚一身而輕重異之者《^□使之然也夫以關言之則物有執在

hg005□冠 7b者執使之然也夫以關言之則笏有<執>在權故在財之而勝不必者其不達

hg006□冠 8a 在權在執在權 達存焉;tZ: 也在瘠在有過富在執故用:ft*

hg007鷓冠 8a 也^有過富在《^□故用M·財之生也力之於地
xviii:

hg008□冠18b其·以亡者天弗能存也彼安危<<^>&存亡理專而鬼神奚

hg009鷓冠19a霜朝露遭日人者取之於蔡<<執>>而弗索於蔡執者*在己者也

hg010鷓冠19a也·人者取之於執而弗索者其專而在己者也蔡者也*fffi

7./S呂氏薪火陳奇猷：呂氏春秋校釋，二□，上海，學林，1984 o

xxxv:

Is001呂氏412 暴虐姦詐之與義理反也,其<<#>>不俱勝，不兩立。故兵入於敵之
cix:

ls002呂氏1233而物莫之害；不漫於利，不牽<<執>>而羞居濁世；惟此四士者之節

9. nwZ墨子孫詒讓：墨子閒詁，上海書店，新華，據世界書局“諸子集成”

本影印，1986。

xlix: Sun Yiràng textual note: 舊執亦誤 · · 今依不校TF / cf. here below, under c):

mo001墨子291兵節，越之兵不□，楚人此若<<執>>敗越人。公輸子善其巧。以

12. *sb孫賓兵法，銀雀山漢墓竹簡編，文物，北京，1975 o

ii:

sb001孫賓36 威王，曰“夫兵者，非<<執>>也此先王之道也。•，則

iii:

sb002孫賓 4i素信o - g a a : “善哉。言兵《#<>不窮o ”田忌問孫子曰：“患兵

sb003孫賓 42□其急者也。”田忌曰：“瘠，《m》，謀，詐，兵之急者耶？”孫子

sb004孫賓 42 “非也。夫權者，所以•也o 者，所以令士必鬥也。謀者，所

v:

Sb005孫賓54於篡卒，其勇在於制，其巧在於《#》，其利在於信，其德在於道，其

ix:

sb006孫賓64

(執)備

sb007孫賓64作劍，以陣象之。羿作弓弩，以〈□〉象之。禹作舟車，以變象之。湯

sb008孫賓64。o。勸不道。何以知弓弩之□《#!>》& ？發於肩膺之間，殺人百步之

sb009孫賓65外，不_所51\$ o故曰，弓弩〈□^^ o何以〈知舟車〉之□變也？

sb010孫賓65。功。凡兵之道四：曰陣，曰執，曰變，曰權。察此四者，所以

xvi:

sb011孫賓 85亂之，以矢雨之，鼓譟敦兵，以《#1□助之。火戰之法o水戰之法，必

xviii:

sb012孫賓 94 。欲葶之。<<執>>不可若此者，下之。

xix:

Sb013孫賓96。□，後定者也，±A安職《#<》以胥。夫客犯隘險而至，夫犯隘

sb014孫賓96 勿進不敢相救故何也？《>>》不便也。執便地利貝眠自。自

sbois孫賓96 mm，其故何也？解便也。《#<□□禾民自。自退。所謂善

Sb016孫賓96民自。自退。所謂善戰者，便《^□何地者也。帶甲數十萬，民有餘

xxxi:

Sb017孫賓121也。有所有餘，有所有不足執也。故有形之徒，莫不可名。

sb018孫賓122。前敗而後不用，同形也。故載《#>》>，大陣口斷，小陣口解。後不得

sb019孫賓122而責之民，是使水逆流也o故戰<參>，跪益之，敗者代之，勞者息

13. 双孫子兵法：魏灘：孫矜註今譯，修訂本，臺灣，商務，1972 o

v

sz001孫子 116 兵錄》篇第五

sz002孫□ 116 五，五味之變，不可勝嘗也。<<執>>過正，奇正之變，不可勝窮

sz003孫□ 116 激水之疾，至于漂石者，《m》^o 鷺鳥之□，至于•者，節

sz004•參 116 毀折者，節也o是故善戰者，其<•>，其#短，執如張弩，節如機

sz005•子 116 是故善戰者》其□，其節短，《#<>》如張□，節如□發。

SZ006孫參 117 弱生于強。治亂，數也。勇怯<<執>>也弱，形也。故善動敵者，

sz007孫子 117 故善戰者，求之于《^□，不責于人，tela?人任執；任

sz008孫參 117 之于執，不責于人，故能擇人任《^□；任執者，其戰人也，如轉木石

sz009珠子 117 ，不責于人，m r n x m，；任《#1□者，其戰人也，如顛#，木石

sz010^1 117 ，方貝扯，圓貝y行。故善戰人之《#》，如轉®石杆仞之山者，勢也

sz011孫孚 117 之執’如轉圓石”仞之山者，<<執>>也。

16. XZ荀子李滌生：荀子集釋，臺灣，學生，1979。

- ii:
xz001荀子 29 人，餅任。翻固而心〔執〕《m》詐，術順[慎?]墨而精雜迂：橫
xz002荀子 36 志廣，隆仁也；富貴而體恭，^《m》& ；，束理也；
in:
xz003荀子 46 之，牛鳴而牛應之，非知也<<執>>然。浴者振其衣，新沐者
iv:
xz004荀子 64 可以□工匠，可以□農賈。在〔《#》〕注錯習俗之所濟耳。〔是又人
xz005荀子 64 重小也，以亂得亂也。君子非得《#1□以臨之，則無由得開□焉。今是
xz006荀子 68 之所同欲也；然則g之欲，貝[]□>不能容，笏不倉能贍也。故先王案
vi:
xz007荀子 100 餅願以□臣，是聖人之不得<<執>>，仲尼子弓是也。一天下，
xz008荀子 100 息，十二子者衝匕，則聖人之得《^□者，舜禹是也o
xz009荀子 105 者也；觸s#也，無禮義而唯瘠《#□之嗜者也o
vii:
xz010荀子 116 下一；寸舍之，厚於有天下之《#；》，而不得以匹夫老。故善用之，
xz011荀子 116 役o不務得道，而廣有其<舍>，是其所以危也。
xz012荀子 118 身不厭之術也o雖在鶴徒虜之《#》，亦職綠矣。夫是之酷人
xz013荀子 122 賢，是天下;t3i義也。有人也，《>>不itAi:，而羞□人下，是姦人
viii:
xz014荀子 125 獻下，今有天下，非奪也；變《#<□辨節然也。故以技代主而非越
xz015荀子 128 If@貴其上者也o之，則<<執>>在本朝而貝IJ·百姓
xz016荀子 128 而通乎財萬物，養百姓之繼已o《^》^A±，則王公之材也；在人下
xz017荀子 138 柯以織有也柯以<<#>>重疊也，必將誠此然熾也。#
ix:
xz018荀子 165 分均則不偏，《#>>齊貝U不壹，衆齊則不使。有天有
xz019荀子 165 兩賤之不能相使，是天數也。《^>>位齊，而欲惡同物不能擔則必
x:
xz020荀子 195 知愚同；所可異也，知愚分。《^□同而知異，行私而無禍，縱欲而
xz021荀子 205 百姓之財，待之而後聚；百姓之《#》，待之而後安；百姓之壽，待之
xi:
xz022荀子 229 制〕利用也人者，天下之利<<執>>以持之，則大安也，大
xz023荀子 229 潛、宋□也故人主天利，然<<執>>不能自安也，安之者必
xz024荀子 242 o如是，貝(J雖滅獲不肯與天子易《#>□業。以是縣天下，一四海，何故
xz025荀子 244 是其外矣o故百里之地足以竭《□□矣。致忠信，mem'足以竭人
xz026荀子 246 明君子者，善服人者也。人服m《執》看之，人不服而執去之，ss者
xz027荀子 246 者也。am而執從之，又不服而《#>法之，□者已於服人矣。故人
xz028荀子 250 齊也。·即〔序〕厚有天下<<執>>索□匹夫而m得也，是無它
xii:
xz029荀子 263 故明主急得其人，而闇主急淳其《#》o急得其人，則身佚而國治，功
xz030荀子 263 可以霸；不急得其人，而急得其《^□，則身勞而國亂，功廢而名辱
xz031荀子 286 三#者，不知道此安□將卑《#^>出勞，併耳目之樂，而親自貫日

xv:

xz032 荀子 312
xz033 荀子 312
xz03 傅子 316
xz035 荀子 317
xz03 揚子 317
xz037 荀子 317
xz038 荀子 334
xz039 荀子 334
xz040 荀子 334

臨[^]·曰：不然，所貴者之^{<執>}也，所行者也。善用：兵者，王者之志也。君之□，灌謀〈織〉利也；所行，攻奪變詐也；諸侯王者諸侯彊弱存亡之效，安危之〈織〉：君賢者其國治，君不能者其國民狹阨，其^{民也}烈，劫之以□，隱之以阨，忸之以慶賞，魮之作而兼殆之耳。《□募選，隆〈^〉》詐，尚功利，是漸之也；mm：齊則治鄰敵。若夫招近募選，隆〈^〉t^，尚功利之兵，則勝不勝無常見害傷焉止矣。故賞慶、刑罰^{<執>}詐，不足以SA之力致人之死義忠信，焉慮率用賞慶、□、〈^〉t^，除阨其下，獲勦用而已矣，下反制其上。故賞慶、刑罰、〈^〉詐之□道者，備徒驚賣之道也，

xvii:

xz041 荀子 337
xz042 荀子 342
xz043 荀子 346
xz044 荀子 346
xz045 荀子 346
xz046 荀子 346
xz047^子 346
xz048 荀子 346
xz049 荀子 346
xz050 荀子 346
xz051 荀子 354

非美我德行也，彼畏_□，劫我〈·〉，雖有離心，不敢慮，間貝u散，敵中則奪，非劫之以形〈邀〉，非振之以織，則無以有其下。荀卿子說齊相曰：處勝人之〈^〉□行勝人之道，天下莫忿，湯武天下莫忿，湯武是也。人之〈□〉，不以勝人之道，厚於有天下之，不以勝人之_織，於有天下之〈參〉，索□匹夫柯得也。織寸是也得也，桀紂是也。然則得勝久之〈^〉□者，M如勝人之_織矣！夫主人之_織矣！好相者，勝人以〈#〉>&，是□是，非□非。觀能，下則得專國，相國之於勝人之〈#i〉，I[擅?]有之矣。然則胡不載此。宜有之矣。然則胡不殿此勝A^〈^〉，人之道，^{仁厚}通之君之後子孫也，有天下者之世也，〈□〉籍之所存，天下之宗室也，土地。孫卿子曰：其固塞險，形〈>〉使，山林川谷美，天材之利多，

xviii:

xz052 荀子 388
xz053 荀子 388
xz054 荀子 395
xz055 荀子 395
xz056 荀子 398
xz057^子 399
xz058 荀子 410
xz059 荀子 410
xz060 荀子 410
xz061 子 410

《聖王之刊》有天下之後也》〈·〉籍祝在也，天下之宗室也。然，吾謂之。下矣。聖王□，有〈^〉籍者^{足以縣}下，天下無君。彼王者之制也，視彩《#1□而制械用，稱遠·等貢獻，豈享、□、終王，夫是之謂視形《#》而制械□，稱瓶而等貢獻；是是不然。天子者，〈參〉位至尊，無□天下，夫有誰與是又畏事者之議也。天^{<執>}者^{至重而形}心至愉而志無所是。是有兩端矣。有義榮者，有《>》榮者；有義辱者，有執辱者。志榮者，有執榮者；有義辱者^{<執辱>}者。志意脩，^{mim}，知慮明之謂義榮。爵夕搏，^厚，形《□□廢，上□天子諸侯，下□卿相士》，是榮之從外至者也，夫是之謂〈□#。流勸于侵，犯分亂理，驕暴，是辱之由外至者也，夫是之謂《#1□辱。是榮辱之兩端也。

xz062 荀子 410
xz063 荀子 411
xz064 荀子 411
xz065 荀子 411
xz066^子 411
xz067 荀子 411
xz068 荀子 411

故君子可以^{<執>}辱而^m以有^{義辱}人，可以_{而柯}以有_□；小人可以有〈·〉>«，而柯以有義榮。有執辱無以有執榮，而不可^{義榮}。有《#；>》辱無害□堯，有執榮無害□桀。以有義榮。有執辱無害□堯，有〈噓〉：#無#□桀。義榮執榮，唯君子害□堯，有執榮無害□桀。〈^{義榮}榮君·後·有之；^{mmm}執榮，唯君務後兼有之；義辱〈吻〉辱，唯小人然絲存之。是榮辱

xxi:

xz069 荀子 478
xz070 荀子 478

慎^{子蔽於}不知賢。申·?□□#<>：>而不知知。惠□□：辭而不知實。謙矣。由法謂之道，盡數矣。由《^□謂之道，盡便矣。由編之道，

- xz071荀子 495 ? □者，藉·而以□_ : <執>官也。故從山上望牛者若羊
- xz072荀子 495 水動而景搖，人不以定美惡：水《#<>》玄也。瞽者仰視而不見星，人不
xlii%
xz073荀子 520 ，而柯賊故。故明君臨之以《^□，道之職，申之以命，章之以
xz074荀子 520 以刑。·之化道也如神，□《<>>]惡用矣哉！今Hi□，天下亂
*z075荀子 520 王□，天下亂，姦言起，君子無《織》以臨之，無□以禁之，故辨說也
xz076褚子 524 不治觀者之耳目 貴者 賂 <執>，不利傳辟者之故能處道
xz077荀子 534 ssawte萬物之美而可以養樂’無《#1□列[=利?]之位而可以養名。如
xlciii%
xz078荀子 546 於外。·而不願財，貴而不願《#<>》，苟有之中者’必不及·。o用
xz079荀子 547 ，IfiL而不治，tfcg之立君上之《^□以臨之，明禮義以化之，起法正
xz080荀子 547 而禮義之化也o ^#□去君上之《□》，無禮義之化，去法正之治’無
JLV%
xz081荀子 561 動而功’告至備也。天科者，<<執>>至重>形至佚’心至愈>志無所
xxv%
xz082荀子 570 與施。遠賢近讒，忠臣蔽塞，主《^>移。曷謂「□」？明君臣，上能
xz083荀子 570 不傾，七□此象聖人o □而有《#<>》，Mi用泄，必參天。·王，
xz084荀子 570 國家既治，mm-。治之志，後《#<□富，君子誠之好以待。處之敦固
xz085荀子 579 歛黨與 >上蔽匿。上_，失蒂《#<>》，任用_不能制。〔孰〕郭公

19. ZZ莊子郭慶藩：莊子集釋，初刊1894，北京，中華，新校點本，四□
新編諸子集成o

xxix:

zz001莊子1Q10矢富雄入，無所不利，窮美究《#<>》，至人之所不·， WAZm^f

c): Classified Occurrences of Zhi 執 postulated as: = ? Shi 勢

5. hgz 聽冠子，四部備要，中華，臺灣，1970。cf hg002, above, for 'zhf variant.
xii:

hgzo01鶴冠3a鏃矢動如雷霆暴疾搗·若 壞牆<執>急節短用不縵縵避我所死就吾所

9. moz墨子孫詒讓：墨子閒詁，上海書店，新華，據世界書局“諸子集成”
本影印，1986。

möz001墨子237滕見心之辯也。諾不一利用嚴《fl>?言?利巧轉則求其故。法同貝矚
xlii:

moz002墨子207。若人過梁。必。句謂臺[?激]□#1□者也。若弟兄。一儲。一不然

I have shifted the period-marker, from before, to after 執 'zhi'=?Shi, here:

moz003墨子213馬句可。吾色。長短前後輕重援《^>。服難成。言務成之。九則求執

I have shifted period-markers from before, to after, 法‘粗’ and 傳‘chudn=?zhuSn’ here:

raoz004 墨子213 服難成。言務虹。九[? 執]則求<嘲>之法。法取同觀巧傳。薄7。法

xliii: Sun Yiràng textual note: ‘張云：執 爲執與勢同按張校是& …’:

inoz005 墨子225 有智焉。有不智焉。所#也。<執>不可指也。逃臣不智其處。狗

xliv:

moz006 墨子244。句□暴人歌天之□非也。諸陳《^□既有MS。而我□之陳執。執之

mw007 墨子244。諸陳執既有。而我□之煉《#1□之所爲 因吾。也。若陳

mo 灘墨子244 陳執既有賴。而我□之陳執。〈嘲〉之所□。因吾福也。若陳執未

moz009 墨子244 之所爲 因吾。也。若陳《^□未有 所爲 我□之陳執。陳執

moz010 墨子244。若陳執未有。而我□之陳〈嘲〉。陳執□吾。也。暴人□我□

moz011 墨子244。有所□。而Sg之陳執。陳執>吾。也。暴人□。天之以

lou012 墨子248 騎。人右以鶴得焉。諸所遭<嘲>。而欲惡生者。人不必以其請得

moz013 墨子249 若。非彼其碰也。非加也。外<嘲>無食醇吾利者。藉臧也死。而天

xlix: Sun Yiràng textual note: ‘舊本執亟作執函。即今勢字，cf. above, under b):

moz014 墨子291。見不利。貝其濕凍；越人□，亟敗楚人。公輸子。自魯南游

16.XZZ 荀子李滌生：荀子集釋，臺灣，學生，1979。

ii: textual note 6: “王弓I之校改□勢詐，謂因勢行權。”順=慎？

xzz001 荀子24 困四夷，人莫不任。體倨固。<執>詐順墨而精雜汙，橫行天下

d): Classified Occurrences of Shú 孰 postulated as: = ? Shi 勢

17. 鷓冠子，四部備要，臺灣，中華書局，臺北，1970 o

Y:

hgs001 □冠13b 德之法萬物取業無^。分名曰犬《孰》>__：(1^：51^*分等也

viii:

hgs002 鷓冠2b 笑愚者□國天咎先見留害並雜又《□□兆生孰知其極見日月者不□明聞

18. mos 墨子孫詒讓：墨子閒詁，上海書店，新華，據世界書局‘諸子集成’本影印，1986。

xlii:

mos001 墨子213 以有愛於人。有不愛於人心。愛人是《^□宜心[? 止]。彼舉儲以□此其然

19. xzs 荀子熊公哲：荀子今註譯，修訂本，臺灣，商務，1984。

iv:

xzs001 荀子61，其。矣，其功盛姚遠矣，非《孰》修□之君子，莫之能知也。故曰

e): **Classified Occurrences of Rè 熱 postulated: = ? Shi 勢**

20. *mor* 墨子孫詒讓：墨子閒詁，上海書店，新華，據世界書局“諸子集成”本影印，1986 o

xli:

mor001 墨子196 偏去勤吵⁰說撤。必[?火]□熱》1^□[?視]。讓諄。說在不然

xliii:

画r002 墨子227 o 以目見。若以火見火o句謂火《~~也~~非以火之熱。我□視曰智
mor003 墨子227 傾火。句謂火□。非揪之《熱》。我有若視曰智。雜所智與所不

f): **Classified Occurrence of Jiú 九 postulated: = ? Shi 勢**

21. *moj* 墨子孫詒讓：墨子閒詁，上海書店，新華，據世界書局“諸子集成”本影印，1986 o

xlii:

moj001 墨子213 執。服難成。言務成之。《九》則求執之法。法取同觀觸。法

Appendix 2: Summary of Shi Occurrences Referenced by Work

1. <i>GySn Zi</i> 管子 GZ: □勢	U: x1 GZ001	vl: x3 GZ002-004	xiii: x3 GZ005-007	xvi: x7 GZXM8-014	xxii: x4 GZ015-018	xxx: xl GZ019	xzxi: x5 GZ02D-024	liiizxl GZ025	ilvil: xl GZ026	ll: xl GZ027	m: x4 GZ028-031
	lii: x1 GZ032	lvii: xl GZ033	lsv: x4 GZ03 木 037	lii: xl GZ038	lxvH: X17 GZ039-05S	luvb x4, GZ056-059	lxvili: x4 GZ060-063	lin: x3 GZ064-066			
gz: □執	xxxvi: gz001	zhi: gz002									
GZ: x66 + BZ: x2 =68											
2. <i>GugilZi</i> 鬼好 GG: «27勇	Hi: GG001	v: x3 GG002-004	vi: x2 GG005-006	vll: GG007	vitt: GG008	ix: GG009	l: GGOIO	ziix2 GG011-012	xill1 GG013	xiiit3x2 GG014-015	riiL4x9 GG01fr 024
	rii7x2 GG02S-026	xv: x2 GG027-028									
GG: = 27											
3. <i>GuoYa</i> 國語 GY: «5勢 GY: = 5	viii GY001	xiv: GY002	KVi: GY(M» GY004-005	m: x2 GY004-005							
4. <i>Han Fei Zi</i> 辦子 HF: 175勢	U: x2 HF001-002	if: HF003	vi: x2 HF004-005	ix: HF006	s: x4 BF007-010	ri: x5 BF011-015	sJv: x10 HF016-025	xv: x2 HF026-027	xvll: X9 HF028-036	riiii: HF037	xx: x3 HF038-040
	xxi: x4 HF041-044	ixiii: HF045	ixiv: x3 HF046-048	zxviii: x9 HF04久 057	xxx: x3 HF058-060	mk tO HF051-067	cott: x2 HF068-069	xxxiii: x2 HF070-071	irdv: x13 HF072-084	xcxv: x7 HF085-091	xmi: x2 HF092-093
	xxxvili: x8 HF094-101	xl: x44 HF102-145	riiv: HF146	xlv: HF147	lvii: x2 HF148^ 149	dviii: x8 HF 跡 157	zlix: x9 HF15»-166	l: HF167	Hi: x8 HF16»< 175		
HF: = 175											
5. <i>He- GuanZi</i> 麵子 HG: x5 勢	iv: x3 HG001-003	xii: HG004	ivtt: HG005								
hg: x10 執	v: hg001	vffi: hg002	X: hg003	siv: x4 hg004-007	xviii: x3 hg008-010						
hgs: x2 執	v: hgs001	vili: hgs002									
hg: x1 執	ri: hgz001										
HG: x5 + hg: x10 + hgs: x2 + hgz: x1 =18											
7. <i>LiuTao</i> 六始 LT: 叫 勢 LT: = 15	X: LT001	xil: x2 LT002-003	xv: x2 LT004-005	xviii: LT006	xx: LT007	xxvi: x2 LT008-009	ixvii: LT010	xxix: LT011	xxxvi: LT012	uxix: X2 JLT013-014	lli: LT015

8. <i>Lyikshi</i> <i>Chunqiu</i> 呂氏春秋 LS: x37勢	viil: LS001	rvil: LS002	ivUI: LS003	dx: x2 LS004- 005	xxrvii: LS006	xxxviii: LS007	mix: LS008	dvil: LS009	lUi: LS010	lxvs LS011	lvil: LS012
	lxxx: LS013	baxlv: LS014	KCV: LS015	xcvlii: x14 LS01... 029	xclx: LS030	cvfi: LS031	exit: x3 LS032- 034	czxii: LS035	cxxxix: LS036	cxli: LS037	
b: x2 執	xxxv: IsOO1	dx: Is002									
LS: x37 + Is: x2 = 39											
9 <i>Mbigzi</i> 孟子 MZ: ic5 勢 MZ: = 5	lI1: MZ001	iv.18: MZ:002	vi2: MZ:003	viL8: x2 MZ:004- 005							
9 <i>MdZi</i> 軒 Mo: x1 勢 mo: x1 執	IV: IVloOO1										
	ilix: moOO1										
nor: x3 熱	dl: inorOO1	xliil:x2 mor002- 003									
moz: x14 執	xI: mozOO1	xlii: x3 moz002- 004	dili: mozOOS	rilv:x8 moz006- 013	xtix: moz014						
mos: x1 納	zHi: mosOO1										
moj: x1 九 Mo: x1 * mo: x1 + moz: x14+ EDOB: x1+ mor: x3 + moj: x1 =21	rKi: vnojOO1										
10. <i>Shang</i> <i>TutShu</i> 商君書 SJ: x31 勢 SJ: = 31	vi: x3 SJ001- 003	vii: x2 SJ004- 005	xi: x3 SJ006* 008	xyiii: x4 SJ009-012	xx: SJ013-014	ixiv: x9 SJ015-023	xxv: x2 SJ024-025	xxvi: x7 SJ02(MI32)			
11. <i>Shen</i> <i>Dao</i> mm SD: x6 勢 SD: = 6	l3: SD001	l3: * SD002	7l: SD003	l08: ^Y2 SD004- 005	a4: SD006						
12. <i>SunBin</i> <i>bingfa</i> 娜 □ 9b: x20 執 sb: = 20	l1: sbOO1	Ui: x3 sb0«2-004	v: sb005	ix: x5 sb006-010	xvi: sb011	xviii: sb012	xix: x4 sb013<016	Ki11: x3 sb017*019			
13. <i>SunZi</i> <i>bingfa</i> 孫子雜 SZ: x5 勢 Z: X11 執 SZ: x5 + sz: x11 =16	i: x2 SZ:001- 002	vi: SZ003	x: x2 SZ004- 005								
	sz: x11 szOO1-011										

14. Wei <i>LidoZi</i> mm- WL: xi 勢	ss: WL001											
WL: = i												
16. WuQi 賊 WQ: 女勢	a: WQ001- 002											
WQ: = 2												
16. YunZi 旬子 X2a K1勢	xxix: XZ001											
xz: x1 孰	ii:x2 IZ001-002	iii: xz003	iv:x3 iz004-006	vi:x3 IZ007-009	vii: x4 iz01<M>13	viii: x4 nO1 本 01	ix:x2 ZZ018-019	x:x2 iz02(MI21	xi: x7 xz022 028	xii:x3 KZ029-031	iv: x9 n032-040	
	rvl: x11 iz041-051	niil: x17 XZ052-068	xxi: x4 xz069-072	zzü: x5 xz073-077	xxiii: x3 xz078-080	TÖY : xzOSI	TTY : X4 xz082^8S					
xzs: x1 孰	iv: zszOO1											
ZZ: x1 孰	ii: izz001											
XZ: x1 + xz: x85 + izs: x1 + m: x1 =88												
VJ. YanZi <i>chunqiu</i> 晏子春秋 YZ:x2 勢	iv: x2 yzooi- 002											
yz: = 2												
18. Zhàn <i>GuoCk</i> 戰國策 ZG: x53 勢	iH: x3 ZG001- 003	v: x5 ZG004* 008	vi: ZG009	x: x4 ZG010- 013	ri: x3 ZG014- 016	xfi: x2 ZG017- 018	ziU: x2 ZG019	rii: x3 ZG021- 025	XV: ZG026	xvi: ZG027	xvii: ZG028	
	xviii: x5 ZG029* 033	xix: x2 ZG034- 035	xx: x4 ZG036- 039	ai: ZG040	xxii: x3 ZG041- 043	criv: ZG044	xxvi: ZG045 •	xxvii: ZG046	xxviii: x2 ZG047- 048	xxix: x3 ZG049- 051	TZX : x2 ZG052-53	
ZG=53												
19. <i>ZhuangZi</i> 莊子 ZZ: !Q 舞	rvii: x2 ZZ001- 002	ix: x2 ZZ003- 004	niv: x2 ZZ005- 006	uix: x3 ZZ007- 009	ixjd: ZZ010							
ix 孰	vdi: ixOO1											
ZZ: x10 + a: x1=] 1												

Appendix 3: Tabulation of Shi Occurrences by Collocations

This tabulation summarises 603 occurrences, accepted and postulated, of Shi in 19 predominantly pre-Hàn texts. It lists alphabetically one significant word in collocation with each occurrence of Shi. These collocative words, not more than one specimen of each word per chapter, are italicised in the source-text lines of *Appendix 1*, above. For reasons of space, this must represent but a preliminary survey and sampling of the diverse matrix.

Recapitulative Summary

	1. GZ 子	2. GGZ 鬼谷子	3. GY 國語	4. HEZ 韓非子	5. HGZ mm 子	6. LT 六韜	7. hQ 口氏教 子	8. VZ 孟子	9. MòZ 墨子	10. SJS 商君書	11. SD m	12. SBbf m	13. SZbf 孫子	14. WLZ 賺子	15. WQ 吳起	16. XZ 荀子	17. Yzqc 麥子	18. ZGC 腿	19. ZZ 肝	
Grand Totals: 448勢 130執 18執 3執 3熱 1九	66W 2執 =68	28勢	5勢	175勢	5勢 10執 1執 2執 =18	HM	7勢 1執 =1	5勢	1勢 1執 14執 1執 3熱 1九 =21	31勢	5勢	@執	5勢 11執 =16	L勢	2勢	1勢 85執 1執 1執 =88	2勢	53勢	ioW 1執 =1	
rotals by chapter (pian):-	勢 i, vi x3, dlix3, rvlx7, xxfii li4, 叫 mi x5, dfi, itvii, 扎 liix4, Uii; ivU> hiv x4, lxi, Lxvii x] 7, lxrvi x4, hxviii k4, lxxx x3; 執 xxxvt xM: =68		勢 viti, riv, 机 dx x2: ix, =2	勢 Ux2, IV, vi x2: ix, xx4, xi x5, xivx10 xv x2, xvix9 xviii, xxx3, xxix4, xxiii, ixix3 xxviii x9' xxxx3, xxxix8 xxxii x2, xxxiii x2, xxxiv x13, xxxv 幻, uxvi x2, nxviii x8, dx44 rfiv, xlvi, zlyii x2, xivia x8, *Kxx9 l,liix8! =175	勢 iv x3, xii, xvii; 執 v, viii, x, xiv x4 xviii x3; 執 xii; v,liiii: =4; =15	勢 ix, xii x2, xv x2, xviii, x, xiv x4 xviii x3; 執 xii; =15	勢 勢 ilii, rvii, xvIM* dx ? 2 xxxvii, xxxviii xxxix, *Mi, liii, lxv, lixviii, lxxx, liuziv xcv, xcylH x] 4, xcfo> evil, cxii X3, cxzi, uuiX ejh; 執 XXIT, m: =39	勢 勢 i,1, iv.1.8, vt2, fill: k-2: -5	勢 TV; 執 xxtx; 執 x1 liiiy, diU x9, iliv x3, xliz; 執 xtti; 熱 xliil x2; m; 九: P21	勢 vix3, viiix2, dx3, lyiii x4, XX, uiv x9, XXV x2, xxvi k7: =31	勢 118, m 118* a-4: =6		勢 i x2, vi; x x2; 執 v x11: 4, =16	勢 xx: =1	勢 ix x2: =2	m =2	勢 iv x2: =2	勢 liii x3, v x5, vi, =33	勢 =33	

Tabulation

	Total	1. GZ 管子	2. GGZ 鬼谷 干	3. GY 9語	4. HFZ 辦 干	5. HGZ 冠 子	6. LT 六 船	7. LsCq 呂氏 春秋	8. MZ s: 子	9. MHZ m -	10. SJS 商君 n	11. SD mm	12. SBbf mn	13. SZbf 孫子	14. WLZ m t 子	15. WQ 口	16. XZ 苟 子	17. Yzqc 子 壽	18. ZGC 棚 m	19. ZZ 子
an安 secure	1							xlvii												
如傲proud	1																			V
bao^iviolent	1								xv											
Mi備 preparation	2										xl		ix							
bfn本 root	1				xl															
bi必 necessarily, mist	7				a. d														v, xiv, n, xlv, nvff	
bi'n便 apt	12	lrvi			zrll, xxiv, d			sxxviii, scvili, cxli					lis		lx		xvi, cd			xvii
blan^S transform	3				xi, xl												viii			
biin辨=辯 debate	1																xrii			
Mgd separate	1										xxiv									
bing兵 arms	2						xii						iii							
bing柄 lever	2				mfl, xblU															
bing並 together	1	xxxi																		
ca材料^ talent^ materials	5				dv, xrviii, zl												viii, xii			
cii財 wealth	3				xvii												x^nlui			
cao^ grasp	1																			V
ch4\$discern investigate	2		zll4			xviii 執														
chen^ report deploy	3						lxxx			dtv執										X
chen臣 ministers	2	ni, lxiii																		
chwng sink ride, exploit	5	lux			oviil riv, xxziii, xHx				Hl											
chi持 hold	2				xxiv, xxxviii															
cha處 abide-inr manage	10	lxvii			nl, KUhr, XITVU xxxvtti • xl			xvii									vii	lv		u
chun春 springtime	1									xliii 執										
dk大 great	4					v執	xil, TV & xvii													
dii待 await?	?				xiv, xi															
depend-on																				
dio道 Way	10	lxxviii			si, in					vii8		XTYI					vii, xi, lyXvU xxil			
d6德 virtue	J			xiv																
dé得 get win	6				xl							xviii, XV					iv, vl, xll			
dl/ti 敵臺 enemy - match	3							xviii		Hit執										riv

	Total	1. GZ 管子	2. GGZ 鬼谷子	3. GY 語	4. HFZ 韓非子	5. HGZ mm 子	6. LT 六韜	7. LsCq 呂氏 m. 孟子	8. liz 孟子	9. MbZ 里子	10. SJS 商君 書	11. SD mm 子	12. SBBf □	13. SZbf 孫子	14. WLZ m 子	15. WQ 與起	16. XZ 荀子	17. Yzqc 晏子	18. ZGC RS 策	19. ZZ 莊子
dH地 Earth	7						xxvi, xxix	cvii					xix					xi	xxi, xxii	
ing^define	2										xxvi								xxi	
dòng 動 move	2		xiii.3		xx															
•16獨 sole	2	lxvii																		xx
dù 度 assess	1			vii																
too 多 many	3				xl			xcviii												xxvii
二 two	2				xviii						xi									
fa 發 shoot	1												ix							
fa 伐 Invade	1				xxx															
fā 法 Law	6	xxx, lxvii			xiv, xl, xlviii					xliii 孰										
m i abandon	2				xl			xcviii												
fin^fa 分	6	xvi, lxvii	xiii.4		xxxviii, xlviii						xxvi									
fan 奮 incite	1			xvi																
feng 風 wind	1										xxiv									
fú 縛 bind	1				xvii															
fú 服 submit	4				xlix				xl									xi		v
tt 浮 float	1											m 118"								
fú 扶 support	3				x			lxxviii												xxv
fú 撫 adjust	1												xix							
fú 富 wealth	1																			xxv
ge 割 sever	1																			x
gong 功 result, success	2		xv																	xv
gong 攻 attack	1			xix																
gong 共 share	2	lxvii			xxxv															
gǔ 鼓 drum	1												xvi							
gù 固 certain	2				xlix															xxxiii
gnan^office	1																			xxxI
gul 古 noble	1		ix																	
guo 國 national	1	lxxvi																		
hài 害 harm	2				xxxviii															xviii
hào 好 love	1																			xi
m 合 i. in	2				xxxiv															xiii
heng 恒 constant	1												ii							
hòu 厚 thick	3																			vii, xi, xvi
hǔ 虎 tiger	2	lxiv			xl															
huà 化 reform	3				xxxiv															xxiii
huǒ 火 fire	2										xli 孰 xlili 孰									xix
li 機/幾 opportunity	4	vi	vii			xv								v 孰						
ji 積 accumu. gate	2																			iv
ji 籍 tax register	4																			xvi, xviii
JK strike	1												xviii							xii, xvii
ji 急/疾 fast f urgent	3					xli 孰		xxxvii							v 孰					
M already	1										xliiv 孰									
kan 關 9 P	1		xiii.4																	
jian 見 see	2											m71								xviii

	Total	1. GZ 管子	2. GGZ 谷	3. GY 國語	4. HFZ 辦子	5. HGZ 搬子	6. LT 六船	7. LsCq 呂氏 m.	8. MZ 孟子	9. MôZ 軒	10. SJS 商君 書	11. 洁 顧	12. SBbf 顧	13. S. 子	14. WLZ mm 子	15. WQ 吳起	16. XZ 荀子	17. Yzqc 晏子	18. ZGC 卿 解	19. ZZ 肝
口禁	1				xl															
1 ^ rob . ? 哄怯 intimidate	3																xv, xvi		xxii	
jié 節 rhythm, dipline	2								xlix 孰				v 孰							
jiè 藉 rest-or	1				xvii															
jiè 借 borrow	1				xvii															
jiū 鈞 鈞 如禁 prevent	1				lii															
jiù 救 save	1				li															
jiù 據 rest-on	1																			xxiii
jiù 俱 together	1							xxxv 孰												
juān 搗 give-up	1																			xx
jué 决 decide	1		xxii.4																	
jūn 君 ruler	2	xvi																		xxxi
jūnz 君子 gentleman	1																xviii			
jūn 均 均 equal	3				xxx			xviii					x							
kě 可 possible	3				xi			xv									xviii			
lǐ 禮 ritual	1				x															
lǐ 理 reason	3							x 孰, xviii 孰												xxxiii
li 吏 official	1				xxxi															
lì 力 force	3				lii												xv, xxix 孰			
lì 立 stand	3	xxxi	v														xxiii			
lì 利 profit, advantage	12	xvi, liii			ix, xxxiv			cix 孰, cxii	xx		xx	xix					xi, xv			xxix 孰
Sing 兩 dual	7	lxvii			xi, xl, lii			cxix									xviii			xiv
tōng 今 cause	1												lii							
lóng 龍 dragon	1				xl															
luàn 亂 disorder	2				xl							xxvi								
mǎ 馬 horse	3				xxxiv, xxxv, xl															
máodùn 矛盾 spear-and- shield	1				xl															
mài 滅 destroy	1				xvii															
mēng 萌 sprout	1				xxxiv															
míng 名 names	2				lxviii						xxvi									
míng 明 sharp-sight	1				xiv															
mǎ 慕 yearn	1																			xi
nán/nàn 難 difficulty	1										xxiv									
néng 能 able	5		v		xl						xviii									lii, xxviii

	Total	1. GZ 管子	2. GGZ 鬼谷子	3. GY mm	4. HFZ 韓非子	5. HGZ 韓冠子	6. LT 六韜	7. LsCq 呂氏春秋	8. MZ 孟子	9. 事 事	10. B 想	11. 李	12. 孫子	13. SZbf 孫子	14. 難	15. Yzqc 晏子	16. ZGC 子幡	17. ZZ 肝	18. ZGC 策	19. ZZ 肝
afi	1												ix							
crossbow																				
qi 齊 equal	2							xcix												ix
qi 奇 odd	1													v 執						
中起	1				xvii															
qi 氣 energy	3		v, vi					ix												
qi 器 utensil	1	vi																		
qiáng 強 strong	1				xxxviii															
qiǎo 巧 skill	1												v							
qin 侵 invade	2	xxx, xxxi																		
qiú 求 seek	1									xlii 九										
qu 趙/K	2																			
urge																				
quán 權 authority, power	18	xxiii, Ki, xvii	xiii.7		xvii, xxxi, li	xiv 執		xix, xcvi				lii					vi, 3v, nii	x>iii, TIII	xxiv, xvii	
rén 人 man	6				xl	viii 執							v 執				xi, ii, rvi			
rèn 任 employ	5				xiv, xxxviii, xl	iv							v 執							
róng 榮 glory	1																			xviii
rì 日 sun	2					xvii						xxiv								
rǔ 辱 disgrace	1																			xviii
sàn 散 disperse	1		xiii.4																	
shā 殺 reduce	1																			li
shan 山 mountain	1													v 執						
shān 擅 monopolise	4				lii															xvi, riv, lili
shàn 善 good	1								vii.8											
shāng 傷 injure	1	xlvii																		
shē 舍 reject	2				xxxviii							vi								
shè 設 establish	1				xl															
shén 神 spirit	3		xiii.3				xxvii													v
shèng 勝 conquer	10	xlv 執, lxxvii			xxx, xlviii, xlix	xii, viii 執, xiv 執														xvi, xviii
shèng 聖 sage	3																			vi, xviii, xrv
shèng 盛 flourish	1		xv																	
shī 失 lose	7	xvi, li, lxxvii	xiii.4		xxxi	lii	xcviii													
shī 師 army	1																			ix
shī 師徒 teacher/pupil	1				xlii															
shí 時 time	7							lixxiv, cxxii				vii, xviii								xii, xx

	Total	1. GZ 管子	2. GGZ 鬼谷子	3. CF 國語	4. HFZ 韓非子	5. HGZ 韓非子 I?	6. LT 六韜	7. UCq 呂氏春秋	8. MZ 孟子	9. MbZ 墨子	10. S 史記	11. J 助刊	12. SBbf □	13. SZbf 孫子	14. WLZ 隨子	15. WQ 吳起	16. XZ 荀子	17. Yzqc 要子	18. ZGC 莊子	19. ZZ 莊子
shi 實 reality	5	lii	xiii.1					xcviii											vi	xxix
sm 使 cause, direct	7		xiii.4		vi, xl, xvii	xiv 執		xxxix, xcvi												
Shi [title] 糖 / 執 Power / 'Dynamics'	8	Oti, tie, xBi title, lxiv title			d title		xxvi title	xcviii title					ii title	v title 執						
shi 恃 rely	3			xxvi	xl							xxiv								
shi 世 epoch, generation	2				x, xl															
shi ^ affairs	2				xl							vi								
shi 釋 discard	1				xxxv															
shi 視 see	1							cxii												
shi 適 match	1				xiv															
shu 手 hand	1	li																		
shu 數 number	4	lii, lxxvi						xcviii				xxiv								
shu 術 technique	3				xxiv, xxxiv, xxxv															
shui 水 water	7	xxxi, lvii			xxv, xxviii							ml18	xxxi	vi						
si 私 selfish	1							lii												
Tian 天 Heaven	1	lxxviii																		
Tianxia 天下 Under-Heaven	1																		x	
tianzi 天子 Heaven's Son	1																			xxix
ting 聽 hear	2				xlviii												xxi			
tong 同 same	1																			xviii
tuo 託 entrust-to	2											vi, xxiv								
wai 外 outside	7	xiii			xxv, xlix				xliv 執								xviii		xxii	
wan-sheng 萬乘 myriad chariots	1				xxxvi															
wang 王 king	3	xxiii						xcviii				xxiv								
wang 王 SC lost	2	lxxviii																		xxix
wei 威 awe	9	lxvii	xiii		xv, xl, xlvi, xlix, l, li							xxvi								
wei 爲 contrive	1											xliv 執								
wei 畏	2	lxiv			xxxi															
wei 未 not-yet	1											xliv 執								
wei 位 position	11	xiii, xvi			xvii, xxi, xxviii, xl												lx, xviii, xxii		lii	
wu 吾 myself	1											xliv 執								
wu 五 five	2	lxxvi			xi															
wu 物 thing	7		viii		xxxviii, xliv, xlv	執											lv		xviii	xxiv
xian 賢 worthies	4				xxviii, xl												xxv			

	Total	1. GZ 管子	2. GGZ 鬼谷子	3. GY 國語	4. HFZ m ^y 子	5. HGZ urn 子	6. LT 六韜	7. LsCq 呂氏 春秋	8. MZ 孟子	9. MbZ 墨子	10. SJS 商君 書	11. SD 慎 倒	12. SBbf m	13. SZbf 孫子	14. WLZ mm 子	15. WQ 吳起	16. XZ 荀 子	17. Yzqc 晏子	18. ZGC 棚 篋	19. ZZ 莊子	
dán 贖 dlsp _{EL}	1	xvii																			
tbnf : 相 allU _{Gal}	3				xi	v 孰														xiv	
xiāor ⁿ 小义 small man	1																			xviii	
3d&ō>Keffect	1																			xv	
xin 心 ming	4		xiii.4		xi					xi										ii 孰	
Xin 信 trust	3					iv , xxviii, xxxiii															
xing 刑 penalty	3				xi															xv, xxii	
xing 形 form	16	vi, xiii, xxxvi 孰	vi, xlii7		x	iv	xviii, xx, xxxix					xxxi	x							xvi, xviii	iii
xing 行 enact	2				xlviii				iv.18												
xing 幸 luck	1				xiv																
xing 性 human-nature	1								vi.2												
xiu 修 cultivate	1																			iv 孰	
yán 言 speech	2				xi					xxv											
Yao 堯	3						xxviii, xi													xviii	
yao 幼=窃 mysterioua	1	xxxx																			
片業 enterprise	1																			xi	
yi 疑 doubt	1				xxxi																
yi 宜 contingency	1										xiii 孰										
yi 義 right	5				xx, xlix			xcviii												vii, xviii	
yi 意 idea	1		xiii																		
yi 異 different	2				xi						vii										
yin 因 adapt- to	8		x		xiv, xxiv, xxxi		xxvi	xcviii		xliv 孰, xlix 孰											
ydng 勇 brave	1													v 孰							
png 用 use	7	xxvi			xxi, xxxiv, xxxv, xl															viii, xviii	
yu 魚 fish	1				xxxi																
yu 遇 encounter	1				xxxiv																
yuan 淵 pool	1				xxi																
yuán 援 adduce	2				xv						xiii 孰										
yuán 圓 circle	1													v 孰							
yuán 遠 far	1				vi																
yún 雲 clouds	1				xi																
zao 遭 encounter	1									xliv 孰											

	Total	1. GZ 管子	2. GGZ 鬼谷子	3. GY 國語	4. HFZ 韓非子	5. HGZ 路冠子	6. LT 六韜	7. Ls Cq 呂氏春秋	8. MZ 孟子	9. Mbz m-	10. JJS 商君書	11. SD 慎倒	12. SBbf 孫臏	13. SZbf m-	14. WLZ 射練	15. as JYQ 吳起	16. Yzqc 晏子	17. ZGC m	18. ZZ 肝
chA詐 deceive	2																		
zhàn戰 war	3	xxx											xxxi		xx				
zhèn陣 ranks	2						xxix						lx						
zhì執 grasp	1							cxii											
zhī/zhi 知 // 智 knowledge, wisdom	11		xi		xxxiv, xl			viii, xix, xcviii		rh 熱		ad							Qi, xxi
zhīniào 驚 caale	1		xiii.4																
zhì制 control	5	xvi, lxvii			xlvifi, xlxi														xviii
zhì治 W govern	3				xl						xxvi						iv		
zhōng中, mid	1				xl														
zhòng重 weight:	15	xxiii, tavii			lv														vjñ, xvifi, xxiv
zhǔ主 master	4	lxiv, lxvii			lii iv														xvi
zhuān 專 sole	3	lxvii						xviii 執											xx
zhuàn轉 revolve	1													v 執					
zì 資 material	4				xlvii, xlviii						xxv								xv
zìrán自然 natural	1				xl														
zǒu走 run	1																		
zūn尊 honoured	3	xxxi, lxvii			xx														

Appendix 4: Shèn Ddo Fragments concordance

I follow Thompson: *The Shen Tzu Fragments*, 1979 in the texts and numbering of fragments. In one case, marked by an asterisk, I restore a deleted line of nine words: U*. In a second case, marked by an asterisk, I add thirty-nine words from an accepted source {*Bèitdng Shuchao* 備丁書朝}, omitted by Qián Xizuò 錢異財作, 1839 (cf. Thompson 1979 p 37), but adduced by Ruân Tingzhuó 1980 (pp, 184,191): 118*. A two word {*W&nxuan^zhu* 宛旋主}, culled by Ruân Tingzhuó 1980 (p 197 cf. Thompson 1979 p 300 123 fo 123) is included here under: 123*. I restore two final particles, signalled by the asterisk, to al* {*Zhuang Zt*: 33}.

In the single case marked with a cross, I prefer a variant from an unlisted source (*Shut Jing-zhu* 水經注), cited by Ruân Tingzhuó 1980 p187: 11(hr). In five cases, unmarked, I follow minor variants among the secondary alternatives listed by Thompson: 11' 12' 48, 68, 71.1 repunctuate, joining four words from the start of 52 to the end of 51. The translations are entirely my own.

I. a) *Qúnshu Zhiyào: Shèn Zi* {1-67} with Isolated Fragments (68-] 23, al-5) distributed in footnotes, as follows :-

1. Awe and Virtue (Weidé 威德) 1: al*-a2\ 2: 69, a5; 3: 68,101, 110+, 4; 5; 6; 7; 8: 114; 9; 10: 81,83, 103; 11; 12; 13-13*: a3-a4; 14: 118-118*; 15-16: 119, 111, 100; 17; 18; 19: 78-79, 88; 20: 86-87; 106 21; 72; 22; 23; 24: 70, 73, 80; 25: 96, 113; 26; 27: 99;
2. Adaptative Compliance (Yinxún 因循) 28; 29; 30; 31; 32;
3. People's Heterogeneity (Mǐnzǎ 民雜) 33; 34; 35; 36; 37; 38: 84, 90, 85; 39; 40; 41: 89; 42: 109; 43; 44; 45\ 74, 75, 76, 77;
4. Knowing Loyalty (Zhizhong 知忠) 46; 47; 48; 49; 50; 51; 52; 53; 54; 55; 56: 97, 115'] 23, 123*, J 22;
5. Virtue Established (Déli 德立) 51:121, 58: 91,92,95,112,105,104; 59: 98; 60;
6. Rulers of Men (Junrén 君人) 61; 62; 63; 64; 65: J08, 116,117;
7. Ruler and Ministers (Junchén 君臣) 66: J07,120, J02, 71; 67,

b) *Lyúshi Chunqiu*: [17-6] 98 *ShènShi* fragment: 82 (see: *Translations*: 5, above).

Shi Zi: 36 *ChūDào* fragments (misattributed by *Chángduàn Jīng: Shiyitn^hu* to Shèn Dào): 92-93.

EL Isolated Fragments (68-123; al-5) distributed in my foot-notes to *Qúnshu Zhiyào: Shèn Zi* (1-67), as follows:-

68: 3; 69: 2; 70: 24; 71: 66; 72: 21\ 73: 24; 74, 75, 76, 77: 45; 78-79: 19; 80: 24; 81: 10; 82: *Lyúshi Chunqiu*: 98; 83: 10; 84, 85: 38; 86-87: 20; 88: 19; 89: 41; 90: 38; 91: 58; 92: 58; 93-94: *Shi Zi* 36 (misattributed); 95: 58; 96: 25; 97: 56; 98: 59; 99: 27; 100: 15-16; 101: 3; 102: 66; 103: 10; 104, 105: 58; 106: 20; 107: 66; J08: 65; 109: 42; 110+: 3; 111: 15-16; 112: 58; 113: 25; 114: 8; 115: 56; 116, 117: 65; 118-118*: 14; 119: 15-16; 120: 66; 121: 57; 122, 123, 123*: 56; al*-a2: 1; a3-a4: 13-13*; a5: 2.

