well-intentioned at first, and can be used to maintain order and avoid disorder). You can use you zu shi shuo, ian de you zu shuo (many people have a different opinion, many people have varied opinions), and that you can use you zu shi shuo to make them realize at the end of the day, anything, all the troubles are invited by themselves)

This passage involves the social state of "humanitarian rules and institutions" and Daoist remarks about such a society. According to Kongfuzi, the institution of rituals and righteousness, which are manifested through names, objects, applications and ceremonies and are a means to manifest, are simply artificial things. They are good and play a role in maintaining order, as they were established first, but where there occurred human "factorization", these would be "troubles"; and where there were "human beings", there would be "troubles", so the artificial institution of rituals and righteousness finally turned out to be the source of disasters.

That was the persistent attitude with which the Daoists criticized humanitarian rules and institutions. The chapter Zuozi of Works of Zhang Yu says, "It was the Yellow Emperor who tried to establish the rules of people with benevolence and righteousness at first... When it came to the Three Kings, people all over the country were scared at these things. Then there occurred despotic men such as King Jim of the Xiong Dynasty and Rober Zhu of the Zhou Dynasty, and all powerful persons including Zhang Men". His name is a disciple of Confucius, renowned of his family name (Confucianism) and his name is an artificial name. All official members of the Dust State during the Spring and Autumn Period, and all families such as Confucian and Mohist schools rose up competitively. Under such a situation, the disabled and the ignored supposed each other, the ignorant and the knowledgeable deceive each other. They suppose each other, and their relations become iniquity at each other. Under this way, the world degrades.

Again, the chapter Pianese says, "How chimerical and funny the society has been since the Three Kings." The same idea was also expressed in the book in which the characters in this chapter are from. Likewise, Hanshan made a similar thesis of thought, for example, "Fashions, on the contrary, are all small and large, the soft and hard, the round and square, the tall and short, and so forth. In the relations between "opposition", the existences that take each other as objects depend on each other at the same time. For example, there would be no "external" if there was no "exterior" and so it is with others. The second chapter in Laozi says, "It is the existence and non-existence give birth to the one (the idea of the other); that difficulty and ease produce the one (the idea of the other); that length and shortness fashion out the figure of the other; that the idea of the other into the figure of the other, and the figure of the other into the idea of the one. But the moral and not moral arise from the contrast of the one with the other; that the material and the not material becomes harmonious through the relation of one with another; that being before and behind give the idea of one following another."

This is similar to Kongfuzi, but Laozi does not discriminate between existences and non-existences, difficulty and ease, length and shortness, height and lowness, and before and behind, while the pattern that "there is X at first, and then there is Y in Kongfuzi seems to have affirmed the one side in advance in the relation, for example, the "internal" is in the relation between internal and external, for small between small and large, the soft and hard, the round and round square, the tall and short. If one is put in the relation of two, Kongfuzi's way is to cultivate the effect of relations between the existences and non-existences. Laozi's way is to develop the effect of relations between "opposition". In this passage, what it most notable in the last two lines, which says "slow that the divine way is established, the only thing to do is to practice the principles of the One and the return. Here, the "ones" intended to eliminate opposition, and the "return" is the return to the original stage. It is similarly designed to cancel all the relationships between opposite existences such as internal and external, height and short, Daoists are sensitive in the face of relationships, and what they see in such relationships is contradictions and limitations. An existence is confined by its targets. Therefore, Daoists point out that all the existences in the real world are relative on one hand, but on the other hand, they have been trying to find out a way to transcend the reality. A return to simplicity and oneness is their prescription. This Daoist trait is manifested in this passage in Kongfuzi by pointing out the path to the "One" and "return", although it has disclosed the relationship between internal and external, small and large, soft and hard, round and square, dim and bright, and short and long.

9 Passage 8 of Hengshan

Xian yu zhong, yu yu nu yan. [Something (intellectual) occurs first, and then external; Xian yu xian, yu yu xian, you xian, nothing]

way to transcend the reality. A return to simplicity and oneness is their prescription. This Daoist trait is manifested in this passage in Kongfuzi by pointing out the path to the "One" and "return", although it has disclosed the relationship between internal and external, small and large, soft and hard, round and square, dim and bright, and short and long.

10 Passage 9 of Hengshan

Heng, qi xing shi, ye ye ye ye. [Something (intellectual) occurs first, and then external; Xian yu xian, you xian, nothing]

Heng, qi xing shi, ye ye ye ye. [Something (intellectual) occurs first, and then external; Xian yu xian, you xian, nothing]
characteristic of emptiness and do not contain essence, but once they are established, they can be accepted by people, becoming a customary and unchangeable way of thinking.

The next line "For all the events in the world, only those who are powerful can succeed" means that only those who are powerful can successfully set up rules and codes. The line next to this declares "the great actions in the world." As for this line, no assertion has been made about its meaning as a whole because some of its words are unintelligible. But almost absolutely, it involves a situation different from the efforts of people who are powerful. So, Hengtian continues, saying that actions involve the two possibilities of effectiveness and ineffectiveness, neither of which can be dismissed. Thus, Hengtian suggests a way of 无为 (wuwei), the action of 无 (wu), yin and yang (either abundance or opposite) and 有 (you) 有 (you) (no passage or support). In this way, actions in society take place for themselves. With all actions taking place for themselves, all events and things go back to yin and yang as a source, and take place in the proper ways they should. And thus there would be no issues regarding gain and losses. According to Hengtian, these depend on a clear awareness that "the names in the world contain no essence," an awareness that both names and words are merely artificial things. Therefore, Hengtian requires those who seek laws (i.e., those who seek names) as well as enlightened kings and scholars to think this issue over, in case they become stuck in the trap of names and words.

Now we have completed reading the whole essay. The first 5 paragraphs are ideas about how the natural universe originated, and the latter 4 are ideas about the humanistic world. The genesis theory in Hengtian is different from that in Taiji Produces Water: The latter says:

Taiji generates water, and water supports taiji in reverse, and thus the sky occurs. The sky supports taiji in reverse, and the earth thus occurs in reverse. With the sky and earth supporting each other, both spirits and intelligence are thus produced. With spirits and intelligence supporting each other, the yin and yang are thus produced. With the yin and yang supporting each other, the four seasons are thus available. With the four seasons supporting each other, cold and heat are thus created. With the cold and heat supporting each other, both wetness and dryness are thus formed. And with wetness and dryness supporting each other, time becomes available and the circle meets its end.

The course of the universe's genesis conceived in Taiji Produces Water can simply be summarized in the following: Taiji—Water—the sky—the earth—spirits and intelligence—four seasons—coldness and heat—wetness and dryness—time. In comparison, Taiji Produces Water simply describes the rising

of the natural universe, but Hengtian contains two: one is about the genesis of the natural universe, and the other is about its comprehension of a humanistic world. Between the two classes there exists a clear relationship between fundamentality and dependency, that is, the genesis of the natural world has provided a model to understand the humanistic world. This model helps people clearly see how the human beings live has developed into a "real" world throughout history. Because this "real" humanistic world is comprehended as a historical establishment of human beings, it is also changeable in thought, and the way it changes is simply to return to simplicity and truth, i.e., to return to where it comes from. And thus it becomes open to a new path of "reviewing to something."

Just over 600 Chinese words, Hengtian is short in length, but our study shows that it is a significant piece of literature that deserves deep study in modern China. It is true that there are still many unintelligible words in the essay, and that there are also some concepts and logical links that are unclear, but we can clearly see the thoughts of some ancient Chinese thinkers on the genesis of the universe, and no doubt such speculation was a preparation for Huainanzi. So, in a vision of the history of thoughts, we can regard Huainanzi as a pool of thoughts, which occupied a variety of ideal measures before the Qin Dynasty and bestowed them with a single form. In its idea about the genesis of the universe, Huainanzi has apparently been influenced by essays such as Hengtian, Taiji Produces Water and Dazizuan, and has also been inspired by Lucreti and Zhuangzi, of course.

References


