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Emptying the Mind and Stilling the Body

Syncretism in the Concept of Self-Regulation in Chapter 22 of the Chunqiu fanlu

Abstract

The concept of *shen* 身, meaning a person in all his or her physiological, psychological, and sociological aspects, is an important concept in Chinese philosophy. What the nature of *shen* is, and consequently how to maintain, regulate, and cultivate one's own body/self/person, has been a prominent philosophical issue in China. This article examines how this issue was comprehended in Chapter 22, the "Tong guo shen" 通國身 ("Linking the State and the Body") chapter, of the important Chinese philosophical compendium the *Chunqiu fanlu* 春秋繁露, traditionally ascribed to Dong Zhongshu 董仲舒 (c. 179 to 104 BCE). This article follows and expands upon research conducted by Sarah Queen, who suggested that some of the chapters of the unit to which the "Tong guo shen" belongs are characterised by a syncretic approach and suggest familiarity with inner-cultivation techniques. This article particularly focuses on syncretism in the notion of self-regulation in the "Tong guo shen" chapter. It examines the core principles, values, concepts, and ideas of self-regulation in the context of the *Chunqiu fanlu*'s earlier sources. Through an examination of texts and documents produced from the Spring and Autumn period to the end of the Eastern Han dynasty, this paper reconstructs the idea of self-regulation through a mutually corroborative philological and philosophical analysis. The purpose of this research is to contribute to our academic understanding of the concept of self-regulation in Chinese philosophy as well as of the nature of the *Chunqiu fanlu* in general.

Keywords

body/self/person (*shen*), self-regulation (*zhi shen*), *Chunqiu fanlu* (*Luxuriant Dew of the Spring and Autumn Annals*), longevity (*shou*), clear-sightedness (*ming*), emptiness (*xu*), stillness (*jing*)

Introduction

The concept of *shen* 身, meaning a person in all his or her physiological, psychological, and sociological aspects, is an important concept in Chinese philosophy. What the nature of *shen* is, and consequently how to maintain, regulate, and cultivate one's own body/self/person, was a prominent philosophical issue from the fourth century BCE onward in China. This issue continued to be important in early Imperial China, at which time it reached new heights. In regards to the changes that had occurred from pre-Imperial to Imperial Chinese thought, Ge Zhaoguang 葛兆光 noted: "With the unification of the Qin and Han, thought developed from division towards convergence and synthesis. The struggles between the different Regional Rulers stimulated a different sort of intellectual communication in which various forms of local thought began to converge into one."¹ Early

¹

Ge Zhaoguang, *An Intellectual History of China*, vol 1, p. 222.

imperial thinkers had synthesized elements from older texts, as Ge Zhaogang pointed out, and incorporated them into their own visions. This tendency towards convergence and synthesis also affected theories of maintaining/cultivating the body/self/person.

This paper examines the concept of self-regulation *zhi shen* 治身, literally “putting the body/self/person in order”, focusing on its tendency towards synthesis, in the 22nd chapter, “Tong guo shen” 通國身 (henceforth: TGS), of the early Han text the *Chunqiu fanlu* 春秋繁露 (henceforth: *CQFL*, *Luxuriant Dew of the Spring and Autumn Annals*). The *CQFL* is a compendium of ethical and political thought that had a great impact on the development of Chinese Confucianism.² It is ascribed to central Former Han (206 BCE–9 CE) scholar Dong Zhongshu 董仲舒 (c. 179–104 BCE).³ However, recent research has suggested that, while the *CQFL* may contain essays authored by Dong Zhongshu, it also may contain essays whose ascription to Dong is questionable. The *CQFL* is a composite work consisting of different layers of highly diverse material from the early Han, and likely even post-Han scholarly work.⁴ Sarah Queen situated the “TGS” chapter in the literary unit of the text (chapters 18–22, chapters 77 and 78), which is characterised by a syncretic approach.⁵ She states:

“They [these chapters] focus on problems of statecraft, particularly the ways in which a ruler should implement his political authority. They address this problem in a highly syncretic manner, blending Taoist, Mohist, Nominalist, and Legalist ideas, and displacing the Confucian voice prominent in the previous division of the text.”⁶

Sarah Queen also notes that several essays belonging to this unit “suggest a familiarity with the kinds of inner-cultivation techniques” advocated in the so called “Xin Shu” 心術 (“Art of the Mind”) chapters of the larger text compiled during the Han dynasty, those being the *Guanzi* 管子 (*Master Guan*)⁷ and “Jing Shen” 精神 (“Quintessential Spirit”) chapters of the *Huainanzi* 淮南子 (“*Master(s) from Huainan*”), a compendium of Former Han philosophy and statecraft.⁸ Modern Chinese scholars often regard the so-called “Xin Shu” chapters as one unit. These chapters are entitled “Xin Shu Shang 心術上,” (“Techniques of the Mind I”),⁹ “Xin shu xia 心術下,” (“Techniques of the Mind II”),¹⁰ “Nei ye” 內業 (“Inner Training”),¹¹ and Bai xin 白心 (“Purifying the Mind”).¹²

This paper follows and expands upon research conducted by Sarah Queen, focusing on syncretism in the concept of self-regulation. Through an examination of texts and documents produced between the Spring and Autumn period and the end of the Eastern Han dynasty, the paper reconstructs the idea of self-regulation through mutually corroborative philological and philosophical analysis, demonstrating how ideas and concepts from earlier sources regarding the nature and techniques of self-regulation were used and incorporated.

First, an annotated translation of the “TGS” chapter is provided, followed by an explanation of the main concepts around which the TGS’s theory of self-regulation is constructed. This is followed by analyses of the theory of self-regulation in the context of a larger corpus of material.

1. Annotated translation

通國身¹³

氣之清者為精，人之清者為賢。治身者以[賢]，積精為寶，治國者以積賢為道。身以心為本，國以君為主。精積於其本，則血氣相承受；賢積於其主，則上下相製使。血氣相承受，則形體無所苦；上下相製使，則百官各得其所；形體無所苦，然後身可得而安也；百官各得其所，然後國可得而守也。夫欲致精者，必虛靜其形；欲致賢者，必卑謙其身。形靜志虛者，（氣精）[精氣]之所趣也；謙尊自卑者，仁賢之所事也。

故治身者，務執虛靜以致精；治國者，務盡卑謙以致賢；能致精，則合明而壽；仁能致賢，則德澤洽而國太平。

“*Linking the State and the Body*”¹⁴

The purest *qi* is vital essence (*jing*).¹⁵

The purest people are the worthy (*xian*).

2

CQFL is a lengthy work – it is a collection of 82 chapters (*pian*), of which 79 have survived.

3

Dong was an exegete of the Gongyang 公羊 tradition of the *Chunqiu* 春秋 (*Spring and Autumn Annals*), a dominant school of commentary in the early Han. Tradition credits Dong Zhongshu as playing a tremendous role in establishing Confucianism as the state ideology during the reign of emperor Wu 武 (140–134 BCE), for which reason he is often referred to as the “father of Han Confucianism.”

4

See S. A. Queen, *From Chronicle to Canon. The Hermeneutics of the Spring and Autumn, according to Tung Chung-shu*; M. Loewe, *Dong Zhongshu, a 'Confucian' Heritage and the CQFL*.

5

The “Tong guo shen” is the shortest among syncretic chapters of the *Chunqiu fanlu* (ch.18–ch.22). The chapter develops its ideas by lining up correlative statements. As Sarah Queen observes, its author “correlates techniques to regulate and nourish the body with those meant to order and vitalize the state.” (S. A. Queen, “Dong Zhongshu”, in W. T. De Bary, *Sources of Chinese Tradition*, p. 295.) It correlates a macrocosm of a state with a microcosmos of a body, politics with physiology. An author of this chapter legalizes its theory of statecraft by taking physiological theory as its model.

6

S. A. Queen, *From Chronicle to Canon. The Hermeneutics of the Spring and Autumn, according to Tung Chung-shu*, p. 85.

7

A. C. Graham notes: “The *Guanzi* is a miscellany of writings, most of them about statecraft and generally classified as Legalist, from between the 4th and the 2nd centuries B.C. It is named after Kuan Chung (died 645. B.C.), revered in Ch’i as its greatest chief ministers. Its nucleus at least was probably written in Ch’i, where a variety of scholars were patronised and paid stipends in the Chi-hsia Academy.” A. C. Graham, *Disputers of the Tao. Philosophical Argument in Ancient China*, p. 100.

8

S. A. Queen, *From Chronicle to Canon. The Hermeneutics of the Spring and Autumn, According to Tung Chung-shu*, pp. 86.–87.

9

W. A. Rickett says that “Xin shu shang” is “a completely separate work with only general ideological connections to the ‘Nei ye’ and ‘Xin shu xia’...” Also, Rickett noted that “The chapter deals primarily with the need to empty the mind of distracting desires and preconceptions.” W. A. Rickett, *Guanzi: Political, Economic, and Philosophical Essays from Early China*, vol. II, p. 16.

10

“‘Xin shu xia’ is closely related to the Nei ye. Much of it either paraphrases or develops material contained in the ‘Nei ye’ (stanzas VI to X) and sometimes appears to quote directly from that text.” W. A. Rickett, *Guanzi: Political, Economic, and Philosophical Essays from Early China*, vol. II, p. 16.

11

“Nei ye”, which is the longest of the four chapters, includes some of China’s earliest discussions on the workings of the mind and the practice of breath and dietary controls. p. 15. Angus C. Graham, Donald Harper and Allyn Rickett suggest that the “Nei ye” is the oldest of the four “Xin shu” chapters, probably composed in the late fourth century BCE and associated with the Jixia Academy. D. Harper, *Early Chinese Medical Literature. The Mawangdui Medical Manuscripts*, p.112., A. C. Graham, *Disputers of the Tao*, p. 100., W. A. Rickett, *Guanzi: Political, Economic, and Philosophical Essays from Early China*, vol. II, p. 65.

12

“Bai xin” “expands on the treatment of some key concepts presented in the Nei Ye and Xin Shu Shang chapter is primarily concerned with the demeanor of the sage, the preservation of life, and survival in the world of politics.” W. A. Rickett, *Guanzi: Political, Economic, and Philosophical Essays from Early China*, vol. II, p. 16.

13

The Chinese text used for this translation was copied from: D.C. Lau (ed.), *The ICS Ancient Chinese Texts Concordance Series Classical Works No. 6. A Concordance to the Chunqiu-fanlu*, p. 29. The printed text of the *Concordance to the Chunqiu-fanlu* is based on the Sibū Congkan (SBCK) edition, a reprint of the text in the *Si ku quan shu zhen ben* 四庫全書珍本 (1773, or 1775).

14

Chapter 22 of the *CQFL* bears the title “Tong guo shen” 通國身. Three-word title



One who regulates a body/self (*shen*)¹⁶ considers the accumulation of the vital elements (*jing*) to be his treasure.

One who regulates a state considers the accumulation of the worthy to be his way.

The body/self takes the mind/heart (*xin*) as its root. The state takes the ruler as its master.

If the vital elements are accumulated in their root, then the blood and *qi* mutually support and serve each other.

If the worthy are accumulated around their master, then superiors and inferiors mutually control and employ each other.

If the blood and *qi* mutually support each other, then the body (*xing ti*)¹⁷ does not contain that from which it suffers.¹⁸

If superiors and inferiors mutually employ each other, then the hundred offices¹⁹ all obtain their [proper] place.

Only when the body (*xing ti*) does not contain that from which it suffers can the body/self (*shen*) be at ease (*an*).²⁰

Only when the hundred offices each attain their place can the state be protected.

Now, those who desire to bring their vital essence to its utmost must empty [their minds/hearts] and still (*jing*) their bodies (*xing*).

Those who desire to bring the number of the worthy to its utmost (*zhi*) must humble themselves²¹ and be modest.

Where the body is still and the mind/heart (*zhi*)²² empty, *jing qi*²³ (*qi jing*) delights.

Where there are the modest, respectful and humble, the humane and the worthy serve.²⁴

Those who regulate the body must remain empty and still in order to bring their vital essence (*jing*) to its utmost, those who regulate the state must try their best to humble themselves and be modest in order to bring the number of the worthy to its utmost.

If [those who regulate the body] can bring their vital essence to its utmost, then they can be of united clear-sightedness and attain longevity.

If the humane can bring the number of the worthy to its utmost²⁵ then their inner power (*de*) penetrates into and imbues everything, and the state is in great peace."²⁶

2. The main concepts of the “self-regulation” theory

This analysis of the concept of self-regulation in the “TGS” chapter will begin with a presentation of the cluster terms surrounding the concept of self-regulation. The key concepts around which the discussion of self-regulation *zhi shen* is constructed are: *shen* 身, *xing* 形, *ti* 體, *qi* 氣, *jing* 精, *xin* 心, *xue* 血.

Shen – “body”, “person”, “self”

The character *shen* is a profile pictograph of the human physique. In its early occurrence, *shen* denotes one’s physical being.²⁷ Except the physiological aspect of the person, i.e., “the body”, the notion of *shen* also encompasses psychological and social aspect of person. Thus, as Nathan Sivin pointed out, “*shen* includes the individual personality, and may refer in a general way to the person rather than to the body.”²⁸ The *Shi ming* 釋名 (*Explaining Terms*) dictionary, compiled at the end of the Later Han period (25–220), relates *shen* to *shen* 伸, “to stretch out”: 身, 伸也。 (“The term *shen* means to ‘stretch out.’”)²⁹ According to the definition in the *Shi ming*, literally, “*shen*” would be “the stretched one.” Commenting on the explanation of *shen* in the *Shi ming*, Roger Ames remarks: “This is suggestive that person was seen as an ‘extending’ or ‘presencing’ having correlative physical and spiritual or (physical) aspects denoted by *shen*.”³⁰

Such a semantic range of meaning of the notion of *shen* is enabled by the absence of the distinction between mind and body in classical Chinese thought.

As Xuezhi Zhang says: “Chinese tradition is characterized by its integrity and conformity at its very beginning, which stressed phenomena instead of structures, therefore the ancient Chinese thoughts initially assumed both the mind and the body as a single unit and its functions mysteriously correspond with

is relatively uncommon form in the *CQFL*. However, the literary unit of the text which consists of chapter 18, 19, 20, 21, 22 is characterised with the titles composed of three characters. The first graph in the title, *tong* 通, is a verb which means “to understand”, “to know”, “break through”, “to penetrate.” Also it means “to connect”, “to communicate”, “to notify”, “to tell.” The second term in the title, *guo* 國, means a “community”, “state.” The third term, *shen* 身 means “body”, “self”, “person.” Whereas *ren* 人 means person with connotations of others, *shen* means person with connotation of self. Grammatically, the title of the *pian* comprises of the verb *tong* followed by two nouns, *guo* and *shen*. One possibility is that the structure of the title comprises of a verb which takes two direct objects: nouns *guo* and *shen*. Then, a translation of the title could be to “Link the State and the Body” and to “Comprehend the State and the Body.” Gary Arbuckle translated the title as “Common to the State and the Person” taking *tong* 通 in the meaning “to be common to.” Another possibility offers Sarah Queen who translates the title as “To Comprehend the State as the Body.” This translation could be compared with Su Yu’s explanation of the meaning of title of the chapter: 謂通治國於治身 (“[It] means to comprehend ruling of a state as ruling of the body.”) Although Queen offers the translation of the title which more captures the content of the chapter, I choose to translate the title as to “Link the State and the Body.” This translation follows a grammatical pattern (verb followed by two direct objects) which is more common in Classical texts than the first one.

15
Su Yu 蘇輿 (1874–1914), the late Qing dynasty editor, noted that there is a similar statement in a memorial presented by Li Gu 李固 in 143 C.E. in the *Hou Hanshu* 後漢書 (*Book of the Later Han*). This statement uses the term *shen* 神, “divinity”, in place of the term *jing* 精: 臣聞氣之清者為神, 人之清者為賢。養身者以練神為寶, 安國者以積賢為道。 *Hou Han Shu*, 列傳, 李杜列傳, 13, <http://ctext.org/dictionary.pl?if=en&id=76285>, 20. 05. 2014. Su Yu, *Chunqiu fanlu yizheng* (henceforth *CQFLYZ*), p. 182.

16
The character *xian* 賢 is added on the authority of *Gongyangzhuan Zhuang*. See *A Concordance to Chunqiu fanlu*, p. 29.

17
The compound *xingtǐ* 形體 is used to denote a physical body.

18
Chapter 78 of the *CQFL*, “Tian di zhi xing” 天地之行, contains a similar statement: 若血氣和平, 形體無所苦也; (“If the blood and *qi* are in harmony and tranquility, then the body does not contain that from which it suffers.”) *CQFL* 17.1/ 79/5, p. 79.

19
Bai guan 百官, literally “hundred offices” or “hundred officials”, means “all offices” and “all officials.” *Guan* denotes both an adult who works in a public institution and an institution in which public duties are performed.

20
The correlation of state and body in terms of attaining tranquility (*an* 安) is expressed in the *Guanzi*: 心安, 是國安也。心治, 是國治也。 (“His mind being at peace, his country is also at peace. His mind being well regulated, his country is also well regulated.”) *Guanzi* 管子·37·1/10, tr. A. Rickett, p. 61, TLS, 20. 04. 2014.

21
There is a line in the *Wenzi* 文子 (*Master Wen*), a Daoist treatise from the Warring States period (475–221 BCE) where the sage is associated with the notions of *jian* and *bei*, as here in the “TGS” chapter: 聖人卑謙。 (“The sage humbles himself and makes himself modest.”) *Wenzi*, 九守, 守弱, 1, <http://ctext.org/dictionary.pl?if=en&id=58541>, 12. 04. 2014., tr. I. Buljan.

22
Zhi 志 denotes will, aspiration, ambition.

23
Here the author uses the compound *jingqi* 精氣 as a lengthened form of *jing*.

24
Su Yu cites the *Zhou yi* 周易 (*Book of Changes*): 天道虧盈而益謙, 地道變盈而流謙, 鬼神害盈而福謙, 人道惡盈而好謙。謙尊而光, 卑而不可踰。 (It is the way of heaven to diminish the full and augment the humble. It is the way of earth to overthrow the full and replenish the humble. Spiritual Beings inflict calamity on the full and bless the humble. It is the way of men to hate the full and love the humble. Humility in a position of honour makes that still more brilliant; and in a low position men will not (seek to) pass beyond it.) (Tuan Zhuan, Qian 1, tr. James Legge, *Sacred Books of the East*, volume 16, James Legge, 1899, <http://ctext.org/dictionary.pl?if=en&id=25266>, 20. 04. 2014.) in Su Yu, *CQFLYZ*, p. 182.

each other.”³¹ Roger Ames similarly stresses that “the notion of body in the Chinese tradition tends to be couched in “process” rather than substance language. The human body is frequently discussed as the shape or disposition of the human process.”³² He argues that the absence of mind/body distinction is an implication of “polarism”, which is a distinguishing presupposition of classical Chinese philosophy as opposed to the “dualism” of early Greek philosophy: “Polarism, on the other hand, has been a major principle of explanation in the initial formulation and evolution of classical Chinese metaphysics. By “polarism” I am referring to a symbiosis: the unity of two organismic processes which require each other as a necessary condition for being what they are... The principle distinguishing feature of polarism is that each “pole” can only be explained by reference to the other. Left requires right, up requires down, self requires other.”³³ Consequently, mind and body are polar rather than dualistic concepts, and as such, can only be understood by reference to each other. The body and mind were not considered to be different kinds of existence in any essential way. Thus, the concept of *shen* was seen holistically as a “psychosomatic process.”³⁴

Xing

Xing means “the form or shape, the three-dimensional disposition or configuration of the human process.”³⁵ The character *xing* is also used to represent the early Chinese notion of body. The term is difficult to translate, as the word carries the meaning of bodily, material substance, as well as that of tangible form.³⁶ Andrew Meyer explains *xing*: “Form is contingent on differentiation, and thus any phenomenon that is at all identifiable belongs to the realm of form.”³⁷ Nathan Sivin points out that *xing* often refers to the body’s outline rather than its physical identity.³⁸ In the “*Nei ye*”, *jing* and *xing*, vital essence and form, are complementary concepts denoting human existence. *Jing* is what arises from Heaven, and *xing* is what arises from earth. 凡人之生也，天出其精，地出其形，合此以爲人。 (“It is ever so that in man’s life, Heaven produces his vital essence. Earth produces his form. These combine in order to produce man.”)³⁹

Ti

The third term denoting “body” is *ti*. It can denote the entirety of the body, as well as meaning individual parts and constituents of the body.⁴⁰ Nathan Sivin noted that *ti* “refers to the concrete physical body, its limbs, or the physical form generally. It also can mean “embodiment,” and may refer to an individual’s personification of something – for instance, a judgment that an immortal embodies the Way (*t’i tao fi*)”.⁴¹

Qi

The category of *qi* is one of the most fundamental categories of reality in Chinese philosophy. Due to its conceptual and semantic content,⁴² ranging from a rather concrete to a more abstract and general meaning, it would be inappropriate to render the term *qi* into English, and thus it has been left untranslated. On the etymology of the character *qi*, Chung-ying Cheng says: “Etymologically, the Chinese character for *qi*, in the form found in Zhou oracle inscriptions, symbolizes the cloudy vapors one observes in the air... In the

present ideogram, *qi* suggests vapors rising from rice paddies, and hence a term dating from the agricultural period of early China.”⁴³ From its rather concrete origin, the term *qi* became more abstract denoting a pervasive stuff/energy that vitalises the body. Donald Harper notes that the origin of this general and abstract derivation of *qi* is not clear: “It is not clear whether *qi* originated as a word for atmospheric vapors (clouds, steam, etc.) which was generalized to encompass the source of human vitality and everything else; or

25

Su Yu notes that the *Tianqi ben* (天啓本), Ming dynasty manuscript printed during Tian Qi 天啓 period (1621–1628), does not use the character *ren* 仁. Su Yu, *CQFLYZ*, p. 182. Following the Tianqi edition, the translation would be as follows: “If the [rulers] can bring the number of the worthy to its utmost...”

26

On the concept of *tai ping* 太平, “perfect peace”, John Knoblock says: “The term *ping* basically means “level”, by extension, “even, equal” and thus “calm, pacific, tranquil.” It also refers to the “even,” normal, regular course of life in contrast to the upheavals associated with a death in the family and the mourning period that follows.” J. Knoblock, *Xunzi*, vol. 2., p. 185.

27

A. Schuessler notes that, in the *Yijing*, *shen* means “belly” and is contrasted with “flesh on the spine”. See Axel Schuessler, *ABC Etymological Dictionary of Old Chinese*, p. 457.

28

N. Sivin, “State, Cosmos, and Body in The Last Three Centuries B. C.”, *Harvard Journal of Asiatic Studies*, vol. 55, No. 1, Jun., 1995.

29

Shi Ming, 釋名, Xing Ti 形體5, <http://ctext.org/dictionary.pl?if=en&id=40348>, 20. 01. 2014.

30

R. T. Ames, “The Meaning of Body in Classical Chinese Philosophy”, in: Thomas P. Kasulis, Roger T. Ames, *Self As Body in Asian Theory and Practice*, p. 165.

31

Xuezhi Zhang, “Several modalities of the body-mind relationship in traditional Chinese philosophy”, *Frontiers of Philosophy in China*, vol. 2, No. 3 (June 2007), pp. 379–401, URL: <http://www.jstor.org/stable/27823301>, 20. 01. 2014.

32

R. T. Ames, “The Meaning of Body in Classical Chinese Philosophy”, p. 165.

33

Ibid., p.159. On the difference between polarism and dualism, Ames states: “Whereas

dualistic explanation of relationship conduces to an essentialistic interpretation of the world, a world of “things” characterised by discreteness, finality, a world in which one thing is related to another “extrinsically”. By contrast, a polar explanation of relationships gives rise to an organismic interpretation of the world, a world of “processes” characterised by interconnectedness, interdependency, mutuality, complementarity, a world in which processes are related to each other intrinsically.” *Ibid.*, p. 160.

34

Ibid., p. 163.

35

Ibid.

36

Michael Loewe, oral communication.

37

J. S. Major, Sarah A. Queen, Andrew Seth Meyer, and Harold D. Roth (Translated and edited), *The Huainanzi. A Guide to the Theory and Practice of Government in Early Han China*, by Liu An, King of Huainan, p. 902.

38

N. Sivin, “State, Cosmos, and Body in the Last Three Centuries B.C.”, p. 5.

39

Guanzi 管子-49-12/1, tr. Rickett 1998:52, TLS, 20. 09. 2014.

40

R. Svarverud, *Methods of the Way: Early Chinese Ethical Thought*, p. 168.

41

N. Sivin, “State, Cosmos, and Body in the Last Three Centuries B.C.”, p. 5.

42

See Li Cunshan and Yan Xin “A Differentiation of the Meaning of “Qi” on Several Levels”, *Frontiers of Philosophy in China*, pp. [194] of 194–212, <http://www.jstor.org/stable/40343871>, 20.09.2014.

43

Chung-ying Cheng, “*Qi* (Ch’i): Vital Force”, in: *Encyclopedia of Chinese Philosophy*, p. 615.

whether *qi* was a term for the life-sustaining stuff received from food, drink, and air of breath, which was extended to the natural world.”⁴⁴ In early manuscripts about nature, *Qi* is something material that is simultaneously volatile and pervasive. It embraces all things, and simultaneously means the process of their constitution.⁴⁵ Chung-ying Cheng says: “*Qi* is ... a cosmic and even a cosmological creative power of production, reproduction, formation, transformation, penetration, and efficacious participation and presence, transcending even the system of visible or invisible *qi*.”⁴⁶ *Qi* pulsates, vibrates, changes and cogitates. Nathan Sivin says that *qi* simultaneously means “what makes things happen in stuff” and “stuff that makes things happen.” The “Xin shu xia” *pian* of the *Guanzi* defines *qi* as an internalised state of the human body: 氣者，身之充也。 (“The vital force is what fills the self.”)⁴⁷ Similarly, the *Huainanzi* defines *qi* as that with which life is filled: 夫形者，生之所也；氣者，生之元也。 (“The bodily form [*xing*] is the residence of life; the *qi* fills this life.”)⁴⁸ Life is maintained both by the internal circulation of *qi* as well as a dynamic interchange between body and cosmos.

Jing

Jing is usually rendered as “subtle spirit”, “vital element”, “essential element”, “vital essence”, “quintessence”, and in adjectival form, “quintessential”, “excellent”. In its origins, the character *jing* signified the seed of a grain plant.⁴⁹ By extension, as Allyn Rickett says, “it came to mean the unadulterated essence of things or a state of mind that is concentrated on a single purpose. It is also used to refer to seed of human life.”⁵⁰

Kiyotsugu Shibata and Donald Harper point out that the term *jing* originally had religious connotations. Harper states: “the original meaning of *jing* was related to religious conceptions. Things that were pure and refined were considered “essence”.”⁵¹ In the fourth century BCE, the term *jing* received physiological connotations and was equated with *qi*.⁵² Donald Harper notes: “In later usage *jing* and *qi*, either singly or in compound form, are ubiquitous terms for the vital stuff which lies at the base of human existence.”⁵³ One of the earliest occurrences of the naturalization of *jing* in physiological theory is manifested in the “Nei ye” chapter of a larger text compiled during the Han dynasty, the *Guanzi*. It links *jing* with the growth and vitality of every kind of being, such as stars, grains, and so on: “凡物之精，此則為生下生五穀，上為列星。 (“It is ever so that the vital essence of things is what gives them life (*sheng*). Below it gives life to the five grains; above it creates ranked stars.”)⁵⁴ Properly cared for and accumulated, essence comes to rest in the body. Therefore, the Later Han treatise compiled under the supervision of the historian by Ban Gu 班固 (32–92), *Baihu tong* 白虎通 (*Comprehensive Discussions in the White Tiger Hall*), defines *jing* as: 精者靜也。 (“*Jing* ‘receptive power’ means *jing* ‘repose.’”)⁵⁵ Making *jing* rest in the center of the body, which is the mind/heart (*xin*), is considered to be the way to attain psychological and physical well-being.

Xin – mind/heart

The ancient graph for *xin* as it appears in bronze inscriptions is a pictogram of the physical organ located in the chest. By extension, it is also used to denote “mind” and “emotions.” Andrew Meyer points out that “these two meanings are related in more than a metonymic sense. The heart is conceived of as the

generative and coordinating point of a larger matrix of *qi* in the same way that the lungs, liver, spleen, kidneys, and gall bladder are coordinating points of their respective orbs.”⁵⁶ As the *Huainanzi* says: 夫心者，五藏之主也。所以制使四支，流行血氣，馳騁於是非之境，而出入於百事之門戶者也。 (“The heart is the ruler of the five viscera; it is responsible for regulating and engaging the four limbs, circulating the blood and *qi*, galloping about in the realm of right and wrong, and going in and out of the gateway from which the various affairs of the world issue.”)⁵⁷ *Xin*, normally translated as “heart-and-mind”, precludes the assumption of distinctions between thinking and feeling, mind and matter, rationality and emotions. On the meaning of *xin* in classical sources,⁵⁸ Roger Ames says: “In the classical period, *xin* is first the function of thinking and feeling, and derivately, the locus of thinking, an “office” or “occupation” or “organ” (*guan* 官) similar to other senses. The advantage of *xin* over the other sense occupations, however, is that it is able to think and reflect: The organs *guan* of hearing and seeing, being unable to reflect, can be misled by external things... But the job of the *xin* is reflecting. When it reflects it gets it, and when it does not, it does not.”⁵⁹ *Xin* seems to be the center of all those expressions of conscious life that are attributed to both heart and mind in the West. It is the exclusive seat of thought and judgment, of discursive intelligence and self-awareness, as well as being the center of emotions and sentiments. “Purpose” or “intention” must also be included in the notion of *xin*. Ames stresses that we have to think of *xin* physiologically rather than anatomically: “*Xin*, then, is not primarily a thing, but a function, not primarily an anatomical structure, but a physiological process.”⁶⁰

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D. Harper, *Early Chinese Medical Literature. The Mawangdui Medical Manuscripts*, Kegan Paul International, London 1997, p. 77.

45

Chung-ying Cheng, “*Qi* (*Ch'i*): Vital Force”, in: Antonio S. Cua, *Encyclopedia of Chinese Philosophy*, p. 615.

46

Ibid., p. 615.

47

Guanzi 管子·37·1/3 tr. A. Rickett, p. 59., TLS, 20.09.2014.

48

Huainanzi, 原道訓, 21, <http://ctext.org/dictionary.pl?if=en&id=3039>, 20.05.2014., tr. Ute Engelhardt, “Immortality and Transcendence”, in *Daoism Handbook*, L. Kohn, p. 99.

49

Roger Ames points out that early Chinese tradition is dominated with organic imagery. R. T. Ames, “The Meaning of Body in Classical Chinese Philosophy”, p. 167.

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W. A. Rickett, *Guanzi: Political, Economic, and Philosophical Essays from Early China*, vol. 2, p. 29.

51

D. Harper, *Early Chinese Medical Literature*, p. 119.

52

In the “*Nei ye*”, *jing* is often used as a shortened form of *jingqi* (“quintessential vital energy.”)

53

Ibid., p. 119.

54

Guanzi II, 管子·49·1/3, tr. A. Rickett, *Guanzi: Political, Economic, and Philosophical Essays from Early China*, vol. 2, p. 39., TLS, 20.09.2014.

55

Bai Hu Tong 白虎通·30·199/1, tr. Tjan Tjoe Som: 571, TLS, 20.09.2014.

56

A. Meyer in: J. S. Major, *ibid.*, p. 901.

57

Huainanzi 淮南子·1·17/7, TLS, 20.09.2014.

58

On modalities between relationship between the *xin* and the physical body in traditional Chinese philosophy, see: Xuezhong Zhang, Several modalities of the body-mind relationship in traditional Chinese philosophy, *Frontiers of Philosophy in China*, vol. 2, No. 3, June 2007, pp. 379–401.

59

R. T. Ames, *Tracing Dao to Its Source*, p. 45.

60

Ibid.

Xue

Xue, usually rendered as “blood”, denotes more than red fluid: it is the stuff from which the body itself grows. *Qi* and *xue* were considered to be complementary forces. The ideal state of the body is when they mutually support each other. The guiding of these forces was considered to be the main task of bodily regulation. The circulation of *qi* and blood was considered fundamental to the body’s growth and maintenance:

請問為身?」對曰:「道血氣以求長年長心長德,此為身也。

(“May I ask about managing the self? Guide your *xue* and *qi* in order to extend your years, your mind *xin* and your potency *de*. Such is managing the self.”)⁶¹

3. “Self-regulation”

Having presented an analysis of the main concepts of the “TGS’s” concept of self-regulation, the idea of the self-regulation will be analysed in comparison with its textual sources. In this chapter, it will be asserted that the “TGS” elaborates on ideas of self-regulation through vocabulary and intellectual background preserved in early Chinese texts which address the problem of maintaining one’s own physical existence.⁶² Their discussion of the problem of psycho-physical cultivation⁶³ begins from the presumption that those goals that human beings strive for, such as longevity *shou* 壽 and clear-sightedness *ming* 明, do not come about by accident, but rather require sustained effort. These achievements do not come about by themselves for a reason, as the “Xing shi” 形勢 (On Condition and Circumstances) chapter of the *Guanzi* says: 壽夭貧富, 無徒歸也. (“Long life and early death, poverty and opulence do not come about by accident.”)⁶⁴ Following this presumption, a human being must practice certain techniques in order to attain these goals. Thus, the purpose of these texts is to prescribe cultivation techniques.

The central term around which the “Nei ye”, “Xin shu”, “Jing shen” and “TGS” chapters construct the principle of self-regulation is *jing*, “vital essence.” *Jing* is considered to be the essence (*jing* 精) of *qi*: 精也者, 氣之精者也. (“The vital essence is the essence of the vital force.”)⁶⁵ Vital essence (*jing*) as the essence of the body is not some underlying permanent and unchanging substrate that is distinguished from its supporting attributes, but is rather considered to be the purest and most concentrated form of the single reality, i.e., of *qi*.⁶⁶ It is also defined as such in the “TGS”: 氣清者為精 (“*Jing* is the purest element of *qi*, breath/vital spirits.”)⁶⁷ The importance of *jing* in the process of self-regulation lies in the fact that *jing* produces life, and is the “wellspring of the vital force”, as stated by the “Nei ye”: 精存自生, 其外安榮, 內藏以為泉原, 疾然和平, 以為氣淵. (“When the vital essence is present, it naturally produces life. Outwardly it produces a restful glow. Stored within, it becomes a fountainhead. Floodlike, harmonious and smooth, it becomes the vital force’s wellspring.”)⁶⁸ As such, the vital essence enables bodily firmness as well as clarity of the senses:

淵之不涸, 四體乃固, 泉之不竭, 九竅遂通, 乃能窮天地, 被四海. 中無惑意, 外無邪蓄. 心全於中, 形全於外, 不逢天菑, 不遇人害, 謂之聖人。

(“So long as the wellspring does not dry, the four parts of the body will remain firm. So long as the wellspring is not exhausted, the passages of the nine apertures will remain clear. Thus it is possible to explore the limits of Heaven and Earth and cover the four seas. Within, there will be no delusions; without, there will be no calamities. His mind complete within, his form complete without, Encountering neither Heaven-sent calamities nor man-made-harm-Such a person, we call sage.”)⁶⁹

The “Jin shu” 盡數 (“Fulfill the Number”) chapter of the *Lüshi Chunqiu* 呂氏春秋 (*Master Lü’s Spring and Autumn Annals*) says that securing the vital essence within the bodily frame affects the person’s lifespan: “Thus, the vital essence and the spirit being secure within the bodily frame, the person’s lifespan is extended.”⁷⁰ Therefore, man is advised to grasp *jing*, as the “Xin shu shang” chapter of the *Guanzi* says: 世人之所 職者精也。 (“What men must grasp is the essence.”)⁷¹

Following this same concept of the meaning of *jing* and its importance for human existence, the “TGS” conceives of self-regulation as a process involving the accumulation of vital essence (*ji jing* 積精).⁷² Whereas the “Nei ye” focuses “on the triad of vapor, essence and spirit, which must be stored and concentrated inside the body in order to create a wellspring of vitality”,⁷³ the “TGS” stresses one element, *jing*. Polarism is applied in its explanation of the activity of *jing*: it can be accumulated, or it can disperse and vanish. As Roger Ames notes: “Polarism has its own correlative sets of terminologies which are applied in explanation of the dynamic cycles and processes of existence: differentiating/condensing, scattering/amalgamating, dispersing/coagulating, waxing/waning.”⁷⁴

As to where the vital essence is accumulated, the “TGS” states that the accumulation of the purest constitutive element of an “entity” must be concen-

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Guanzi 管子·19·1/20, tr. Rickett 1985, p. 316, TLS, 20. 08. 2012.

62
Allyn Rickett, who discussed the provenance of these chapters of the *Guanzi*, notes that, although these chapters share technical terminology and many of the ideas on the attainment of spiritual perfection with the “Keyi” chapter of the *Zhuangzi* and *Dao De Jing*, they are the product of a separate branch of Daoism that is more in line with later Daoist medical texts, such as the *Huang Di Nei Jing* 皇帝內經 (*Inner Canon of the Yellow Thearch*) (ca. first century BCE) See A. Rickett, *Guanzi: Political, Economic, and Philosophical Essays from Early China*, Vol II, p. 38.

63
Donald Harper notes: “Physiological ideas proliferated during the fourth century B.C. This was the century when maintaining one’s own physical existence became a philosophical issue.” D. Harper, *Early Chinese Medical Literature. The Mawangdui Medical Manuscripts*, p. 78.

64
Guanzi·2·1/34 tr. A. Rickett, p. 66., TLS, 20. 04. 2014.

65
Guanzi 49·6/4, tr. A. Rickett, p. 43, TLS, 20. 04. 2014.

66
H. D. Roth and J. S. Major, “Quintessential Spirit”, in J. S. Major (ed.), *The Huainanzi*, p. 234.

67
CQFL 7.2./29/3.

68
Guanzi·49·8/4, tr. A. Rickett, p. 47, TLS, 20.04.2014.

69
Guanzi·49·8/5, tr. A. Rickett, p. 47, TLS, 20.04.2014.

70
J. Knoblock, J. Riegel (tr.), *The Annals of Lü Buwei (Lü Shi Chun Qiu)*, p. 99.

71
Guanzi ·36·1/28, tr. A. Rickett, p. 76., TLS, 20.09.2014.

72
The “TGS” states that the regulation of body consists of an accumulation of vital essence. It is interesting to note that this view implies that the process of cultivation does not imply a substantial change for a person, but only a qualitative one. Also, the difference between one who cultivates his body from one who does not is not substantial, but to a degree, only qualitative.

73
D. Harper, *Early Chinese Medical Literature. The Mawangdui Medical Manuscripts*, pp. 119.– 120.

74
R. T. Ames, “The Meaning of Body in Classical Chinese Philosophy”, p. 160

trated in its root. Since the mind/heart *xin* is the root of the human body, the vital essence must be accumulated in the mind/heart. Conceiving of *xin* as the root of the body, the “TGS” follows the early Chinese assumption that the workings of the body are hierarchical in nature, and that the mind/heart assumes sovereign control. The “Xin shu I” *pian* of the *Guanzi* states that *xin* is considered to be the basis of the human being. 心之在體，君之位也。 (“In the body, the mind holds the position of the prince.”)⁷⁵ Therefore, the “Nei ye” chapter of the *Guanzi* advocates the storage of *jing* in the mind/heart, which is defined as the “abode of essence” *jing she* 精舍.⁷⁶ Storing *jing* in the breast is the mark of a highly cultivated man, i.e., a sage, says the *Guanzi*: “藏於胸中，謂之聖人。 (“When stored in the breasts, we call it sageliness.”)⁷⁷ The view that *xin* dominates the physical body also became common in later Chinese sources. Xunzi’s discussion of *xin* follows this presumption. He speaks of *xin* as the “prince” of the body and “master of the five sense organs”: “The mind/heart occupies the central cavity in order to control the five sense organs. Now for this reason it is referred to as the natural prince.”⁷⁸

It can be noted that, since self-regulation consists in accumulation of vital essence, the finest portion of reality, a cultivated man, a sage, differs from an uncultivated man in the degree to which he possesses the purest constitutive element of reality. So, the difference between them is not substantial, but only qualitative.

The “TGS” defends its main position on self-regulation, i.e. that self-regulation is a process involving the accumulation of *jing* in the mind/heart, as follows: “If the vital elements are accumulated in their root, then the blood and *qi* mutually support each other... If the blood and *qi* mutually support each other, then the bodily form does not contain that from which it suffers... Only when the body does not contain that from which it suffers can the body/self be at ease.”⁷⁹

This passage argues the importance of the accumulation of *jing*. It explains how an accumulation of *jing* in the heart will result in the body’s being at rest (*an* 安). As shown above, it is the result of mutually interconnected and interdependent causal processes. According to the “TGS”, an accumulation of the vital elements around the root is a precondition for the mutual support of the constitutive processes of the entity (existence). For the body (*shen*), this is the circulation of *xue* and *qi*. If the vital essence is accumulated around the mind/heart (*xin*), then these two processes will support each other. A state in which blood *xue* and *qi* mutually support each other (*xiang cheng shou* 相承受) will lead toward the body (*xing ti* 形體) without pain/suffering (*wu suo ku* 無所苦).

Here, the “TGS” expresses the common physiological idea that *qi* flows along with blood inside the body. The nature of their dynamic relationship is something that defines human existence. The state in which both processes mutually assist and complete each other determines the well-being of the body. This idea is documented in fourth century BCE sources, as noted by Donald Harper:

“The earliest explicit statement in received literature of the idea that *qi* ‘vapor’ flows along with blood inside the body occurs in the *Guanzi*, in an essay which probably dates to the first half of the third century B.C.E.: ‘Water is the blood and vapor of the earth-like what flows through the muscles and vessels.’ The idea that *qi* and blood together are essential components of human life is only reliably documented in fourth century B.C.E. sources, by which time *qi* already referred to the omnipresent ‘basic stuff’ of the phenomenal world. And between them, *qi* was already seen to be more necessary to human existence than blood: it was the air man breathed, it

was the nourishment extracted from food: it was what suffused the body and made man alive; it was what connected the human organism to the larger operations of nature.”⁸⁰

The circulation of *qi* and blood is fundamental for the body’s growth and maintenance, thus the guiding of *qi* and *xue* brings longevity, as stated in the *Guanzi*: 請問為身? 對曰: 道血氣, 以求長年長心長德, 此為身也. (“May I ask about managing the self? ‘Guide your *xue* and *qi* in order to extend your years, your mind, and your virtue. Such is managing the self.’”)⁸¹

Here we can refer to Roger Ames’ aforementioned statement on polarism in early Chinese thought. As has been shown, polarism shaped Chinese physiological bodily regulation theory. The two coexisting processes, the circulation of *qi* and *xue*, are in a complementary, polar relationship. The well-being of the body/person is not defined as the primary functions of its components, but is rather seen as a symbiosis, a unity of two organismic processes that are dependent upon each other. Their mutual support is that what determines a person’s “health”, and in accordance with this, the process of self-regulation aims to make these processes work symbiotically.

4. “The body at rest”

According to the “TGS”, the absence of bitterness is a precondition for a body (*xing ti*) to be at rest (*an*). Only when a body is without bitterness is it possible that the body/person (*shen*) is “at rest” (*an*). The “TGS” posits the attainment of *an*, “at ease” as the final consequence of the process of the accumulation of the purest *qi*, i.e. *jing*, in the heart. The notion of *an* is also an important concept in the aforementioned texts on cultivation.⁸² The *Shuowen* lexicon defines the notion of *an* as *jing* “tranquility” 安: 靜也.⁸³ The *Shi Ming* defines *an* as *yan* 晏, “at ease” and “comfort”: 安, 晏也. (“The term *an* means at ease.”)⁸⁴

The notion of *an* denotes a state of tranquility and ease that is related to a lack of exertion. Slingerland argues that the concept of *an* belongs to a group of “*wu-wei*” metaphors. Slingerland claims that *wu-wei* 無為, which literally

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Guanzi 管子·36·1/1, tr. W. A. Rickett 1998, p. 71., TLS, 20. 09. 2014.

76

Guanzi 管子·49·6/3, tr. W. A. Rickett 1998., p. 43., TLS, 20.10.2014.

77

Guanzi 管子·49·1/1, tr. W. A. Rickett 1998, p.39., TLS, 20.08.2012.

78

J. Knoblock, the *Xunzi*, XI, 17/10 A9–10 (*Xunzi* 3:16.), p. 389.

79

CQFL 7.2./29/5.

80

D. Harper, *Early Chinese Medical Literature. The Mawangdui Medical Manuscripts*, p. 77.

81

My translation is an adaptation of W. A. Rickett’s translation. *Guanzi* 管子·19·1/20, tr. W. A. Rickett 1985, p. 316, TLS, 20.09.2014.

82

The “*Nei ye*” chapter states: 大心而敢, 寬氣而廣, 其形安而不移, 能守一而棄萬苛。見利不誘, 見害不懼, 寬舒而仁, 獨樂其身, 是謂雲氣, 意行似天. (“Expand your mind, and you will feel release. Deepen your breathing, and you will feel relaxed. Your form will be at ease and never restless. You will be able to focus your power of awareness, and dispose of the myriad minor irritations.”) *Guanzi* 管子·49·14/3, ed. Dai Wang 2.104; tr. W. A. Rickett 1998:53f, TLS, 20.08.2014.

83

Shuo Wen Jie Zi, 卷八, 宀部, 4555, <http://ctext.org/dictionary.pl?if=en&id=30986>, 20. 09. 2014.

84

Shi Ming, 釋言語, 12, <http://ctext.org/dictionary.pl?if=en&id=40751>, 20. 08. 2014.

means “no effort/exertion”, “refers metaphorically to a state in which action is occurring even though the Subject is no longer exerting force.”⁸⁵ *Wu-wei* is “the most general metaphoric expression of the concept of effortlessness or lack of exertion.” “The term ‘*wu-wei*’ refers to a metaphorically conceived situation where a “subject” is no longer having to exert effort in order to act.”⁸⁶ According to Slingerland, *an* belongs to the “At Ease Family”, which is a family of metaphors that express the concept of effortlessness. “The structure of the ‘at ease’ metaphors is focused solely upon a unitary Subject, who is portrayed as simply resting or not exerting force, with no mention of the Self.”⁸⁷ The subject is able to rest, because, as Edward Slingerland says, “normative order is doing the work.”⁸⁸ Thus, health and well-being are described through the metaphorical expression of the body at rest. The final goal of the process of self-regulation is attainment of *wu-wei*, “effortless action.”

As concerns putting the “body at rest”, the “TGS” claims that the state of being “at ease” is achieved when all physiological prerequisites are fulfilled. The “body at rest” is the result of mutually interdependent physiological processes. The body is able to rest when all of its physiological processes are doing the work. Namely, this refers to the circulation of *xue* and *jing*. If *xue* and *jing* mutually support each other, this will lead to the body without pain. Evidently, the “TGS” links a nature of relationship between *qi* and *xue* with the possibility of the attainment of the body without pain/without that from which it suffers. Moreover, it states that the mutual support of *qi* and *xue* is a necessary precondition for the achievement of the body without pain. *Ku* 苦 which the “TGS” mentions is a flavor word meaning “bitter”. *Ku* is also used to mean “bitterness”, “hardship”, “suffering”, “pain”, and in a verbal sense “feeling pain and suffering.” While the “Art of the Mind” chapters do not refer on the notion of *ku*, the Mawangdui medical manuscripts, such as *Huangdi neijing* 黃帝內經 (*Inner Canon of Huangdi*)⁸⁹ discuss suffering of the body *xing xu* 形苦 and mind *zhi ku* 志苦.⁹⁰ They also advocate the need to remove that from which they suffer (*qu qi suo ku* 去其所苦).⁹¹

The “TGS” borrows this view from medical texts, what clearly indicates a link between philosophy and medicine in the “TGS’s” theory of self-regulation. Donald Harper’s research on early Chinese medical literature points out that “the theory and practice of physical and spiritual cultivation were part of the medical knowledge that the elite acquired from physicians.”⁹² Harper stresses that the cross-fertilization between Warring States philosophy and medicine was extensive: “To be sure, medicine was hardly isolated from Warring States philosophical discourse and the philosophers contributed to medical thought, especially during the third century BCE when the nature of the body and spirit became a prominent philosophical issue.”⁹³ The same can be said for the “TGS’s” discussion of “self-regulation”: medical insights underlie the “TGS’s” idea of self-regulation.

There is one aspect of the “TGS’s” theory of self-regulation and its achieved goal that can be contrasted with Western medical science. Whereas Western medicine displays a preoccupation with the notion of illness while neglecting the notion of health – as Hans-Georg Gadamer states, “we are not aware of health”⁹⁴ – the “TGS’s” program of self-regulation intends to define the positive notion of bodily well-being. Developing the concept of “*an*”, this program defines the positive concept of bodily well-being and how to achieve it.

5. Bodily stillness and emptiness of mind/heart

After stating the conditions that must be fulfilled for the body to be at rest, the “TGS” focuses on those techniques used to reach these goals. The question is how to make the vital essence arrive at and accumulate in the mind/heart. Hence, in this chapter will focus on the self-regulation techniques proposed in the “TGS.”

The techniques of self-regulation advocated in the “TGS” are constructed around two concepts: *jing* 靜, “stillness” and *xu* 虛, “emptiness.” They are prominent concepts in the so-called “Art of the Mind” chapters of the *Guanzi*, the Western Han compendium the *Huainanzi*, as well as in later Daoist medical texts. *Xu* and *jing* are key Daoist concepts stressed in the *Dao de jing* 道德經 and in chapter 15 of the *Zhuangzi* 莊子, *Keyi* 刻意 (“Ingrained Ideas.”)

Jing means “stillness”, “at rest”, “tranquility”, “quiescence”, and in the verbal sense “to be still”, “to be tranquil” and so forth. *Xu* means “emptiness”, “vacuity.” *Jing* and *xu* are cosmological concepts as well as being the pivotal concepts of classical Chinese philosophy of mind. Both concepts are manifestations of nothingness (*wu* 無) and denote both a cosmic and existential state. The notion of *jing* is the opposite of the notion of *dong* 動, “to move.” Concerning the notion of stillness, Andrew Seth Meyer points out that “stillness”, on the cosmic level, denotes “the original state prior to all change

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E. Slingerland, *Effortless Action: Wu-wei As Conceptual Metaphor and Spiritual Ideal in Early China*, Oxford University Press, Oxford, 2003., p. 29.

86

Ibid., p. 31.

87

Ibid., p. 31.

88

Ibid., p. 29.

89

Vivienne Lo states: “Archaeologists excavating tomb 3 (closed in 168 BC) at the Mawangdui burial mound in Changsha, Hunan, in 1973, discovered the richest cache of ancient manuscripts ever unearthed in China. Seven of the manuscripts are concerned with different approaches to the cure of illness and/or the enhancement of life. Altogether they provide us with a unique window into the medical world of late Warring States and early imperial times.” V. Lo, “Review of the book by Donald Harper: *Chinese Medical Literature, The Mawangdui Medical Manuscripts*,” *EJOM*, vol. 3, No. 1.

90

Huangdi Neijing, Suwen, 血气形志, 3, <http://ctext.org/dictionary.pl?if=en&id=82396&remap=gb>; *Huangdi Neijing, Ling Shu Jing*, 九针论, 14, <http://ctext.org/dictionary.pl?if=en&id=81808&remap=gb>, 20. 04. 2014.

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Huangdi Neijing, Suwen, 血气形志, 1, <http://ctext.org/dictionary.pl?if=en&id=82394>, 20. 04. 2014.

92

D. Harper, *Early Chinese Medical Literature. The Mawangdui Medical Manuscripts*, p. 112.

93

Ibid., p. 112.

94

Hans-Georg Gadamer warns that health demands our attention, pointing out that the field of medicine knows what “illness” is, but has a problem defining what “health” is: “Here we are confronted with the still unanswered question: what is health? We know, roughly, what illness is. It is that revolt or rebellion which takes place when something starts to disfunction. It thus appears as something set over against us, as an “object” (Gegenstadt), as that which offers resistance (Widerstandt) and must be broken. ...But health is something which somehow escapes all this in a unique way. Health is not something that is revealed through investigation but rather something that manifests itself precisely by virtue of escaping our attention. We are not permanently aware of health, we do not anxiously carry it with us as we do an illness. It is not something which invites or demands permanent attention.” H.-G. Gadamer, *The Enigma of Health: The Art of Healing in a Scientific Age*, p. 96.

and transformation; all things begin and return to stillness.”⁹⁵ As he notes, in a universe of differentiated phenomena, motion and time may be perceived only in contrast with stillness. *Jing* is the temporal embodiment of Nothingness (*wu*), whereas *xu* is its spatial counterpart.⁹⁶ “Emptiness is both a spatial and an existential manifestation of Nothingness... Within the cosmos, all spaces devoid of tangible, differentiable objects are empty”, states Meyer.⁹⁷ These spaces embody the state of the cosmos as their origin, and so retain the potential power and dynamism of that seminal moment.⁹⁸ Chapter 16 of the *Dao de jing* expresses the idea of developing stillness and emptiness as a return to the original state of existence: 致虛極，守靜篤。萬物並作，吾以觀復。 (“The (state of) vacancy should be brought to the utmost degree, and that of stillness guarded with unwearied vigour. All things alike go through their processes of activity, and (then) we see them return (to their original state).”⁹⁹ In returning to the original state, things achieve their fulfillment: 歸根曰靜，是謂復命。 (“This return to their root is what we call the state of stillness; and this stillness may be considered a report that they have fulfilled their appointed end.”)¹⁰⁰ On the existential level, “stillness (along with vacuity) is the original state of mind and the root of cognitive processes. The mind’s normative conduct is stillness; it is moved only by external stimuli”, says Meyer.¹⁰¹ As such, *jing* and *xu* are related to the heart/mind’s capacity to know, as Xunzi states: 心何以知? 曰: 虛壹而靜。 (“How does the mind know? I say by its emptiness, unity, and stillness. The mind never stops storing.”)¹⁰²

The *Guanzi* views *jing* and *xu* in the same manner. The *Guanzi* notes the epistemological relevance of the concept of stillness through its assertion that remaining still is the way to master the nature of myriad things. It is the highest epistemological and existential achievement, in the sense that it enables one to not only “know things”, but “get things”: 動則失位，靜乃自得。 (“If you move, you will lose your position; if you remain quiet, you will naturally retain it.”)¹⁰³ This is because stillness *jing* is a state in which *jing* (vital essence) and *qi* (vital force) are at their apex. *Jing* and *qi* being at their apex is a precondition for the attainment of the highest psycho-physical achievement: “When a man is capable of good judgment and remaining quiescent, his flesh will be plump and full, his ears and eyes sharp and clear. His muscles will become taut, and his bones sturdy. This is not because they possess some special powers. It is because the vital essence and its vital force are supreme.”¹⁰⁴ Chapter 16 of the *Dao de jing* defines the state of stillness as “returning to the root” and the fulfillment of the appointed end of things: 夫物芸芸，各復歸其根。歸根曰靜，是謂復命。 (“When things (in the vegetable world) have displayed their luxuriant growth, we see each of them return to its root. This returning to their root is what we call the state of stillness; and that stillness may be called a reporting that they have fulfilled their appointed end.”)¹⁰⁵ The *Zhuangzi*, drawing its image of the perfected person, defines *jing* as the state opposite of change (*bu bian* 不變): 一而不變，靜之至也。 (“to be of one mind that does not change is the perfection of quietude.”)¹⁰⁶ However, the idea of stillness of mind does not imply that the mind stops moving. Xunzi says: 心未嘗不動也，然而有所謂靜 (“The mind never stops moving; nonetheless, it has what is called the capacity for quiescence.”)¹⁰⁷ He also says: 不以夢劇亂知謂之靜。 (“Not allowing dreams and fantasies to bring disorder to awareness is called stillness.”)¹⁰⁸

The second concept, the notion of *xu*, “emptiness”, has as its antonym *shi* 實, “fullness”, “fruit”, “solidness.” Concerning the notion of emptiness and its relationship with self-regulation in the *Guanzi*, Rickett says: “The mind

must remain empty of all preconceptions and desires so that the nine apertures can do their work. By keeping the mind empty one can grasp the Way, respond to objective circumstances, prolong one's life and insure one's sagelike rule."¹⁰⁹ Thus, those who are vacuous cannot be compared with "those who seek", says the "Xin shu I" chapter of the *Guanzi*: 智乎智乎, 投之海外無自奪, 求之者不得處之者 ("Wisdom! Wisdom! Cast it beyond the seas to avoid becoming its captive, Those who seek it cannot compare with those who are vacuous.")¹¹⁰ The *Zhuangzi* defines *xu* as the absence of opposition: 無所於忤, 虛之至也 ("to be conscious of no opposition is the perfection of vacancy").¹¹¹ Xunzi states that inspite mind has a capacity to know, therefore there is storing of memory, it has a capacity for emptiness: 心未嘗不臧也, 然而有所謂虛 ("The mind never stops storing; nonetheless it possesses what is called emptiness.")¹¹² For Xunzi: 不以所已臧害所將受謂之虛. ("Not allowing what has previously been stored to interfere with what is being received in the mind is called emptiness.")¹¹³

According to the "TGS", remaining still and empty are prerequisites for accumulating vital elements because "where the body is still and the mind/heart (*zhi*)¹¹⁴ empty, *jing qi*¹¹⁵ (*qi jing*) delights (*qu* 趣)."¹¹⁶ Thus, the techniques to accumulate *jing* are the "engagement in" (*wu* 務) and "grasping" (*zhi* 執) of emptiness and stillness. Here, the "TGS" holds the same view as the *Guanzi* – that only when one remains still and empty can vital essence attain its highest degree.

95
A. S. Meyer, "jing", in An Liu, et. al. (tr. and ed.), *The Huainanzi*, p. 878.

96
Ibid., p. 878.

97
A. S. Meyer, "xu", in An Liu et. al. (tr. and ed.), *The Huainanzi*, p. 906.

98
Ibid., p. 878.

99
Dao De Jing 16, tr. James Legge, <http://ctext.org/dictionary.pl?if=en&id=11607>, 20.08.2012.

100
Ibid., <http://ctext.org/dictionary.pl?if=en&id=11607>, 20. 08. 2014.

101
Ibid., p. 878.

102
J. Knoblock, *Xunzi* XIV, 21/4b9–5b7, 3:104.

103
Guanzi 管子·36:1/4, tr. W. A. Rickett, p. 71f, TLS, 20. 09. 2014.

104
Guanzi 管子·36:1/15, tr. W. A. Rickett, ibid, p. 1998: TLS, 20. 08. 2014.

105
Dao De Jing, 16, tr. James Legge, <http://ctext.org/dictionary.pl?if=en&id=11607>, 20. 08. 2014.

106
Zhuangzi, Outer Chapters, Ingrained Ideas, 2.4, <http://ctext.org/dictionary.pl?if=en&id=42119>, 20. 08. 2014.

107
Xunzi XIV, 21/4b9–5b7, J. Knoblock, *Xunzi*, 3:104.

108
Ibid., XIV, 21/4b9–5b7, J. Knoblock, Ibid., 3:104.

109
W. A. Rickett, ibid., p. 23.

110
Guanzi 管子·36:1/7 tr. W. A. Rickett, p. 72, TLS, 15.10.2014.

111
Zhuangzi, Outer Chapters, Ingrained Ideas, 2.4, <http://ctext.org/dictionary.pl?if=en&id=42119>, 20.08.2012.

112
J. Knoblock, ibid., XIV, 21/4b9–5b7, 3:104.

113
Ibid., XIV, 21/4b9–5b7, 3:104.

114
Zhi 志 denotes will, aspiration, ambition.

115
Here the author uses the compound *jingqi* 精氣 as a lengthened form of *jing*.

116
CQFL 7.2/29/7.

It can be noted that the techniques of self-regulation, stillness and emptiness, are in accordance with the “nature” of *jing*. Namely, the most subtle essences, *jing*, come without being summoned and depart without being dismissed. In accordance with this, *jing* cannot be deliberately accumulated. Thus, one must remain in a non-active, non-purposeful, non-attentive state of being in order to accumulate it.

The “TGS” asserts that training oneself to stay still and vacuous are the means by which to achieve united clear-sightedness (*he ming* 合明) and longevity (*shou*): 能致精則合明而壽 (“If one can accumulate the vital essence then one can be of united clarity and attain longevity.”)¹¹⁷ The first above stated achievement, *he ming*, literally “united/whole clear-sightedness”, denotes an epistemological achievement. The *Guanzi* says that *ming* 明 is the manifestation of a complete mind: 金心之形, 明於日月. (“The manifestations of a complete mind are more illuminating than the sun and moon”).¹¹⁸ The second achievement, *shou*, “longevity”, means to reach old age. So, practicing emptiness and stillness nurture the body and better the mind. The fact that the cultivation of the mind/heart nourishes the whole body/person *shen*, resulting both in mental and physical benefit, is a manifestation of polarism in Chinese thought, in which the mental and physical are in a polar relationship. They are fundamentally linked. According to this idea, self-regulation is a psycho-physical process resulting in two complementary achievements: longevity and clear-sightedness. The view that the accumulation of *jing*, being the “wellspring” or the “fountainhead” and the pure form of reality, influences both physical and mental components of person is also explicitly stated in the *Guanzi*: 淵之不涸, 四體乃固, 泉之不竭, 九竅遂通, 乃能窮天地, 被四海. (“So long as the wellspring does not dry up, the four parts of the body will remain firm. So long as the wellspring is not exhausted, the passages of the nine apertures will remain clear. Thus it is possible to explore the limits of Heaven and Earth and cover the four seas.”)¹¹⁹

The “TGS’s” usage of *xu* and *jing* shares its ideological background with the so called “Art of the Mind” chapters of the *Guanzi*, while differing from the *Zhuangzi* and *Laozi*. As Rickett points out, there is an important distinction in the usage of *xu* and *jing* between the *Dao De Jing*, the *Zhuangzi*, and the inner-cultivation chapters of the *Guanzi*: “While the *Laozi* stresses quiescence and vacuity, it does not tie these to good health and the prolongation of life.”¹²⁰ Similar to the *Guanzi*, the “TGS” links these concepts to bodily well-being and prolongation of life. While the *Zhuangzi* is concerned with matters beyond bodily well-being, long life and immortality,¹²¹ the “TGS’s” techniques of self-regulation are practiced for psycho-physical benefit, i.e. as Harper says, they have “human endeavors”¹²² as their final outcome.

Conclusion

This paper intends to provide a textual context within which to understand the TGS’s theory of self-regulation. An analysis of the TGS’s main concepts and ideas in comparison with their textual sources has shown that the TGS’s program of self-regulation is closely related to early Chinese medical literature and the so-called “Art of the Mind” chapters of the *Guanzi*. Based on the vocabulary and intellectual background preserved in the “*Nei ye*”, “*Xin shu I and II*”, the “*Bai xin*” chapters of the *Guanzi*, and the medical text *Huangdi neijing suwen*,

the “TGS” constructs its vision of self-regulation. The main arguments of this paper will now be reviewed, stressing the relationship between the TGS and a) all of these texts, b) the “Art of the Mind” chapters specifically, and c) the Mawangdui medical texts.

- a) Similarity with all these texts is as follows: Firstly, all of these texts share the assumption that mental and physical well-being require sustained effort. In keeping with this assumption, they develop the theory and practice of mental and physical cultivation. Secondly, their techniques for mental and physical cultivation have the same goal: the achievement of physical and mental well-being. Thirdly, they share common physiological ideas, i.e. assumptions on the physiology of the body. It has been shown that the “TGS” bases its theory of self-regulation on the physiology of the body, i.e. on the following concepts: *jing*, *qi*, and *xue*. All of these texts stress the accumulation of *jing*, the proper flow of *qi*, and *xue*.
- b) Similarity with the “Art of the Mind” chapters of the *Guanzi*: Like the “Art of the Mind” chapters of the *Guanzi*, the “TGS” focuses on the cultivation of the mind/heart. As for techniques of cultivation of the mind/heart, the “TGS” follows the “Art of the Mind” chapters, advocating emptiness of mind and stillness. In addition, they all relate the cultivation of mind/heart and stillness and emptiness to “human endeavours”, i.e. to the prolongation of life, good health, etc. The “Art of the Mind” chapters differ among themselves in their content, some of them discussing some concepts while not discussing others, and the same can be said of the “TGS” chapter. The “TGS” borrows their concepts and recomposes them.
- c) Similarity with the Mawangdui medical texts: The “TGS” refers to the notion of the body without suffering/without pain.

This research has confirmed the observation made by Sarah Queen, who suggested that some of the syncretic statecraft chapters of the *CQFL* suggest a familiarity with the inner-cultivation techniques advocated in the so-called “Art of the Mind” chapters of the *Guanzi*. Although Queen did not specify the titles of the *CQFL* chapters that share similar ideas on inner-cultivation techniques with the aforementioned texts, her observations correspond with the findings of this research on the sources of the ideas outlined in the TGS chapter.

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CQFL 7.2/29/8.

118

Guanzi 管子·37·1/16 tr. Rickett 1998:62, TLS, 20. 08. 2014.

119

Guanzi 管子·49·8/5, tr. Rickett 1998:47f, TLS, 20. 10. 2014.

120

W. A. Rickett, *Guanzi*, vol. II, p. 38.

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D. Harper, *Early Chinese Medical Literature. The Mawangdui Medical Manuscripts*, p. 113. Moreover, the *Zhuangzi* in the “Keyi” 刻意 chapter explicitly criticizes practicing

techniques for the purpose of attaining long life *shou*: “Blowing and breathing with an open mouth; inhaling and exhaling breath; expelling old breath and taking in the new; passing their time like the (dormant) bear, and stretching and twisting (the neck) like a bird – all this simply shows the desire for longevity. This is what the scholars who manipulate their breath, and the men who nourish the body and wish to live as long as Peng Zu are fond of.” *Zhuangzi*, Outer Chapters, Ingrained Ideas, 1.1, <http://ctext.org/dictionary.pl?if=en&id=2818>, 20. 08. 2014.

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D. Harper, *Early Chinese Medical Literature. The Mawangdui Medical Manuscripts*, p. 11.

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Ivana Buljan

Isprazniti um i umiriti tijelo

Sinkretizam u pojmu samoregulacije u 22. poglavlju spisa *Chunqiu fanlu*

Sažetak

Pojam shen 身, koji označava osobu u svim fiziološkim, psihološkim i sociološkim aspektima, važan je pojam kineske filozofije. Koja je narav shena i posljedično kako održavati, regulirati i kultivirati vlastito tijelo/sebstvo/osobu, tj. shen, jedno je od vodećih filozofskih problema u Kini. U ovome članku ispituje se način na koji je ovaj problem razmatran u 22. poglavlju, »Tong guo shen« 通國身 (»Povezivanje države i tijela«), važnog filozofijskoga kompendija Chunqiu fanlu 春秋繁露 koji se tradicionalno pripisivao Dong Zhongshu 董仲舒 (c. 179.–104. pr. Kr.). Prateći i proširujući istraživanja Sare Queen, koja je sugerirala da su neka poglavlja cjeline kojoj pripada "Tong guo shen" obilježena sinkretističkim pristupom te su bliska tehnikama unutarnje kultivacije, u ovom se radu posebno istražuje sinkretizam u pojmu samoregulacije u navedenom poglavlju. Ispituju se temeljni principi, vrijednosti i ideje samoregulacije u kontekstu ranijih izvora Chunqiu fanlu. Iščitavanjem tekstova i dokumenata nastalih od Razdoblja proljeća i jeseni do kraja dinastije Istočni Han, članak rekonstruira ideju samoregulacije kroz međusobno potkrjepljujuće filološke i filozofske analize. Namjera je ovog istraživanja doprinijeti akademskom razumijevanju pojma samoregulacije u kineskoj filozofiji kao i prirodi teksta Chunqiu fanlu.

Ključne riječi

sebstvo/tijelo/osoba (*shen*), samoregulacija (*zhi shen*), *Chunqiu fanlu* (*Bogata rosa Proljetnih i jesenskih anala*), dugovječnost (*shou*), jasnovidnost (*ming*), praznost (*xu*), mirmoća (*jing*)

Ivana Buljan

Vernunft leeren und Körper beruhigen

Synkretismus im Begriff der Selbstregulation im 22. Kapitel des *Chunqiu fanlu*

Zusammenfassung

Der Begriff shen 身, der eine Person unter allen physiologischen, psychologischen und soziologischen Aspekten bezeichnet, ist ein bedeutsamer Begriff der chinesischen Philosophie. Welche die Natur des shen ist und wie sich der eigene Körper/das Selbst/die Person, d. h. shen, nachfolgend instand halten, regulieren und kultivieren lassen, ist eines der führenden philosophischen Probleme in China. In diesem Artikel wird die Art examiniert, auf welche dieses Problem im 22. Kapitel („Tong guo shen“ 通國身, „Verbindung von Staat und Körper“) des gewichtigen philosophischen Kompendiums Chunqiu fanlu 春秋繁露 betrachtet wurde, welches traditionell Dong Zhongshu 董仲舒 (ungef. 179–104 v. Chr.) zugeschrieben wurde. Sarah Queen hat suggeriert, dass einige Kapitel der Einheit, der „Tong guo shen“ angehört, durch den synkretistischen Ansatz geprägt sind und den Techniken der inneren Kultivierung nahestehen. Indem man die Erforschungen Sarah Queens verfolgt und erweitert, durchforscht man in dieser Arbeit insbesondere den Synkretismus im Begriff der Selbstregulation im erwähnten Kapitel. Man geht den Grundprinzipien, Werten und Ideen der Selbstregulation im Kontext der früheren Quellen von Chunqiu fanlu auf den Grund. Indem man Texte und Dokumente durchgeht, die von der Frühlings- und Herbstperiode bis zum Ende der Östlichen Han-Dynastie verfasst wurden, rekonstruiert man in diesem Paper die Idee der Selbstregulation durch gegenseitig bekräftigende philologische und philosophische Analysen. Es ist das Bestreben dieser Erforschung, dem akademischen Verständnis des Begriffs der Selbstregulation innerhalb der chinesischen Philosophie sowie in der Natur des Textes Chunqiu fanlu einen Beitrag zu leisten.

Schlüsselwörter

Körper/Person/Selbst (*shen*), Selbstregulation (*zhi shen*), Chunqiu fanlu, Langlebigkeit (*shou*), Klar-sichtigkeit (*ming*), Leerheit (*xu*), Stille (*jing*)

Ivana Buljan

Vider l'esprit et calmer le corps

Le syncrétisme dans le concept d'auto-régulation au chapitre 22 du *Chunqiu fanlu*

Résumé

Le concept de shen 身, qui désigne une personne dans tous ses aspects physiologiques, psychologiques et sociologiques, est un concept important dans la philosophie chinoise. Se questionner sur la nature du shen, et partant de là, savoir comment maintenir, réguler et cultiver son propre corps/soi/personne, est un des problèmes philosophiques majeurs en Chine. Cet article examine comment ce problème a été abordé au chapitre 22 (« Tong guo shen » 通國身, « union de l'État et du corps ») de l'important compendium philosophique chinois Chunqiu fanlu 春秋繁露 qui a traditionnellement été attribué à Dong Zhongshu 董仲舒 (vers 179–104 av. J.-C.). Dans ce travail, suivant et élargissant les recherches de Sara Queen, qui a suggéré que certains chapitres appartenant à la totalité « Tong guo shen » (« union de l'État et du corps ») sont caractérisés par une approche syncrétique et sont proches des techniques internes de cultivation, le syncrétisme est particulièrement recherché dans le concept d'auto-régulation. Les principes fondamentaux, les valeurs et les idées d'auto-régulation sont interrogés dans le contexte des premières sources du Chunqiu fanlu. A travers l'examen de textes et de documents conçus à partir de la période de printemps et d'automne et allant jusqu'à la fin de la dynastie Han orientale, l'article reconstruit l'idée d'auto-régulation à travers l'analyse philologique et philosophique qui se corroborent mutuellement. L'intention de cet article est de contribuer à la compréhension académique de l'idée d'auto-régulation dans la philosophie chinoise, mais aussi à la nature du texte Chunqiu fanlu.

Mots clés

corps/personne/soi (*shen*), auto-régulation (*zhi shen*), Chunqiu fanlu, longévité (*shou*), clairvoyance (*ming*), vide (*xu*), calme (*jing*)