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A Review of Researches on Taoism Thoughts of the "Four Chapters" of "Guanzi" in Taiwan, China

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Abstract: *The study of "Guanzi" in Taiwan China started roughly in the 1940s and 1950s, but for special historical reasons, the study of "Guanzi" in Taiwan China has formed its own characteristics which are less understood and studied systematically by mainland scholars. Among them, the "Four Chapters" of "Guanzi", namely, "Neiye" (The Innermost Undertaking), "Baixin" (On Remaining a Pure Heart), and "Xinshu" (Of Principles of the Heart) (I, II) and other chapters involving Taoism thoughts have always been the focuses of Taiwan scholars' research which have been discussed in their monographies and some related journal articles and dissertations. The contents of their research and discussion have mainly involved the following aspects: the inheritance of Laozi's thought in Taoist thoughts; the Taoism thought in "Guanzi"; the breath (Qi) thought in "Guanzi"; the study of heart in the "Guanzi", etc., which have been elaborated in this paper so as to present an overview of Taoist thoughts of "Guanzi" in Taiwan, China.*

Keywords: *Taiwan; "Guanzi"; Taoism; "Qi" theory; "Xinxue"*

Introduction

In Ban Gu's "'Descriptive Accounts of Books' in The History of Han Dynasty" (Hanshu Yiwenzhi), "Guanzi" had been included in the classification of Taoism, while in "Directory of Classics in Books of Sui Dynasty" (Suishu·Jingjizhi) and later official history and bibliographic works, "Guanzi" had been classified in the field of Legalism. Although later generations had different views on the former classification of Guanzi, which at least showed that "Guanzi" was closely linked to Taoism (Chi, 2004). Of course, as an encyclopedic masterpiece, it was rational to include "Guanzi" in the fields of Taoism, Legalism or Miscellanism. In the book of "Guanzi", there were four main chapters recognized by the academic community which have reflected the thoughts of Taoism in Jixia Academy: They are "Xinshu shang" ("Of Principles of the Heart (I)"), "Xinshu Xia" ("Of Principles of the Heart (II)"), "Neiye" ("The Innermost Undertaking") and "Baixin" ("On Remaining a Pure Heart"). Besides these four Chapters, Chapters like "Xinshi" ("Comments on the Situation"), "Zhouhe" ("The Coverall"), "Shuyan" ("The Most Important Sayings"), "Shuidi" ("On Water and Earth") and others have also contained Taoism thoughts of the Yellow-Emperor-and-Laozi schools, and they were mutually related with the "Four Chapters" of "Guanzi".

Literature Review

The researches on the "Four Chapters" of "Guanzi" has always been very popular, and its representatives of

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research scholars in Taiwan China are Chen Guying, Wang Shumin, Yang Rubin, Chen Dehe, Chen Ligui, Zhou Zhenyu and so on. There are some monographies, such as Chen Guying's "The Interpretations of 'Four Chapters' of 'Guanzi'" and dozens of related journal papers, such as Chen Guying's "The Theory of 'Mind' or 'Heart' and 'Qi' of 'Guanzi'", "The Taoism Thoughts of the 'Four Chpters' of 'Guanzi'", Xie Mingyang's "The Concept and Development of 'Mind' or 'Heart' from 'Laozi' to the 'Four Chapters' of 'Guanzi'", and Chen Ligui's "The 'Qi' theory in the Taoism of the Confucianism and the Study of the Yellow-Emperor-and-Laozi Schools in the pre-Qin Times", etc. There are also some related theses including Ma Yun's "Research on the 'Four Chapters' of 'Guanzi'", Wu Menghong's "Research on the Taoism Thoughts of the 'Four Chapters' of 'Guanzi'" and so on. We will separately elaborated the main contents of these researches.

The Researches on Idea of Tao in "Guanzi"

The Basic Characteristics of the "Tao (Way)" in Guanzi

The Taoism thought in "Guanzi" has mainly reflected in the "Four Chapters" of Guanzi, which is also the focus of many scholars in Taiwan China. For example, Chen Guying pointed out that the Taoism in the "Four Chapters" of "Guanzi" inherited and developed Laozi's Taoism. The progress of this theory was reflected in several aspects: First, Laozi emphasized the importance of Tao was to hold on its weakness and inactivity, while Taoists in Jixia Academy[1] emphasized its tolerance and firmness. Second, Tao was different in terms of its presentation of space. Prof. Chen said that Laozi talked about "greatness" and "lowliness" of Tao, saying that "within the realm there were four portions of greatness" (Chapter 25), and the realm as Laozi described had showed a spatial limitation. Taoists in Jixia Academy insisted the infiniteness of Tao in its space, saying that "Tao or the Way filled up the universe. For its greatness, nothing lay outside it; for its smallness, nothing lay within it" (Chen, 2006). Third, Tao was the development of the concept of empty and non-action. Chen Guying pointed out that Laozi's idea of "empty" involved two aspects: on the one hand, it meant the "empty" of space; on the other hand, as for the tranquility, it meant to "push far enough to the Void" (Chapter 16). Taoists in Jixia Academy not only upgraded "empty" to the greatest Tao, and elevated it as the beginning of all things. Prof. Chen believed that Taoists in Jixia Academy endowed Tao with a new connotation of the times and introduced the idea of "Non-action" into ruling by law, which was an innovation of Laozi's original meaning of Tao.

The Development of the Taoism Thoughts from "Laozi" to "Guanzi"

Chen Guying talked about two points of the most breakthrough development of Taoism among Taoists in Jixia Academy: One was to bring Taoism into the Legalism, and the other was to comprehend the Tao with heart. Chen Guying pointed out that Taoists in Jixia Academy implemented the 'Tao" in the operation of political society, which was manifested on two aspects: First, the law was born out of Tao. He said that on the one hand, in Jixia Acamedy, the Yellow-emperor-and-Laozi schools proposed "Non-action" on the issue of the rule of man to limit the dictatorship of monarchy, and at the same time, they inherited the fine legal tradition of Qi state since Guan Zhong, so that the monarchs and their servants would perform their duties

1 Chen Guying explained that Taoists in Jixia Academy referred to Taoist scholars proclaiming the Yellow-emperor-and-Laozi theory in Jixia Academy of Qi state.

and do their utmost in accordance with their duties and responsibilities. Meanwhile, they also brought the etiquette and righteousness to the Tao, which was different from Laozi's critical attitude towards rites and laws. Zhang Hongkai (2008) also mentioned the situation that Taoists in Jixia Academy mentioned both "Tao" and "Law" in "Guanzi". Zhang said that the rule by law was often related to Taoist philosophy in "Guanzi", and "Tao" and "Law" were combined in one. As a whole, "Tao" was connected with "power" and "law" in "Guanzi" with the intention that "Tao gives birth to the law".

Second, 'Tao" in the operation of political society was also being in accordance with Tao as the nature of things which was of first importance of Tao. Chen Guying emphasized that Tao as the "Nature or Reason" of things was not mentioned in "Laozi", but it was mentioned 53 times in "Zhuangzi" with the meaning of "being natural" and Tao as the nature or reason of things did not form an independent concept. However, in the "Four Chapters" of "Guanzi", Tao as the nature or reason of things had become an independent philosophical concept. At the same time, the propositions of "being in accordance with Tao" and "being in accordance with Tao as the nature of things is of first importance of Tao" were also developed.

Regarding the Taoism in "Guanzi", Zhou Zhenyu (2005) agreed with Chen Guying's view that the description of "Tao" in the "Four Chapters" of "Guanzi" basically inherited the "Tao" of Laozi. The biggest contribution of "Guanzi" was to implement the "Tao" as the nature of all things in people's hearts and to present it in the form of "Jingqi" (vital energy).

The Rheological Property of Taoism—Heaven's Way and the Sage's Way

As Taoism in Guanzi was the same as Tao in Laozi, it had its objective existence, and it was the general law of the universe. At the same time, it was also recognized in "Guanzi" that things in the world were very different, and different things had different development rules, so the heaven, the earth and the man had their own operating routines. Zhao Yabo talked about his understanding of Heaven's way in "The heaven, Tao, Jing, Qi, Heaven's way and the Philosophy of Water in 'Guanzi'". He said that in "Guanzi" we could see that Heaven's way contained the following three meanings of Tao: first, it was the eternal way of nature; second, it was the way of ethics of nature, for example, "Tao" in "The Innermost Undertaking" was to cultivate the mind and maintain the right shape of body. Such Tao was required to be ethical on monarchs, parents, and officials. At the same time, Heaven's way also had the meaning of natural law, which was a regular rule for managing daily phenomena.

While Yuan Xinai (1997) explored the Yellow-Emperor-and-Laozi schools' understanding and interpretation of "what man is" through the "Four Chapters" of "Guanzi". He said that Taoists of schools of Yellow-Emperor and Laozi believed that Tao was born out of "Qi" (Breath), and human beings were judged by their "Qi"; therefore Guanzi regarded human being as the product of nature as well as the circulation of "Qi". The author pointed out in the article that Taoists of schools of Yellow-Emperor-and-Laozi regarded "Qi" as the root of human life, and they used "Jingqi" (vital energy) of "Heaven" to refer to the "spirit" of the human beings, and used "Xingqi" (breath of the figure or body) of "Earth" to refer to the "body" of the human beings, namely, human being was the cooperation of both "Heaven' and "Earth", and the combination of "Tao" and "Qi". In the article, the author pointed out that Taoism of Yellow-Emperor-and-Laozi regarded the mind as the master of the body, and regarded thinking and knowledge as the rational function that human

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beings were born with, emphasized the intuitive cognition of the Tao that lay in the heart, and emphasized the governance of the heart.

The Study of "Qi" in "Guanzi"

"Tao" had been mentioned many times in "Guanzi", in fact, "Tao" was the basis of action and the principle of performance. Once it fell into human's secular world, it was not enough for people to talk about Tao's profoundness only, and it is necessary for us to employ a term of "Qi", which was a media to connect Tao with human's world (Wu, 2004).

Theory of "Jingqi"

Chen Guying first talked about his understanding of "Jingqi" in "The Theory of 'Xinxue' and 'Qi' in the 'Four Chapters' of 'Guanzi'" (Wu, 2004). He said that Taoists in Jixia Academy inherited the metaphysics in Laozi's Taoism and transformed it into the famous "Jingqi Theory", which turned the original abstract concept of "Tao" into the concrete one of "Jingqi", which referred to the vital subtle energy. "Jingqi" was regarded as the source of life.

Chen Ligui said in "The 'Qi' theory in the Taoism of the Confucianism and the Study of the Yellow-Emperor-and-Laozi Schools in the pre-Qin Times" (2006), "Qi" as the material constituting things should originate from Taoism in the literature of the pre-Qin Dynasty. Laozi believed that "Qi" had at least two qualities of "Yin" and "Yang", and everything could be formed from the compromise of "Yin" and "Yang". "Qi" in Zhuangzi's theory basically referred to the vitality that was popular in nature while in "Four Chapters" of "Guanzi", "Xinshu Xia" ("Of Principles of the Heart, II") and "Neiye" ("The Innermost Undertaking") described "Qi" as the subtlest movable substance which had no fixed form and could be changed anytime and anywhere. The "Tao" in "Xinshu" and other chapters was not equal to "Qi", which should be said to be "Jingqi". "Jingqi" was the purest, the most subtle and the highest level. Since "Tao" was equivalent to "Jingqi", all the functions and functional changes related to "Tao" were the effects of "Jingqi".

Zhang Hongkai believed that the "Four Chapters" of "Guanzi' had an excellent interpretation of "Tao". In the book, "Tao" was subsistent, and consisted of "Jingqi" whose explanation made up for the lack of "Laozi". Although, Laozi saw "Tao" as the origin of the world, he separated "Tao" from its material source, so it made "Tao" essentially give a sense of empty, instead of referring it to an entity.

Lai Zihui's "Research on "Qi" Theory of 'Guanzi'" (2007) analyzed the "Qi" theory in 'Guanzi', and she thought that the idea of "Qi" in "Guanzi" did not focus on the theoretical explanation of it, but concentrated on its usage. "Jingqi" had become the embodiment of "Tao" in the human body, and "Tao" was regarded as argumentation of the abstract value such as politics, society and so on.

The Theory of "Tuanqi" (Undivided Attention)

"Tuanqi" was to make man's blood and the breath smooth, and to keep his attention of the mind undivided,

so that man could know everything well like a deity. Chen Guying pointed out that a similar description could be found in Mencius's "nourishing Qi" theory. Compared Mencius' idea of thinking everything from inside to outside with that of Taoists in Jixia Academy , Chen concluded that Mencius's "Qi" theory was most likely to be influenced by Taoists in Jixia Academy which was agree with Bai Xi (1995) and Ma Feibai's (1990).

Chen Ligui believed that the description of "Tuanqi" in "The Innermost Undertaking" showed two important points: One was that spirit and body were related to each other, and wisdom was born out of "Jingqi". With the medium of body, spirit as the intelligential vitality was based on a healthy and strong body. The other was that no matter they were "deities and ghosts" or "sages", they were just the results of "Qi". "Qi" as a subsistent thing had created and generated the universe, and became the root of all things in nature.

Zhou Zhenyu believed that the key of "Tuanqi" was "Xin" (mind or heart). "Xin" determined the aggregation of "Qi", namely, when a person could dispel all distracting thoughts (such as anger, sorrow and worry) and cognitive thinking, he coud naturally maintain an even temper and tranquility, and make "Jingqi" as its original purity and subtlety. There was the concept "Zhuanqi" (Special breath) in "Laozi" which was to concentrate one's breath, and make it as soft as that of a little child.

"Tao" and "Jingqi"

The relationship between "Tao", "Qi" and "Jingqi" was a concern of most Taiwanese scholars, because "Qi" was the medium between "Tao" and things, and it was the embodiment of "Tao" in the secular world. Most scholars held on that "Qi" or "Jingqi" in the "Four Chapters" of "Guan Zi" was equivalent to "Tao". As Xu Hanchang said, "Tao" and "Qi" were the same things with different names. He explained from the following three aspects: First, "Tao" was a thing with "Qi" as its body, indeed the two were the same; Second, as for the functions to human beings, "Tao" effected on the human body as a man had its mind or heart, and there was "Qi" (undivided attention and vital energy) in his body, he kept his life. If not, he would die. Therefore, the effects of "Tao" and "Qi" were the same for human beings. Third, "Tao" was a thing filling in the world that could not be controlled by manpower. So did the "Qi" to man.

Chen Ligui (1991) believed that "Tao" as the origin of all things in the universe was unified with its source, which was "Jingqi". The cultivation of the mind and body were the nourishment and recuperation of "Qi".

In his "On 'Jingqi' and 'Xin' Theory in the 'Four Chapters' of 'Guanzi'", Yang Rubin had explored the "Four Chapters" of "Guanzi" and found that "Tao" was "Qi", and they were inseparable. The description of the attributes of "Qi" in the "Four Chapters" of "Guanzi" could also suitable to these of the "Tao". He thought that "Tao" and "Qi" could be interpreted mutually.

Although most scholars advocated equating "Jingqi" with "Tao", some scholars had put forward the opposite view. In "An Analysis of 'Tao' and 'Qi' in the 'Four Chapters' of 'Guanzi' from the Perspective of Composition of Everything" (Chen, 2011), Chen Peijun tried to identify the difference between "Tao" and "Qi" from the perspective of the composition of all things: "Tao" was the ultimate existence basis of all things, endowing the forms of everything and the source of human spirituality; "Qi" was the subtle element of the concrete material of universe, and the source of human materiality; "Jingqi" was a kind of "Qi" working as

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the media of "Tao" and "Qi".

She mainly analyzed the differences between "Tao" and "Qi" from four aspects: First, she distinguished them by the characteristics of "Jingqi", which was the essence of "Tao". The essence of "Tao" was the spirit of maintaining "Tao". "The Essence of Tao" had clearly showed that "Tao" and "Jingqi" were two things. Second, she discriminated them from the perspective of ultimate basis of composition of everything. The answer of the "Four Chapters" of "Guanzi" was that "Tao" was the ultimate basis for existence of all things. Third, she distinguished and analyzed the different functions of everything. "Qi" was the material element of the universe while "Tao", shapeless and empty, was the general rule and the most abstract principle of everything. Fourth, she discriminated them by the composition and constitution of human body. Namely, "Xingqi" was the basic material of human body, and "Jingqi" was the material element of human heart and spirit while "Tao" was the primary reason behind the "cooperation" and "harmony" of "Jingqi" and "Xingqi". In addition, "Jingqi" could be discriminated by the differences between "Tao" and "Qi" of human beings.

The Study of "Xin" in "Guanzi"

Scholar Yang Rubin (1991) said: "We came straight to the very important feature of the 'Four Chapters' of 'Guanzi' was the implementation of 'Tao' on 'Qi' of human body. Because 'Qi' in human beings was closely related to 'Jingqi' (the essence of universe) and the mind-heart (as Guanzi called it the heart of heart of vital energy)." In addition, the heart was the residence of "Qi" and "Tao" in human body, so we should cultivate our mind. Therefore, the connotation, characteristics, and the cultivation of "Xin" (heart) and its relationship with "Qi" had become the focus of researchers.

The Connotation of "Xin" (Heart)

Tang Junyi (1995) said in his early article, "The Descriptions of 'Xin' of Mencius, Zhuangzi, Mo-tse and Xuncius", that Laozi didn't illustrate the connotation of "Xin", but in some chapters, such as "The Innermost Undertaking" and "On Remaining A Pure Heart" of "Guanzi", there were the quintessence of "Xin" of Taoists in late Zhou Dynasty.

In "The Theory of 'Xin' and 'Qi' in the 'Four Chapters' of 'Guanzi' ", Chen Guying believed that the entity of the mind had the nature of self-sufficiency and self-generation. Moreover, the proposition of "there is another heart inside the heart" proposed in "The Innermost Undertaking" of "Guanzi" attracted attention. The former "heart" referred to the consciousness that was opposite and dominated to the organ of human body, while the latter "heart" was metaphysically beyond the consciousness, and became the philosophical one.

Xie Mingyang said that compared with Laozi, the theory of "two hearts" proposed in "Guanzi" was more profound than the composition of "Xin". The inner heart of the heart in the "The Innermost Undertaking" was the origin of the consciousness before it could be expressed by words. As the root of human thinking, the inner heart that dominated the heart was called the "vital energy" of human body or "Tao".

As Zhang Hongkai (2008) pointed out that the dominance of "Xin" was recognized in "Guanzi", and was

compared “Xin” as “the sovereign of a state”. What highlighted in “Guanzi” was the flexible and active control position of “Xin” in the human body.

The Function of “Xin”

In his article, Xie Mingyang compared the understanding of the functions of “Xin” in “Laozi” and “Guanzi”. He said that Laozi regarded “Xin” as the mental subject of human being. It was said in “Xinshu shang” (“Of Principles of the Heart, I”) of “Guanzi” that “Things they wished to know are ‘the objects’. The entity that was able to cognize was the mind.” It meant that the way to become wisdom lay in the mind, and only by maintaining one’s conscience could one understand the world with “intellectual intuition”. At the same time, “totally concentrated with the heart of undivided attention” in the “Xinshu Xia” (“Of Principles of the Heart, II”) and “to maintain undivided attention and focus on vital energy” in the “Neiye” (“The Innermost Undertaking”) expressed the concentration and focus of the human heart.

The Theory of “Quanxin” (Well-cultivated Heart) —The Ideal State of the Heart

Xie Mingyang pointed out that both Laozi and Guanzi believed that people should abandon the cognition of the objective world and return to the mind, and finally use the “Tao” gained from the experience to understand all things. In order to make such effect of the mind, it was necessary for human being to maintain the ideal state of the heart. In “Guanzi”, there were “Jing”, “Qi”, “Shen”(the spirit), and “Tao” in the heart, and if the human heart could keep “Jingqi” in it for a long time, it should remain its ideal role of the heart, and this kind of state of heart could be called “Quanxin” (well-cultivated heart). “Quanxin” (well-cultivated heart, noun) could also change the part of speech into “Xinquan”(heart is well-cultivated, adverbial modifier), both of which referred to the most ideal state of the mind.

As for the theory of “Quanxin”, Zhang Hongkai believed that as long as the concept of “person” was established, it implicated a possibility of integration of mind and body, namely, the mind was the body. In “Guanzi”, the heart was the body, both of which could show the same attributes in this state; “the sympathy between the world and the human” of “Quanxin” exceeded daily experience and physical laws, so that “man could know everything under the sky, even things located at the remotest poles of Earth”.

The Cultivation of “Xin” (Heart)

As for cultivating the heart, Yang Rubin focused on the method of maintaining undivided attention in “Neiye” (“The Innermost Undertaking”) of “Guanzi”. He believed that both “Neiye” and “Xinshu Xia” (“Of the Principle of the Pure Heart, II”) emphasized the importance of concentration of the heart. Man could concentrate on everything, and devoted his mind to a specific thing. As time went by, he could reach the fascination and combine the mind into changes. He believed that undivided attention of heart emphasized the role of “upright”, “tranquil” and “firm” in the state of the mind. In addition, he also specifically proposed that the influence of poetry and music could nourish and improve human mind, at the same time, ritual music could promote the cultural cultivation of people.

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Xie Mingyang (2008) compared the two methods of maintaining the mind from the perspective of the development of "Xinxue" in "Laozi" and "Guanzi". Laozi believed that the way to cultivate the heart was to reach its emptiness and undivided attention and Xie Mingyang summarized the methods of cultivating the heart in the "Four Chapters" of "Guanzi" were "emptiness or nothingness", "quiescence" and "concentration". "Nothingness" meant emptying the heart, namely, abandoning the desires and eagerness, so that you could have no worries in your heart, and it was the best state of emptiness of mind. "Quiescence" meant "the ideal state of heart which could be lost in impetuosity" (from "Neiye"). In other words, if the heart was capable of maintaining tranquility, Tao would settle down there". ("The Innermost Undertaking") Through it we could know that they were the same in "Laozi" and "Guanzi": "impetuosity" was regarded as the opposite of "tranquility", and people was advocated to tranquil without impetuosity. "Concentration" was to focus on one's own heart, so that the mind was not disturbed by the objects and achieved a pure state of mind. The undivided attention mentioned by Guanzi was connected with the principle of "nothingness" and "quiescence". From this, we can see the inheritance of "Guanzi" from "Laozi".

Xu Hanchang in his "Research on Thoughts of 'Guanzi'" also talked about the key methods of "nothingness", "quiescence" and "Yin". Zhou Zhenyu in his "Investigation of 'Xinxue' in 'Four Chapters' of 'Guanzi'" mainly discussed the understanding of the cultivating mind from four aspects of "nothingness", "quiescence", "concentration" and "Yin". When talking about the method of keeping "quiescence", he explained in more details. He said that "quiescence" was a kind of state of the heart: when the heart was restless and upset under the influence of subjective prejudice and other emotions, we could get rid of the impetuosity through abandoning desires and return to a state of peace and tranquility. In maintaining the ideal state of the heart, the "Four Chapters" also proposed the method of "behaving reverently outside and keeping even-tempered inside", which was the combination of Confucianism and Taoism.

The Purpose of Cultivating the Mind

Chen Guying (2000) said that the discussions of "Laozi" and the "Four Chapters" of "Guanzi" were not purely for the purpose of cultivating the mind, but maintaining the body and the world, and finally governing the country. Xie Mingyang (2000) also elaborated his views in detail. He said that in "Laozi" and the "Four Chapters" of "Guanzi", there was not limited to talking about the cultivation of the conscience. And it dealt with issues that were more relevant to the individual and the times by the cultivation of the spirit. The purposes of cultivating the mind could be divided into three categories: First was to cultivate the mind for the governance of the body, the second was to cultivate the mind for the governance of the country, and the third was to cultivate the mind for the governance of the world.

The word "Xin" appeared 224 times in "Guanzi", and 60 times in the "Four Chapters" of "Guanzi", which was more than a quarter of the proportion. In the "Four Chapters"of "Guanzi", there were different arguments of functions and aspects of "Xin", such as "the heart was used to contain the vital energy", "there is another heart inside the heart" and so on. That was the idea that the mind was connected to the main technique, and the integration of governing the body and the country, which made "Xinxue" in the "Four Chapters" of "Guanzi" had a unique value and status in the history of Chinese philosophy (Chen, 2011).

Conclusion

In summary, we had introduced the development of Taiwan scholars' studies of Taoism in "Guanzi". These studies had given us good inspiration and reference in terms of depth and breadth and their analytical methods. The focus of this article was the detailed introduction of the views of Taiwan scholars to world readers, rather than highlighting the author's own views by judging their views. I hope this article can provide relevant information on Taiwan's "Guanzi" research for domestic and foreign Guanzi studies and make the foundation for its more systematic and detailed discussion in the future.

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