

**Philosophical Interactions.** Shv̄n Bù-hài's idea that wealth is hard to guard (#3:24) turns up recognizably in the DDJ:

**3:26** (DDJ 9, excerpt, c0335).

Gold and jade may fill the hall, but none can ward them.

These theories were not thought up in some vacuum; the theorists responded to each other's work, copying the good ideas or opposing the erroneous ones. Such was the interactive nature of the 04c Golden Age of Chinese Thought.

By way of exchange, DDJ ideas turn up in the *second* layer of Shv̄n Bù-hài, and were probably added in the generation after Shv̄n Bù-hài himself:

**3:27** (Shv̄n Bù-hài #1:5, c0318). One good at ruling will rely on stupidity, take his stand in inadequacy, adopt a stance of not daring, hide himself in lack of purpose (wú-shì 無事). He will hide his motives and conceal his tracks, and show the world a picture of inactivity (wú-wéi 無爲). Thus those near will be close to him, and those far away will cherish him.

If he shows people that he has too much, they will take it away; if he shows people that he does not have enough, they will give to him. The hard are broken; the endangered are sheltered. Who moves is insecure, who stays still is at peace.

Here is the image of a humble and unassertive ruler, who prospers solely through the spontaneous generosity and sympathy of his people. The Gwǎndǔ people adopted this tactic of attraction and conciliation:

**3:28** (GZ 2:25, c0317). To summon the distant, use “wú-wéi” 無爲 on them. To ingratiate the near, talk “wú-shì” 無事 to them. It is only the traveler who goes by night who really has it 獨有也.

The cynicism is obvious. The wise ruler “goes by night:” keeps his plans secret and operates in the dark; his purposes are unknown to those he persuades.

The DDJ people had earlier rejected expert knowledge, recommended by the statecraft experts of the time, as having a bad effect on the people:

**3:29** (DDJ 19, c0340).

Eliminate Wisdom 智, discard Eloquence 辯 –  
and the people will profit a hundredfold.

Eliminate Craft 巧, discard Profit 利 –  
and robbers and thieves there will be none.

Eliminate Transformation 化, discard Concern 慮 –  
and the people will again be filial and kind.

The part about robbers and thieves was later picked up by the Confucians . . .

**3:30** (LY 12:18, c0326). Jì Kāngdǔ was worried about robbers, and asked Confucius. Confucius replied, If somehow you were to have no desires, then even if you offered them rewards, they would not steal.

. . . who also believed in the cultural influence of the elite. Thus did ideas pass back and forth among rival schools in the late 04th century.