

# All Things Flow Into Form (Fanwu liuxing 凡物流形)

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*\*Expert Source entry, prepared by a Ph.D. RA or DRH Editor from an expert's published work(s), and then personally edited and approved by the expert.*

Entry tags: Early Chinese cosmogony, Cosmogony, Cosmology, Early Chinese cosmology, Shanghai Strips, Chinese Religion, Text, Excavated text, Early Chinese text, Religious Group

The Fanwu Liuxing 凡物流形 ("All Things Flow into Form") is a bamboo text within the "Shanghai strips" collection. This collection consists of a number of bamboo texts that were purchased by the Shanghai Museum (Shanghai Bowuguan 上海博物館) in 1994. Most likely, the texts were looted from a tomb and, as such, their provenance is unknown. However, similarities between the Shanghai strips and the Guodian strips excavated in 1993 suggest a tentative dating for the Shanghai strips of 300-278 BCE. For a more detailed description of the Shanghai strips, see the entry on the "Zigao 子羔" by Sarah Allan. The Fanwu Liuxing was previously unknown to scholars as it was not part of the "received tradition," the body of textual materials passed down and recopied over the course of Chinese history. However, the Shanghai collection contains two manuscripts of the text, suggesting the early import of the text. Of the two manuscripts, one, Manuscript B, is damaged and the total length of the text is 30 bamboo strips. As with most excavated materials, the Fanwu Liuxing is not easily classified according to the "schools" rubric of later history. Instead of appearing as a work of Daoism, Confucianism, etc., the text appears to stand on its own as a cosmogonic work that endeavours to explain the cosmos according to a single origin that it terms the "One" (yi 一). Together with other excavated texts such as the Taiyi Shengshui 太一生水, Hengxian 恆先, and Guodian Laozi 老子, it thus appears to be representative of the "cosmogonic turn" in early Chinese thought, meaning the shift that appears to have occurred in early texts from advancing theistic explanations of the cosmos to advancing monistic and naturalistic explanations. Of these early works, the Laozi is the only one to have been passed down in the later tradition and appears to have been the winner of this early debate. The Fanwu Liuxing itself may have been excluded from the later tradition because its arguments were integrated into, and appropriated by, the Laozi in the course of its textual evolution. This process can be reconstructed through excavated versions of the Laozi, though later editing can obscure the evidence for in the received version of the text. More specifically, the Fanwu Liuxing is structured into two parts. The first contains a series of questions on a range of subjects, including the basic constituents of the world and how they take form, the nature of human beings and their formation, the relationship of human beings and ghosts with reference to sacrifices, concerns over rulership, specific aspects of the natural world, and various divinities (all of whom are subordinated to the original origin of the cosmos). The second part of the text provides an answer to these questions in the form of a description of the One and the way in which it both gives rise to the cosmos and also remains immanent within it so that it may function. The text emphasizes that, because the One is simply the totality of all things, it can be grasped through the senses and understood through the heart-mind. It concludes by arguing that if a ruler is able to grasp the One through self-cultivation then he will be able to create political order. The text thus draws a direct line between its cosmogonic explanations and the practical exercise of political power.



Date Range: 300 BCE - 278 BCE

Region: Shanghai Museum (Shanghai Bowuguan 上海博物館)

Region tags: China, East Asia, Shanghai

The Shanghai Museum (Shanghai Bowuguan 上海博物館) purchased a cache of bamboo texts (the "Shanghai Strips") in Hong Kong. Because these texts are looted materials, their provenance is unknown. As many of them are previously unknown texts, the only known location that can be associated with them is the museum itself.

### Status of Readership:

✓ Elite    ✓ Religious Specialists

## Sources and Corpora

### Print Sources

Print sources used for understanding this subject:

- Source 1: Gu Shikao 顧史考 [Scott Cook], "Shangbo jian Fanwu liuxing chutan" 上博簡〈凡物流形〉初探, *Guoli Taiwan daxue zhexue lunping* 國立臺灣大學哲學論評, 38 (2009), 1-32.
- Source 2: Ma Chengyuan 馬承源, ed., *Shanghai Bowuguan cang zhanguo Chuzhushu VII* 上海博物館藏戰國楚竹書(七) (Shanghai: Shanghai guji, 2008).
- Source 3: Shirley Chan, "Oneness: Reading 'All Things Are Flowing into Form' (Fan Wu Liu Xing 凡物流形)," *Journal of International Communication of Chinese Culture* 2, no. 3 (2015): 285-299. DOI: 10.1007/s40636-015-0044-8

### Online Sources

Online sources used for understanding this subject:

- Source 1 URL: <http://plato.stanford.edu/archives/sum2015/entries/chinese-metaphysics/>
- Source 1 Description: An article by Franklin Perkins on the Stanford Encyclopedia of Philosophy that describes the "cosmogonic turn"

## General Variables

### Materiality

#### Methods of Composition

– Written

↳ Inked  
– with Ink

Medium upon which the text is written/incised

– Bamboo

Notes: The text is preserved as two different manuscripts composed of bamboo that are part of the collection of bamboo works purchased by the Shanghai museum in 1994. The complete text is 30 bamboo strips long.

Was the material modified before the writing or incising process?

– Other [specify]: Field doesn't know.

Notes: Unfortunately, the field's lack of information about the text's provenance makes it impossible to answer issues of production.

Was the text modified before the writing or incising process?

– Other [specify]: Field doesn't know

Notes: Unfortunately, the field's lack of information about the text's provenance makes it impossible to answer issues of production.

## Location

Is the text stored in a specific location?

[Note at which point in time, for reference, if known; select all that apply]

– Yes

Notes: Because the text was part of a collection of looted manuscripts purchased by the Shanghai Museum, no information is available about its provenance. Presumably, it was looted from a tomb, but this is the most that can be said about the work. For some possibilities regarding the provenance of the Shanghai collection see the entry on the "Zigao" by Sarah Allan.

↳ Tomb

– Yes

↳ Cemetery

– Field doesn't know

Notes: It is likely that the tomb from which the text was looted was part of a cemetery area, but there is no way to know for sure.

↳ Temple

– No

↳ Shrine

– No

- ↳ Altar  
– No
- ↳ Devotional marker  
– No
- ↳ Cenotaph  
– No
- ↳ Church  
– No
- ↳ Mosque  
– No
- ↳ Synagogue  
– No
- ↳ Triumphal Arch  
– No
- ↳ Monument  
– No
- ↳ Mass Gathering Point  
– No
- ↳ Cave(s)  
– No
- ↳ Hilltops  
– No
- ↳ Other natural sanctuaries  
– No

↳ Boundary markers or lines

– No

↳ Domestic contexts

– No

↳ Library/archive

– No

↳ Specify

– Specify: The text is looted from a tomb.

Is the location where the text stored accompanied by iconography or images?

– Field doesn't know

Notes: Location is unknown.

Is the area where the text is stored accompanied by an-iconic images?

– Field doesn't know

Notes: Location is unknown.

## Production & Intended Audience

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### Production

Is the production of the text funded by the polity?

– Field doesn't know

Notes: Unfortunately, the field's lack of information about the text's provenance makes it impossible to answer issues of production.

Is the text considered official religious scripture?

– Field doesn't know

Notes: Although we do not know anything about how the text was used or understood by its readers, it was found in the same collection as a wide number of works on disparate topics that seem to have been part of larger intellectual debates. Similarly, the text itself seems to have been part of an early debate on cosmology. As a result, it seems to have not been considered especially authoritative - at least by some of its readers.

Written in distinctly religious/sacred language?

– No

Notes: The text is written in classical Chinese and would have (presumably) been accessible to all educated readers of the time.

## Intended Audience

What is the estimated number of people considered to be the audience of the text

This should be the total number of people who would serve as the intended audience for the text.

– Field doesn't know

Notes: There is no way to know the size of the audience, but it was likely confined to the educated elite and, thus, very small.

Does the Religious group actively proselytize and recruit new members?

– Field doesn't know

Notes: No information is known about what type of social group may have existed around the text, what practices such a hypothetical group may have undertaken, or how they may have regarded the text. However, given the diversity of texts in the Shanghai Museum (as well as the Guodian collection), it seems likely that those associated with the text were using the work to argue for their own views and to garner support and adherents for those views.

Are there clear reformist movements?

(Reformism, as in not proselytizing to potential new conservative, but "conversion" - or rather, reform - to the "correct interpretation"?)

– Field doesn't know

Is the text in question employed in ritual practice?

– Field doesn't know

Is there material significance to the text?

– Field doesn't know

## Context and Content of the Text (Beliefs and Practices)

### Context

Is the text itself accompanied by art?

– No

Are there multiple versions of the text?

– Yes

Notes: The text appears in the Shanghai collection in two different manuscripts. However, manuscript

B is damaged.

↳ Are multiple versions viewed as proper?

– Field doesn't know

↳ Is there debate about which version is proper?

– Field doesn't know

Is the text part of a collection of texts?

– Yes

Notes: The text is included in the collection of bamboo texts purchased by the Shanghai Museum in 1994. Presumably, all of the texts were buried together in a single tomb, but no information is available as to why the texts may have been grouped together or chosen for entombment.

↳ Is there a sense of canonization?

– Field doesn't know

↳ Is the text part of a series of volumes?

– No

If the text is not explicitly scripture, is it part of another important literary tradition?

– Yes

↳ Cultural with religious implications?

– Yes

Notes: The text was one of a number of early works engaged in a variety of debates on a range of topics. Given the early period of these works, there is no strong distinction between "religion" and "philosophy."

↳ Behavioral literature?

– Yes

Notes: Insofar as the text argues that one must engage in self-cultivation to understand and grasp the One, it may be considered an example of behavioral literature.

↳ Other

– Other [specify]: Cosmological/cosmogonic literature

Notes: The Fanwu Liuxing appears to have been part of a shift in early Chinese text from theistic to monistic and naturalistic explanations (the "cosmogonic turn").

## Content

Is the text - or does the text include - a ritual list, manual, bibliography, index, or vocabulary?  
(Select all that apply)

– Other [specify]: Text does not include any of the above.

Are there lineages or a single lineage established by the text?

– No

Notes: Although the text does not establish any specific lineages, it does argue that all things in the world, including human beings, originate in an ultimate source referred to as the "One" (yi 一), thus situating humanity along with all other entities within a single lineage (Perkins 2015, 208-209).

Does the text express a formal legal code?

– No

Notes: The text is unconcerned with specific laws as it focuses on the idea of attaining the One in order to achieve political power, unity and, order (Perkins 2015, 210-211).

Formulating a specifically religious calendar?

– No

## Beliefs

Is a spirit-body distinction present in the text?

– Yes

Notes: The text distinguishes between living humans and "ghosts" (gui 鬼), which are deceased humans. However, the text does not expand on the degree to which living humans and ghosts are distinct from one another. Moreover, it appears that the text maintains a slightly skeptical attitude toward these entities (Perkins 2015, 205-206).



Spirit-Mind is conceived of as having qualitatively different powers or properties than other parts?

– Yes

Notes: The text prioritizes the "heart-mind" (xin 心) and suggests that it has a unique capacity to grasp/understand the "One" (Perkins 2015, 210-211). However, the text does not expand on the nature of the distinction between the heart-mind and the rest of the body, nor does it establish a clear and explicit link between the heart-mind and ghosts.



Spirit-mind is conceived of as non-material, ontologically distinct from body?

– No

Notes: Humans are described as "flowing into form" (liuxing 流形) in order to be born, though it is unclear if this indicates a distinction between non-material spirits that exist prior to form or if



all things are understood as being constituted of the same type of matter. However, the monistic cosmology of the text would seem to support the latter over the former (Perkins 2015, 204-205).

↳ Other spirit-body relationship?

– No

↳ Within conceptions of the mind: are there distinct notions of psychological states or aggregates?

– No

Notes: None are mentioned in the text, though this could simply indicate that it is not an immediate part of the text's argument as opposed to an absence in its overall conception of the mind.

↳ Do practitioners engage in debates about mind-body dualism?

– Field doesn't know

Notes: We have no information available about those who sought to put the text's ideas into practice.

↳ Are debates framed in other ways?

– Yes

Notes: The primary debate in which the text seems to have been involved was a cosmological debate about the formation of the cosmos.

↳ Do practitioners distinguish between a corporeal body and an incorporeal soul or spirit?

– Field doesn't know

Notes: We have no information available about those who sought to put the text's ideas into practice. It is also unclear if the ghosts are fully incorporeal or not. However, it is important to note that the text contains two ambiguous lines on strip 6 that either a) state that ghosts cannot exist if the human body has decayed or b) raise genuine questions as to how it is possible for ghosts to exist and have power (shen 神) if the body has decayed. This suggests that there may have been a concern over ghosts as incorporeal entities in contrast to the corporeal body.

↳ Are there other sides or features of the debate?

– Yes

Notes: The early cosmological debate between the Laozi/Daodejing, the Fanwu Liuxing, the Hengxian, and Taiyi Shengshui touched on a variety of related issues, especially political power based on cosmological understanding.

↳ What are historical mainstream and minority positions?

– Yes

Notes: The Daodejing appears to have become the dominant text advocating a monistic cosmology, thus making the Fanwu Liuxing and other early cosmological texts (Taiyi Shengshui and Hengxian) minority positions in history (Perkins 2015, 199).

Is belief in an afterlife indicated in the text?

– Yes

Notes: The text mentions the existence of "ghosts" (gui 鬼) and states that they come from humans.

↳ Is the spatial location of the afterlife specified or described by the religious group?

– Field doesn't know

Notes: This question again suggests the importance of the ambiguous lines on strip 6 mentioned above as the text may be questioning the existence of ghosts and where they reside (if they do exist at all).

↳ Is the temporality of the afterlife specified or described by the religious group?

– Field doesn't know

↳ Is there debate in the interpretation of the language of the afterlife?

– Field doesn't know

Is belief in reincarnation in this world specified in the text?

– No

Notes: Although the text does not evince a belief in reincarnation, it does contain the following lines: "For this reason, arrangements become new, people die and return as people, water returns to the sky [tian]. In general, the hundred things do not die, like the moon they come out and then enter again, come to an end and begin again, reach all the way and then return again." (是故陳爲新，人死復爲人，水復【簡24】於天。凡百物不死，如月出則又入，終則又始，至則又反。) These lines suggest a cyclical understanding of existence in which living things are replaced by new members of the same kind and thus resonates to a degree with idea of reincarnation.

Are there special treatments for adherents' corpses dicated in the text?

– No

Does the text indicate if co-sacrifices should be present in burials?

– No

Does the text specify grave goods for burial?

– No

Are formal burials present in the text?

– No

Are there practices that have funerary associations presented in the text?

– Yes

Notes: The text mentions sacrifices to the ghosts, which are deceased humans. However, it is unclear if these practices are considered "funerary."

↳ Do these practices take place at tombs/burial sites?

– I don't know

↳ Do these practices take place for the veneration OR worship of the dead?

– Yes

Notes: The text mentions sacrificing to the ghosts, but no details are provided (Perkins 2015, 205-206).

↳ For the worship of a deceased person(s)?

– I don't know

↳ For the worship of a deified human?

– I don't know

↳ For the worship of a deceased hero?

– I don't know

↳ For the veneration of a deceased person(s)?

– Yes

↳ For the veneration of a deified human?

– I don't know

↳ For the veneration of a deceased hero?

– I don't know

Are supernatural beings present in the text?

– Yes

Notes: The text mentions a number of deities or other powerful forces, including "Heaven" (tian 天),

"Earth" (di 地), Di 帝 (the high god of the Shang dynasty), and the "thunder god" (leishen 雷神), but none are considered to be a supreme deity as all are subordinated to the original source of the "One" (yi 一).

- ↳ A supreme high-god is present
  - No

Previously human spirits are present

– Yes

Notes: The text mentions the existence of "ghosts" (gui 鬼), which are deceased humans. These figures are also said to have "numinous power" (ling 靈), but no details are provided on the nature of ghosts or their abilities.

- ↳ Human spirits can be seen
  - I don't know

- ↳ Human spirits can be physically felt
  - I don't know

- ↳ Previously human spirits have knowledge of this world
  - I don't know

Notes: The text raises this as a possibility and asks how it could be possible: "Ghosts are born from human beings, how is it then that ghosts have insight? Once the bones and flesh have rotted away, its wisdom is more luminous, how does its insight go forth? Who knows its strength?" (鬼生於人，奚故神明? 骨= (骨肉) 之既靡，其智愈彰，其慧奚適? 孰知【簡5】其疆?)

- ↳ Human spirits have deliberate causal efficacy in the world
  - I don't know

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- ↳ Human spirits have indirect causal efficacy in the world
  - I don't know

- ↳ Human spirits have memory of life
  - I don't know

- ↳ Human spirits exhibit positive emotion

– I don't know

↳ Human spirits exhibit negative emotion

– I don't know

↳ Human spirits communicate with the living

– I don't know

#### Non-human supernatural beings are present

– Yes

↳ Supernatural beings can be seen

– I don't know

↳ Supernatural beings can be physically felt

– I don't know

↳ Non-human supernatural beings have knowledge of this world

– I don't know

Notes: It is probable that the following quotation implies that the answer to this question is "yes": "regarding the brightness/perspicacity [míng 明] of heaven, how is it attained?"(天之明奚得?). However, as with the quotations about ghosts mentioned above, it is unclear if the text is endorsing the idea or raising doubts about it.

↳ Non-human supernatural beings have deliberate causal efficacy in the world

– I don't know

↳ Non-human supernatural beings communicate with the living according to the text?

– I don't know

↳ These supernatural beings have indirect causal efficacy in the world

– I don't know

↳ These supernatural beings exhibit positive emotion

– I don't know

↳ These supernatural beings exhibit negative emotion

– I don't know

↳ These supernatural beings possess hunger

– I don't know

↳ These supernatural beings possess/exhibit some other feature

– Specify: Ghosts possess "numinous power" (ling 靈), but this term is not defined by the text.

Does the text attest to a pantheon of supernatural beings?

– Yes

Notes: The diversity of powerful/divine forces that all originate in the One suggests a pantheon-like group, but no details are provided.

↳ Organized by kinship based on a family model?

– No

↳ Organized hierarchically?

– I don't know

↳ Power of beings is domain specific?

– Yes

Notes: The mention of spirits such as the "thunder god" (leishen 雷神) suggests the existence of distinct domains, though no details are given.

↳ Other organization of pantheon?

– Specify: The shared ancestry of all forces in the One could be considered a form of organization.

Are mixed human-divine beings present according to the text?

– No

Is there a supernatural being that is physically present in the/as a result of the text?

– No

Are other categories of beings present?

– Other [specify]: The "One" (yi 一)

Notes: The text emphasizes the existence of a single origin for the cosmos that remains immanent within the cosmos and supports its functioning. (Perkins 2015, 210-211). While this can arguably be considered a separate category of being, the point is debateable as the text also suggests that there is

nothing mysterious about the One as it is simply the unity of all things that can be grasped through one's senses (Perkins 2015, 227).

Does the text guide divination practices?

– No

### Supernatural Monitoring

Is supernatural monitoring present in the text?

– I don't know

*Notes:* The text attributes insight (ming 明) to ghosts and to heaven, and that term is sometimes directly connected to an idea of monitoring. However, as with the issues mentioned above, it isn't clear if the text is endorsing this idea or raising doubts about it.

Do supernatural beings mete out punishment in the text?

– No

Do supernatural beings bestow rewards in the text?

– No

### Messianism/Eschatology

Are messianic beliefs present in the text?

– No

Is an eschatology present in the text?

– No

### Norms & Moral Realism

Are general social norms prescribed by the text?

– No

*Notes:* The text's attention is confined to the importance of realizing the One in order to achieve political power and order. While "order" might be considered a social norm that the text seeks to achieve, it is not presented as a value to which all people should adhere, but simply as a consequence of the self-cultivation program advocated by the text.

Is there a conventional vs. moral distinction in the religious text?

– No

Are there centrally important virtues advocated by the text?

– No

### Advocacy of Practices

Does the text require celibacy (full sexual abstinence)?

– No

Notes: The text does not advocate any of the specific practices discussed here or below. Instead, it articulates a more general argument for the importance of self-cultivation without discussing its specifics.

Does the text require constraints on sexual activity (partial sexual abstinence)?

– No

Does the text require castration?

– No

Does the text require fasting?

– No

Does the text require forgone food opportunities (taboos on desired foods)?

– No

Does the text require permanent scarring or painful bodily alterations?

– No

Does the text require painful physical positions or transitory painful wounds?

– No

Does the text require sacrifice of adults?

– No

Does the text require sacrifice of children?

– No

Does the text require self-sacrifice (suicide)?

– No



Does the text require sacrifice of property/valuable items?

– No

Does the text require sacrifice of time (e.g. attendance at meetings or services, regular prayer, etc.)?

– No

Does the text require physical risk taking?

– No

Does the text require accepting ethical precepts?

– No

Notes: As with the question on norms above, this is dependent on how one defines "ethical precepts." Presumably, embracing the argument of the text and its attendant practices would require accepting the text's prioritization of the One. However, this cannot necessarily be defined as an "ethical precept," despite being a normative claim and admonition of the text.

Does the text require marginalization by out-group members?

– No

Does the text require participation in small-scale rituals (private, household)?

– No

Notes: The text emphasizes that the individual, particularly the ruler, must align his heart-mind with the One. It is possible that this is done through small-scale rituals such as meditation, but the text does not provide any details regarding this line of speculation (Perkins 2015, 210-211).

Does the text require participation in large-scale rituals?

– No

Are extra-ritual in-group markers present as indicated in the text?

– No

Does the text employ fictive kinship terminology?

– No

Does the text include elements that are intended to be entertaining?

– No

Does the text specify sacrifices, offerings, and maintenance of a sacred space?

– No

## Institutions & Production Environment of Text

### Society & Institutions

Society of religious group that produced the text is best characterized as:

– A state

Notes: This text dates to the Warring States period (478-221 BCE), a time when the Yellow river plain and surrounding areas were divided into a number of rapidly centralizing states that competed with one another for political hegemony.

Are there specific elements of society that have controlled the reproduction of the text?

– Other

Notes: The unknown provenance of the text makes it impossible to determine social control of textual reproduction.

Are there specific elements of society involved with the destruction of the text?

– Other

Notes: The unknown provenance of the text makes it impossible to determine social control of textual reproduction.

### Welfare

Does the text specify institutionalized famine relief?

– No

Notes: The text advances the broad claim that comprehending the One leads to political order but does not specify any detailed, institutional measures that might be undertaken.

Does the text specify institutionalized poverty relief?

– No

Notes: The text advances the broad claim that comprehending the One leads to political order but does not specify any detailed, institutional measures that might be undertaken.

Does the text specify institutionalized care for elderly & infirm?

– No

Notes: The text advances the broad claim that comprehending the One leads to political order but does not specify any detailed, institutional measures that might be undertaken.

Other forms of welfare?

– No

Notes: The text advances the broad claim that comprehending the One leads to political order but does not specify any detailed, institutional measures that might be undertaken.

## Education

Are there formal educational institutions available for teaching the text?

– Field doesn't know

Notes: The unknown provenance of the text makes it impossible to determine answers to issues of social and institutional context.

Are there formal educational institutions specified according to the text?

– No

Notes: The text does not refer to any specific educational institutions.

Does the text make provisions for non-religious education?

– No

Notes: The text does not include a detailed discussion of education.

Does the text restrict education to religious professionals?

– No

Notes: The text does not include a detailed discussion of education. However, insofar as it emphasizes that the ruler should be the person to comprehend the One, it may be seen as delimiting the number of people who should be educated. However, this point is debatable as the text was presumably read by individuals other than rulers.

Does the text restrict education among religious professionals?

– No

Notes: The text does not include a detailed discussion of education. However, insofar as it emphasizes that the ruler should be the person to comprehend the One, it may be seen as delimiting the number of people who should be educated. However, this point is debatable as the text was presumably read by individuals other than rulers.

Is education gendered according to the text?

– Yes

Notes: The text does not include a detailed discussion of education. However, insofar as it emphasizes that the ruler (a man) should be the person to comprehend the One, it may be seen as delimiting the number of people who should be educated.

Is education gendered with respect to this text and larger textual tradition?

– Yes

Notes: Insofar as scholars have been able to ascertain, education in early China was primarily confined to men.

Does the text specify teaching relationships or ratios? (i.e.: 1:20; 1:1)

– No

Notes: The text does not include a detailed discussion of education.

Are there specific relationships to teachers that are advocated by the text?

– No

Notes: The text does not include a detailed discussion of education.

Are there worldly rewards/benefits to education according to the text specified by the text itself?

– No

Notes: The text does not include a detailed discussion of education. However, it does state that understanding the One will lead to political and social order (Perkins 2015, 210-211).

## **Bureaucracy**

Is bureaucracy regulated by this text?

– No

Notes: The text provides no specific provisions regarding bureaucracy.

## **Public Works**

Does the text detail interaction with public works?

– No

Notes: The text provides no specific provisions regarding public works.

## **Taxation**

Does the text specify forms of taxation?

– No

Notes: The text provides no specific provisions regarding taxation.

## **Warfare**

Does the text mention warfare?

– No

Notes: The text provides no specific provisions regarding warfare.

## Food Production

Does the text mentioned food production/disbursement?

– No

Notes: The text provides no specific provisions regarding food production or disbursement.

## Bibliography

### General References

Reference: Franklin Perkins. FANWU LIUXING 凡物流形 (“ALL THINGS FLOW INTO FORM”) AND THE “ONE” IN THE LAOZI. doi: 10.1017/eac.2015.7.