

# GUI GUZI

— MR. GUIGU —



CHAO ZHENG

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# LEGAL STATEMENT

This book has been translated though the inspiration from the ancient book "**Guanzi**" and "**Guiguzi**" together, the referenced book would be noted in the end of the page; for it was translated form the ancient Chinese, with 2 paper dictionaries and one online dictionary on the webpages.

Due to the literature has been carried from the long time ago, there would be different versions based on the meanings and its interpretations. This translation is based on author's interpretation with the proper reference from the ancient Chinese dictionary. The language has been translated from ancient Chinese into English. The author constitutes the logic through his understanding regards to the ancient literature, based on the reference of the referenced book and dictionaries.

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# TRANSLATOR BACKGROUND

Chao Zheng, Born in 1988 October 4<sup>th</sup>, grow up between Sichuan and Gui zhou Province in China. Since earlier age's approach to minorities' habituation, He has got earlier age experience with non-main stream culture in main land China. As Han race, he also has chances to review the differences of the main traditions with the rest. And it leads to his theological quests and longings.

Since he was 12 years old, he started to focus on simple tales of western astrology. During his time in university, he has properly explored the ancient wisdom from Greece, China and Chinese Buddhism and Taoism.

In 2011, he has achieved BA International economics and trade from Jiangxi University of economic and Finance. During the time he became a distance learning student with Faculty of Astrology in England since 2010. Up to now he has finished 8 out 9 models in the Faculty.

In later 2011, he went abroad to United Kingdom, based in London, and started his study in fashion, art and marketing. During the time, he attended astrology conference with AA and Faculty of astrology held in London.

Then He achieved MSc international Fashion marketing from Glasgow Caledonian University London. During the period he started to explore Japanese culture and Japanese Buddhism with his Scottish friends. Then he attended the Jikiden Reiki conference as the beginner in 2013. He used to go to Kabbala center London for searching wisdom as well in 2013.

He was a contributor for one column in global blue regards to fashions and astrology. Then he has been baptized in the end of 2013 in UK. In mean time, he made a short seclusion in Muslim Sufi center in London.

In 2014, He started to help to type the book <**All will be well**> and <**All shall be well**> for Mike Meegan, the Director of the ICROSS in Africa. In mean time He started to explore herbs and crystal healings. In the end of 2014, he started to gain more insights in astrology: approach to skills of harmonics, middle point, Astro-Cartography and Hellenic astrology. Then he has achieved the certificate of astrological consultancy from ISAR (International Society of Astrology Research). He is the member of the main libraries in London and browsed large number of the literature.

In 2015, he started to explore religious philosophy, theology, demonologies and from different perspective regards to their history, future, structure and salvation. In mean time he has achieved the Cert. Business Accounting from CIMA and Digital Marketing certificate with Google.

Since in the end of 2015, he returns to China, he started his new journey for ancient Hua Xia theology and wisdom. In 2016, mainly with <**Guanzi**> and <**Gui guzi**> as reference, he translated the Guiguzi into English, based on his lay theological experience and religious participation. He realized that the Saints from different space and time, follow with one wisdom from the God and then they cultivates and sets differently. He regards Gui guzi as an ancient Chinese Saint, with wisdom of liveness and death. And his wisdom with Tao, cultivates invisibly within whole Hua Xia spiritual root.

He said:” This is not a book talking about religion, but a book talking about spirituality and virtue with its earthly meanings and rules.”  
“This is a book of mythology, a book of theology, a book of Science, a book of management with universe and also a book of virtue.”

He will be on his way in exploring Chinese astrology; Vedic astrology and Arabic astrology with cosmological study soon align his growing visions into social, natural philosophy with economics and institutions.

# INTRODUCTION OF GUIGUZI (MR. GUIGU)

Guiguzi is the book of the selected collection of his speaking and teaching. He is famous in War time of spring and autumn period. Since He preferred to make his seclusion in “Guigu” so he picked up his nick name as Mr. Guigu. He is the race from Hua Xia. His cultivations and teachings have cultivated lots of famous people in the pre historical China.

He is a marvelous theologian, militarist, strategist with much detached attitude towards the society, then making seclusions with his own inhabitation.

The books which has been written regarding to Guiguzi are <**Guiguzi**> and <**seven methods for Ben Jing Yin Fu**>. The former is concerned on strategy and technics of speaking; the later is concerned on theological cultivation with virtue.

In history, Guiguzi are more or less associated with philosophical brunch with Taoism, Confucius and Fa. They have been much more concerned on cultivation on military with virtues and assert their intension for peace while emphasize on strategies.

“Gui” in ancient China stands for ghost or invisible power from the universe.

“Gu” in ancient China stands for valley, which implies with seclusions and detachments.

“Zi” in ancient China stands for “Sir”.

“Guiguzi” stands for the teacher from the seclusion valley, who might have the wisdom regarding to mind and heart with all kinds in the world.

The Ancient Chinese is the language of the heart, the wisdom complies with this might lead to a balance between mind, heart, and body with surrounded environment. Since the wisdom has been associated with the universe from early time. So it has been gradually established into the system among human, environment and the universe. So every strategy of “Guiguzi” might align with changes of the universe and consideration with it, which might bring the maximized positive consequence from the universe. It has been based on its foundation of the virtue and brings the proper wellbeing for whole.



# PREFACE

This book has 3 volumes, the structure could be based on the core idea of “Tao, Methods and Time” (TMT) which has been responded with “Characteristics, Consequences and Utilization” (CCU)

The first volume: it is topic regards to the relationship between universes (Tao) and Methods

The second Volume: It is topic regards to the relationship between methods and time.

The third Volume: it is topic regards to the relationship between universe and time.

The Third volume actually fully associated with the book < **seven methods for Ben Jing Yin Fu** > which reveals ancient Chinese wisdom between heart and environment locally, filled with local cosmological scripture.

In this literature, I have translated the first and second Volume, but I will not translate the third Volume. For there are different spaces and time around the world, each cosmological types differ from each other. If the reader would be interested by that part, please come to China through local languages in order to experience that cosmological type and you might understand it. For this is the most concealed part in the book, it is about the relationship between the wisdom of the heart and local “time”.

For in ancient China, the virtue has been cultivated with heart in the setting of environment rather than the institution and faculty in the west.

For this virtue-heart-environment is a unique setting from ancient China. It has been contained in the huge Hua Xia wisdom. It indicates that, if the virtue is properly cultivated, and the heart is properly complied, it would lead to the changes of the environment

from Atom levels. For this wisdom is for invisible and also is for visible. Though it has been misguided and misunderstood in modern China. This wisdom has been settled since a very ancient time when it was long before the worship of the “dragon”, since several wisdoms could be traced back to the time and source before mythical centralization and institutionalization. <**Yellow empire** and the start mystical institutions (**Shang dynasty**)>

**VOLUME I**  
**The Universe with Methods**

# FIRSTLY, THE ART OF OPENNESS AND CLOSENESS

**Before you could name and define the objects, you need to understand the character of closeness and openness based on the changes (Yin and Yang) of the objects. [1]**

(Note: Yang enables generating and creating, Yin enables shaping visibly, so there must be the name then to define and distinguish the new creation and shapes of it.

**There will be the insight regarding to liveness and death that comes up with. Then the wisdom will mind the beginnings and the ends of all kinds.**

**It will approach human's heart and be reflected into relevant changes outside in trace.**

**So, this becomes the way to master the wisdom of liveness and death in the world through the heart.**

(Note: Those who could foresee the traits of liveness and death understand the omens under the cosmos. Base on that law, they won't make it unclear in the aspects from human's heart and mind with the trace of changes from outside. The Saints have understood the law of the liveness and death, shall they not master the wisdom from the God and cease the harm and cultivate goodness?)

**Therefore, the saints from different space and time around the world, shall they not get the same understanding from the God?**

(Note: the all for one, and one for all. The Wisdom from the God, is it not aimed to cease the harm and cultivate the goodness?)

**It changes into all kinds, but there is always the way to master, there is always the location to set.**

(Note: The wisdom are one from the God, but it acts differently, so it changes into all kinds; however, it has been ruled regularly, so there is always the way to master, and there is always the location to set.)

**So it comes as:**

**Yin complies with Gentleness, complies with openness, and complies with relax.**

**Yang complies with hardness, complies with closeness, and complies with tension.**

**[2]**

(Note: Those two are different, based on their presences and qualities, the way of teaching and utilization is different.)

**However, the saints make it one, in order to master this wisdom towards the talent. It is measured by sequences: First by his wisdom and second by his skills.**

(Note: though the way of utilization and teaching are different, the way of mastering wisdom is one. The sequences of the measurement are based on priority of its quality. Those who could weight or be weighed contained into his talent; those who could expertise his work contained into his skills. Therefore, the Saint choose the talents, would consider how they could be weighted by talent, and how they could be expertized by skills. Then the Saint will make a decision on their path of practice.)

**For there are differences between the characters of the human:**

**The wise and the unwise; the talent and the fool; the brave and the fear; the merciful and the righteous**

**It would comply with the openness and the closeness, the advance and the withdrawal, the abundance and the poor. It has been cultivated and mastered regularly under the cosmos.**

**Therefore, it would enable their talent, skills and the truth of their characteristics to be assessed; then base on those, Saint follows their preference and desire in order to reveal their will**

## **and intentions.**

(Note: The way in picking the talent, it might be based on assessment of their talent, skills and the truth of the preference and then revealing their will and intention by following their own preference and desires.)

**During the process, slightly speaking conversely to the will of the speaker, it will open speaker's true will in order to pick up what speaker really concerned. It turns closeness into openness, concerned with beneficial communication.**

(In generally, speaking slightly opposite to the will of the speaker, in order to open the truth of the speaker. The truth has been revealed, turn into closeness and concerned on next talk. It focuses on beneficial communication rather than better sound.)

**If it is open, it would be revealed. If it is closed, it would be concealed. So if someone opens to you, it is based on agreement of heart; if someone conceals him to you, there are differences and honesty.**

(Note: there are similarities between openness, so please know the heart. There are differences between closeness, so please consider their honesty.)

**The proper behavior would be based on detecting the way of openness and closeness, in order to understand the similarities and differences.**

**Though there are similarities and differences, there is a hold for your own way of attitude. It is better to follow one's will.**

(Note: the way contains similarities and differences, but you have your own choice. Following on one's own will, in order to reveal the result.)

**If you choose the way of openness, it needs to be more considered in detail. If you choose the way of closeness, it needs to be more considered in secret.**

**Detail and secret are mutually concerned on the delicate of**

**cosmos and comply with wisdom of the Tao.**

(Note: the best result comes with the understanding of the delicate cosmos and the wisdom of Tao. Details need to be concerned in openness and secrets need to be concerned in closeness.)

**Therefore, the way of openness aims at detecting the truth; the way of closeness aims at testing honesty.**

(Note: The truth revealed could be true or false, so it is necessary to detect and pick. The honesty could be held or dismissed, so it is necessary to be relevantly bound.)

**If the truth has been revealed, it would be weighted and measured. The Saint will consider with it based on his wisdom.**

**If the revelation could not be fitted in weighted and measured method, The Saint will make his own approach to reveal the truth.**

(Note: Those which could be measured and weighted would be considered with the wisdom by the Saints. Those which could not fit in measurement and weight will be failed to utilization. The saint will make his own approach to reveal the truth by using converse technics.)

**Therefore the openness, in one hand, could be pushed to reveal, in the other hand, could be contained to conceal.**

**The closeness, in one hand, enables to take the honest, in the other hand, enables to remove the dishonest.**

**So the way of openness and closeness, are the wisdom between Heaven and Earth.**

(Note: In the way of the openness, for those who weights and is weighted, will push out for utilization, for those who is not weighted, will be contained for conceal. In the way of closeness, for those who are honest will be contained, and for those who are dishonest, will be removed. The closeness complies with Earth and the openness complies with Heaven, so it is also the way of Heaven and Earth.)

**The way of openness and closeness, initiate the changes of Yin and Yang; develop all kinds in all seasons. [3]**

**The law of beginning and the end turn out to be conversed repeatedly; it repeated conversely again and again. It has been all from the way of openness and closeness.**

(Note: all the creation begins and ends, just like the way of openness and closeness; one is based on the converse behavior of another, and repeated again and again.)

**So the way of openness and closeness, enables the changes manifested from the universe, leading to the changes of the how people speak in different times. So it is necessary to detect the changes. [4]**

(Note: If there is no closeness and openness, the change could not manifested from the universe, there also will be no change in how people speak)

**Therefore, the speaking is the channel of the heart;**

**The heart is the master of the spirit.**

(Note: speaking is the channel of the heart for heart initiated through speaking. The heart is the master of the spirit, for the spirit is concerned by the heart.)

**The will, the concern, the desire, the preference, the mind, the consideration, the wisdom and strategy are all flow through this Gate (speaking). So set the gate of openness and closeness in order to master the flow in and out. The openness complies with speaking with Yang; the closeness complies with silence with Yin. Then if it is harmonious, the way of beginning and ends becomes righteous.**

(Note: The gate of openness and closeness aiming at mastering the flow of 8 stuffs above. If the openness and closeness regulated properly, it leads to proper sequences and the beginning and ends turns righteous with God)

**So, those who talk about Long life, peace, happiness,**



abundance, dignity, social status, hobbies, income, and preference comply with Yang, which emphasize on the beginning.

So, those who talk about death, worry, poor, shame, loss, harm, crime, punishment and sad comply with Yin, which emphasize on the ending.

[5]

All the Speaking which complies with Yang, are all concern on the beginning. Then people speak wellbeing in order to begin.

All the speaking which complies with Yin, are all concern on the ending.

Then People speak evil in order to end.

The way of openness and closeness, will comply with practice speaking of Yin and Yang. Speak with Yang speaker with higher visions; speak with Yin speaker with grounded cautiousness.

[6]

Therefore, focus concretely when it is grounded; focus inflation when it is higher up to heaven. This wisdom enables the freedom of the above and the below.

Therefore, this speaking could be concerned on human, Family, country, and wide enough approach to the world. There is nothing too small to speak internally, and there is nothing too big to speak externally.

The wisdom of Yin and Yang could be utilized in benefit, loss; leave and stay; betray and return. Yang comply with outward action vibrantly, Yin ceases with concealing inwardly. Yin and Yang mutually converse when they mutually approached their own extreme.

Yang concern on dynamic and virtue grows. Yin concern on silence and it shapes. The virtue is needed to convert the Yang into yin. The power is needed to convert the Yin into Yang.

**The changes of Yin and Yang are based on the art of the openness and closeness. [7]**

**The heaven and earth comply with Yang and Yin. So the way in preach to human is also contained in this wisdom, which has been counted as priority over all kinds on Earth. It has been called as the wisdom of (circle and square) earth and heaven.**

(Note: the Tao is higher than heaven and earth, in traditional perception in ancient scripture.)

# SECONDLY, THE ART OF RESPONSE WITH CONVERSE

(Note: as the art of the closeness and the openness, there is the way of converse in speaking, the challenge brings more reflection in response)

**The saint from the ancient time, preach and cultivate the wisdom of the universe to the earth. He initiates the process aside with the invisible wisdom of universe.**

(Note: The cultivator aims for the Saints follow the wisdom of Tao. The Invisible is contained in the Tao, every movement has been paved with its grace.)

**Repeatedly from ancient to the present, The Saints enable to observe the past in order to prepare the future; as the same reason, the Saints repeatedly observe the way of others in order to know themselves and prepare for the future.**

(Note: the wisdom of response with converse is as such: the Saints are cautious with their minds, repeatedly in observation from the others, and from the past in order to prepare their initiation. So their initiation might be necessarily prepared, possibly lead to the maximized success)

**Ever there is a situation, regarding to those who are visible and invisible, to those who are vibrant and solemn, in which it fails to comply with the future and present, and then it needs to react conversely from the past. This is the wisdom to achieve and success conversely from its opposite. It preaches from the Saints and it is necessary in cultivating with this wisdom.**

(Note: due to the vibrant and the solemn, we could get response to action, due to the visible and invisible, we could discern the truth. If ever any kinds fail to comply with present and the future, response

with reversed observation.)

**For those who are speaking is in the polarity of action; for those who are listening is in the polarity silence.**

**Therefore, the offer's initiation in which whether it might comply with the current or not, that needs to be observed and considered by the silent. In order to guide the proper speaking, the silent might need to release the conversed response.**

(Note: the silent observes the vibrant, according to the speaking; the core of speaking would be revealed. The improper is not necessarily to be expelled, instead, responded conversely, with consideration of core, and then complied speaking will bring the truth and harmony.)

**Therefore, the proper speaking brings projection and comparison with its objects. So base on this manner, the future would be prepared. The compliance of projection and comparison is contained in the invisible; it enables to shape the speaking. As the same reason, the way of speaking is like fishing, which brings the truth. [8]**

(Note: The proper speaking is compiled up to universe and down to details, so it is contained in the invisible. The projection of the speaking and comparison of its aims mutually affected. Fish could be taken by the food as well as the speaking could be complied by initiation.)

**The beasts could be obtained by the net trap located around their gatherings while waiting; as the compliance is proper, it leads to natural achievement. This is as the same way as for the person you are searching for: as the compliance is proper, it leads to natural occurrence.**

**If one uses this wisdom for preparing the occurrence, with less comparison found in speaking, it turns out to be lack of proper compliance. So the way of setting proper compliance needs to be changed. [9]**

**The proper projection of the speaking initiates the vibrant, as it also comply with his heart. The heart reveals the characteristics, with which the occurrence setter could cultivate**

**and manage with him. It is as the wisdom of response with converse. So, the correlation of speaking is in proper compliance, it will lay the foundation of all. [10]**

(Note: As the response with converse, might create the marvelous strategies. It might lead to no other tongue which is not complied with proper occurrence, which is the reason for laying the foundation.)

**The wisdom could be used repeated, coded in heritage after the foundation has been laid. So the word of the wisdom contains most of projection and comparison with a proper occurrence. The Saints use this wisdom to guide the fool and the wise, there will be no doubts regarding to it. For those who are good at listening with converse, he could discern the invisible and catch their characteristics.**

(Note: The saints guide the fool with art of closeness and conceal it, so their honesty could be known; the saints guide the wise with art of openness, and feed their characteristics in order to get their truth. This is the reason why there are no doubts for propose of righteous guidance.)

**So the wisdom of the invisible enable to comply with changeable occurrence properly, then it leads to stable way of cultivation and management. If the way of cultivation and management is instable, the characteristics to be managed will be ambiguous; it might lead to an instable foundation. [11]**

(Note: If the speaking is adaptable, complies with proper occurrence, so the way of the management is stable, the characteristic of the truth is based on stable management, then the way of foundation is based on the true characteristics.)

**The change of the projection and comparison of the speaking will definitely lead to the opposite reaction. Return to silence to listen to the challenge and response with converse. So if there is need for other's speaking, in converse with own silence. If there is a need for initiation, in converse with own withdraw. If there is a need for high standing, in converse with own low sitting. If there is a need for taking, in converse with own giving.**

(Note: in the art of response with converse, both characteristics and object could be reached and complied mutually, if not it could be concealed.)

**If there is a need to show other's openness with characteristics, the projection and comparison of the occurrence needs to be complied, in order to cultivate the way of his speaking. As the response with converse, those agreed response will sound; as so, the characteristics could comply with its occurrence. Due to there is initiator and cultivator, based on both, this wisdom could be utilized for those who serves and those who cultivates, within which, the Truth & falseness, the similarity & difference, the honesty & cheat could be known. [12]**

**Based on their characteristics, the speaking and action with dynamics and silence, comply with the art of openness and closeness; the happiness and angriness, comply with the traits of its occurrence. All those are based on the truth of their characteristics, and then with the way complied with proper occurrence in order to utilize them. Response with converse as the need of one's or other's initiation, which is based on the truth of other's characteristics. This is wisdom of speaking. [13]**

(Note: so by speaking, you could only know the truth of people from knowing its real characteristics. So this the way which has been mentioned.)

**The way of listening for one is to calm the heart, in order to receive other's speaking, detect its initiation, up to heaven's sequences, in order to discern them down below. The way of speaking might not concern on precisions, but it helps to detect all details and categorize them with logic by time.**

**If you approached one's true characteristics, so he could be weighted and cultivated by his talent and intentions. So it is necessary for occurrence complies with its consequences, which will be precise like hero's arrows and occurrence from divine calendar.**

(Note: by the wisdom mentioned above, from the speaking, it enables to approach the characteristics, so one could be clarified by

what is inside, and his characteristics and occurrence will be concealed. according to the speaking and assure the truth is as the same reason as, according to the arrow and assure its goals and also as same as, according to the occurrence and assure its preparation.)

**Therefore, the beginning of knowing is from own “self”, then you could know others after knowing yourself. The knowing of self and others are both necessary, just like the pairs in needs. In peaking, it is just like the initiation and response. In the visible, it is just like the light and the shadow.**

**It would not be unrighteous for detecting the truth of the speaking, by approach to such a consciousness. It will be easy like using magnetic stone in picking up the needle; masterly like taking the steaks. It will be as small as the scope would be when speaking with others by details, but its characteristics will be revealed rapidly by using this wisdom.**

(Note: This wisdom is filled with consciousness of pairs, as small as the scope would be like, could not be measure by the visible, but precise in the invisible, which would reveal one’s characteristics very soon.)

**It is paired with the way of Yin and Yang, the way of Circle and Square. The invisible would be guided by the way of Circle, as well as the visible would be guided as the Square. The proper compliance and occurrence could be managed and cultivated like this.**

(Note: With the way of openness and closeness, the concealed and the invisible could be guided by the way of Circle, then the revealed and the visible could be guided by the way of Square.)

**The way of the Circle and Square, is necessary to be set in origin. If not so, it might lead to the impropriety of the compliance of the management and cultivation. It also might not lead to the masterly utilization. So it is out of Tao and without one’s true characteristics.**

**Instead, if in origin, the way of circle and square has been settled, the later cultivation and management will be properly**

**consider, even there is no trace in doing so. It is righteous at origin and harmony with the invisible.**

(Note: use this wisdom in order to manage and cultivate, might go beyond the trace, righteous with the invisible and know the good result. It has been used daily even without being conscious about it.)



# THIRDLY, THE ROOT OF SOLEMNITY AND COMPLIANCE

(Note: The solemnity is dignified with its stableness. The communication is from those who cultivates and those who serves. As the true characteristics has been mutually complied, it could be rooted firmly and comply with Tao.)

**The relationship between the server and cultivator varies: It might be rooted with intimacy while they are far from each other; so there might be a converse request when one is away. It might be rooted with detachment while they are close to each other; so there might be appointed without cultivation. It is called to be too close to utilizing, so too far to not comply with. The root of solemnity needs to be always complied with the true characteristics of the origin.**

(Note: The complied root would lead to intimacy while they are far away from each other. The different character would lead to isolation while they are close to each other. If the intention is not complied, there will be jobs without assignments. If the occurrence is complied, there will be a request while one is away. Regarding to characteristics, the difference might lead to the endeavor go for waste. The compliance might help to cultivate while one is far off. For the complied relationship is intimated, there is the request when one is far off. Then the response would always bring cultivation and strategy, which are all rooted with solemnity, which complied with its characteristics.)

**The compliance could be with virtue, friends, wealth and sensations. [14]**

(Note: In the relationship between severers and cultivator, if one complied with others through virtue, it would be the way of teaching and learning. If one complied with others through community, it