



CHUANG TSU

INNER CHAPTERS

CONTENTS

Chapter 1	Happy Wandering	2
Chapter 2	The Equality of All Things	18
Chapter 3	The Secret of Growth	50
Chapter 4	Human Affairs	60
Chapter 5	Signs of Full Virtue	90
Chapter 6	The Great Master	110
Chapter 7	The Sage King	144

道定福



CHAPTER ONE

HAPPY WANDERING

北冥有矣其名爲鯨鯨之大不知其幾千里也

化不爲鳥其名爲鵬鵬之背不知其幾千里也怒而

飛其翼若垂天之雲是鳥也海運則將徙於南冥

南冥者天池也齊諧者志怪者也諧之言曰鵬之

徙於南冥也水擊三千里搏扶搖而上者九萬里

去以六月息者也野馬也塵埃也生物以息相吹也

天之倉倉其色耶其迹而無所主理耶

其視下也亦若是則已矣且夫水之積也不厚

則其負大舟也無力覆杯水於坳堂之上則芥爲之舟

置杯焉則勝水淺也舟大也風之積也不厚則其負大翼也無力

故九萬里則風斯在下矣而後乃今培風背負青天而莫之大開者而後乃今將圖南



In the Northern Ocean there is a fish called Kun which is many thousand li in size. It changes into a bird named Peng whose back is many thousand li in breadth. When it rises and flies, its wings are like clouds filling the sky.

When this bird moves across the ocean, it heads for the South Sea, the Celestial Lake. In Chi Hsieh's record of wonders it says: "When Peng is heading toward the Southern Ocean it splashes along the water for three thousand li. It rises with the wind and wings its way up to ninety thousand li; it flies for six months, and then it rests." Heat shimmers in the air like galloping horses, dust floats like the morning mist, and living creatures are blown about in the sky.

The sky is blue. Is that really so? Or does it only look blue because it stretches off into infinity? When Peng looks down from above, it will also seem blue. A large boat draws a great deal of water. Pour a cup of water into a hollow in the ground, and a mustard seed can float there like a little ship. Place the cup in it, and it will not move, because the water is shallow and the boat is large. Only at a certain height is there enough air space for a great wingspan. So Peng rises to ninety thousand li, and there is enough air below him. Then he mounts the wind, and with the blue sky at his back, and nothing in his way, he heads for the south.



A cicada and a young dove laugh at Peng, saying, "When we try hard we can reach the trees, but sometimes we fall short and drop on the ground. How is it possible to rise ninety thousand li and head south?" If you go into the country, you take enough food for three meals and come back with your stomach as full as ever. If you travel a hundred li, you grind enough grain for an overnight stay. If you travel a thousand li, you must have three months' supply. What do these two small creatures know? Little knowledge is not to be compared with great knowledge, nor a short life with a long life.

How do we know this is so?

The morning mushroom knows nothing of twilight and dawn, nor the chrysalis of spring and autumn. These are the short-lived. South of Chu there is a ming-ling tree whose spring is five hundred years and autumn five hundred years. A long time ago there was a tortoise whose spring was eight thousand years and autumn eight thousand years. Peng Chu is a man famous for his long life. Isn't it sad that everyone wants to imitate him?

蜘蛛學子鳩笑之曰我決望不飛檜桐枏時則不至而控柱地而已夫
官矣以之九萬里而動為莽蒼者三矣而及腹猶果然適百里者宿春種
適十里者三月舉種之可也又何和小不及下和小不及下年不及下年以和其然也
朝菌不知晦朔愚姑不知春秋以年也楚之南有異壘者以五尺流為春百歲為秋
古有大椿者以八千歲為春八千歲為秋而彭祖乃今以久特聞眾人之心不思乎





In the dialogue of Tang and Chi there is the same story: "In the barren north there is a dark sea, the Celestial Lake. There is a fish living there several thousand li in breadth and no one knows its length. Its name is Kun. And there too lives a bird called Peng. Its back is like Mount Tai and its wings are like clouds across the heavens. It spirals up to ninety thousand li, beyond the clouds and the wind, and with blue sky above it heads south to the South Sea. A quail by the marsh laughs, saying, 'Where does he think he is going? I bob up and down a few feet, fluttering among the weeds and bushes. This is perfection in flying. What is he up to?' This is the difference between small and great."

Thus, those who are wise enough to hold an official position, fair enough to keep the peace in a community, virtuous enough to be a ruler and govern a state, look upon themselves in the same way.

Yet Sung Yung Tsu laughs at them. For if the whole world praised him he would not be moved. If the whole world blamed him he would not be discouraged. He knows the difference between that which is within and that which is without. He is clear about honor and disgrace. But that is all. Though such a man is rare in the world, he is still imperfect.

Lieh Tsu rode on the wind, light and at ease, and returned after fifteen days. Men as happy as he are rare. Though he no longer needed to walk, he still depended on something. But suppose someone rides on the flow of heaven and earth and the transformation of the six elements and wanders in the infinite. On what is he dependent?

Therefore it is said, "The perfect man has no self, the holy man has no merit, the sage has no reputation."



Yao thought he would cede the empire to Hsu Yu, saying, "When the sun and moon are shining, isn't it hard to see a torch? When the rainy season starts, isn't it a waste of labor to continue to water the fields? If you take over, the empire will be well ruled. I am now the ruler, and I feel inadequate. May I give the empire into your care?"

Hsu Yu said, "You are ruling the empire and the world is already at peace. If I took your place, I would be doing it for the name. Name is only the shadow of

reality. Do I want to be just a shadow? The sparrow building its nest in the deep wood occupies but a single twig. The muskrat drinks only enough from the river to fill its belly. Go in peace, my lord. I have no use for the empire. If the cook at a ritual ceremony is not attending to the food offerings, the priests and the representatives of the dead do not leap over the wine and the meat to take his place."



竟謬天下於許由日月出矣而燭火不息其於光也不亦難乎
時雨降矣而猶涼灌其於澤也不亦勞乎夫子之平天下治
而猶尸之吾自視諒然請銘天下許由曰子治天下
天下改之治而不我化子在將為名乎在其實之實也
吾將為實乎銘於深林石上一枝慳飲飲何
不過滿腹曰休乎君子無所用天下為危人孰不為危尸視不越樽俎而化之矣

Chien Wu questioned Lien Shu: "I heard Chieh Yu telling strange stories, long and fantastic, going on and on without end. I was amazed at his words. They seemed to be as boundless as the Milky Way and had no connection with the way things really are."

Lien Shu asked, "What did he say?"

"Far away on Mount Ku lives a holy man. His flesh and skin are like ice and snow; he is as gentle as a young girl. He eats none of the five grains, but takes deep draughts of the wind and drinks the dew. He rides on clouds and mounts a flying dragon and wanders beyond the four seas. By using his spiritual powers he can protect creatures from sickness and decay, and ensure a rich harvest. I think this is ridiculous and do not believe it."

Lien Shu said, "So it is. The blind cannot appreciate beautiful patterns, the deaf cannot hear the sounds of bells and

drums. Blindness and deafness are not just physical; they can be mental too. Yours is a case in point. That holy man with all his virtues looks on all the confusion of the ten thousand things as one. Because of his very existence, the world is emerging from chaos. Why should he do anything about it? Nothing can harm him. A great flood reaching the sky could not drown him.

Though a great drought caused metals and rocks to melt and scorched the earth and hills, he would feel no heat. From his own substance he can create philosopher kings like Yao or Shun. Why should he bother with worldly things?"





宋人資章甫道沂越越人髡髮又月無所用之
竟治天下之民乎地內之政往見四子其貌姑射之山
汾水之陽窅然喪其天下焉

A man from the state of Sung selling ceremonial caps made a trip to the state of Yueh. But Yueh people, having short hair and tattooed bodies, had no use for them. Yao brought order to the people of the world and ruled wisely over the lands bounded by the four seas. But returning south of the Fen River after his visit to the four sages on Mount Kui, he lost his interest in the empire.



Hui Tsu said to Chuang Tsu, "The King of Wei gave me some seeds from a huge gourd. I planted them and they bore a fruit big enough to hold five bushels. I used it to carry water, but it was too heavy to lift. So I cut it in half to make ladles, but they were too shallow to hold anything. They were big, unwieldy, and useless so I smashed them into pieces."

Chuang Tsu said, "My friend, you are not very intelligent in your use of large things. There was a man from Sung who could make a good salve for chapped hands. His family had had a silk-bleaching business for generations. A traveler heard of this and offered to buy the secret formula for one hundred pieces of gold. The family gathered together to have a conference and said, 'We have been bleaching silk for generations and have earned only a few pieces of gold. Now in one day we can sell the secret for one hundred pieces of gold. Let him have it.'

"The traveler took it and offered it to the King of Wu. Wu and Yueh were at war. The King of Wu entrusted the traveler with the command of his fleet. In the winter the fleet fought a naval battle against Yueh and totally defeated it. The traveler was rewarded with a fief and title.

"In both cases, the cure for chapped hands was the same but was used differently. One man got a title, while the others are still bleaching silk. Now, you had a gourd big enough to hold five bushels. Why didn't you think of making it into a great barrel and using it to float along the rivers and lakes instead of worrying about

its being useless for holding anything. Your mind, my friend, is still very cluttered with trivia."

Hui Tsu said, "I have a big ailanthus tree. Its trunk is so gnarled and full of knots that it is impossible to measure it accurately. Its branches are too twisted and crooked for anyone to measure with a compass and square. It stands at the side of the road, but no carpenter would give it a second glance. Now, your words are as big and useless; no one wants to hear what you have to say."

Chuang Tsu replied, "Have you ever watched a wildcat or a weasel? It crouches close to the ground and waits for its prey. Then it leaps up and down, first one way, then the other, until it catches and kills its prey. Then again there is the yak, as great as a cloud shadowing the sky. Big as it is, it cannot catch a mouse. Now, you have this giant tree and are concerned that it is useless. Why don't you plant it on land where nothing grows, in a wild barren place? There you may saunter idly around it, doing nothing, and lie down to sleep beneath its boughs. No one will try to cut it down. Nothing can harm it since it has no use. How can it cause you any anxiety?"



齊物論



CHAPTER TWO

THE EQUALITY OF ALL THINGS



Nan Kuo Tsu Chi sat leaning on a low table, gazing at the heavens and sighing; he appeared to be in a trance. His disciple Yen Cheng Tsu Yu, who was standing beside him, exclaimed, "What is this? Can you really make your body like dry wood and your mind like dead ashes? The man leaning on the table is not the one who was here a moment ago."

Tsu Chi said, "Yen, it is good that you asked that. Just now I lost myself. Do you understand? Perhaps you have heard the music of man but not the music of earth. You may have heard the music of earth but not the music of heaven."

Tsu Yu said, "May I ask you to say more about this?"

Tsu Chi answered, "The universe has a cosmic breath. Its name is wind. Sometimes it is not active; but when it is, angry howls rise from ten thousand openings. Have you ever heard a roaring gale?"

In the mountain forest, deep and fearsome, there are huge trees a hundred arm

spans around, with gaps and hollows like nostrils, mouths, and ears, like gougues, goblets, and mortars, and like muddy pools and dirty puddles. The sounds rush out like water, whistle like arrows, scold, suck, shout, wail, moan, and howl. The leading notes are hissing sounds followed by a roaring chorus. Gentle breezes make a small harmony, fierce winds a great one. When the violent gusts subside, all the hollows become quiet. Have you ever seen the shaking and trembling of branches and leaves?"

Tsu Yu said, "The earth's music is the sound from those hollows. Man's music comes from the hollow reed. May I ask about the music of heaven?"

Tsu Chi said, "When the wind blows through the ten thousand different hollows, they all make their own sounds. Why should there be anything else that causes the sound?"



Great knowledge is all-encompassing; small knowledge is limited. Great words are inspiring; small words are chatter. When we are asleep, we are in touch with our souls. When we are awake, our senses open. We get involved with our activities and our minds are distracted. Sometimes we are hesitant, sometimes underhanded, and sometimes secretive. Little fears cause anxiety, and great fears cause panic. Our words fly off like arrows, as though we knew what was right and wrong. We cling to our own point of view, as though everything depended on it. And yet our opinions have no permanence; like autumn and winter, they gradually pass away.

We are caught in the current and cannot return. We are tied up in knots like an old clogged drain; we are getting closer to death with no way to regain our youth. Joy and anger, sorrow and happiness, hope and fear, indecision and strength, humility and willfulness, enthusiasm and insolence, like music sounding from an empty reed or mushrooms rising from the warm dark earth, continually appear before us day and night. No one knows whence they come. Don't worry about it! Let them be! How can we understand it all in one day?

大生用周

力此用周去之表裏

力之布者苦味之魂交

去覺之形潮与格由攝以心到

縷女密及密女小以一指端大以指得得去若若机格

夫引引之之也去而引引而引去于引之引之也

之引引引之引之引之引之引之引之引之引之引之

石引引引之引之引之引之引之引之引之引之引之

近死之心莫信信信信信信信信信信信信信信信信

状状信信信信信信信信信信信信信信信信信信信信

而莫之天候之已早之早之日言身中

子此由以生乎

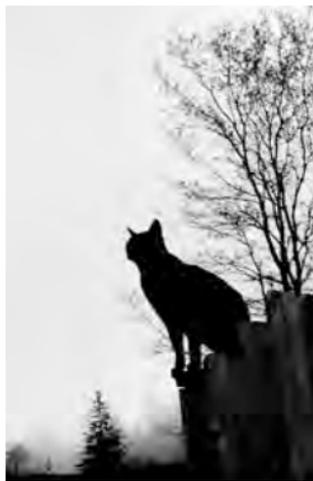
If there is no other, there is no I. If there is no I, there is no one to perceive. This is close to the truth, but we do not know why. There must be some primal force, but we cannot discover any proof. I believe it acts, but I cannot see it. I can feel it, but it has no form.

The hundred joints, nine openings, and six organs all function together. Which part do you prefer? Do you like them all equally, or do you have a favorite? Are they not all servants? Can they keep order among themselves, or do they take turns being masters and servants?

It may be that there is indeed a true master. Whether I really feel his existence or not has nothing to do with the way it is.

Once a man is given a body it works naturally as long as it lasts. It carries on through hardship and ease and, like a galloping horse, nothing can stop it. Isn't it sad? All through life one toils and sweats, never seeing any result. Weary and exhausted, man has no place to rest his bones. Isn't this a pity? One may say, "There is no death." What good does that do? When the body decays, so does the mind. Is this not a great sorrow? Is life really this absurd? Am I the only one who sees the absurdity? Don't others see it too?





If one is true to one's self and follows its teaching, who need be without a teacher? Not only those who are experienced and wise may have a teacher, the fools have theirs too. When those who are not true to themselves try to choose between right and wrong, it is as if they set off for Yueh today and arrived yesterday. That would be making what does not exist, exist. How do you make what does not exist, exist? Even the holy man Yu did not know how to do this, much less a person like me.

Words are not just blown air. They have a meaning. If you are not sure what you are talking about, are you saying anything, or are you saying nothing? Words seem different from the chirping of birds. Is there a difference, or isn't there? How

can Tao be so obscure and yet admit of truth and falsehood? How can words be so obscure and yet admit of right and wrong? How can Tao cease to exist? How can words not be heard?

Tao is hidden by partial understanding. The meaning of words is hidden by flowery rhetoric. This is what causes the dissension between the Confucians and the Mohists. What one says is wrong, the other says is right; and what one says is right, the other says is wrong. If the one is right while the other is wrong, and the other is right while the one is wrong, then the best thing to do is to look beyond right and wrong.

Every thing can be a “that;” every thing can be a “this.” One man cannot see things as another sees them. One can only know things through knowing oneself. Therefore it is said, “‘That’ comes from ‘this,’ and ‘this’ comes from ‘that’ ” —which means “that” and “this” give birth to one another. Life arises from death and death from life. What is inappropriate is seen by virtue of what is appropriate. There is right because of wrong, and wrong because of right. Thus, the sage does not bother with these distinctions but seeks enlightenment from heaven. So he sees “this,” but “this” is also “that,” and “that” is also “this.” “That” has elements of right and wrong, and “this” has elements of right and wrong. Does he still distinguish between “this” and “that,” or doesn’t he? When there is no more separation between “this” and “that,” it is called the still-point of Tao. At the still-point in the center of the circle one can see the infinite in all things. Right is infinite; wrong is also infinite. Therefore it is said, “Behold the light beyond right and wrong.”





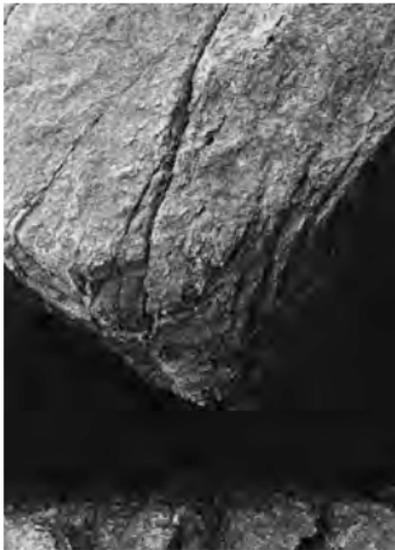
To use one's fingers to demonstrate fingers not being fingers is not as good as using something else to demonstrate fingers not being fingers. Using horses to demonstrate horses not being horses is not as good as using something else to demonstrate horses not being horses. "Heaven and earth" are like a finger; "the ten thousand things" are like a horse.

What is acceptable is acceptable; what is not acceptable is not acceptable. A path is formed by walking on it. A thing has a name because of its being called something. Why is it like this? Because it is! Why is it not like that? Because it is not! Everything has its own nature and its own function. Nothing is without nature or function. Consider a small stalk or a great column, a leper or a beauty, things that are great or wicked, perverse, and strange. They are all one in Tao.

When there is separation, there is coming together. When there is coming together, there is dissolution. All things may become one, whatever their state of being. Only he who has transcended sees

this oneness. He has no use for differences and dwells in the constant. To be constant is to be useful. To be useful is to realize one's true nature. Realization of one's true nature is happiness. When one reaches happiness, one is close to perfection. So one stops, yet does not know that one stops. This is Tao.

When you wrack your brain trying to unify things without knowing that they are already one, it is called "three in the morning." What do I mean by "three in the morning"? A man who kept monkeys said to them, "You get three acorns in the morning and four in the evening." This made them all very angry. So he said, "How about four in the morning and three in the evening?"—and the monkeys were happy. The number of acorns was the same, but the different arrangement resulted in anger or pleasure. This is what I am talking about. Therefore, the sage harmonizes right with wrong and rests in the balance of nature. This is called taking both sides at once.



Among the ancients, knowledge was very deep. What is meant by deep? It reached back to the time when nothing existed. It was so deep, so complete, that nothing could be added to it. Then came men who distinguished between things but did not give them names. Later they labeled them but did not choose between right and wrong. When right and wrong appeared, Tao declined. With the fall of Tao, desire arose. Is there really rise and fall? When there is rise and fall, Chao Wen plays the lute. When there is no rise and fall, Chao Wen does not play the lute.

Chao Wen played the lute, Shia Kuang kept time with a baton, and Hui Tsu leaned on a stump and debated. Each of these three masters was nearly perfect in his own art. Their names will be remembered forevermore. Because they excelled, they were distinguished from others. Because they excelled, they wanted to enlighten others through their art. They tried to teach what could not be taught. This resulted in obscure discussions as to the nature of “hardness” and “whiteness.” Their sons followed in their fathers’ footsteps all their lives but accomplished nothing. However, if this can be called accomplishment, then even I have accomplished something. If this cannot be called accomplishment, then neither I nor others have accomplished anything. Therefore, the sage seeks insight from chaos and doubt. Not making distinctions but dwelling on that which is unchanging is called clear vision.



今日一列之於此不在天而正類字夫與是不類守
類與不類相與而類別與彼無以異夫色香
法皆皆言之有收也亦有未收而收也亦
勿未收夫未收不收也亦有未收而天也亦
有未收而天也亦有未收夫未收而天也亦
似守有天矣而未有天之果孰有孰天也
今判知已有證矣夫未有未收而天也
云果無證乎天下莫大於此慶之持亦大山小
宜壽於孫子而鼓視而天天地與我而一也
而乃知身我為一段已有一未收而有言中
說之證之一未收而天言乎一而言為二
二而一為三自以以徑巧歷不此守守天以守
故自天通而以至於三守守自有商而有中
无商一守身是已

Now I am going to tell you something. I don't know what heading it comes under, and whether or not it is relevant here, but it must be relevant at some point. It is not anything new, but I would like to say it.

There is a beginning. There is no beginning of that beginning. There is no beginning of that no beginning of beginning. There is something. There is nothing. There is something before the beginning of something and nothing, and something before that. Suddenly there is something and nothing. But between something and nothing, I still don't really know which is something and which is nothing. Now, I've just said something, but I don't really know whether I've said anything or not.

There is nothing in the world greater than the tip of a bird's feather, and Mount Tai is small. None have lived longer than a dead child, and old Peng Tsu died young. Heaven and earth grow together with me, and the ten thousand things and I are one. We are already one—what else is there to say? Yet I have just said that we are one, so my words exist also. The one and what I said about the one make two, and two and one make three. Thus it goes on and on. Even a skilled mathematician cannot reach the end, much less an ordinary man. If we proceed from nothing to something, we reach three. How much farther would it be going from something to something? Enough. Let us stop.



夫道未始有封言未始有常者之而有也
有左有右有倫有義有分有辯有競有爭
此之謂以德立合之外如之而亦不論
立合之也聖人論而不議

吾欲經世生之志

聖人論而不辯

辯也女有不分也

辯也女有不分也

曰何也聖人論而不辯

聖人辯之以相安也

曰曰辯也女有不見也





At first Tao had no name. Words are not eternal. Because of words, there are distinctions. Let me describe these distinctions. There is left, and there is right; there is relationship, and there is duty; there is discernment, and there is discrimination; there is competition, and there is struggle. These are called the eight virtues.

Beyond the six realms of heaven, earth, and the four directions, the sage accepts but does not discuss. Within the six realms, he discusses but does not pass judgment. In the Book of Spring and Autumn, the chronicle of the ancient

kings, the sage passes judgment but does not question. When there is division, there is something which is not divided. When there is questioning, there is something beyond the question. Why is this? The sage keeps his wisdom to himself while ordinary men flaunt their knowledge in loud discussion. So I say, "Those who dispute do not see."



Great Tao is beyond description. Great argument uses no words. Great goodness is not kind. Great integrity is not incorruptible. Great courage is not aggressive. Tao that is manifest is not Tao. Words that argue miss the point. Perpetual kindness does not work. Obvious integrity is not believed. Aggressive courage will not win. These five are round and mellow, yet they may become square and inflexible.

Knowing enough to stop when one does not know is perfection.

Who can understand an argument that has no words and Tao that cannot be expressed? If a man can understand this, then he may be called the treasure house of heaven. Pour into it, and it will never be filled; pour out of it, and it will never be emptied. Yet no one knows why this is so. This is called the hidden light.

Long ago, Emperor Yao said to Shun, "I would like to attack the states of Tsung, Kuei, and Hsu Ao. This has been on my mind ever since I came to the throne. Why is this so?"

Shun said, "These three states eke out their existence in the weeds and bushes. Why bother? There was a time when ten suns rose all at once and the ten thousand things were illuminated. And yet how much greater is virtue than these suns!"

夫大道不物大辯不言士仁不仁

大孝無不順士勇不怯二道略而不言

言辯而不及紅常而不剛高潔而不信

向技而不攻五年固而九向才未

故也此其所以化也夫天賦之性不辯

不為之道道而為德也此之謂天存

德焉不為德均焉而不過而不為王好由來

中之說十德也

夫共氏是句于家曰我款伐宋膺骨散

本也而不釋然士改何也

舜曰夫三之女就于字蓬艾之向在不釋何邪

若女十日並出下為地無以沒生之途宋曰子字



Yeh Chueh asked Wang I, "Do you know what is common to all things?"

"How should I know?" he replied.

"Do you know that you don't know?"

"How should I know?" he replied again.

"Then are all things not knowable?"

"How should I know? Still, let me put it this way: How do you know that what I say I know may not really be what I don't know? How do you know that what I say I don't know may not really be what I know? Now let me ask you something. If a man sleeps in a damp place, his back will ache and he will be half paralyzed. But does this happen to eels? If a man lives up in a tree, he will tremble with fright. But does this happen to monkeys? Of these three, who knows the right place to live? Men eat flesh, deer eat grass, centipedes delight in worms, and owls and crows like mice. Of these four, which know what to eat? Monkeys mate with monkeys. Elk and deer run together, and eels play with fish.

"Mao Chiang and Li Chi were considered beautiful by men. But if fish saw them, they would dive to the bottom of the river. If birds saw them, they would fly off. If deer saw them, they would run away. Of these four, who recognizes real beauty?"

"As I see it, the rules of goodness and wisdom and the paths of right and wrong are inextricably mingled and confused. How can I tell which is which?"

Yeh Chueh asked, "If you cannot distinguish between good and evil, then can the perfect man distinguish between them?"

Wang I replied, "The perfect man is spiritual. Though the great swamp burns, he will not feel the heat. Though the great rivers freeze, he will not feel the cold. Though thunderbolts split the mountains and gales shake the sea, he will have no fear. Such a man can ride the clouds and mist, mount the sun and moon, and wander beyond the four seas. Life and death do not affect him. How much less will he be concerned with good and evil!"



Chu Chiao Tsu asked Chang Wu Tsu, “I have heard from Confucius that the sage is not troubled by worldly things. He does not look for gain or try to avoid loss; he seeks nothing, and does not cling to Tao. Sometimes he says something without words, and sometimes his words say nothing. Thus he travels beyond the dusty world. Confucius thought these words to be mere fantasy. But I think this is the way of the un-fathomable Tao. What do you think?”

Chang Wu Tsu replied, “These words would have confused even the Yellow Emperor, so how could Confucius understand them? Moreover, you are too quick

to draw conclusions. You see an egg, and immediately you listen for the crowing of a full-grown cock. You see a bow, and you look for a roast dove. Let me give you a rough explanation, but don’t take this too literally. All right? How could anyone take his place beside the sun and moon, embrace the universe, be at one with all, refrain from interfering, and disregard the social order? Ordinary men labor and toil. The sage acts without choosing. He experiences ten thousand years as one age. To him the ten thousand things are what they are, yet they form a whole.”

“How can I tell if love of life is not a delusion? How can I tell whether a man who fears death is not like a man who has left home and dreads returning? Lady Li was the daughter of a border guard of Ai. When the Duke of Chin first took her captive, she wept until her dress was soaked with tears. But once she was living in the Duke’s palace, sharing his bed, and eating delicious food, she wondered why she had ever cried. How can I tell whether the dead are not amazed that they ever clung to life?

“Those who dream of a great feast may weep the next morning. Those who dream of weeping may enjoy the hunt the next day. While they dream, they do not

know they are dreaming. They may even interpret their dreams while still dreaming. Only after they awake do they know it was a dream. By and by, there will be a great awakening; then we will know that this is all a great dream. All the while, the fools think they are awake, appearing to understand things, calling this man ruler and that man herdsman. How stupid! You and Confucius are both dreaming. When I say you are dreaming, I am dreaming too. These words may sound like double-talk. Yet after ten thousand generations, we will meet a great sage who can explain all this. Or it may happen any time now.”



予思字生疏生之允知予思字生思死之允前夫而不之相和
紀從之婚艾封人之子也而百國之婚留之序位后也
及天至于五所與五同之佳時食尚素而心悔天泣也
予思字生夫死女心悔天泣之新生也
夢飲此水也而哭泣夢不泣也
包而田獵力也夢多也石乞不夢也
夢之中又自予夢為夢而反是夢也
見有女受而臥于中大夢也
而墨年日以為受而稱也稱生也之
與字牧于國外也與女也夢也
予思也夢亦夢也其言也
其名百而流一也一也一也一也
也子對女且思昔者思之也

Suppose you and I argue. If you win and I lose, are you indeed right and I wrong? And if I win and you lose, am I right and you wrong? Are we both partly right and partly wrong? Are we both all right or both all wrong? If you and I cannot see the truth, other people will find it even harder.

Then whom shall I ask to be the judge? Shall I ask someone who agrees with you? If he already agrees with you, how can he be a fair judge? Shall I ask someone who agrees with me? If he already agrees with me, how can he be a fair judge? Shall I ask someone who agrees with both of us? If he already agrees with both of us, how can he be a fair judge?

Then if you and I and others cannot decide, shall we wait for still another? Waiting for changing opinions is like waiting for nothing. Seeing everything in relation to the heavenly cosmos and leaving the different viewpoints as they are, we may be able to live out our years.

What do I mean by seeing things in relation to the heavenly cosmos? Consider right and wrong, being and non-being. If right is indeed right, there need be no argument about how it is different from wrong. If being is really being, there need be no argument about how it is different from non-being. Forget time; forget distinction. Enjoy the infinite; rest in it.





Shade said to Shadow, "A little while ago, you were moving; and now you are standing still. A little while ago, you were sitting down; and now you are getting up. Why all this indecision?"

Shadow replied, "Don't I have to depend on others to be what I am? Don't others also have to depend on something else to be what they are? My dependence is like that of the snake on his skin or of the cicada on his wings. How can I tell why I do this, or why I do that?"

Once upon a time, I, Chuang Tsu, dreamed I was a butterfly flying happily here and there, enjoying life without knowing who I was. Suddenly I woke up and I was indeed Chuang Tsu. Did Chuang Tsu dream he was a butterfly, or did the butterfly dream he was Chuang Tsu? There must be some distinction between Chuang Tsu and the butterfly. This is a case of transformation.

罔兩問景曰曩子行今子止曩子坐今子起何大也特操与
景曰子有待而然耳知吾無待又有待而然耳知
身待彼則明與知冥汝所以然與彼以不然
昔在此則夢之胡蝶栩栩然胡蝶也自喻之則吾與
彼也覺則蓬與蘆也用之則夢之夢為胡蝶与
胡蝶之夢之夢用之則用之夢為胡蝶也

養生主



CHAPTER THREE

THE SECRET OF GROWTH



吾生也有涯而知也无涯
以有涯随无涯殆已
已而不知止殆而已矣
为善无近名为恶无近刑
缘督以为经可以保身可以全生
可以养亲可以尽年

Life has a limit, but knowledge is without limit. For the limited to pursue the unlimited is futile. To know this and still pursue knowledge is even more futile. In doing good, avoid fame. In doing evil, avoid punishment. Thus, by pursuing the middle way, you may preserve your body, fulfill your life, look after your parents, and live out your years.





Prince Wen Hui's cook was carving up an ox. Every touch of his hand, every heave of his shoulder, every step of his foot, every thrust of his knee, with the slicing and parting of the flesh, and the zinging of the knife—all was in perfect rhythm, just like the Dance of the Mulberry Grove or a part in the Ching Shou symphony. Prince Wen Hui remarked, "How wonderfully you have mastered your art."

The cook laid down his knife and said, "What your servant really cares for is Tao, which goes beyond mere art. When I first began to cut up oxen, I saw nothing but oxen. After three years of practicing, I no longer saw the ox as a whole. I now work with my spirit, not with my eyes. My senses stop functioning and my spirit takes over. I follow the natural grain, letting the knife find its way through the many hidden openings, taking advantage of what is there, never touching a ligament or tendon, much less a main joint.

"A good cook changes his knife once a year because he cuts, while a mediocre cook has to change his every month because he hacks. I've had this knife of mine for nineteen years and have cut up thousands of oxen with it, and yet the edge is as if it were fresh from the grindstone. There are spaces between the joints. The blade of the knife has no thickness. That which has no thickness has plenty of room to pass through these spaces. Therefore, after nineteen years, my blade is as sharp as ever. However, when I come to a difficulty, I size up the joint, look carefully, keep my eyes on what I am doing, and work slowly. Then with a very slight movement of the knife, I cut the whole ox wide open. It falls apart like a clod of earth crumbling to the ground. I stand there with the knife in my hand, looking about me with a feeling of accomplishment and delight. Then I wipe the knife clean and put it away."

"Well done!" said the Prince. "From the words of my cook, I have learned the secret of growth."

乃丁有女皇者能牛手之所觸者之所倚是之所後
頰之所隨者若然樂於奏刀然然莫不中其旨
以杖桑林之舞乃中鍾首之響文惠君曰讀喜却
以爲也此中乃丁神刀對曰臣之所好牛也
也求故夫此臣之好牛之時所見无他牛也
一年之後未嘗有見金牛也方今之時臣以神遇
以不以目視官和以神欲行依乎天理
以手節過大其固去固然技經肯綮之未嘗有
而況大軀乎良庖歲解刀割也族夜月取刀折也
今臣之刀十九年矣所解數千牛矣
以刀之若新於刃而後節其有間而刀又其無肩子
無肩子之有肩子也亦未敢遊刃必有餘地矣
以十九年之刀刃若新也亦研斲也每以能族
以見牛之體也其視也心行也遊也動也若無
以視也然其手也地也力也之四欲也之聽也滿志
在口而藏之也惠君曰善哉去剛施丁之言曰養生與



公文軒見在師而發也曰是有人也也也乎介也天而人由曰天也人也
天之生也且依物也人之貌有由也以此是至天也人也
澤雖十步一咏百步一飲不斯音字樵中神也五不其也



When Kung Wen Hsien saw the Commander of the Army, he was startled and exclaimed, "Who is this? Why does he have only one foot? Was it the work of heaven or of man?" The Commander said, "It was the work of heaven, not man. Heaven made me one-footed. Heaven determines man's appearance; therefore I know it was heaven, not man. The pheasant in the marshes has to take ten steps in order to get one beakful of food, one hundred steps for one drink of water. Yet it doesn't want to be kept in a cage. Though it would be fed like a king, it would not be happy."



When Lao Tsu died, Chin Shih went to the funeral. He yelled three times and left.

A disciple said, "Were you not a friend of the Master?"

"Yes."

"Then is it proper to mourn him in this way?"

"Yes. When I first arrived, I thought his spirit was really there. Now I know it wasn't. When I went in to mourn, the old people were wailing as though they had lost their son. The young ones were crying as though they had lost their mother. Since they were all together, they talked and wept without any control. This is avoiding heaven, indulging in sentiment,

ignoring what is natural. In the old days, it was called the crime of violating the law of nature.

"The Master came because it was time. He left because he followed the natural flow. Be content with the moment, and be willing to follow the flow; then there will be no room for grief or joy. In the old days this was called freedom from bondage. The wood is consumed but the fire burns on, and we do not know when it will come to an end."

其明我秦生年之三言而出乃子曰然天子之友知日也
犹知月也若年百字日也此也其以百字人也而人之死也
向身入亦年有老在哭之也哭也
少年哭之乃哭也世传之也乃之心有不斲言而言不斲哭而哭
是也天倍情忘其受古今泪之通天之刑
高来天子时也高来天子也
安时不以眼存尔不似也
亦有泪之在帝之殿也
指尔杖为寸杖
大传又不知古也



人間世



CHAPTER FOUR

HUMAN AFFAIRS



Yen Hui went to Confucius to say goodbye.

The Master asked, "Where are you going?"

"I am going to Wei."

"What are you going to do there?"

"I hear that the Prince of Wei is young and that he is arbitrary in his actions. He is not much concerned with his country and is not aware of his mistakes. He thinks nothing of people dying. The dead lie everywhere like thick grass in a swamp. The people have nowhere to turn. I've heard you, Master, say, 'Leave the country that is already well governed and go to a country that is in chaos.' At the door of a physician, there are many sick people. I would like to use your teaching to remedy the situation there."

Confucius said, "Ah! If you go there, you will only get into trouble. Tao must be pure. When something is added to it, there is confusion. When there is confusion, there is anxiety. With anxiety, there is no hope. The wise men of old realized

Tao in themselves before they offered it to others. If you are not certain that you have it in yourself, how can you change a tyrant's action?"

"Besides, do you know how virtue degenerates and how learning arises? Virtue is consumed by fame. Learning is born of contention. Fame causes men to fight with one another. Learning is the weapon for the struggle. Both can be evil instruments. They are not the means to perfection. Though you are highly virtuous and trustworthy, if you do not understand the spirit of men, and though you are famous and do not compete, if you do not understand the minds of men, but instead go to a tyrant and lecture him on goodness, ethical behavior, measures and standards, you are just using the failings of others to demonstrate your own superiority. This is deliberately hurting other people. One who hurts others will in turn be hurt. You will probably end up in trouble."

顏回見仲尼請行曰奚之曰將之衛曰奚自曰聞衛君其年壯其行愆鍾用其國
而不見矣遇鍾用此說也夫何國當乎淫若意此夫無其共國當用之夫子曰治國者之
亂國就之既門多跌然以所居思夫則在凡夫國自擇乎仲尼曰諾若欲強而刑耳
夫自不欲獲謀則多多別場播則憂憂則不始占之惡人之存法已而何分法
然存於已以守空何物也外景人之所行且若如初夫德之所落而此之所為出字却
德薄乎名知出字乎名也夫相札也知也夫爭之惡也二女為惡非財以行也
且德者信記亦道人之乘名則不爭希道人心而強以仁義繼聖人之言則聖人之言
是以四心不有夫美也而之曰世而人其人必反前之苦致為人世而夫





“If indeed the Prince likes good men and hates bad men, why would you try to change him? If he does not, you would be better off saying nothing; for if you do speak, the Prince will expose your weak points and win the argument. You will look confused and ashamed; you will find one excuse after another and you will seem to yield. Your mind will be molded to his way of thinking. This is putting out fire with fire, adding water to a flood; it is called adding to the excess. If you start by giving in, there will be no end to your concessions. And if you speak out strongly against him, he will not listen to you and will undoubtedly put you to death.

“In ancient times, Chieh killed Kuan Lung Pang and Chou killed Prince Pi Kan. These two victims were virtuous men who tried hard to comfort and aid the common people. In this way they offended their superiors. Their rulers had them put to death because of their goodness. This was the result of seeking fame for their virtue. Many years ago, Yao attacked the states of Tsung Chi and Hsu Ao; Yu attacked Yuo Hu. These nations were laid waste and destroyed, their rulers killed. For all of them were constantly at war in an effort to win more. They were all seekers of fame and wealth. Have you never heard of them? Even wise men cannot deal with fame and wealth. So how can you? However, you must have something else in mind. Come tell me what it is.”

且而由性賢而愚為用也而亦求有以異於此無謂乎必將乘人而圖乎捷
而目將禁之而色將平之口將其管之言將形之心且所之曰以火救火
此救水之曰而多師也夫無窮若殆以不信厚言必致於其害人之言乎
日秀氏築校國危年討殺王于以于是皆修其身以下德待人之比
以下梯于去也故夫君臣之修以攝之善將親友也者夫老政策校臣有故
而所以危國而虛度其身而刑或無用身不亡夫死生無已且是以求其害也
而終不問其言其生也聖人之所不能勝也而汝若守執於若世有以也
亦所以汝則來

Yen Hui said, "If I am detached and self-assured, persevering and of one mind, won't that work?"

"What! How can that work? You may put on a brave show, but your uncertainty will appear on your face as it would with anyone else. This prince takes pleasure in exploiting the feelings of others. He cannot even practice the ordinary virtues. How do you expect him to appreciate the higher virtues? He will be obstinate and unbending. Outwardly he may agree, but there will be no inward change of heart. How can you succeed in that way?"



"Well then, I will be inwardly firm and outwardly compliant. I will arm myself with examples from antiquity. Being inwardly firm, I will be a follower of heaven. Being a follower of heaven, I know that the Prince and I are both sons of

heaven. So, why should I mind whether or not people approve of my words? People call this being childlike. This is what I call being a follower of heaven.

"By being outwardly compliant, I am a follower of men. Lifting the tablet, kneeling, bending, and bowing—this is how a minister behaves. All men do this. Why shouldn't I? Do as others do, and there is no trouble! This is what I call being a follower of men.

"By observing the customs, I will be following ancient tradition. Though my words may be chiding and critical, they will not be my own words but the words of the sages. So I need not be afraid of speaking out. This is what I mean by following tradition. Will that work?"

Confucius said, "How could that work? You have too many plans. They are fine but not appropriate. These preconceived ideas probably won't get you into trouble, but that is as far as they go. How can you possibly influence him? You are still too rigid in your thinking."



顔面自端而庸勉而一制曰乎曰惡惡曰夫以陽而充孔揚
采色不亡之當人之所不喜也毋樂人之所感以取實曰夫心名之曰
日謝之志不賦而況夫德乎將執而不化外台而而不言夫德詎の乎
然則物均直而外曲成而上比曰直身與天為徒
與天而後身知天子之身已皆天之所子
而德以己言斬乎而人言之斬乎而人不善之耶
若徒於人頌之善乎是之治與天為徒
外曲身與人而徒也擊乎詘曲奉
人臣之礼也人比皆為之吾敢不為耶
為人之心而為人亦先誠吾是以治與人而徒
成而止也古而徒夫言者教德之實也
古之有也然其有也若然其有直而不病
是之治也古而徒若日之則の乎
仲尼曰惡之惡の大多改法而不謀
名圖而无死也然口之吾夫夫制の以及化
就師心也



Yen Hui said, "That is all I can think of. May I ask what to do?"

Confucius said, "You must fast. I'll tell you why. Is it easy to work from pre-conceived ideas? Heaven frowns on those who think it is easy."

Yen Hui said, "My family is poor. I have neither drunk wine nor eaten meat for many months. Can this be considered fasting?"

Confucius replied, "That is the fasting one does for sacrificial ceremonies, not the fasting of the mind."

Yen Hui said, "May I ask what is fasting of the mind?"

Confucius said, "Your will must be one. Do not listen with your ears but with your mind. Do not listen with your mind but with your vital energy. Ears can only hear, mind can only think, but vital energy is empty, receptive to all things. Tao abides in emptiness. Emptiness is the fasting of mind."

Yen Hui said, "Before I heard all this, I was certain that I was Hui. Now that I've heard it, I am no longer Hui. Can this be called emptiness?"

Confucius said, "That is it. Let me explain. You can enter this man's service, but do not thrust yourself forward. If he listens, then speak. If not, be silent. Leave no opening, and you will not be harmed. Be always at one and accept whatever happens. Then you are close to success. If you do not move, then it is easy to remain unnoticed. But it is hard to walk without touching the ground. It is easy to be a hypocrite in your dealings with men. It is hard to be a hypocrite in your dealings with heaven.

"You understand how to fly using wings, but you have not yet seen how to fly without them. You understand how to act from knowledge, but you have not yet seen how to act from not-knowing. Look at empty space. It is in emptiness that light is born. There is happiness in stillness. Lack of stillness is called sitting while wandering. If you are open to everything you see and hear, and allow this to act through you, even gods and spirits will come to you, not to speak of men. This is the transformation of the ten thousand things, the secret of the wise kings Yu and Shun, the constant practice of Fu Hsi and Chi Chu. It is even more useful for ordinary men."



廣回曰名無以進矣故問其方仲尼曰辨吾將瑞若
有而海之其勿躬易之乃瞬天不宜謂回曰
回曰子分貧唯不飲潤不飲童氏數月矣汝此
則可以為船子曰是及祭之衆則死也然也
回曰取問心容仲尼曰若忘無聽之以身小聽之以心
無聽之心而聽之以氣聽之於身心於符氣也者
虛而待物也唯道尊虛虛乃心然也
廣回曰回之未始居侯宋自回也何休之也未有回也
子曰虛子夫之曰今矣為法友若斜之於天樂
而無感夫名入則鳴不入則止無門無毒一定而需於不己
則凡之德也易元行地唯為人依易以備為天依德
則以有德我為天子則以有德元為天子則以有德知為
夫月不自及之也也瞻彼閨子虛云也步自吉祥也
鬼神將來舍而沒人乎是乃物之化也
湯辨之時也伏義几處之時行政
而況教焉女也



Tsu Kao, the Duke of She, was being sent to the state of Chi on a mission, and went first to consult Confucius, saying, "The King is dispatching me on a very important mission. Chi will probably treat me with great respect but will be slow to start our discussions. Even an ordinary man is not easily hurried, much less a feudal lord. I am very worried. You always said to me, 'In all matters, great or small, few will succeed without following Tao.' If this mission is not successful, I shall be criticized. If it is successful, I will be troubled by confusion and anxiety. Only a wise man is

not concerned with results—and is therefore unaffected by the outcome. I eat simple unspiced food, so I never need cooling drinks. I received these orders one morning, and by the evening I was drinking vast quantities of water. Am I not feverish? I have not yet seen the actual situation and already I am troubled by anxiety and confusion. If I do not succeed, I am bound to be criticized. I am in a double bind. This is beyond my capacity as a minister. Will you tell me what to do?"

葉子高將你放歸同村仲以回至溪沙梁也昔世之病之待侯也蓋將去游而不
之夫狄未可而波沙侯子為苦慄之不為沙梁也日凡一也若小若大
其方不也心憐似了若不似則必有人為之選之在若成則必在沙梁中
若以若不成而後尤患去唯有何以欲之吾念也執相而不相觀矣元欲去之人
今君朝學命不夕飲水知天竹執而吾未也子之持而沒有安帶之患也夫
山若不似必有人之選之選之也也為人居女不口之也之子有以游也夫



Confucius replied, "In the affairs of the world, two universal principles may be observed: one is the natural order and the other is duty. It is natural for a son to love his parents; this cannot be erased from his heart. It is duty for a man to serve his sovereign; everywhere he goes there will be a sovereign. Within heaven and earth, there is no escape. That is why they are called universal principles. Therefore, to honor one's parents, wherever one may be, is the fullness of devotion. To serve one's sovereign willingly, whatever happens, is the perfect loyalty. To serve one's own mind, unmoved by sadness or joy, accepting whatever happens, is the true virtue. Being a son or a subject, there is always something unavoidable that one has to do. Do what has to be done and give no thought to yourself; then you will not have time to think about loving life and hating death. Continue in this way and all will go well.

"Let me tell you something else I have heard. If states have close ties, their mutual trust is demonstrated by deeds. If they are far apart, their good faith has to be renewed with words in the form of messages. But carrying messages of delight or anger between two parties is the most difficult thing in the world. When they are both pleased, there is bound to be exaggeration of flattery; when they are both angry, there is bound to be exaggeration of criticism. Exaggeration leads away from truth. Without truth, there will be no trust. When there is no trust, the messengers will be in danger. Therefore, it is said, 'Speak the truth and do not exaggerate; then you will not be harmed.' "

夫月事一不夫并三日一合又生一子又曰一子者年有月又
 不可能計心陰之已君又也與國而允君也與所也水天地之間
 且之謂夫我且以夫曰夫親女之擇以而安之安之也
 夫曰夫親女之擇以而安之也之也自了女心身
 喜樂之常安乎安之安之何而也之安而也之也
 而人臣子也何有解之好之行之持而必其有力
 何暇之於境也而忠致夫子之行也夫兵之德以好用
 凡交之則必相靡以信遠知必忠之言言必或信之
 夫信初為兩怒之言天下之說也夫夫喜必為福美之言
 物怒必為福惡之言凡溢之於身
 定則去信之也莫莫其知信之言身殊
 故信言曰信之常情夫信之信言則凡亦人重



“Moreover, when wrestlers pit their strength against each other, they begin in a lighthearted, open frame of mind but they usually end up looking angry. At the height of the contest, many crafty tricks are played. When men drink during ceremonies, they start off in an orderly manner and usually finish in disarray. At the height of the party, fun becomes chaos. So it is with all things. They begin in good faith and end up in meanness. What was simple in the beginning becomes grotesque in the end. Words are like the wind and the waves; action involves the risk of gain or loss. The wind and the waves are easily set in motion; risk can easily turn into real danger. Hence, anger comes from nothing more than clever words and half truths. When animals face death, they do not care what noises they make. They growl fiercely and snarl, and then they attack. In the same way, if a man is pushed too far, he turns and strikes without knowing why. If he does not know why, who knows where it will lead? Therefore, it is said, ‘Neither deviate from your instructions, nor hurry to finish.’ Do not force things. It is dangerous to deviate from instructions or push for completion. It takes a long time to do a thing properly.



Once you do something wrong, it may be too late to change it. Can you afford to be careless?

“So then, flow with whatever may happen and let your mind be free; stay centered by accepting whatever you are doing. This is the ultimate. How else can you carry out your task? It is best to leave everything to work naturally, though this is not easy.”

顏淵將傳衛君之太子而向於魯伯也曰
有人於此古德天殺而之而元方則危矣國
中之有方也也者月去初適是以始人之高
亦知子所以適若始女者去奈之何

蘧伯玉曰吾初聞字戒之慎之長世身也却
形莫若就心莫若和也始之二女有患
就不欲入和欲出形就而小且而顛而開
為前而識心和而出且而和也名

白汝為薛子

彼且為元女兒也始之而照女兒

彼且為元女兒也始之而照女兒

彼且為元女兒也始之而照女兒

孝之口於無二批

Yen Ho was about to become tutor of the Crown Prince, the son of Duke Ling of the state of Wei. He went to consult Chu Po Yu, saying, "Here is someone who is naturally violent. If I let him remain undisciplined, the state will be in danger. If I try to correct him, I shall endanger myself. He knows enough to see the faults of others, but not to see his own. Under these circumstances, what shall I do?"

Chu Po Yu replied, "That is a good question! Be on guard, be careful, and be sure that you yourself are acting appropriately. Appear to be flexible but maintain harmony within. However, there is danger

in doing these two things. While being flexible, be sure to remain centered. While maintaining harmony within, do not display it openly. If you are too flexible and lose your center, then you will be overcome and destroyed, and you will collapse. If you try to demonstrate your composure, you will be criticized and slandered, called a devil and a son of a bitch. If he wants to be a child, be a child with him. If he wants to act strangely, act strangely with him. If he wants to be reckless, be reckless with him. Then you can reach him and bring him back to his senses."



“Do you know the story of the praying mantis? It raised its arm to stop an approaching carriage unaware that this was beyond its power. Such was its high opinion of itself. Watch out and be careful. If you offend the Prince by showing off your own talents, you court disaster.

“Do you know how a tiger trainer works? He does not risk feeding the



live animals for fear of arousing their ferocity as they kill. He does not risk feeding them whole animals for fear of arousing their anger as they tear them apart. He knows when the tigers are hungry and when they are full; thereby he is in touch with their fierce nature. Tigers are a different species from men, yet by observing their ways, one can train them to be gentle. They will kill only when aroused.

“A man with a passion for horses catches the manure in a basket and the piss in a jar. If a mosquito or a fly lands on the horse and he brushes it off too abruptly, then the horse will break its bit, hurt the man’s head, and crack his ribs. Such a man has good intentions, but he overdoes it. Can you afford to be careless?”

世不知夫螳螂中怒也天解其以當車轍不知夫不勝力任也且夫才之云云也
我之慎之積代而美也以此犯之此也
比不知夫其度年之不射以坐物中而天怒之之心也夫不射以全其與之
力天怒之之心也時其飽飽在王怒心反之與人異教亦痛其已之快也
以天怒之云也
夫學馬氏以能感天以能感地適有奮之在經緣不持之不時其針刺豈有
意有竹也其方有所之而不其和



Shih the carpenter was on his way to the state of Chi. When he got to Chu Yuan, he saw an oak tree by the village shrine. The tree was large enough to shade several thousand oxen and was a hundred spans around. It towered above the hilltops with its lowest branches eighty feet from the ground. More than ten of its branches were big enough to be made into boats. There were crowds of people as in a marketplace. The master carpenter did not even turn his head but walked on without stopping.

His apprentice took a long look, then ran after Shih the carpenter and said,

“Since I took up my ax and followed you, master, I have never seen timber as beautiful as this. But you do not even bother to look at it and walk on without stopping. Why is this?”

Shih the carpenter replied, “Stop! Say no more! That tree is useless. A boat made from it would sink, a coffin would soon rot, a tool would split, a door would ooze sap, and a beam would have termites. It is worthless timber and is of no use. That is why it has reached such a ripe old age.”

匠石之斲也乎西陵

見樛社樹其大解者十牛

其末之古園其高臨宇恒亦及有枝

其乃為舟也乎中斲飲也亦

匠而不斲也行不斲乃子斲視之至厚匠石曰

自吾執斤斤以隨夫子未嘗見材如此其美也

先王不肖視行不斲也邪

曰也乎之言之未斲也也而舟則以之而植樹也速腐

而斲則速斲也而門戶則斲樹以為樹則壽且之不朽之木也

無所可用故斲者且之也



After Shih the carpenter had returned home, the sacred oak appeared to him in a dream, saying, "What are you comparing me with? Are you comparing me with useful trees? There are cherry, apple, pear, orange, citron, pomelo, and other fruit trees. As soon as the fruit is ripe, the trees are stripped and abused. Their large branches are split, and the smaller ones torn off. Their life is bitter because of their usefulness. That is why they do not live out their natural lives but are cut off in their prime. They attract the attentions of the common world. This is so for all things. As for me, I have been trying for a long time to be useless. I was almost destroyed several times. Finally I am useless, and this is very useful to me. If I had been useful, could I have ever grown so large?"

"Besides, you and I are both things. How can one thing judge another thing? What does a dying and worthless man like you know about a worthless tree?" Shih the carpenter awoke and tried to understand his dream.

His apprentice said, "If it had so great a desire to be useless, why does it serve as a shrine?"

Shih the carpenter said, "Hush! Stop talking! It is just pretending to be one so that it will not be hurt by those who do not know it is useless. If it had not become a sacred tree, it would probably have been cut down. It protects itself in a different way from ordinary things. We will miss the point if we judge it in the ordinary way."

Nan Po Tsu Chi was wandering in the Shang Hills when he caught sight of a huge, extraordinary tree. A thousand four-horse chariots could have rested in its shade. Tsu Chi said, "What kind of tree is this? It must be very special wood." He looked up and saw that the smaller branches were gnarled and twisted, and could not be used for beams or rafters. He looked down and saw that the great trunk was curved and knotted, and could not be used for coffins. When he tasted a leaf, it burned his mouth; when he sniffed it, he became intoxicated and for three days acted as if he were drunk. Tsu Chi said, "Indeed, this tree is good for nothing. No wonder it grew so big. That is how it is! Holy men treasure this worthlessness."

Ching Shih in the province of Sung is a good place for growing catalpa, cypress, and mulberry trees. Those trees that attain the girth of a span or more are cut down to make monkey perches. Those of three or four spans are cut down to make beams for tall, elegant houses. Those of seven or eight spans are cut down to make side boards for the coffins of aristocratic and rich merchant families. So, these trees never achieve their

full stature but fall in their prime under the blows of the ax. Such are the hazards of being useful.

In the same way, oxen with white foreheads, pigs with turned-up snouts, and men with piles may not be sacrificed to the River God. Shamans believe these creatures bring bad luck. Holy men, however, believe they are very fortunate.



南伯曰其祥乎願之止足未也其有恩結柳于其
海將此去所燕子其自此向未也其必有恩材夫
柳所記去細枝則老而不可用也材亦濟而足夫大
如也物而方而為雅行也其知以樹而為物
果之物他人種種三百而之子其自此果有材之亦也
以之於世夫大也其大神人以此名材
字有前以氏宜柳相葉其樹把中曰其於種種我於其
三周之國亦為名之為從其新之七周之國葉金銀之約
亦種種其新之也亦其天年中之為一也於其年中之
亦人有情物其亦其也此也以此之夫物其為云祥也其亦其人之所以為大祥也

支離孔氏欲隱于腐角高竹角曾撮諸天堯古在上四臂白腸
 世或沈緜是以餽口鼓笑播精乞以食千人上徵或士
 則支離攘腹自而游承其間上有六役
 且支離以有常疾不受功
 昔帝病支離則受三鐘平東新
 夫支離其元者
 猶足以管其身
 終其六年
 而沒支離其後守宇



There was once a hunchback called Shu. His chin rested on his navel, his shoulders rose up over his head, and his neck bone pointed to the sky. His five vital organs were upside down, and his hips were level with his ribs. By sewing and taking in laundry, he made enough to feed himself. By winnowing and sifting grain, he earned enough to support ten people. When the authorities were raising an army, he came and went without having to hide. When

a big public project was planned, he was assigned no work because he was a chronic invalid. When the government was giving free grain to the sick, he received three measures and ten bundles of firewood. If a man whose body is strange can take care of himself and live to the end of his natural life, how much easier it is for a man with strange behavior.



孔子曰：楚狂接輿遊其門，曰：鳳兮鳳兮，何如德之衰也！來世不可待，往世不可追也。
 天下有道，聖人成焉；天下無道，聖人成焉。
 方今之時，僅免刑為禍，鯉乎羽巢之初載。
 禍重乎地，莫之知避；已乎已乎，臨人以德。
 治乎治乎，盡地而趨，迷陽迷陽，無傷吾行。
 吾行節曲，無傷吾足。
 山木自寇也，膏火自煎也。
 桂可食，故伐之；漆可用，故割之。
 人皆知有用之用，而莫知无用之用也。



When Confucius was in the state of Chu, the madman of Chu, Chieh Yu, stood at his gate and cried, "O phoenix, O phoenix, how virtue has declined! One cannot wait for the future. One cannot chase after the past. When Tao is in the world, the sage achieves perfection; when Tao is absent, the sage merely bides his time. In times like these the best you can do is to stay out of trouble. Happiness is as light as a feather, but nobody knows how to bear it. Calamity is as

heavy as the earth, but nobody knows how to avoid it. Enough! Enough of this confronting people with virtue! Beware! Beware of trudging down this marked path. Oh, thorns, thorns! You do not block my way. My path twists around you. You do not hurt my feet.

"The mountain trees ask to be chopped down. Fat added to the fire consumes itself. The cinnamon tree is edible, so it is cut down. The lacquer tree is useful, so it is slashed. Everyone knows the usefulness of the useful, but no one knows the usefulness of the useless."



何元符



CHAPTER FIVE

SIGNS OF FULL VIRTUE



In the state of Lu, there was a man named Wang Tai who had but one foot. He had as many followers as Confucius. Chang Chi asked Confucius, "This Wang Tai is a cripple, yet he has as many followers in the state of Lu as you do. When he stands up, he does not teach. When he sits down, he utters no word. People go to him empty, and come back full. Is there such a thing as teaching without words? Can the mind be perfect while the body is deformed? What kind of man is he?"

Confucius said, "This man is a sage. It is just that I have been a little slow in going to see him. I myself am going to make him my teacher. Why shouldn't all of you who are my disciples do the same? I shall bring the whole world, not just the state of Lu, to sit at his feet."

Chang Chi said, "He is a cripple, yet he can be your teacher. He must be quite an extraordinary man. What is unique about the way he uses his mind?"

Confucius said, "Death and life are important, yet they do not affect him. Heaven and earth may collapse, yet he remains unmoved. He perceives the true reality and is not affected by external appearances. He lets things change naturally, and so he holds fast to the roots."

Chang Chi said, "What do you mean?"

Confucius said, "If we observe things from the point of view of their differences, liver and gall are as unlike one another as the state of Chu in the west and the state of Yueh in the east. If we see that which is the same in all things, then the ten thousand things are one. He who sees things in this light is not distracted by what reaches him through his ears and his eyes but lets his mind follow the natural harmony. He sees all things as one and is not troubled by loss. To him, the loss of his foot is just like throwing away so much dirt."



者乎自得而已以知存心以去心
 物得而自得之即伸他己之氣體於
 而猶於心水之能出眾以受命於天
 惟於相猶也在此受者青學子命於天
 唯與辨猶也止學欲正生以正學生
 未得物之微而旨之實有士人雄年九年
 將此名而能自安也而猶若牛
 而虎雀天地存乃物有寓之骸
 象象自一和之所生而心未嘗死在字
 彼且擇日而程候人則陸也
 彼且何月以物而了字



Chang Chi said, "He is for himself. He uses his knowledge to perfect his mind and he uses his mind to attain the universal mind. Why do people turn to him in such numbers?"

Confucius said, "Men cannot see their reflection in running water but only in still water. Only that which is still in itself can still the seekers of stillness. Of those things that receive life from the earth, the pine and cypress trees alone stand out. They remain green summer and winter long. Of those that receive life from heaven, the wise King Shun alone was upright. Being fortunate, he was able to order his own life and thus order the lives of others. Holding fast to one's own roots

is the foundation of courage. A single brave soldier may overcome nine armies. If he can do this simply because he wants recognition, how much more can be done by one who rules heaven and earth, who embraces the ten thousand things, who dwells only for a time in the body, whose ears and eyes are just for forming images, who unifies all knowledge and never experiences death? He will soon, at a time of his own choosing, leave the dusty world and rise to another level. The world will naturally follow him. Why should he be concerned with the affairs of the world?"



Shen Tu Chia had had his foot cut off as punishment. He and Tsu Chan, the Prime Minister of the state of Cheng, were students of Po Hun Wu Jen.

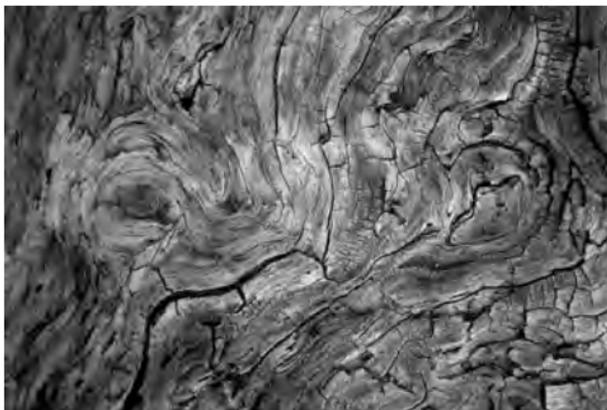
Tsu Chan said to Shen Tu Chia, "If I leave first, you will stay behind. If you leave first, I will stay behind."

The next day they were once more sitting together in the hall on the same mat. Tsu Chan said to Shen Tu Chia, "If I leave first, you will stay behind. If you leave first, I will stay behind. Now that I am about to leave, will you stay behind or not? I might add that when you see me, you do not even move out of the way. Perhaps you think that you are the equal of a Prime Minister?"

Shen Tu Chia said, "In our master's house is there such a thing as a Prime Minister? Perhaps you are proud of being a Prime Minister and being above everybody. I have heard that if a mirror is bright, dust and dirt will not settle on it. If they do, then it is not really bright. If one remains with a wise man for a long time, one will be without faults. Now, you are seeking great things from our master, yet you still talk like this. Is this proper?"

申後嘉元也而申子唐同佛所伯皆無人
 子唐治申後嘉曰我先出則子心子若出則我
 其曰子與今唐同席而坐子之唐治申後嘉自
 物先出則子心子先出則我心今則將去子而心字
 子未射且子先拔故而不善也子孫林故申
 申後嘉曰先生之門徒有執故高如片都
 子而說子之執海而日人女也
 肉之曰鑑明知德清之心也心之好也
 心之好也人外知天過今子之好也女先女也
 心就也言若身是石而西子也





Tsu Chan said, "Take a look at yourself! You still think that you can be as good as Yao. Examine your virtues. Perhaps you will have cause to reflect."

Shen Tu Chia said, "Those who justify their faults to avoid punishment are many, and those who do not justify their faults and refuse to be spared are few. But only the virtuous man can resign himself to the inevitable and accept it as fate. Those who wander in front of archer Yi's target will be hit. If they do not get hit, it is fate. Many people who have both feet laugh at me for having only one. I used to explode

with anger. Since I came to study with the Master, I have changed completely. Perhaps he has washed me clean with his goodness. I have been with the Master for nineteen years, and I have never been aware of having only one foot. Now, you and I are supposed to be concerned with our inner selves and yet you pay attention to my external body. Is this proper?"

Tsu Chan was disconcerted, his expression changed, and he asked Shen Tu Chia to say no more.

子產曰子既若矣然勿先事喜讓子之德也且以自友也
由德喜曰何狀子角以不當也其四第不狀天角以不當存於有考
死不可存身有安也之若命性有德存於心之誠以對之窮中
中與故甲以也然而不存身命也人心天事之笑亦不與之與矣
則博然亦怒而南境生之然則勝地而及不先也之使與以對
去非去也然十人年矣而子索與于形骸之外不為也中
子產激然改疾至親日子文乃稱



There was a cripple in Lu named Shu Shan No-toes. He came walking on his heels to see Confucius. Confucius said, "You did not take care. You committed a crime and brought this trouble upon yourself. What is the use of coming to me now?"

No-toes said, "I didn't know how to behave properly, and took my body lightly, so I lost my toes. I have come here with something more precious than toes, and it is this which I seek to preserve. There is nothing that heaven does not cover. There is nothing that earth does not sustain. I thought that you, Master, were like heaven and earth. How was I to know that you would receive me this way?"

Confucius said, "It was stupid of me. Why don't you come in! Let us talk."

But No-toes walked out.

Confucius said, "This is a good lesson, disciples! A toeless cripple is still willing to atone for his past misdeeds. How much more can be done by those who haven't had such bad luck."

No-toes went to see Lao Tsu and said, "Is Confucius not yet a perfect man? Why does he keep imitating you? He is trying to gain a reputation by pretending to know strange and extraordinary things. He does not know that real sages look upon these as cuffs and fetters."

Lao Tsu said, "Why don't you simply make him see that life and death are one thread, the same line viewed from different sides—and thus free him from his cuffs and fetters? Is that possible?"

No-toes said, "If heaven wants to punish him, who can free him?"



Duke Ai of Lu asked Confucius, "In Wei, there was an ugly man by the name of Ai Tai To. Yet the men around him thought so much of him, they could never leave him. When young ladies saw him, they told their parents that they would rather be his concubines than other men's wives. There were ten or more such cases. He never tried to lead others but always went along with people. He was never in the position of a ruler who could protect people's lives. He was not a wealthy man who could fill people's bellies. Moreover, he was hideous enough to scare everything under heaven. He agreed with people but never persuaded them. He knew only what happened in the place where he lived. Yet both men and women sought his company. There must have been something extraordinary about him, I thought. So I summoned him for an interview, and indeed he was frighteningly ugly. Yet within the first month that he was with me, I began to see that there was something in that man, and within a year I completely trusted him. As my state needed a Prime Minister, I offered him the position. He was reluctant to give a reply, and was evasive as though he wanted to refuse. That made me feel ashamed, and finally I handed over the government to him. Soon after that, he went away and left me. I was

so sad, it was as if I were in mourning. I no longer had anyone with whom I could share the joy of my state. What kind of man was that?"

Confucius said, "Once when I was on a mission to the state of Chu, I saw some little pigs sucking their dead mother. After a while, they suddenly looked at her. Then they all ran away and left her because she did not look back at them. She was no longer like themselves. What they loved in their mother was not her body but that which made her body alive. When a man is killed in battle and is buried, he has no use for medals. When a man has no feet, he does not care about shoes. Both men have lost something essential. The King's concubines do not trim their nails or pierce their ears. When a man is newly married, he stays away from his official duties and is not sent on missions. Such is the importance of keeping the body whole. How much more important to preserve virtue. Now, Ai Tai To said nothing and was trusted. He achieved nothing and was loved. So someone offered him the government, and was only afraid that he would refuse. He must have achieved full harmony without any outward manifestation of virtue."

Duke Ai asked, “What do you mean by achieving full harmony?”

Confucius said, “Life and death, profit and loss, failure and success, poverty and wealth, value and worthlessness, praise and blame, hunger and thirst, cold and heat—these are natural changes in the order of things. They alternate with one another like day and night. No one knows where one ends and the other begins. Therefore, they should not disturb our peace or enter into our souls. Live so that you are at ease, in harmony with the world, and full of joy. Day and night, share the springtime with all things, thus creating the seasons in your own heart. This is called achieving full harmony.”

“And what is this lack of outward manifestation of virtue?”

Confucius said, “Balance is the perfect state of still water. Let that be our model. It remains quiet within and is not disturbed on the surface. Virtue is the attainment of perfect harmony. Because virtue has no outward form, nothing can escape from it.”

Later, Duke Ai told this to Ming Tsu, saying, “When I first faced south and took the reins of government, guiding the people and caring for their lives, I thought that I was doing my utmost as a ruler. Now that I have heard the words of a perfect man, I am afraid that there is no substance to what I am doing. I have foolishly squandered my energy and am ruining my country. Confucius and I are no longer related as subject and ruler but as spiritual companions.”





Clubfoot-Hunchback-No-lips talked to Duke Ling of Wei. Duke Ling was so delighted with him that when he saw normal people, their necks appeared thin and scraggy. Jug-Jar-Big-goiter talked to Duke Huan of Chi. Duke Huan was so delighted with him that when he saw normal people, he too thought their necks were thin and scraggy. So when goodness shines forth, the outward appearances are forgotten. Men do not forget what ought to be forgotten, but forget what ought not to be forgotten. This is forgetfulness indeed! Therefore, the sage lets everything pass before his mind. To him learning is something added, conventions are like glue, morality is a bond, and skills are for trade. The sage does not make plans,

so what use has he for learning? He does not make divisions, so what use has he for glue? He lacks nothing, so what use has he for morality? He has nothing to sell, so what use has he for trade? His not needing these four things is a gift from heaven. This gift is his heavenly food. Since he is fed by heaven, what use has he for men? He has the appearance of a man but not the desires of a man. He has the appearance of a man, so he associates with men. He does not have the desires of a man, so he is not concerned with right or wrong. How infinitely small is that which makes him a man! How infinitely great is that which makes him perfect in heaven!

聖人無所不為而無所不為之而欲全人其體有肩
瘦者其士也說者極多極不說之而欲全之子體有肩
均也而所去不形有任心人不忘王也忘而忘天竹忘
此語誠公也
以聖人有其所遊而食而薛子約而膠也而孫之亦高
此聖人之謀也而用之而斷也而膠也而孫之亦高
之也其要曰高也天淵也天淵也天淵也天淵也
說者合于天又意用人有人之刑天人之情
有人之刑故辭於人天人之情故辭於人
財也也故辭於人天人之情故辭於人
散言字刻於成天

Hui Tsu asked Chuang Tsu, "Can a man really live without desire?"

"Yes," said Chuang Tsu.

"But," said Hui Tsu, "if a man has no desire, how can you call him a man?"

Chuang Tsu said, "Tao gives him his appearance, and heaven gives him his body. Why should he not be called a man?"

Hui Tsu said, "Since he is called a man, how can he be without desire?"

Chuang Tsu said, "That is not what I mean by desire. When I say he has no desire I mean that he does not disturb his inner well-being with likes and dislikes. He accepts things as they are and does not try to improve upon them."

Hui Tsu said, "If a man does not try to improve upon the way things are, how does he survive?"

Chuang Tsu said, "Tao gives him his appearance. Heaven gives him his body. He does not disturb his inner well-being with likes and dislikes. At present you use all your vital energy on external things and wear out your spirit. You lean against a tree and mutter, collapse upon a rotten stump and fall asleep. Your body is a gift from heaven, yet you use it to babble and jabber about 'hardness' and 'whiteness!'"



惠中語莊中曰人故无情乎莊中曰然惠中有人而无情何以語之人
莊中曰適與之觀吾與之刑惠中曰語之入惠中曰汝語之入惠中曰
莊中曰是就事而語情也吾將語无情之言言之而以物要之何傷乎身
常因自然而不思也
惠中曰吾生何以有身
莊中曰適與之觀吾與之刑天以好惡而傷吾身
今子知乎中曰神於守中而精倚樹而吟操槁核而顛
夫道中一則中一也

大
宗
師



CHAPTER SIX

THE GREAT MASTER

知天之所為知人之所為者正天之所為天之所為者天之所為也
以天之所為以考天之所為
知天年而不中者天之所為也
有患天之所為而不知其所以然者
謂誰能之乎詭天之說人亦所詭之也
且月者人亦所詭之也





Perfect is the man who knows what comes from heaven and what comes from man. Knowing what comes from heaven, he is in tune with heaven. Knowing what comes from man, he uses his knowledge of the known to develop his knowledge of the unknown and enjoys the fullness of life until his natural death. This is the perfection of knowledge. However, there is one

difficulty. Knowledge must be based upon something, but one is not certain what this may be. How, indeed, do I know that what I call heaven is not actually man, and that what I call man is not actually heaven? First, there must be a true man; then there can be true knowledge.



But what is a true man? The true man of old did not mind being poor. He took no pride in his achievements. He made no plans. Thus, he could commit an error and not regret it. He could succeed without being proud. Thus, he could climb mountains without fear, enter water without getting wet, and pass through fire unscathed. This is the knowledge that leads to Tao.

The true man of old slept without dreaming and woke without anxiety. His food was plain, and his breath was deep. For the breath of the true man rose up from his heels while the breath of common men rises from their throats. When they are overcome, their words catch in

their throats like vomit. As their lusts and desires deepen, their heavenly nature grows shallow.

The true man of old knew nothing about loving life or hating death. When he was born, he felt no elation. When he entered death, there was no sorrow. Carefree he went. Carefree he came. That was all. He did not forget his beginning and did not seek his end. He accepted what he was given with delight, and when it was gone, he gave it no more thought. This is called not using the mind against Tao and not using man to help heaven. Such was the true man.

若此身天心走天窮最難結建純似此春純似春
喜悲也の時和物有留而若天不天極一
故此身之同其也心而不收人心和淨神十乃然
不可愛人始出而物此心之也而執此心也
大財此心也利字不角也此身子也幻若生已
此士也身不若六的得人也若將不供許克
伯高教讀算子骨餘記他由後款
是後人之後高人之向而不自其若其向女也

Such a man has a free mind, a calm manner, and an unfurrowed brow. He is as cool as autumn and as mild as spring. His joy and anger flow like changing seasons. He is in harmony with all things and has no limitations. Therefore, when a wise man wages war, he can destroy a nation without losing the people's hearts. His blessings fall upon the ten thousand things, but not because he loves men.

Therefore, the man who desires to know all things is not a sage. Showing partiality is not true kindness. He who calculates his timing is not a man of

wisdom. He who does not see through gain and loss is not a great man. He who seeks recognition and does not follow what he knows is not a man of understanding. He who would lose his life without being true to himself can never be a master of men. Such men as Hu Pu Chieh, Wu Kuang, Po I, Shu Chi, Chi Tsu, Hsu Yu, Chi To, and Shen Tu Ti all lost their lives by doing the bidding of others. They tried to act in ways that were natural to others but not natural to themselves.





This was the true man of old. He stood straight and firm and did not waver. He was of humble mien but was not servile. He was independent but not stubborn, open to everything yet made no boast. He smiled as if pleased, and responded to things naturally. His radiance came from his inner light. He remained centered even in the company of others. He was broad-minded as if he agreed with everyone, high-minded as if beyond influence, inward-minded as if he would like to withdraw from the world, and absentminded as if unaware of what he was going to

say. He considered criminal law to be the body of government, ceremony its wings, knowledge a requirement of the times, and reason a guide for action. To consider law as the body, one has to be lenient in its execution. To take ceremony as the wings is to give people something to follow. To take knowledge as a requirement of the times is to do things that have to be done. To consider reason as a guide for action is to be with others on the path upward. He acted effortlessly, yet people thought that he was trying very hard.

古之真不人其狀義而不明若不足而不承不承不承乎其能而不收士也張乎女虛而不華也
脚脚乎夫以差若字從乎之不己乎流乎逐辨也也與乎止執也
庸乎夫以世乎靜言乎天未可制也在于天以行用也慢乎以公天言也
以刑不修以礼而加墨以是而財以禮而循以刑而修以律乎夫知也
以水而潔其身將以行於世也以是而財身不修己于己也以禮而循身
三言夫与有口之女一至于此一也而人真以而動也



What he likes is the One; what he does not like is also the One. That which is One is One; that which is not One is also One. He knows the One and is of heaven. He knows not the One and is of men. So heaven and men are not in conflict. Such is the true man. It is destiny to live and die, as certain as night and day. It is of heaven, beyond the interference of men. Such is the nature of things. If a man is willing to view heaven as his father and experiences love, how much more love will he feel for what is beyond heaven! If he feels that the

ruler of the kingdom is above him and he is willing to die for the king, how much more will he be willing to do for the truth!

When the springs go dry and fish are left stranded on the ground, they smear each other with slime and spew spit on one another. It is better for them to be in the rivers and lakes, where they pay each other no heed. Instead of praising Yao and denouncing Chieh, it would be better to pay heed to neither and lose oneself in Tao.

故夫物之也子弗好之也一也一也一
夫不一也一天一与夫为徒

夫不一与人而徒夫与人不相勝也
是之谓旨于人

死生命也夫有極日三言而天也
人之有所不歸與此物之情也

彼特以天而父亦引犹愛之
亦此云身于也

人特以有身而愈乎己而身犹死之而後天皆六乎
自水酒魚相與处于陸相吻以陸相濡以沫不為相之乎江湖與天之言交而此
不為相之而化于也

The great earth burdens me with a body, causes me to toil in life, eases me in old age, and rests me in death. That which makes my life good, makes my death good also.

A boat concealed in a ravine and a fish net in a swamp appear to be safely hidden. But at midnight a strong man may put them on his back and walk off with them. Dimwits do not understand that no matter how well one hides small things in larger ones, there is always a chance of losing them. But if you hide the universe in the universe, there is no way to lose it. This is the ultimate reality.

You were born in a human form, and you find joy in it. Yet there are ten thousand other forms endlessly transforming that are equally good, and the joy in these is untold. The sage dwells among those things which can never be lost, and so he lives forever. He willingly accepts early death, old age, the beginning and the end, and serves as an example for everyone. How much more should we emulate the creator of the ten thousand things, on whom the great flow depends!



夫天地無以形此，以生使此以老，息此以死，故善養生者，乃所以善處死者。
夫濠梁之樂，豈濠梁之樂哉？夫濠梁之樂，固非魚之樂也，而吾樂於魚之樂也。
濠梁之樂，豈濠梁之樂哉？夫濠梁之樂，固非魚之樂也，而吾樂於魚之樂也。
夫天地無以形此，以生使此以老，息此以死，故善養生者，乃所以善處死者。
夫濠梁之樂，豈濠梁之樂哉？夫濠梁之樂，固非魚之樂也，而吾樂於魚之樂也。
濠梁之樂，豈濠梁之樂哉？夫濠梁之樂，固非魚之樂也，而吾樂於魚之樂也。





夫有在位有信无有元形于法而不の受あはれ而不の凡
自存自相有天地日月以因付神鬼神帝生天地
左右之生而不の高在の極之下而不の卑
生天地者而不の久上于上而不の下歸川谷成得て
以和于天地伏戲成以の意を二氣を以て統するの之は古不
日月星之神古不の地坏帰之の存存成論焉其は之は天川
府のくゆての地土山を成得ての之は之を天賦成得て外を空
果強得ての之は此極に而を成得ての之は于方成得ての之は
首をを天賦成得ての上及有崇下及之の
傳説得ての相武丁奄有天下乘車說騎箕尾而次于列也

Tao has reality and substance, but no action or form. It can be given but not received. It is attainable but invisible. It is its own source and its own root. It existed before heaven and earth and for all eternity. It causes spirits and gods to be divine. It begets heaven and earth. It is above the zenith and yet not high. It is below the nadir and yet not low. It was born before heaven and earth but not long ago. It was there before the oldest antiquity but is not old.

Hsi Wei attained Tao and brought heaven and earth into harmony. Fu Hsi attained it and entered into the source of vital energy. The Great Bear attained it and has never erred from its course. The sun and moon attained it and have never ceased to shine. Kan Pi attained it and

entered Kunlun Mountain. Feng I attained it and wandered along the Great River. Chien Wu attained it and dwelt on Mount Tai. The Yellow Emperor attained it and soared upon the clouds to heaven. Chuan Hsu attained it and dwelt in the Dark Palace. Yu Chiang attained it and went to live at the North Pole. The Queen Mother of the West attained it and took her seat on Shao Kwan Mountain. No one knows her beginning and no one knows her end. Peng Tsu attained it and lived from the time of Shun to the time of the Five Princes. Fu Yueh attained it, became Prime Minister to Wu Ting, and ruled the world. Then he mounted the eastern Milky Way, and riding on Sagittarius and Scorpio, he took his place among the constellations.





Nan Po Tsu Kuei asked Hunchback Woman, "You are old, and yet you look like a child. Why is this?"

"I have found Tao," she replied.

"Can Tao be learned?" he asked.

"No! How could it be? You are not the one to do it, anyway. Now, consider Pu Liang I. He has the talent of a sage but not the Tao of a sage. I have the Tao of a sage but not the talent. I wished to teach him so that he might indeed be a sage. Teaching the Tao of a sage to one who has the talent of a sage seems to be an easy matter. But no, it took a long time to reveal it to him. After three days, he began to transcend the physical world. After his transcendence of the physical world, I kept working with him. After seven days, he began to transcend all material existence. After his transcendence of all material existence, I kept working with him. After nine days, he began to transcend all life. Having transcended all life, he began to achieve the clear vision of dawn. Having achieved the clear vision of dawn, he began to see the One. Having seen the One, he began to transcend the distinction

of past and present. Having transcended the distinction of past and present, he began to enter the land where there is no life or death, where killing does not take away life and giving birth does not add to it. He would reject nothing, welcomed all things, negated all things, and affirmed all things. This is called tranquillity in struggle, meaning perfection is the result of struggle."

Nan Po Tsu Kuei asked, "Where did you learn all this?"

She replied, "I have learned it from the son of Ink-writing, the son of Ink-writing from the grandson of Chanting-recitation, the grandson of Chanting-recitation from Clear-understanding, Clear-understanding from Quiet-affirmation, Quiet-affirmation from Immediate-experience, Immediate-experience from Dramatic-expression, Dramatic-expression from Dark-obscurity, Dark-obscurity from Mysterious-void, and Mysterious-void from Beginning-of-no-beginning."

申伯子孫不同乎世偶曰子之年如矣而色若孺子何曰吾聞道矣
 南伯子孫曰吾之歸也歸曰與之及子也夫入也夫下果係有厚天之才
 而天亦不之道也物有常又之道而無常也
 吾欲以之與之凡天果有常又中不也
 以而人之道也與常人之才加焉夫其故守而共之
 夫曰而反於外天下已外天下矣而子之
 七日而反於外物已外物矣夫又守之
 九日而反於外此已外此矣而反於外
 乾微而反於外物不見物而反於天也
 天古人之道也夫不死不亡不化不形
 生不生不死不為物無不將也天不即也
 天不即也夫不同也夫名不與也乎授受乎也夫
 櫻而曰阿年也夫伯子孫曰子孫也子孫之
 曰用許高里王之子高里王之子用許高里王之子
 治治之曰用之許高里王之子用許高里王之子
 需役用之于子孫用之其其云其用之其其
 參多參多句之疑也





Four men, Tsu Szu, Tsu Yu, Tsu Li, and Tsu Lai, were having a discussion, saying, "Whoever believes Nothingness to be the head, Life to be the backbone, and Death to be the tail; whoever can know life, death, being, and non-being all as one, shall be our friend." The four looked at one another and smiled. And since they were in complete agreement, they became fast friends.

Not long after, Tsu Yu fell ill, and Tsu Szu went to see him. Tsu Yu said, "Great is the Maker of Things that He should make me as deformed as this!"

His crooked spine was curled round like a hunchback; his five organs were upside down; his chin rested on his navel; his shoulders rose up above his head; his neckbone pointed to the sky. His body was sick, yet he was calm and carefree. He limped to the well and looked at his reflec-

tion and said, "Ah! The Maker of Things has made me all crooked like this!"

"Does this upset you?" asked Tsu Szu.

"No, why should it? If my left arm became a rooster, I would use it to herald the dawn. If my right arm became a crossbow, I would shoot down a bird for roasting. If my buttocks became wheels and my spirits a horse, I would ride them. What need would I have for a wagon? For we were born because it was time, and we die in accordance with

nature. If we are content with whatever happens and follow the flow, joy and sorrow cannot affect us. This is what the ancients called freedom from bondage. There are those who cannot free themselves because they are bound by material existence. But nothing can overcome heaven. That is the way it has always been. Why should I be upset?"



Shortly, thereafter, Tsu Lai fell ill. He lay gasping for life while his wife and children gathered around crying. Tsu Li came to see him and said, "Shhhh! Get away from him! Do not disturb the transformation!" Leaning against the door, he said to Tsu Lai, "Great is the Maker! What will He use you for now? Where will He send you? Will He make you into a rat's gizzard or a snake's leg?"

Tsu Lai replied, "A son must go wherever his parents tell him to go! East, west, south, or north. Yin and Yang are no other than one's parents. If they brought me to the verge of death and I do not obey them, then I am only being stubborn. They are not to be blamed.

The great earth burdens me with a body, causes me to toil in life, eases me in old age, and rests me in death. That which makes my life good makes my death good also. If a skilled smith were casting metal and the metal should leap up and say, 'Make me into a famous sword like Mo Yeh!' the smith would surely consider it an ill omen. Now, if by chance I were being cast into a human form and I were to say, 'Make me a man! Make me a man!' the Maker of Things would certainly consider me an ill omen. Now, if I regard heaven and earth as a great melting pot and creation and transformation as a master smith, then where can I be sent and not find it fitting? Thus, calmly I sleep and freshly I waken."

Tsu Sang Hu, Meng Tsu Fan, and Tsu Chin Chang were acquaintances. They said to each other, "Who can be together without togetherness and cooperate without cooperation? Who can soar up to heaven, wander through the clouds, and pass beyond the limits of space, unmindful of existence, forever and ever?" Then the three looked at one another and laughed. Having no disagreement among themselves, they became fast friends.

After some time, Tsu Sang Hu died. Before the burial, Confucius heard of his death and sent his disciple Tsu Kung to attend the mourning. Tsu Kung found that one of the friends was composing a song and the other was playing a lute. They sang together in unison, "Oh Sang Hu! Oh Sang Hu! You have gone back to your true self while we remain as men. Alas! Alas!"

Tsu Kung hurried in and said, "May I ask something? Is that appropriate, singing in the presence of a corpse?"

The two looked at each other and laughed. "What does he know about ceremony?" they said.



子孫之子也子及子孫皆天相也友
曰天相相與于天相也相為手天相為

取相於天相中務授此天相也

相必以生身所授此天相之人相視而笑者不若也心
亦一相而友者天相有相而子孫止死未死可

小子用之也子孫往付子孫或編曲或斷於下
相和而款曰嗟采采之子嗟采采之子而已友者為一
而年統五人待子孫也而進日酌臨尸而款采采
二人相視而笑曰天相也天相也

子反以告孔子曰彼何人在知修天有而外天形駭驅尸而歌謂是不忘天以命之
 彼何人哉知孔子曰彼游方之外者也而足游方之內者也外中不相及
 仲丘俟也彼在之也一知隨夫彼方且與造物在人而遊乎天地之間氣
 彼以步之而附於野城以又而深坑濼瀾夫若此女不索至致生也及之所存
 彼于思也此于用也忘夫肝膽遺之有自及廢也收不來也治也
 也然物復于子彼之也之外道也子天而之也果彼又更射憐憐然也無信之礼
 以歡樂人之自哉
 子貢曰然則夫子何方之仰孔子曰至天之教民也若此也若此也
 子貢曰然則于方孔子曰是相也字水也相造字為和造字水女字地也善於
 相造也之也身天而生也之故曰和也字以相和也字也
 子貢曰敢問何謂也
 曰嗚呼人反時也于人也俾于天
 故曰天一人人之更子
 人之更子天一人人也



Tsu Kung went back and reported to Confucius, saying, "What sort of men are they? They are badly behaved and are unconcerned with appearances. They sang in front of the corpse with no sign of emotion. I do not know how to describe them. What sort of people are they?"

Confucius said, "They travel beyond the physical world, and I travel within it. Our paths will never meet. It was stupid of me to send you to attend the funeral. They are now in the company of the Maker of Things and are taking delight in the one breath of heaven and earth. They look upon life as a swelling tumor, a protruding goiter, and look upon death as the bursting of a boil and the draining of an abscess. How could such men discriminate between life and death? They consider the body as an accidental arrangement of different elements. They forget their livers and galls, and ignore their eyes and ears. They come and go, ending and beginning again, unmindful of any limitations. Without a care, they roam beyond the dusty world and wander freely, dwelling in non-action. Why should they bother with the conventions of this vulgar world and make a show for the eyes and ears of the common people?"

Tsu Kung said, "Why then, Master, do you observe conventions?"

Confucius said, "I am condemned by heaven to do so. However, you and I have this in common."

Tsu Kung said, "May I ask what you mean?"

Confucius said, "Fish thrive in water; men thrive in Tao. Those who thrive in water dart about in the pond and find

nourishment there. Those who thrive in Tao work without doing, and their nature is realized. Therefore, it is said, 'Fish need to lose themselves in rivers and lakes, and men need to lose themselves in the practice of Tao.' "

Tsu Kung said, "May I ask about those strange people?"

"The strange people are strange to men but familiar to heaven. Therefore, it is said, 'The inferior man of heaven is superior among men; the inferior man among men is superior in heaven.' "





Yen Hui asked Confucius, "When Meng Sun Tsai's mother died, he cried out but did not weep. He was not sad at heart. He observed mourning without sorrow. With these three failings, he was nevertheless considered the best mourner in the state of Lu. How can one gain such a reputation on nothing?"

I am utterly amazed!"

Confucius said, "Meng Sun has indeed mastered Tao! He has gone beyond wisdom. He has already made his life simple. Yet there are certain customs he still has to observe. Meng Sun does not know why we live and why we die. He does not know which comes first and which last. He accepts his state of being without concern for future transformation. When one is changing, how does one know that a change is taking place? When one is not changing, how does one know that a change hasn't already occurred?"

Maybe you and I are still in a dream and have not yet awakened. Moreover, Meng Sun appeared shaken, but his mind was not moved. There was a change of abode, but there was no real death. Meng Sun was the only one who was awake. He wept only when he saw the others weep; that is his true nature. Furthermore, we all talk about 'me.' How do we know that there is such a person as 'me'? You dream that you are a bird soaring up to the sky. You dream that you are a fish diving in a pool. As we speak now, we do not know whether we are awake or dreaming. Making accusations is not as good as laughing. And laughter is not as good as letting things follow their natural course. Be content with what is happening and forget about change; then you can enter into the oneness of the mystery of heaven."

顏回曰仲尼曰吾欲才夫也死而不改無所忠不歸
性也此不害无日之三年以善於世長孟夢圓
固有大天寧而忘其名存乎圓聖性之
仲尼曰夫子也此以之矣也于至矣
知也而不知夫已有此其間矣
知也此不食所以生不食所以死
不食就生不食就死若何而物
以信天性不食之也已乎曰力將化
也生不食却將不化也生已化却
去物与地天夢了未物覺存知
且彼有骸形而無魂心有目而無情死
于地也此特覺人心大以自天所以
且也相与有之云夫佛讓在考斯理有之乎
且世而夕而高而常乎天夢乃由果而後于用不識今之言存天覺存中
夢乃存乎生(天)不及公天中(天)不及故其抗而之也乃入于(天)一



Yi Erh Tsu went to see Hsu Yu. Hsu Yu asked, "What has Yao taught you?"

Yi Erh Tsu said, "Yao instructed me to practice kindness and goodness and to distinguish clearly between right and wrong."

Hsu Yu said, "Then why do you come to see me? Yao has already branded you with kindness and goodness and cut off your nose with right and wrong. How will you be able to wander on the path, freely and without a care, doing whatever you like?"

Yi Erh Tsu said, "That may be so, but I would still like to wander along the fringes if I can."

Hsu Yu said, "No, when a man is blind, it is impossible for him to appreciate the beauty of face and complexion or to tell a blue sacrificial robe from a yellow one."

Yi Erh Tsu said, "Wu Chuang surrendered her beauty, Chu Liang abandoned

his strength, and the Yellow Emperor discarded his knowledge. All of these were part of a process of purging and purification. How do you know that the Maker of Things would not rid me of my brands, replace my nose, and make me fit to be your disciple?"

Hsu Yu said, "Ah! We cannot tell yet. But let me give you the general idea. O my master! O my master! he set the ten thousand things in order, yet he does not consider himself good. He gave life to the ten thousand generations, yet he does not consider himself kind. He is more ancient than the oldest antiquity, yet he does not consider himself old. He covers heaven, sustains the earth, carves and fashions all forms, yet he does not consider himself skillful. I follow him."

責而子民許由許由曰女之何似以女自比音而子曰
先視世世則助仁義而明之曰之能
許由曰而必矣而乘然夫之改已歸世以仁義
而則世以日之能矣夫
世將何以游夫學其志則特德之舍乎
吾心之而子曰何也子乃遊于水濱
許由曰不然夫自耳天以与乎看目顏色之好
意而子曰夫无此之生夫乃夫
柳泉之生夫乃
其亦中之上天子之在塵持之用也
陳記于夫也我耳之不自我野而不自則
何則乘而可也夫也中
許由曰然矣夫也也我耳世之大師
乃乃乎乃乃師乎然雖乃物不為又及乎乃乃世而不為仁者于上而不為老
廣則天下如斯則出形而不為乃乃此水之流已



Yen Hui said, "I am making progress."

Confucius asked, "In what way?"

Yen Hui said, "I have given up doing good and being right."

Confucius said, "Very good, but that is not quite enough."

Another day, Yen Hui saw Confucius and said, "I am making progress."

Confucius asked, "In what way?"

Yen Hui said, "I have given up ceremony and music."

Confucius said, "Very good, but that is not quite enough."

Another day, Yen Hui saw Confucius again and said, "I am making progress."

Confucius asked, "In what way?"

Yen Hui said, "I just sit and forget."

Confucius was startled and asked, "What do you mean by sitting and forgetting?"

Yen Hui said, "I am not attached to the body and I give up any idea of knowing. By freeing myself from the body and mind, I become one with the infinite. This is what I mean by sitting and forgetting."

Confucius said, "When there is oneness, there are no preferences. When there is change, there is no constancy. If you have really attained this, then let me become your pupil."



Tsu Yu and Tsu Sang were friends. Once when it had rained for ten days, Tsu Yu said, "Tsu Sang may be having a hard time." So he packed up some food and took it to him. Arriving at Tsu Sang's door, he heard something that was like singing or weeping, accompanied by a lute. "O Father! O Mother! Is it heaven? Or is it man?" The voice was breaking, and the words faltered.

Tsu Yu entered and said, "Why are you chanting poetry like this?"

Tsu Sang said, "I am trying to find out why I am in such a wretched state. I cannot understand it. Would my father and mother have wanted me to be so poor? Heaven provides shelter for things. Earth sustains all things. Would heaven and earth single me out to be poor? I am trying to find the cause of this but cannot see what it is. Yet here I am in my wretchedness. It must be fate."

石上亭五



CHAPTER SEVEN

THE SAGE KING

想燕飛同于五便四向而回至午
却羨紅日初升而喜也

竹葉黃蕭飛了

滿飛了白而乃上于午之子

有唐天氏不夜夫水氏

有唐天氏不夜夫水氏

外傳人子而收出子兒人

美飲氏共財徐徐

夫兒于于一可已為其一一兒而牛

牛兒是信士德在而一而牛收于兒人



Yeh Chueh was questioning Wang Yi. Four times he asked a question and four times he received no answer. This delighted Yeh Chueh so much, he went to tell Pu Yi Tsu.

Pu Yi Tsu said, "Are you only just finding that out? Emperor Shun was no match for Emperor Fu Shi. Emperor Shun always tried to do good so that men would follow him. He was never able to distinguish between what a man is and what he

is not. On the other hand, Emperor Fu Shi was calm and tranquil when asleep, and simple and

direct when awake. Sometimes he would take on the spirit of a horse, and sometimes that of an ox. His wisdom could be trusted. His virtue was genuine. He was beyond distinguishing between what a man is and what he is not."

肩有子見孤孤與一孤孤與曰日中將何所汝女
有子曰昔者天下之人皆以己之強武以攻人
之弱故公之所化許也孤孤與曰日之故也
女子居天下也執事何難處何亦何亦也
夫以天下之能也何處乎
正而曰
雁字無子于女而也夫
且為為亦以能釋之之考
雖與保六子初一立之下
以好一黨控之之患
而中白之之之之



Chien Wu went to see the madman, Chieh Yu. Chieh Yu said, "What did Chung Shih tell you the other day?"

Chien Wu said, "He told me that a ruler should be an example to others, establishing law and order, ceremony, and measure, so that every man is influenced and is never tempted to break the law."

Chieh Yu said, "This is subverting virtue! Trying to govern the world that way is like wading through the sea, digging a

river, or making a mosquito carry a mountain on its back. When a wise man rules, is he concerned with outward appearances? When the mind is clear, then appropriate action follows. Let each man do what he can, that is all. Birds fly high in the sky so as to avoid being hit by stringed arrows. Mice make their homes deep under the sacred mound so as to avoid being smoked out or dug up. Surely men have more sense than these two creatures?"



Tien Ken was traveling on the south side of Mount Yin. When he reached the Liao River, he met a nameless sage to whom he said, "Please tell me how to rule the world."

The nameless sage said, "Go away, you fool! Why do you ask such an improper question? I am about to join the Maker of Things. For enjoyment I ride on the bird of ease and emptiness, out beyond the six directions, wandering in the land

of nowhere and dwelling in the domain of nothingness. Why do you bother me with the problem of ruling the world?"

But Tien Ken repeated his question once more. The nameless sage said, "Let your mind wander in the pure and simple. Be one with the infinite. Allow all things to take their course. Do not try to be clever. Then the world will be ruled!"

天游(游)于設陽 至若多冰之匕
遊道(遊)天者 而內与勿法向為天下
大在(在)的(在)世(在)人(在)也
何(何)之(之)不(不)遊(遊)也
子(子)不(不)將(將)与(与)世(世)物(物)在(在)也
源(源)則(則)又(又)來(來)夫(夫)年(年)所(所)之(之)也
以(以)必(必)与(与)極(極)之(之)外
而(而)游(游)一(一)天(天)向(向)有(有)一(一)鄉(鄉)
以(以)然(然)握(握)取(取)之(之)也
世(世)子(子)何(何)歸(歸)以(以)為(為)天(天)下(下)感(感)于(于)心(心)為
天(天)下(下)向(向)无(无)名(名)曰(曰)世(世)游(游)心(心)主(主)也(也)今(今)于(于)天(天)
以(以)物(物)自(自)然(然)而(而)无(无)名(名)曰(曰)天(天)下(下)游(游)也
而(而)天(天)下(下)向(向)与(与)天(天)





陽子作 宛 七 辨 日 有人 于 此 銀 曰 法 治 果

物 從 疏 可 于 百 一 不 動 亦 曰 于 此 以 此 為 子 之 辨 曰 是 于 辨 也 也

且 有 史 翁 之 父 未 用 據 相 之 便 持 於 來 之 柳 未 為 焉

陽 子 居 就 之 故 曰 故 均 既 之 故 也

于 其 朝 曰 何 也 之 故 也 是 天 下 而 以 不 自 己

以 其 其 可 物 亦 此 而 十 也

而 曰 天 下 年 之 也

作 物 自 信 也
五 子 不 知
向 遊 于 元 有 斤 也



Yang Tsu Chu went to see Lao Tsu and said, "Here is a man who is sensitive, alert, strong, and decisive, with a thorough knowledge of the workings of things and untiring in his study of Tao. Could he be compared with a sage king?"

Lao Tsu said, "In comparison with the sages, such a man is like a hard-working servant, a craftsman intent upon his work, wearing out his body and confusing his mind. It is said that the reason men hunt the tiger and the leopard is the beauty of their skins. The agility of the monkey and the dog's ability to catch rats cause men to

domesticate them. So how can such a man be compared with a sage king?"

Yang Tsu Chu was amazed and said, "May I ask how a sage king rules?"

Lao Tsu said, "When a sage king rules, his influence is felt everywhere but he does not seem to be doing anything. His work affects the ten thousand things, but the people do not depend upon him. No one is aware of him, but he brings happiness to every man. He stands on that which is not known and wanders in the land of nowhere."



In the state of Cheng, there was a shaman named Chi Hsien. He could tell everything about birth and death, gain and loss, misfortune and happiness, and the length of a man's life, predicting the exact year, month, week, and day as though he were a god. The people of Cheng used to flee at the mere sight of him. Lieh Tsu went to see him and was fascinated. On his return, he said to Hu Tsu, "Master! I used to think that your Tao was perfect. But now I know something more perfect still."

Hu Tsu said, "I have taught you only the letter and not the spirit of Tao. Do you really think that you have mastered Tao? If there is no rooster in a flock of hens, how can they lay fertile eggs? You try to flaunt your knowledge of Tao to make people believe in it. That is why people can see right through you. Bring the shaman here and I will confront him."

The next day Lieh Tsu brought him to see Hu Tsu. As the shaman left, he remarked, "Alas! Your master is dying. He

will not live another ten days. I saw something strange in him. He had the appearance of wet ashes."

His gown drenched with tears, Lieh Tsu went in and told Hu Tsu what he had heard. Hu Tsu said, "Just now I showed him the still and silent earth, the tranquil and motionless mountain. Probably he saw only that I have dammed up the springs of my vital energy. Bring him back again."

The next day the two came again to see Hu Tsu. As the shaman left, he said, "It is fortunate that your master met me. He is getting better already. He is perfectly alive. I can see that the closing up of his energy flow is only temporary."

Lieh Tsu went in and told Hu Tsu. Hu Tsu said, "Just now I showed him the heavenly void without name or substance. My vital energy comes up from my heels. Probably all he saw was my releasing the springs of this energy. Try to bring him back again."



The next day the two went again to see Hu Tsu. As the shaman left, he said, "Your master is never the same. I have no way to read his face. Wait until he settles down, then I shall examine him again."

Lieh Tsu went in and told Hu Tsu. Hu Tsu said, "I have just shown him the ultimate harmony, where there is perfect balance. Probably all he saw was the depths of my vital energy in its perfection. When the waves swirl in a torrent, there are dark depths. When the water is still, there are dark depths. When the water flows, there are also dark depths. There are nine names for the dark depths. I demonstrated only three of them. Try to bring him again."

The next day the two came to see Hu Tsu again. Before they even sat down, the shaman lost his nerve and fled. "Run after him!" Hu Tsu said. Lieh Tsu ran but could not catch up with the shaman, so he re-

turned and said to Hu Tsu, "He has disappeared. He is gone. I could not find him."

Hu Tsu said, "I just showed him what existed before the beginning of things. Completely open and yielding, I showed myself, without a care, like grass bending before the wind and water flowing in waves. That is why he ran away."

Whereupon Lieh Tsu realized that he had not yet begun to understand. He went home, and for the next three years he did not go out. He did the cooking for his wife and fed the pigs as though they were human. He took no interest in worldly affairs. He stopped making complications and returned to simplicity. Rooted in the earth and centered in his body, amid all the confusion and distractions of life, he remained one with Tao until the end of his days.



矢有為尸矢為謀有矢有子僅矢有至之體於天刑
望遊天降片其解受于天而矢欠為一知康之而也
至人之用心若鏡不將不迎死而不崩故神時物而不傷

Do not seek fame. Do not make plans. Do not be absorbed by activities. Do not think that you know. Be aware of all that is and dwell in the infinite.

Wander where there is no path. Be all that heaven gave you, but act as though you have received nothing. Be empty, that is all.

The mind of a perfect man is like a mirror. It grasps nothing. It expects nothing. It reflects but does not hold. Therefore, the perfect man can act without effort.



中宋之立而為僑北海之立而為忠
海流之古言僑與忠謀報海流之德
曰人此者七竅皆流以合其德
此物天有言焉誠盡之則盡一散百亦海流死





The ruler of the South Sea was called Light;
the ruler of the North Sea, Darkness;
and the ruler of the Middle Kingdom, Primal Chaos.

From time to time, Light and Darkness met one another in the
kingdom of Primal Chaos, who made them welcome.

Light and Darkness wanted to repay his kindness and said,
“All men have seven openings with which they see, hear, eat,
and breathe, but Primal Chaos has none.
Let us try to give him some.”

So every day they bored one hole,
and on the seventh day, Primal Chaos died.