

Zhuang Zi and the Martial Arts



The Wisdom of Zhuang Zi:
The Inner Chapters and the most
important teaching stories from the
entire book

Zhuang Zhou

Translation and some commentary by
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Chinese title: 莊子

Author's surname 莊 Zhuang

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Introduction

The people who wrote the early Daoist texts were writing for the people of their time, and had no thought for the people more than two millennia in their future who would not share their cultural context, so it is difficult to gain a correct understanding of their thought. Therefore I have elected to begin presenting passages that are concrete and have cultural contexts that modern readers are likely to find fairly familiar.

Zhuang Zhou lived and taught around 350 B.C. He was a contemporary of the Confucian philosopher Mencius, and possibly even a friend of his. His viewpoint was very different from that of the Confucians. It was much more in line with the shamanic tradition dramatized in the *Chu Ci* (translated as *Songs of the South*) by Qu Yuan.

The book that bears his name was not all written by him. Some chapters are clearly by later authors, but others are subject to dispute. The last chapter, 天下 tiān xià (In the world), describes several other figures of the time as well as Zhuang Zi, and most people believe that chapter to have been written by somebody other than Zhuang Zi.

"Zhuang Zi" means "Master Zhuang." Master Zhuang's family name is 莊 Zhuāng, and the word for "master" is placed after the surname. The word 子 zǐ has other meanings, but when it follows a family name it generally means "teacher, master."

Master Zhuang's given name is 周 Zhōu, which is pronounced about like "Joe." Just as titles such as "mister," "mrs.," etc. come after surnames, given names also come after the family names. So his full name is 莊周 Zhuāng Zhōu, which is pronounced about like "Jwong Joe." Zhuang Zi is pronounced about like "Jwong Dz" (the "dz" is like the "dz" in "adz," or the "dds" isn "adds").

Most of what can be learned about Zhuang Zi must come from the book that bears his name. Some of the stories are very fanciful, and not to be taken seriously, but their point is always serious.



A.1. Zhuang Zhou and the butterfly. (A story from the end of chapter two.)

昔者莊周夢為胡蝶，栩栩然胡蝶也，自喻適志與！不知周也。俄然覺，則蘧蘧然周也。不知周之夢為胡蝶與，胡蝶之夢為周與？周與胡蝶，則必有分矣。此之謂物化。

Once upon a time Zhuang Zhou dreamt that he was a butterfly, a freely fluttering butterfly, and felt entirely content. He did not know that he was Zhou! Suddenly he awoke and there he was, self-aware as Zhuang Zhou. He did not know whether he was Zhuang Zhou who had dreamt of being a butterfly, or was a butterfly who was dreaming of being Zhuang Zhou. There must be some distinction between Zhuang Zhou the man and a butterfly, and the existence of this distinction is what is behind the idea of the transformation of things.

- 莫然 按: Zhuang Zhou lived in the period from 370 to 301 BCE. Some parts of the book bearing his name are believed to have been added somewhat later by people who continued in the same tradition of thought.
- In *Alice in Wonderland*, Alice sometime changes. What makes Alice change in that story, and how is that process different from how Zhuang Zhou changes in this story? Assume, for a minute, that these stories are typical of the thought processes of the recent West and ancient China. If people in these cultures tried to understand somebody's suffering some disease, where would each culture say the disease came from?



B.1. Main concepts: Chapter 22

東郭子問於莊子曰：「所謂道，惡乎在？」

Dong-guo Zi asked Zhuang Zi: "The so-called "Way," — where is it?"

莊子曰：「无所不在。」

Zhuang Zi said: "There is nowhere where it is not."

東郭子曰：「期¹而後可。」

Dong-guo Zi said: "It will only work if you are more specific."

莊子曰：「在螻蟻。」

Zhuang Zi said: "It is in ants."

曰：「何其下邪？」

{Dong-guo Zi} asked: "What about beneath that level?"

曰：「在稊稗。」

"It is in millet and tares."

曰：「何其愈下邪？」

"How about even less significant?"

曰：「在瓦甓。」

"It is in roofing and decorative tiles."

曰：「何其愈甚邪？」

"Even more insignificant than that?"

曰：「在屎溺。」

"It is in shit and piss."

東郭子不應。莊子曰：「夫子之問也，固不及質。正獲之問於監市履豨也，每下愈況。汝唯莫必，无乎逃物。至道若是，大言亦然。周徧咸三者，異名同實，其指一也。」

Dong-guo Zi made no response. Zhuang Zi said: "Sir, your question did not get to the substance of the matter. It's like the questions put to the Market Superintendent by the Rector of Acquisitions about treading on the shin of a hog [to measure how fat the animal is]: the farther down you go the clearer the answer. You have no special need pertinent to yourself alone. There is nothing to escaping from creatures. The highest Way expresses this, the greatest speech also does the same. All the way around and in the three domains, there are different names for the same reality. The referent for the words "all around," "universal," and "all" is one and the same.

- 莫然 按: According to Zhuang Zi, what is the referent for these three words?



C.1 Odd Ideas: cf. Watson, Chapter 19, p. 198 - 199. When a drunken man falls from a carriage...

夫醉者之墜車，雖疾不死。骨節與人同而犯害與人異，其神全也，乘亦不知也，墜亦不知也，死生驚懼不入乎其胷中，是故遇²物而不懼。彼得全於酒而猶若是，而況得全於天乎？聖人藏於天，故莫之能傷也。復讎者不折鎡干，雖有忮心者不怨飄瓦，是以天下平均。故无攻戰之亂，无殺戮之刑者，由此道也。

A drunken person who falls from a chariot will not die even at high speeds. His bones and his joints are the same as other people, but the injuries suffered are different. The reason is that [the drunken person's] spirit is whole. He was unaware while he was on the chariot, and he was also unaware when he fell off. Alarm and fear over whether he might die never enters into his bosom. For that reason he encounters creatures yet does not react. He has become complete because of alcohol and still he remains as before [the fall from the chariot], and how much the more would such be the case if he had attained completeness by means of Heaven (i.e., the natural)? The sage is treasured away in Heaven, and so there are none who are able to injure him.

Now adversaries do not [seek to] break Mo-gan (the Chinese Excalibur). and even aggressive people do not hate a sailing roofing tile. For that reason All Under Heaven is equalized, so that there will not be the disorder of attacks and warring or the punishments such as executions. These consequences follow from the Way.

不開人之天，而開天之天，開天者德生，開人者賊生。不厭其天，不忽於人，民幾乎以其真！」

Do not make blossom forth a human version of nature, but instead let blossom forth a natural version of nature. Those who let a nature uncontaminated by the human blossom give birth to virtue. Those who let human-contaminated nature blossom give birth to destructivity. Do not loath anyone's uncontaminated nature and do not overlook anyone's human-motivated factors. Then the the people will be almost at the point of being genuine.

- 莫然 按: Is it really true that drunken people make it through automobile accidents with fewer fatalities than sober people? Some authorities maintain that drunkenness is no protection.

- Why, then, do some people break their bones, particularly the bones in their hands and forearms, when they slip and fall on the ice, but people with Aikido training are not likely to break anything even if they fall while moving at greater speeds and from greater heights?
- What is Aikido? Hint: The Japanese way of writing this word is 合氣道. That's read "ai" (to rhyme with "bye bye") "ki" (which sounds like "key"), "do" (which sounds like "dough"). Ki is the lifebreath that animates one's body. Ai means to unite. So the compound term means "the way of uniting (and keeping united) the lifebreath." The first thing that one learns in Aikido class is how to fall. See whether you can fill in some more information on your own that might fit in with this passage from the *Zhuang Zi*.



D.1 People cf. Watson, p. 269. Zhuang Zi remembers his friend. Hui Shi. Hui Zi (Master Hui), was a person skilled in argumentation and the use of language. He followed a career similar to that of the sophists of Plato's time.

莊子送葬，過惠子之墓，顧謂從者曰：「郢人堊慢其鼻端若蠅翼，使匠人斲之。匠石運斤成風，聽而斲之，盡堊而鼻不傷，郢人立不失容。宋元君聞之，召匠石曰：『嘗試為寡人為之。』匠石曰：『臣則嘗能斲之。雖然，臣之質死久矣。』自夫子之死也，吾無以為質矣，吾無與言之矣。」

Zhuang Zi was going to someone's funeral, and on the way he passed the tomb of Master Hui. He looked at the scene and said to those who were accompanying him: "A man in the city of Ying used to put a plaster of whitewash on the tip of his nose that was only the thickness of a fly's wing and then he would have an axe man chop the plaster off. Axeman Shi wielded his axe so rapidly that it created a wind. You could hear it as it took off the whitewash completely but without injuring the man's nose. The city dweller would stand there without showing any sign of loss of composure. Yuan, the sovereign ruler of the state of Song, heard of this feat, summoned Axeman Shi, and said: "Please do that for me." Axeman Shi said, "Your servant was once able to do it. However, the raw material needed for this stunt has been dead for a long time now." Since the death of Master Hui, I have not had my needed raw material either. I no longer have anyone to talk to."

- 莫然 按: What was special about the man who originally participated in this demonstration? Do you think that this characteristic can be learned?

D.2 People cf. Watson, p. 204f Confucius was seeing the sights....

孔子觀於呂梁，縣水三十仞，流沫四十里，黿鼉魚鼈之所不能游也。見一丈夫游之，以為有苦而欲死也，使弟子並流而拯之。數百步而出，被髮行歌而游於塘下。 Confucius went sightseeing in Lü-Liang. The River Xian was 30 rods deep, and its frothing course wound about for 40 li. Turtles, water lizards, and soft-shelled turtles were all unable to swim in it. He saw an adult human immersed in it and assumed that because of some bitter fortune this person desired to end his life. He had his disciples run along the bank of the river and pull him out. But after going one hundred paces the man emerged from the water, attended to his hair, walked away singing, and went on below the pond.

孔子從而問焉，曰：「吾以子為鬼，察子則人也。請問，蹈水有道乎？」 Confucius follow after him and asked: "I took you to be a ghost, but upon getting a better look at you I see that you are a human being. May I ask, is there a Way for traveling in water?

曰：「亡，吾无道。吾始乎故，長乎性，成乎命。與齊俱入，與汨偕出，從水之道而不為私焉。此吾所以蹈之也。」

[The man] said: "No. I have no way. I was conceived as a result of causal factors. I grew according to my innate characteristics. I came to maturity in accordance with my mandate from Heaven. I and the average people all enter, but I come out with a company of the muddled and confused. I follow the Way of water, and do not do anything according to any personal fancies. That is how I travel in water."

孔子曰：「何謂始乎故，長乎性，成乎命？」 Confucius said: "What does it mean to be conceived as a result of causal factors. to grow according to one's innate characteristics, and to come to maturity in accordance with one's mandate from Heaven?"

曰：「吾生於陵而安於陵，故也；長於水而安於水，性也；不知吾所以然而然，命也。」

[The man] replied: "I was born on the hills and am at peace on the hills. That is a matter of causal factors. I was raised in the water and am at peace in the water.

That is a matter of innate characteristics. The fact that I do not know the reasons for why I am as I am is a matter of my mandate from Heaven."

- 莫然 按: A li equals about 1/3 mile.
- The idea of the "mandate of Heaven" used in this selection is similar to the Western idea of "acts of god" mentioned in insurance policies and the like. It means something that happens because of the imponderable force of events.
- The man in this story was probably the genetic product of around 40,000 previous generations, and each generation brought two family trees together, so the number of independent factors that went into the swimmer's genetic constitution would be extremely large — just within the part of his genetic history that is limited to *Homo sapiens sapiens*. All of these factors were entirely out of his control, but they all had some impact on what he was. Most of the events of that shaped this person's life were also beyond his control.
- When Confucius asked this swimmer if he had a Way that had made it possible for him to become such a good swimmer, what was the gist of his answer? Perhaps this individual was being a bit too modest. Let us turn the question around. Given that he had the parents that history had given him, the environment that his parents had moved into, the genetic inheritance they provided him with, etc., what might he have done to prevent himself from becoming such a good swimmer?
- Does your answer to that question have anything to say about learning Aikido, karate, or any of the martial arts?

D.3 People. The ancient Chinese had different understandings of the word 道 *dào* (Japanese, *do*). Basically the word just means "road." By extension, it can mean (1) the way to do something, (2) the way things work, (3) the right way for humans to behave, etc. For the Daoists, it meant something more exalted. For them it meant "the pattern and process of the entire universe." It is something that lies underneath the world that we can experience with our sense organs. It is whatever it is about the universe that makes planets move across the sky, that

makes the seasons progress in an unending cycle, etc. Because it is behind things, it is necessarily rather mysterious. I translate it as "the Way."

Here is a teaching story that talks about this Way and how one might possibly learn about it.

南伯子葵問乎女偶曰：「子之年長矣，而色若(嫗)[孺]子，何也？」

Nan Bo Zi-kui said to Lady Hitchgait: "You are of an advanced age, yet your complexion is like that of an infant. How?"

曰：「吾聞道矣。」

[She] replied: "I heard the Way."

南伯子葵曰：「道可得學邪？」

Nan Bo Zi-kui asked: "Can one learn this Way?"

曰：「惡！惡可！子非其人也。夫卜梁倚有聖人之才而无聖人之道，我有聖人之道而无聖人之才，吾欲以教之，庶幾其果為聖人乎！不然，以聖人之道告聖人之才，亦易矣。吾猶守而告之，參日而後能外天下；已外天下矣，吾又守之，七日而後能外物；已外物矣，吾又守之，九日，而後能外生；已外生矣，而後能朝徹；朝徹，而後能見獨；見獨，而後能无古今；无古今，而後能入於不死不生。殺生者不死，生生者不生。其為物，無不將也，無不迎也；無不毀也，無不成也。其名為攬寧。攬寧也者，攬而後成者也。」

[She] said: "Never! How could that ever be! You are not [that kind of] person.

Now Bu-liang Yi has the talents of a sage but does not have the Way of a sage. I have the Way of a sage, but I do not have the talent of a sage. If I were willing to teach him, would that information be about enough for him to become a sage after all? No. Using the Way of a sage to inform someone with the talent of a sage would indeed be easy. But I would still need to keep custody of him and tell him [about certain things]. After three days he would be able to go beyond the whole world. After he was at that stage, I would still keep him up, and after another seven days he would be able to go beyond creatures. After he was at that stage, I would keep him up for another nine days, whereupon he would be able to go beyond life [and death]. After he was at that stage, he would next be able to do dawning penetration. After he was in a state of dawning penetration, he would next be able to perceive aloneness. Once one can perceive aloneness, one can be without either antiquity or the present. and then one can enter into a state where there is neither life nor death. Those who "kill" [the idea of] being alive do not

die. Those who produce [the idea of] being alive do not live [forever]. In [his new way of] being a creature, there is nothing that he does not comprehend, nothing he does not trace back to its source, nothing that he does not destroy, and nothing he does not bring to completion. His name becomes "Confrontation Peace." One who is called "Confrontation Peace" is one who uses a kind of confrontation and then brings completion [to peace].

南伯子葵曰：「子獨惡乎聞之？」

Nan Bo Zi-kui asked: "How did you manage to hear about it?"

曰：「聞諸副墨之子，副墨之子聞諸洛誦之孫，洛誦之孫聞之瞻明，瞻明聞之聶許，聶許聞之需役，需役聞之於謳，於謳聞之玄冥，玄冥聞之參寥，參寥聞之疑始。」

[She] said: "I heard it from the son of Fu Mo. The son of Fu Mo heard it from the grandson of Lo Song. The grandson of Lo Song heard it from Zhan Ming. Zhan Ming heard it from Nie Xu. Nie Xu heard it from Xu Yi. Xu Yi heard it from Yu Ou. Yu Ou heard it from Xuan Ming. Xuan Ming heard it from Can Liao. Can Liao heard it from Yi Shi.

- 莫然 按: This long series of names of individuals who transmitted the Way is mostly made up, and the names do not relate to anything outside of this story.

副墨 Fu Mo = Assistant to Ink or Aided by Ink

洛誦 Lo Song = River Recitation or Repeated Recitation

瞻明 Zhan Ming = Gazing at Brightness or Seeing Brightly

聶許 Nie Xu = Whispered Permission or Whispered Agreement

需役 Xu Yi = Needs To Serve or Waiting for Use

於謳 Yu Ou = In Song or Exclaimed Wonder

玄冥 Xuan Ming = Mysterious Darkness or Dark Obscurity

參寥 Can Liao = Co-mingling with Emptiness or Participation in Mystery

疑始 Yi Shi = Seeming Beginning or Copy the Source

- On the near end the author mentions the writer who assists ink to write out things like this book. On the far end the author mentions something that seems to be the beginning of the universe. So he seems to be outlining a transmission from the Chinese equivalent of the "Big Bang" down to his own time.

- Be ready to explain the idea from modern physics called "the Big Bang." If you find it hard to understand you may want to borrow a copy of George Gamow's book, *One, Two, Three... Infinity*, and read up on the subject.

D.4 People: cf. Watson, p. 307f Yang Tzu-chu went south to P'ei....

陽子居南之沛，老聃西遊於秦，邀於郊，至於梁而遇老子。老子中道仰天而歎曰：「始以汝為可教，今不可也。」

Yang Zi-ju went south to Pei. Lao Dan traveled toward Qin, and was invited in the suburbs. When Yang Zi-ju got to Liang he met up with Lao Zi. Lao Zi stood in the middle of the road, looked up at Heaven, sighed, and said: "In the beginning I thought you were educable. Now I know that is impossible."

陽子居不答。至舍，進盥漱巾櫛，脫履戶外，膝行而前，曰：「向者弟子欲請夫子，夫子行不閒，是以不敢。今閒矣，請問其過。」

Yang Zi-ju did not respond. When they got back to their inn he entered, and then he prepared things for Lao Zi to use to wash his hands and gargle, as well as a towel and comb. He removed his shoes, and crept into Lao Zi's presence on his knees. He said: "In the past it was your disciple's intention to request something of Master. Master was on the move and did not have any spare time, so I did not dare ask. Now that you are not otherwise engaged, may I ask what I have done wrong?"

老子曰：「而睢睢盱盱，而誰與居？大白若辱，盛德若不足。」

Lao Zi said: You are always staring anxiously. Who could live with you? A great purity is like a disgrace. An overflowing virtue/power is like an insufficiency."³

陽子居蹙然⁴變容曰：「敬聞命矣！」

Yang Zi-ju's appearance changed as though he was troubled and he said: "I make bold to hear your command."

其往也，舍者迎將，其家公執席，妻執巾櫛，舍者避席，煬者避竈。其反也，舍者與之爭席矣！

Before this time, members of the inn had gone forth in anticipation of Yang Zi-ju's commands, and the proprietor of the inn had prepared the mat for him while the innkeeper's wife attended to towels and hair dressing implements. The people in the inn avoided interfering with his use of his place on the mat, and

those who huddled near the fires avoided blocking his stove. Upon his return, however, the people in the inn contended with him for his own mat.

- 莫然 按: Originally Yang Zi-ju was not self-effacing. After being corrected by Lao Zi, he became so self-effacing that ordinary people even began to take advantage of him. On the surface, this change looks like a bad development of Yang Zi-ju. The opposite of this kind of development would have been for Yang to start bossing people around, dominating them.
- Since the Daoist tradition had a strong impact on development of the martial arts, what do you think would have been the lesson that martial arts students would have taken home from this story?



E.1 Favorite Stories Cf. Watson, p. 204 Chi Hsing-tzu was training gamecocks.

紀渚子為王養鬪雞。

Master Ji Xing trained gamecocks for the king.

十日而問：「雞已乎？」曰：「未也，方虛憍而恃氣。」

After ten days the king asked: "Are the gamecocks ready?"

"Not yet. They are still haughty and depend on their lifebreath."

十日又問，曰：「未也，猶應嚮景。」

After another ten days he asked again and the answer was: "Not yet. They still respond to sounds and sights."

十日又問，曰：「未也，猶疾視而盛氣。」

Another ten days passed and this time the answer was: "Not yet. They still look around wildly and fill themselves up with their lifebreath."

十日又問，曰：「幾矣，雞雖有鳴者，已无變矣，望之似木雞矣，其德全矣。異雞无敢應者，反走矣。」

Once more ten days passed, and this time the gamecock keeper said: "They are about ready. Even though some roosters crow, the gamecocks do not change their demeanor. They just look at them as though they were wooden roosters. Their virtue/power is complete. Other gamecocks do not dare to react to them, turn around, and run away."

- 莫然 按: The Chinese word 德 dé means virtue, but it also means power. The English word "virtue" actually has both means too, but it is easy to forget the aspect of innate power, so in the translation I mention both parts.

- If a swordsman took the gamecocks in this story as his model, what kind of a person do you think he would try to become? How would he act if he succeeded?

E. 2 Favorite Stories of Watson, p. 205f Woodworker Ch'ing carved a piece of wood

梓慶削木為鐻，鐻成，見者驚猶鬼神。魯侯見而問焉，曰：「子何術以為焉？」
Zi Qing carved wood to make a bell stand. When the bell stand was complete, those who saw it were astounded and took it to be something that must have been produced by ghosts or spirits. The Marquis of Lu saw it and asked: "By what technique, sir, did you make it?"

對曰：「臣，工人，何術之有！雖然，有一焉。臣將為鐻，未嘗敢以耗氣也，必齊以靜心。齊三日，而不敢懷慶賞爵祿；齊五日，不敢懷非譽巧拙；齊七日，輒然忘吾有四肢形體也。當是時也，无公朝，其巧專而外骨消；然後入山林，觀天性，形軀至矣，然後成見鐻，然後加手焉，不然則已。則以天合天，器之所以疑神者，其是與！」

[The woodworker] responded: "Your servant is a workman. What 'technique' could I possibly have? Nevertheless, there is one thing: When your servant is about to make a bell stand, I always dare not waste any of my lifebreath, and I must fast in order to still my heart. I fast for three days and by then I dare not hold any idea of congratulations, reward, or noble rank. After fasting for five days I no longer harbor any idea of reproof, reputation, knack, or clumsiness. After fasting for seven days, as though I were split, I forget that I have four limbs and a body. At this stage, there is no longer a ducal court, and my knack has

taken over completely so that my outer physical form has dissolved. After that stage has been reached, I enter the groves in the mountain and observe the (heavenly =) natural characteristic under conditions wherein my entire self is at its highest perfection. After that point, I see a bell stand complete [in the structure of some tree in the forest] and can begin to begin working on it. If that does not occur, then I will stop. Thus the (heavenly =) natural unites with the (heavenly =) natural, and that is why the utensil is suspected of being something of a spiritual nature."

- 莫然 按: The Chinese theorized that lifebreath fills the body the way that air fills a balloon. It is what accounts for the body's being alive. There is one story, from around Zhuang Zi's time, that tells of a person who either was not very intelligent or perhaps he was just very easily frightened. Anyway, he went out walking alone one night when the moon was very bright. He looked behind him and saw his shadow moving. He thought it was something coming to get him. He started to run, and as he ran he turned his head to see if the thing was still chasing him. He saw the shadow of his own long hair moving wildly and chasing immediately after him, so he became even more frightened. He ran as hard as he could and finally reached his own home. He collapsed and his lifebreath left his body. Since he did not have his lifebreath anymore, he died.
- One of the main ways to deplete one's supply of lifebreath is to engage in sexual intercourse. Semen is the liquid state, and lifebreath is the gas state, so if semen leaves the body there will then be a noticeable shortfall of lifebreath. The person will become indolent, lacking in spirit, etc.
- What part does lifebreath play in the activities of the wood worker?

E.3 Favorite stories cf. Watson, p. 206. Tung-yeh Chi was displaying his carriage...

東野稷以御見莊公，進退中繩，左右旋中規。莊公以為文弗過也，使之鉤百而反。 Ji of the Eastern Wilds displayed his charioteering to Duke Zhuang. In advancing and retreating, his horses hit the inked line. In turning left and right he did not miss the arcs of the compass. Duke Zhuang felt that there was no artistic refinement greater than this, and ordered him to hook one hundred more circuits and then return.

顏闔遇之，入見曰：「稷之馬將敗。」公密而不應。

Yan He encountered this scene and went in to see [the duke] and said. "Ji's horses are about to fail." The duke was silent and did not respond.

少焉，果敗而反。公曰：「子何以知之？」

A short while later, the horses did indeed fail and they came back [to the court]. The duke asked: "Sir, how did you know this was going to happen?"

曰：「其馬力竭矣，而猶求焉，故曰敗。」

[Yan] said: "The energies of his horses were exhausted, yet he still required exertions of them, therefore they failed."

- 莫然 按: What is the moral of this story — for everyday life as well as for self defense and other martial arts pursuits?

E.4 Favorite stories cf. Watson, p. 206f. Artisan Ch'ui could draw as true as a compass

工倕旋而蓋規矩，指與物化而不以心稽，故其靈臺一而不桎。忘足，履之適也；忘要，帶之適也；知忘是非，心之適也；不內變，不外從，事會之適也。始乎適而未嘗不適者，忘適之適也。

Artisan Qui turned and [his traces] fell upon compass and square, which reflects that fact that he transformed with creatures and did not use his heart to inspect things. So his spirit tower was unitary and not fettered. Forgetting one's feet is the best way to travel. Forgetting one's waist is the best way for a belt to accommodate. When knowing forgets about affirming and denying, that is the height of mental [function]. There are no changes on the inside and there is nothing that is being followed on the outside, so melding with the events at hand is perfect. What begins with perfection and never departs from perfection is the perfection found in forgetting perfection.

- 莫然 按: The term "spirit tower," 靈臺 líng tái, is a compound term. The first word means something like "spiritual responsiveness," and the second word is the ordinary term for a multi-storey building specifically built to achieve height, a tower. So the idea seems to be that in the mind there is a special "structure" that serves one's spiritual responsiveness as a point from which to make observations.

- What is the connection between taking action and making affirmations and denials? How does discursive thinking (talking to yourself inside your own head) influence the process of responding to emergencies?

F.1 Preservation of life: From cattle butchering to preserving one's own life.

庖丁為文惠君解⁵牛，手之所觸，肩之所倚，足之所履，膝之所踣，砉然響然，奏刀騞然，莫不中音，合於桑林之舞，乃中經首之會。

Pao Ding butchered cattle for King Wen-hui. Every time his hands made contact, every time his shoulder leaned against something, every time his feet moved, every time his knees touched down, the sounds hua hua, the swish of his knife — none failed to fit the notes and all were synchronized with the steps of the Mulberry Grove dance. and hit the meter of the Jing-shou music.

文惠君曰：「嘻，善哉！技蓋至此乎？」

King Wen-hui said: "Wonderful! That is good! How could skill possibly reach this level?"

庖丁釋刀對曰：「臣之所好者道也，進乎技矣。始臣之解牛之時，所見無非全牛者；三年之后，未嘗見全牛也；方今之時，臣以神遇而不以目視，官知止而神欲行。依乎天理，批大^{<卻>} [卻]⁶，導大窾⁷，因其固然。技經肯⁸綮⁹之未嘗微礙，而況大軋乎！良庖歲更刀，割也；族庖月更刀，折也；今臣之刀十九年矣，所解數千牛矣，而刀刃若新發於硎。彼節者有閒，而刀刃者無厚，以無厚入有閒，恢恢乎¹⁰其於游刃必有餘地矣。是以十九年而刀刃若新發於硎。雖然，每至於族¹¹，吾見其難為，怵然¹²為戒，視為止，行為遲，動刀甚微，謦然¹³已解，牛不知其死也，如土委¹⁴地。提刀而立，為之而四顧，為之躊躇滿志，善刀而藏之。」

Pao-ding put down his knife and responded: "The Way is what your servant loves, and so I have approached being skillful. In the beginning, when your servant was butchering a cow, all he saw was the complete cow. After three years, I no longer saw the whole cow. And in more recent times your servant uses his spirit to encounter the cow rather than using his eyes to look at it. Sense awareness ceases, and the spirit drives itself forward as it will. It depends on natural patterns to cleave the great junctures. It is guided through the great gaps. It bases itself on what is solidly there.

Given that the small and large blood vessels, muscle attachments, and joints all are never even the slightest hindrance, [he steers around even those little things.] How much the less could the large skeletal parts be a hindrance?

A good butcher switches knives ever year because he slices. A run of the mill butcher changes knives ever month because he hacks. As of now your servant has used this knife for nineteen years and has butchered several thousand cows, but the edge of this knife is just as though it had been newly taken from the whetstone. In the joints between bones there are interstices, and the leading edge of the knife has no thickness. When something with no thickness is inserted into an interstice, how expansive! There must be leeway for the maneuvering knife edge. That is the reason that after nineteen years this edge is as though it had just come off the whetstone. Even so, every time I come to a tight and complicated spot, I see that this cut will be hard to make, and I apprehensively guard against dangers. My vision ceases and my motions slow. I move my knife in minute increments and then with a whoosh it falls into two pieces. The cow does not know that it is dead, yet it falls to earth like a clod of dirt. I raise my knife and stand up, Having accomplished this task I look around in all four directions. Having done so I self-assuredly feel a sense of accomplishment. I clean my knife and put it away.

文惠君曰：「善哉！吾聞庖丁之言，得養生焉。」

King Wen-hui said: "How excellent! I not only heard Pao Ding's words [on butchering], but in the process I have also acquired the [secret of] nurturing life."

- 莫然 按: In the *Phaedrus*, 265d-266b, and in the *Statesman*, 287c, Plato has expressed almost the same idea regarding the natural structures of living creatures. But Plato's approach was to use reason and objective examination of the world and Zhuang Zi speaks of putting sense knowledge aside. Zhuang Zi appears to be suspicious of the ways that sense data can deceive us. Plato had a similar reaction to what he called "opinion."

- There is a story in the last chapter of the 列子 *Lie Zi* (<http://www.sacred-texts.com/tao/tt/tt10.htm>) about a man who thinks somebody has been stolen his axe. His suspicions fashion on a youth in his neighborhood. He can see criminality oozing from every pore of this rotten kid. Then he discovers that the axe had never really been taken away. He had just managed to misplace it

somehow. Suddenly his perception of the young man changes radically — but he hardly notices that fact.

- So an important question gets raised by Zhuang Zi's story about the butcher: What is real knowledge? How is knowledge grounded? How do we learn to get beyond all of the different kinds of impediments to seeing the universe as it truly is?

F.2 Preservation of life cf. Watson, p. 201f

田開之見周威公，威公曰：「吾聞祝腎學生，吾子與祝腎游，亦何聞焉？」

Tian Kai-zhi went to see Duke Wei of the state of Zhou. Duke Wei said: "I have heard that Zhu Xian studies life [preservation]. You, sir, travel with Zhu Xian, so what have you heard from him?"

田開之曰：「開之操拔簣以待門庭，亦何聞於夫子！」

Tian Kai-zhi said: "I have responsibility for wielding a broom and taking care of the courtroom. What could I have learned from the master?"

威公曰：「田子无讓，寡人願聞之。」

Duke Wei said: "Please do not be reticent. I am willing to hear about things."

開之曰：「聞之夫子曰：『善養生者，若牧羊然，視其後者而鞭之。』」

Kai-zhi said: "I heard the master say: 'Those who are good at nourishing life do so as one would herd sheep. They watch out for laggards and whip them [forward].'"

威公曰：「何謂也？」

Duke Wei asked: "What do you mean?"

田開之曰：「魯有單豹者，巖居而水飲，不與民共利，行年七十而猶有嬰兒之色，不幸遇餓虎，餓虎殺而食之。有張毅者，高門縣薄，无不走也，行年四十而有內熱之病以死。豹養其內而虎食其外，毅養其外而病攻其內，此二子者，皆不鞭其後者也。」

Ki-zhi said: "There was someone in the state of Lu named Dan Bao who lived in the mountain cliffs and drank [only] water. He did not share interests with other humans. He lived to the age of seventy and still had the complexion of an infant. Unfortunately he encountered a hungry tiger and it killed and ate him. There

was a man named Zhang Yi, who came from a high social status but carried everything very lightly. There was nowhere he would not go. He lived until the age of forty and then died of internal heat. Dan Bao nurtured his internal parts and a tiger age his external parts, and Zhang Yi nurtured his external parts but was brought down by an internal disease. Neither of these two would whip up what was lagging."

- 莫然 按: A Chinese visitor to the United States once commented that she was astounded by the frequency with which her American friends would excuse defects in their own characters by saying something like, "It's true that I do that, but it's just one of my little foibles." The behaviors that were being discussed were matters of habit and matters of choice, and there were behaviors that could have serious health or social consequences.
- How do you think Zhuang Zi would advise his friends and students to guide their lives in cases where they had developed "little foibles"?



G.1 Attitude toward Death: Reaction of others to the death of Lao Dan. Lao Dan is a character in one of Zhuang Zi's teaching stories. Some people have equated him with Lao Zi, the putative author of the *Dao De Jing*. But Zhuang Zi uses his characters for story telling, and can be intentionally very loose with historical accuracy. (For instance, Confucius frequently appears in Zhuang Zi's stories as a very un-Confucian Daoist sage.) For now, please concentrate on Zhuang Zi's attitudes toward the way that one should live and the way that death is regarded.

老聃死，秦失弔之，三號而出。弟子曰：「非夫子之友邪？Lao Dan died, and "Loss" Qin went to pay his final respects. He moaned three times and then went back outside. [Lao Dan's] disciples said: "Were you not Master's friend?"

曰：「然。」
[Qin] said: "Yes."

「然則弔焉若此，可乎？」

[The disciples] said: "Well, in that case, is it acceptable to mourn him in this [perfunctory] manner?"

曰：「然。始也吾以為其人也，而今非也。向吾入而弔焉，有老者哭之，如哭其子；少者哭之，如哭其母。彼其所以會之，必有不蘄言而言，不蘄哭而哭者。是遁天倍情，忘其所受，古者謂之遁天之刑。適來，夫子時也；適去，夫子順也。安時而處順，哀樂不能入也，古者謂是帝之縣解。」

"Yes. In the beginning I thought that he was the man. And now I deny it. Just now when I went in to pay my last respects and what did I see? Old people weeping for him, as though they were weeping for their own children. [I found] young people weeping for him, as though weeping for their mothers. He must have assembled these [followers] by saying what they implored him to say, and by weeping for what they implored him to weep over. This is to take leave of (Heaven =) nature and to multiply human emotions, to forget what one has received [from nature]. The ancients called this the punishment for abandoning nature. When it was time to come, the master did so in a timely way. When it was time to leave, the master followed this [expectation]. He did things according to the times and went with the flow. Neither sorrow nor joy could gain entry to him. The ancients called this the emancipation offered by Di (= god).

- 莫然 按: Di is the name of an anthropomorphic god, the supreme god. It was the term used during the Shang dynasty, the one prior to the dynasty under which Zhuang Zi lived. Di appears in both the *Zhuang Zi* and the *Dao De Jing*, but how the authors of these texts understood Di can only be inferred from context, and the contexts are very sketchy.

- Starting with the Zhou dynasty, the dynasty under which Zhuang Zi lived, the early Chinese believed that our world is governed by two powers, 天 *tiān* and 地 *dì*. The first is a masculine deity whose name I translate as "Heaven," and the second is a feminine deity whose name I translate as "Earth." Heaven is the sky that we see above us, and Earth is what we stand on. They are gods, and have some aspects of personality. Of the two, Heaven is more generally represented as having conscious awareness of human events, volition, and the power to do things like unleash powerful storms to punish humans for serious misbehaviors.

- The Daoists understand Heaven as being responsible for and motivating what we regard as the natural world, so for them the word "Heaven" often means "nature." An individual is born with certain characteristics because Heaven commanded that he or she have those characteristics. The individual's life may be shaped by events such as a tsunami, by what in the West we sometimes call "acts of God," and while Heaven may not have set out to kill any particular individuals, anybody who is standing on the beach when the tsunami hits will have to be both lucky and skillful to escape death. So very many people will be "fated" to die. So a 天命 tiān mìng, a mandate of Heaven, can be understood in many cases as the imponderable force of events.

- Many humans in early China understood Tian to be a kind of supernatural emperor, and the sky as his domicile, and, just to make things a bit more complicated, "tian" can also mean "day." In English, "heaven" generally refers to the location of God, and does not mean "god," so I have elected to capitalize both "Heaven" and "Earth" to help make it clear that Heaven can be an actor in human events.

G.2 Attitudes toward death cf. Watson, p. 191 - 192

莊子妻死，惠子弔之，莊子則方箕踞鼓盆而歌。

Zhuang Zi's wife died. Hui Zi went to mourn. When he arrived, Zhuang Zi was sitting sprawled on the ground, drumming on a basin, and singing.

惠子曰：「與人居，長子老身，死不哭亦足矣，又鼓盆而歌，不亦甚乎！」

Hui Zi said: "When you have lived with a person so long that you eldest son is starting to get old, it would be enough if you failed to weep when she died, but to thump a pot and sing — That is too much!"

莊子曰：「不然。是其始死也，我獨何能无慨然！察其始而本无生，非徒无生也，而本无形，非徒无形也而本无氣。雜乎芒芴之間，變而有氣，氣變而有形，形變而有生。今又變而之死。是相與為春秋冬夏四時行也。人且偃然寢於巨室，而我噉噉然隨而哭之，自以為不通乎命，故止也。」

Zhuang Zi said, "Not so. In this case when she had just died, how could I have, unique among all humans, failed to have any feelings? But I saw that in the beginning she was without life. It was not for no good reason that she was without life, but because in the beginning she had no physical form, and she had

no lifebreath. She was inchoate in the vast murkiness, then there was a change and she had lifebreath, another change, this time in the lifebreath itself, and she had a physical form. The physical form underwent another change and there was life. Today there has been one more such change and she is dead. That is much the way there is a cycle from spring through summer, from summer to autumn, and then from autumn to winter. She is reclining in sleep in the Great Chamber, and here I come bawling after her to weep aloud. I decided that behaving this way was inconsistent with Heaven's Mandate, so I stopped."

- 莫然 按: "Heaven's Mandate," in this context means something like the inexorable force of events. From our standpoint, the lifespan of Zhuang Zi's wife would have been influenced by her genetic constitution, by any epidemic illnesses that she might have contracted, by famine, etc. Mencius, a Confucian contemporary of Zhuang Zi, says that while everyone has such a mandate (and the mandate implies that they must die by a certain date), nobody with any sense will sleep beneath a garden wall that has begun to lean over. He means that despite having a natural lifespan, nobody is guaranteed to reach the end of that span — especially if they take risky chances.
- People all over the world are more likely than not to be afraid of death, to worry about what will happen after death, etc. The Daoist viewpoint is that life is a cycle that begins with not being alive, it makes a transition to a living state, and then runs full cycle and comes back to a state of not being alive. So their argument is that one cannot be alive without the promise that one will eventually die.
- 莫然 按: If the ordinary human reaction to death is not helpful, how about the ordinary human reactions to other negative outcomes?



H.1 Attitude toward Aggression cf. Watson, p. 270f. The king of Wu...

吳王浮於江，登乎狙之山。衆狙見之，恂然棄而走，逃於深藪。有一狙焉，委蛇¹⁵攬¹⁶搔 [搔-虫+爪]，見巧乎王。王射之，敏給搏捷矢。王命相者趨射之，狙執死。

The king of Wu was floating on the Yangzi, and climbed up onto a hill populated with apes. The multitude of apes saw them, and in a panic they dropped everything and ran off. They fled deep into a thicket. There was one ape among them, however, that wriggled, shimmied, grabbed at itself, and scratched to show off before the king. The king shot at it, and it adroitly plucked the arrow out of the air. The king commanded his ministers to chase it and shoot it down, so the ape was seized and killed.

王顧謂其友顏不疑曰：「之狙也，伐其巧恃其便以敖予，以至此殛也！戒之哉！嗟乎，无以汝色驕人哉！」顏不疑歸而師董梧以助其色，去樂辭顯，三年而國人稱之。

The king looked out upon this scene and said to his friend Yan Bu-yi: "That ape boasted of his aptitude and relied upon his skills to show contempt for me. Its death was the ultimate result. Be wary. Oh, do not act arrogantly toward other people on the basis of your good looks." Yan Bu-yi went back and took lessons from Dong Wu to give aid to his personal appearance by casting off joy and rejecting prominence. After three years the people of the nation proclaimed [him =] his good characteristics.

- 莫然 按: American authors publish books with titles like *Winning Through Intimidation*. Citizens of the United States and many European nations have the reputation of being brash, aggressive, pushy, abrasive, etc. The general attitude was dramatized in the original *Karate Kid* movie (the one starring Pat Morita) by the white man who taught the karate school whose students tried to beat up "the kid."

- If a practitioner of one of the martial arts took the story of the obnoxious ape to heart, what do you think his or her advise would be on how to handle a situation in which other people were being aggressive in approach?



I. 1 Philosophy of Life cf. Watson, p. 190: How should one best lead one's life?

天下有至樂无有哉？有可以活身者无有哉？今奚為奚據？奚避奚處？奚就奚去？奚樂奚惡？

Is there a highest kind of joy in the world? Or is there not? Is there something that can keep one's body alive? Or is there not? Now what is one to do? And,

what is one to hang onto? What is one to avoid? And, what situations is one to place oneself in? What will one approach and what will walk away from? What will one take joy in and what will one abhor?

夫天下之所尊者，富貴壽善也；所樂者，身安厚味美服好色音聲也；所下者，貧賤夭惡也；所苦者，身不得安逸，口不得厚味，形不得美服，目不得好色，耳不得音聲。若不得者，則大憂以懼，其為形也亦愚哉！

Now the things that everyone in the world respects are wealth, noble status, old age, and goodness. The things that they take joy in are personal security, rich flavors, beautiful clothing, physically attractive people, and musical sounds. What they deplore are poverty, low status, early death, and ugliness. What they find bitter include the inability to secure bodily comfort, insipidness, unattractive clothing, the unavailability of physically attractive people, and the unavailability of musical sounds. Those who do not get what they want are so greatly upset by this circumstance that it almost amounts to fear, and the efforts they then make, in regard to their care for their physical beings, are indeed stupid.

夫富者，苦身疾作，多積財而不得盡用，其為形也亦外矣。夫貴者，夜以繼日，思慮善否，其為形也亦疏矣。人之生也，與憂俱生，壽者惛惛**，久憂不死，何苦也！其為形也亦遠矣。*烈士為天下見善矣，未足以活身。吾未知善之誠善邪？誠不善邪？若以為善矣，不足活身；以為不善矣，足以活人。故曰：「忠諫不聽，蹲踞勿爭。」故夫子胥爭之以殘其形，不爭，名亦不成。誠有善无有哉？

Now as for wealth, people exhaust their bodies in frantic activities. They accumulate extreme amounts of resources — so much so that their stocks could never be completely used up. The forms these behaviors take are indeed outside [the appropriate]. As for noble status, people think about whether things are good or not. The forms these behaviors take are indeed not very substantial. People's lives come into being accompanied by worry. Those who live to a ripe old age spend decades being worried about [how] not to die. How bitter that is! The forms these behaviors take are indeed far removed [from what would be appropriate]. Valorous people are seen as good by all the people below Heaven, but that approbation is insufficient to keep them alive. I do not know whether goodness is truly good, or whether it is truly not good. If it be taken to be [truly] good, it is still not enough to keep people alive. If it is taken not to be [truly] good, then goodness is still good enough to help keep people alive. Truly it is said: "If one is loyal and makes admonishments, they will not gain a hearing. If one crouches low and acts the part of a yes man, then there will not be any

contention." For that reason Confucius struggled over things to the severe detriment of his person. If one does not struggle, one will not become famous. So is there really goodness or not?

今俗之所為與其所樂，吾又未知樂之果樂邪，果不樂邪？吾觀夫俗之所樂，舉羣趣者，諍諍然¹⁷如將不得已，而皆曰樂者，吾未之樂也，亦未之不樂也。果有樂无有哉？吾以无為誠樂矣，又俗之所大苦也。故曰：「至樂无樂，至譽无譽。」

Nowadays, the things that ordinary people do and the things that they take joy in are such that I do not yet know whether they are really joys or really the contrary. I make observations of the things that the ordinary people take joy in and it seems that the entire herd rushes together in a stampede as though they could never get enough, and they all call these things joys, yet I take no joy in them and neither do I take a contrary attitude toward them. Is there in fact such a thing as a joy? I believe that non activity is the true joy, and that is indeed something that the common people regard as a bitter travail. Truly it is said: "The greatest joy is to have no joy, and the greatest reputation is to have no reputation."

天下是非果未可定也。雖然，无為可以定是非。至樂活身，唯无為幾存。請嘗試言之。天无為以之清，地无為以之寧。故兩无為相合，萬物皆化生。芒乎芴乎，而无從出乎！芴乎芒乎，而无有象乎！萬物職職，皆從无為殖。故曰，天地无為也而无不為也，人也孰能得无為哉！

The affirmations and denials made in this world in the final analysis have no definite resolution. Nevertheless, non activity can make a determination between what is correct and what is incorrect. The highest joy is the giving and maintaining of life to the body, and it is only by means of non activity that this goal may be [gained and] preserved. Let me try to put this into words. Heaven is without activity and by that means is clear. Earth is without activity and by that means is peaceful. So the two of them come together and the myriad creatures are produced by a process of transformation. Vast and murky, and there is nothing from which it emerges. Vast and murky, and there are no foreshadowings in it. The myriad creatures form a vast multiplicity, and they are all propagated from non activity. Truly it is said, "Heaven and Earth are without activity and yet there is nothing that they do not do." Who among all humans is able to attain to non activity?"

- 莫然 按: The *Dao De Jing* makes it fairly clear that "non activity" is a limit case. It is like absolute zero — something that humans can get closer and closer to but never reach. Their argument seems to be that the more efficient one becomes, the less turbulence there is in an action, the closer one gets to a situation in which zero energy is expended but huge results are effected.
- 莫然 按: What are the implications for energy use in combat situations?

I.2 Philosophy of life cf. Watson, p. 213f. Confucius was besieged

孔子圍於陳蔡之間，七日不火食。

Confucius had been surrounded between the states of Chen and Cai for seven days and had eaten no cooked food during that time.

大公任往弔之，曰：「子幾死乎？」曰：「然。」

The Grand Duke Ren went to pay his condolences, saying: "Are you on the verge of death?"

[Confucius] replied: "Yes."

「子惡死乎？」曰：「然。」

"Do you hate the idea of dying?"

[Confucius] replied: "Yes."

任曰：「予嘗言不死之道。東海有鳥焉，其名曰意怠。其為鳥也，翏翏翼翼，而似无能；引援而飛，迫脅而棲；進不敢為前，退不敢為後；食不敢先嘗，必取其緒。是故其行列不斥，而外人卒不得害，是以免於患。直木先伐，甘井先竭。子其意者，飾知以驚愚，修身以明汙，昭昭乎如揭日月而行，故不免也。昔吾聞之大成之人曰：『自伐者无功，功成者墮，名成者虧。』孰能去功與名而還與眾人！道流而不明，居<得>[德]行而不名處；純純常常，乃比於狂；削迹捐勢，不為功名。是故无責於人，人亦无責焉。至人不聞，子何喜哉？」

Ren said: "I will attempt to speak of the way of not dying. There is a bird in the Eastern Sea whose name is Lackadaisical. Its characteristic include flying with a flap flap flop flop, as though unable to really do it. It gains assistance to fly and has to be chased home to get it to roost. If it advances it dares not go to the front, and in retreat it is unwilling to lag at the end of the flock. As for eating, it will not be the first to sample the fare, and instead restricts itself to picking up any

crumbs. For that reason while flying in formation it never gives offense, and outsiders never get the opportunity to harm it. For that reason it escapes trouble and suffering. The straight tree is the first to be cut down. The sweet well is the first to be drained dry. You, sir, have the intent of ornamenting you knowledge in order to astound the ignorant, and to cultivate your virtue in order to distinguish yourself clearly from the corrupt. You want to be so bright and glistening in your behavior as to rival the sun and moon. So you cannot avoid it. In the early days I heard from a very competent person: 'Those who brag on themselves have no merit. Those who complete meritorious tasks must fall. Those who get famous must get destroyed.' Who are able to get rid of their own merit and fame and get themselves back among the multitudes? The Way continues to run, but it is not bright. They reside in virtuous behavior and do not get involved with fame. Pure they are, and commonplace too, and so they contend for the rank of crazy person. They wipe out their traces and diminish their power, and do not strive for recognition as meritorious or famous. For that reason they never blame other humans, and they never accrue blame in the sight of other humans. The fully perfected humans are unheard of. How do you like that?

孔子曰：「善哉！」辭其交遊，去其弟子，逃於大澤；衣裘褐，食杼栗；入獸不亂羣，入鳥不亂行。鳥獸不惡，而況人乎！

Confucius said: "Excellent" He put aside his communications with friends and his trips, he sent away his disciples, he started wearing skins and coarse woolen clothing, he started eating jack chestnuts. When he went among wild animals he did not disturb their herds, and when he went among fowl he did not disorder their flying formations. Birds and beasts did not fear him, so how much the less would humans.

孔子問子桑雎曰：「吾再逐於魯，伐樹於宋，削迹於衛，窮於商周，圍於陳蔡之間。吾犯此數患，親交益疏，徙友益散，何與？」

Confucius asked Sang Hang: "I again (ran with =) associated with the people of the state of Lu, cut timber in the state of Song, effaced my traces in the state of Wei, became poor in the ancient state of Shang or the current state of Zhou, got myself surrounded in the area between the states of Chen and Cai. I endured these several calamities, but my relationships with kinsmen became even more remote, and my disciples and friends became even more disrupted. Why is that?

子桑雝曰：「子獨不聞假人之亡與？林回棄千金之璧，負赤子而趨。或曰：『為其布與？赤子之布寡矣；為其累與？赤子之累多矣；棄千金之璧，負赤子而趨，何也？』」林回曰：『彼以利合，此以天屬也。』夫以利合者，迫窮禍患害相棄也；以天屬者，迫窮禍患害相收也。夫相收之與相棄亦遠矣，且君子之交淡若水，小人之交甘若醴；君子淡以親，小人甘以絕。彼无故以合者，則无故以離。」

Master Sang Hang said: "Have you alone failed to hear about the loss of contingent relationships? Lin Hui abandoned a precious jade disk worth a thousand pieces of gold, bore an infant upon his back, and ran for his life. Someone said, 'Was it to get its diaper?; The diaper of an infant doesn't amount to much at all. Was it for the sake of its burdensomeness? The burdensomeness of an infant is terrific. Why would he abandon a precious jade disk worth a thousand pieces of gold and bear an infant off on his back, running for his life?'" Lin Hui said: 'That person matches things with profits, but this is something that is a heavenly possession.' Now those who match things with profits, when pressed by poverty, disaster, disease, or injury will abandon each other; those who belong to each other as part of a (heavenly =) natural relationship, when pressed by poverty, disaster, disease, or injury will mutually claim each other. So there is a great distance between mutual abandonment and mutual bonding. Moreover, the social intercourse of morally noble men is bland like water, and the social intercourse of varlets is saccharine like sweet wine. Morally noble people are bland in preparation for being close, and varlets are sweet in preparation for cutting each other short. Since there was no reason for the latter being together, there is likewise no reason necessary for them to split up.

孔子曰：「敬聞命矣！」徐行翔佯而歸，絕學捐書，弟子无挹於前，其愛益加進。 Confucius said: "I have respectfully heard the mandate." He walked slowly and seemed to gyre his way back home. He terminated his studies and gave away his books. His disciples no longer paid their devotions before him, and his love was given to those closer at hand to him.

異日，桑雝又曰：「舜之將死，真冷禹曰：『汝戒之哉！形莫若緣，情莫若率。緣則不離，率則不勞；不離不勞，則不求文以待形；不求文以待形，固不待物。』」

On another day Sang Hang said something else: "When Shun was about to die, he said to Yu with genuine purity of heart: 'You should take care! There is no better course to take than to go along with things, and there is no better feeling to have in your heart than guilelessness. If you go along with things then nothing will take its leave of you, and if you are guileless then you will not become burdened. When things do not leave you and when they do not feel themselves

burdened by you, then you need not seek to add ornamentation to better serve the needs of your body. If you do not seek ornamentation in order to better serve the needs of your body then you will not depend on outside things."

- 莫然 按: If somebody accepted this theory of action, how would they lead their lives so as to get the best outcomes in (potential) combat situations?

I.3 Philosophy of life cf. Watson, p. 317f. Prince Mou of Wei, who was living....

中山公子牟謂瞻子曰：「身在江海之上，心居乎魏闕之下，奈何？」

Ducal heir Mou of Zhong Shan said to Zhan Zi: "My body may be on the river or the sea, but my heart is fixed beneath the imperial city of Wei. What can be done about it?"

瞻子曰：「重生。重生則利輕。」

Zhan Zi said: "Count life as the most important thing. If you consider life the most important, then issues of profit will be minimized."

中山公子牟曰：「雖知之，未能自勝也。」

Ducal heir Mou of Zhong Shan then said: "Even though I know this, I am unable to conquer myself."

瞻子曰：「不能自勝則從，神无惡乎？不能自勝而強不從者，此之謂重傷。重傷之人，无壽類矣！」

Zhan Zi said: "If you are unable to conquer yourself then you must follow [your stronger urges]. Those who are unable to conquer themselves and yet do not follow their own urges do to themselves what is called the double injury. People who suffer the double injury do not live out their natural lifespans."

魏牟，萬乘之公子也，其隱巖穴也，難為於布衣之士；雖未至乎道，可謂有其意矣。

Mou of Wei was the ducal heir of a kingdom of ten thousand chariots. His [plan to] go into retirement in the cliffs and crevices would have been difficult even for a cultured gentleman not a member of the nobility. Even though he did not arrive at the Way, it may be said that he had the intention to do so.

- 莫然 按: When one thinks about martial arts and the preparation for conflict situations that one may sometime experience, what are the preparations one can make at the very foundation?

I.4 Philosophy of life cf. Watson, p. 260 If a single sparrow...

一雀適羿，羿必得之，或也。以天下為之籠，則雀无所逃。是故湯以胞人籠伊尹，秦穆公以五羊之皮籠百里奚。是故非以其所好籠之而可得者，无有也。

If a single sparrow flew by Yi, Yi would necessarily [shoot] it; that was his special domain. But if he had made All Under Heaven into his cage, then the sparrow would have had nowhere to flee. So Tang used being employed as a cook to cage Yi Yin, and Mu Gong of the state of Qin used the pelts of five sheep to cage up One Hundred Mile Xi (a worthy minister). For that reason, there are none who cannot be lured into a cage by the things that they like.

- 莫然 按: Tang was the founding king of the Shang dynasty, and Yi Yin was his most worthy minister. Mu Gong was a ruler of the state of Qin, during the Zhou dynasty. He got a man called "Bai-li Xi" to be his prime minister by the payment of a fee of five black sheep pelts.

- Since the founding kings of Chinese dynasties have generally been very competent people, and often they have been regarded as good people too, it may be good for someone to be made a high official in such a regime. But what if one is made to become a high official in the regime of a despot?



J.1 Knacks cf. Watson, p. 199f: When Confucius was on his way...

仲尼適楚，出於林中，見佝僂者承蜩，猶掇之也。

When Confucius was on his way to the state of Chu, and as he emerged from a forest, he saw a hunchback catching a cicada as though he were picking [fruit].

仲尼曰：「子巧乎，有道邪？」

Confucius said: "You, sir, have a real knack! Is there a Dao (way, method) for it?"

曰：「我有道也。五六月累丸二而不墜，則失者錙銖；累三而不墜，則失者十一；累五而不墜，猶掇之也。吾處身也，若厥株拘；吾執臂也，若槁木之枝；雖天地之大，萬物之多，而唯蜩翼之知。吾不反不側，不以萬物易蜩之翼，何為而不得！」

[The hunchback] replied: "I do have a dao. For five to six months I balanced two balls, one on top of the other, and got so that they would not fall. So the cicada that I now lose are about one in six. It is as though I just pluck them off. The way I maintain possession of my body resembles its trunk being seized, like the trunk of a standing dead tree, and the way I hold my arms is like the branches of such a tree. Despite the vastness of Heaven and Earth, and the multiplicity of the myriad creatures, all that enters my awareness are the wings of the cicada. I do not recoil, I do not incline to either side, and I do not let the myriad creatures influence the wings of the cicada. So how could I fail to catch it?

孔子顧謂弟子曰：「用志不分，乃凝於神，其痾僂丈人之謂乎！」

Confucius gazed at him and said to his own disciples: "To use ones aspirations without division is to be concentrated and steady in spirit. How truly this is said of the gentleman hunchback.

- 莫然 按: List all of the factors that the hunchback needed to learn to deal with in order to become such a good catcher of cicadas.

J.2 Knacks cf. Watson, p. 242 - 244: Ah Ho-kan and Shen Nong were studying....

蚡荷甘與神農同學於老龍吉。神農隱几，闔戶晝瞑。蚡荷甘日中參¹⁸戶而入，曰：「老龍死矣！」神農隱几擁杖而起，曝然¹⁹放杖而笑，曰：「天知予僻陋慢訑，故棄予而死。已矣夫子！无所發予之狂言而死矣夫！」

Ah He-gan and Shen Nong studied together under Lao Long-ji. Shen Nong leaned against his low table with his door shut, taking his daily nap. Ah He-gan pushed open the door and entered in the middle of the day. Then he said: "Lao Long has died." Shen Nong leaned into his mat table, and then with the aid of his staff he arose. Next, as though in anger, he put down his staff and laughed: "Heaven knows I am rustic, lowly, slow, and mean. Therefore [he] has abandoned me and died. Our master is gone. He has died and there are no more crazy words to release me."

{聃堯弔}聞之，曰：「夫體道者，天下之君子所繫焉。今於道，秋豪之端萬分未得處一焉，而猶知藏其狂言而死，又況夫體道者乎！視之无形，聽之无聲，於人之論者，謂之冥冥，所以論道，而非道也。」

Yan Gang-diao, who had come there, said: "Those who have a personal experience of the Way get tied up by the sovereigns of All Under Heaven. So in the current case, although with respect to the Way he did not even comprehend one ten thousandth of the tip of a hair from the winter pelt of some fur bearing animal, he still at least knew enough to treasure away his crazy words before he died. How much the more would those do who have had a personal experience of the Way. You look at them and they do not have a physical form. You harken to them and yet there is no sound. so in the status relations of human beings they are termed the dark dark ones. By means of their dark characteristics they discuss the Way and yet it is not the Way."

於是泰清問乎无窮曰：「子知道乎？」

Thereupon Highest Purity asked Boundless: "Do you know the Way?"

无窮曰：「吾不知。」

No End said: 'I do not know.'

又問乎无為，无為曰：「吾知道。」

He also asked Non-Activity, and Non-Activity said: 'I know the Way.'

曰：「子之知道，亦有數乎？」

He asked: "About your knowing of the Way, is there some specificity involved in this knowing process?"

曰：「有。」

[Non-Activity] replied: "There is."

曰：「其數若何？」

"What is this specificity?"

无為曰：「吾知道之可以貴，可以賤，可以約，可以散，此吾所以知道之數也。」

Non-Activity replied: "I know that the Way can ennoble things, and that it can humble things. It can bind them up, and it can disperse them. This is the specificity by which I can know the Way."

泰清以之言也問乎无始，曰：「若是，則无窮之弗知與无為之知，孰是而孰非乎？」

Greatest Purity ask No Beginning about their words: "With regard to the not knowing of No End and the knowing of Non-Activity, which one was right and which one was wrong?"

无始曰：「不知深矣，知之淺矣；弗知內矣，知之外矣。」

No Beginning said: "Not knowing is profound. Knowing something is shallow. To not know is an inner reality. Knowing is a superficial appearance.

於是泰清中而歎曰：「弗知乃知乎！知乃不知乎！孰知不知之知？」

Thereupon Highest Purity made himself pellucid internally and sighed, saying: "To not know is to know. To know is not to know. Who is capable of the knowing that is not knowing?"

无始曰：「道不可聞，聞而非也；道不可見，見而非也；道不可言，言而非也。知形形之不形乎！道不當名。」

No Beginning said: "One cannot hear about the Way. Whatever one might hear is false. One cannot see the Way. Whatever one might see is wrong. The Way cannot be expressed in words. Whatever might be spoken in words is wrong. Know the non-form status of the forming agent that impresses forms upon things. The Way ought not to be named."

无始曰：「有問道而應之者，不知道也。雖問道者，亦未聞道。道无問，問无應。」

No Beginning said: "There are those who have been asked about the Way and have then responded to it, and they are the ones who do not know the Way.

Although they are ones who ask about the Way, they have never heard the Way. The Way has no questions [appropriate to it], and questions yield no responses.

无問問之，是問窮也；无應應之，是无內也。以无內待問窮，若是者，外不觀乎宇宙，內不知乎大初，是以不過乎崑崙，不遊乎太虛。」

When one asks about something that there is no way to ask about, that is to ask a question that will get a paucity of results. When one responds to something that there is no way to respond to, that is to give an answer with no contents. When one uses something with no contents to respond to a question that is destined to get a paucity of results, then the result will be that on the outside there is no revelation regarding the universe and on the inside there is no knowledge about

the great beginning, and the result will be that one will not vault over the Kun-lun Mountains and will not wander in the Great Emptiness

- 莫然 按: Compare and contrast with the DDJ, chapters 1 and 25.
- These paragraphs involve attitudes toward death, knowledge, and action. Are these three topics related in some way?

J.3 Knacks. (Continued from above.)

光曜問乎无有曰：「夫子有乎？其无有乎？」

Bright Dazzling asked Have Nothing: "Does my master have it or not?"

光曜不得問，而孰²⁰視其狀貌，窅然空然，終日視之而不見，聽之而不聞，搏之而不得也。

Bright Dazzling did not get [an answer to] his question, and thoroughly observed his visual appearance. It was abysmally empty, and Bright Dazzling looked all day long without seeing anything, listened all day without hearing anything, groped around and did not get anything either.

光曜曰：「至矣，其孰能至此乎！予能有无矣，而未能无无也。及為无<有>[有]²¹矣，何從至此哉！」

Bright Dazzling said: "That is the highest! Who could get to this domain? I am able to get to the void, but I cannot get to the absence of the void. How would my going on to the point of not being able to get anything at all be possible?"

大馬之捶鉤者，年八十矣，而不失豪芒。大馬曰：「子巧與？有道與？」

The buckle maker of the grand marshal has been hammering out buckles for eighty years now, and has not erred in the slightest. The grand marshal said: "Do you have a knack? Do you have the Way?"

曰：「臣有守也。臣之年二十而好捶鉤，於物无視也，非鉤无察也。是用之者，假不用者也以長得其用，而況乎无不用者乎！物孰不資焉！」

[The book maker] said: "I have that which I hold onto and preserve. When I was twenty I took a liking to pounding out buckles. I do not see the [other] things. If it is not a buckle then I am unaware of it. In such a case, those who use it, depend on those who do not use it in order to grow into using it, and how much the

more in the case of those who do not use things! What creatures would fail to take such a person as a resource/refuge?"



K.1 Preparing oneself, Fasting cf. Watson, p. 238 - 240. Confucius said to Lao Tan....

孔子問於老聃曰：「今日晏閒，敢問至道。」

Confucius asked Lao Dan: "You are not busy now, so I make bold to ask about the highest Way."

老聃曰：「汝<齊>[齋]戒，疏瀹²²而心，澡雪而精神，掊擊而知！夫道，²³難言哉！將為汝言其崖略。」

Lao Dan said: "You should fast and swear off things. Make your mind sparse and pure²⁴. Bathe your spirit in snow. Hit and break up your knowledge.

Now the Way is fathomless and difficult to talk about. I will give you the gist of it."

夫昭昭生於冥冥，有倫生於无形，精神生於道，形本生於精²⁵，

Now the clearly manifest is produced from the dark and incomprehensible.

Things that have sequence and precedence are produced from the formless.

Seminal essence and spirit is produced from the Way. The physical form was originally born from seminal essence,

而萬物以形相生。故九竅者胎生，八竅者卵生。其來无迹，其往无崖，无門无房，四達之皇皇也。邀²⁶於此者，四肢彊，思慮恂²⁷達，耳目聰明。其用心不勞，其應物无方。天不得不高，地不得不廣，日月不得不行，萬物不得不昌，此其道與！

and the myriad creatures [thereafter] depend on their physical forms to reproduce. Thus those creatures with nine external openings are produced from the placenta, and those with eight external openings are produced from the egg. Their coming into being leaves no traces, and their moving forward leads to no [terminal] precipice. Without any portal and without any house, it reaches out exuberantly in all directions. Those who have been invited into this xxx have four limbs that are strong, a thought process that is penetrating, ears and eyes that are

acute. They use their hearts/ minds without undue effort, and they respond to creatures no matter from what quarter they may come. Heaven has no choice about being high. Earth has no choice about being broad. The sun and the moon have no choice about whether to make their circuits. The myriad creatures have no way out of flourishing. All of this is the [functioning of the] Way.

且夫博之不必知，辯之不必慧，聖人以斷之矣！若夫益之而不加益，損之而不加損者，聖人之所保也。淵淵乎其若海，魏魏（巍巍）乎其終則復始也。

Moreover, those who have a wide acquaintance with things do not necessarily know anything, those who are good at argumentation are not necessarily wise, and the Sages have already disposed of the two of them. Other kinds of things such as those that will not be augmented even though someone may try to augment them, or those that will not be diminished even though someone may try to diminish them are the things that the Sages protect. [The Way] is unfathomable like the sea, and so immense that when it comes to its end it begins all over again.

運量萬物而不匱。則君子之道，彼其外與！萬物皆往資焉而不匱。此其道與！
It is behind the operations of the myriad creatures, yet it does not get exhausted. Thus the Way of the morally noble man is something that is "external" in the sense that the ontological status of creature is not questioned. The myriad creatures all move toward it to take from it their resources and it does not get depleted. This is the Way.

- 莫然 按: See p. 176 of Qian Mu's study on the *Zhuang Zi*. The Way is behind the world that humans create for themselves by using concept and that they understand by using those same concepts. But the way of the morally noble man deals with the the world that human life centers around. Therefore it is external to the Way.

- This entire discussion was begun by Lao Dan telling Confucius that he needed to perform a kind of ritual purification or fasting of the mind. Judging by the rest of this rather long passage, what kinds of things would Zhuang Zi advise us not to use for mental consumption?

中國有人焉，非陰非陽，處於天地之間，直且為人，將反於宗。
自本觀之，生者，暗醴²⁸物也。雖有壽夭，相去幾何？

There are people in the Central Kingdom who are neither Yin nor Yang. They take their places in between Heaven and Earth, and they simply and straightforwardly are human beings. They will eventually return to their ancestors. Observing them from the standpoint of their roots, life is lifebreath consolidated as creatures. Although some have long natural lifespans and other have short, how much differences does that make?

- 莫然 按: Life starts out of the lifebreath of Heaven and Earth. This lifebreath consolidates and living creatures result. However, when the lifebreath disperses again, the creatures die. If that is all there is to life and death, i.e., if there is no hell waiting for bad people and do paradise waiting for good people, what attitudes will Daoists most likely have toward dying?

雖有壽夭，相去幾何，須臾之說也，奚足以為堯桀之是非！果蓏有理，人倫雖難，所以相齒。聖人遭之而不違，過之而不守。調而應之，德也；偶而應之，道也；帝之所興，王之所起也。

Although some people live to a ripe old age, and some die well before their time, how much difference does it really make? It is just a matter of a brief moment's life anyway. How could it be enough to constitute a difference of the magnitude as that between [the virtuous emperor] Yao and [the abominable tyrant] Zhou? Fruits and melons have their patterns, and [similarly] human [genetic and family] relationships although difficult are the conditions upon which generational status differences are constituted. The sages encounter these status relationships and do not go against them, pass through [the related interactions] and do not hold onto them. They adjust and respond to them, and that is a matter of virtue/power. They image them directly and respond to them without mediation, and that is the Way. They are the reason for the rising up of the ancient emperors, and for the coming to power of the kings of today.

- 莫然 按: In the brief period of a lifetime, people experience themselves as nodes in a web of relationships resembling the ropy, twisting patterns seen in melons and other fruit crops. How well humans negotiate relationships among all these complications makes the difference between the good emperors and kings and the bad tyrants, and that is how their virtues are made manifest. So, for Zhuang Zi, what is the legitimate or true function of a ruler?

人生天地之間，若白駒之過郤，忽然而已。注然²⁹勃然³⁰，莫不出焉；油然寥然³¹，莫不入焉。已化而生，又化而死。生物哀之，人類悲之。解其天弢，墮其天袂，紛乎宛乎，魂魄將往，乃身從之，乃大歸乎！不形之形，形之不形，是人之所同知也，非將至之所務也，此衆人之所同論也。彼至則不論，論則不至。明見无值，辯不若默。道不可聞，聞不若塞。此之謂大得。」

Human life in the space between Heaven and Earth is like the passage of a white colt seen through the gap between double doors — it is sudden, and that is all there is to it. Disheveled and agitated, there are none who fail to come into existence. Withering and empty, there are none who do not shrink back into non-existence. A transformation having occurred there is life, and after another transformation come there will be death. Living creatures feel grief on this account, and human beings experience sorrow for the same reason. Death is an untying of the heavenly bow case, the dropping off of the heavenly book cover. Oh how disorderly, oh how convoluted, the heavenly and earthly souls are going to go off, and the body will follow, and that is the great return.



L.1 Taking Action cf Watson, p. 194 - 195 When Yen Yuan went east to Ch'i....

顏淵東之齊，孔子有憂色。子貢下席而問曰：「小子敢問，回東之齊，夫子有憂色，何邪？」

Yan Yuan [the favorite disciple of Confucius] set out for the state of Qi in the east, and Confucius had a worried look on his face. Zi Xia came down from his place on the mat and asked, "Your humble disciple dares to ask, since Yan Yuan headed east for Qi, Master has had a worried expression on his face. Why?"

孔子曰：「善哉汝問！昔者管子有言，丘甚善之，曰：『褚小者不可以懷大，綆短者不可以汲深。』夫若是者，以為命有所成而形有所適也，夫不可損益。吾恐回與齊侯言堯舜黃帝之道，而重以燧人神農之言。彼將內求於己而不得，不得則惑，人惑則死。」

Confucius said: "It is well that you ask that question. In antiquity, Master Guan had a saying that I greatly approve: 'Those with little in their kit should not take on a great task, and those whose rope is short cannot take water from a deep well.' Now in this case, I take it that if the mission is completed and his physical form actually arrives, there will not possibly be either any diminution or enlargement [of the problem he has set out to deal with]. I fear that Yan Yuan will speak to the Duke of Qi about the Way of Yao, Shun, and the Yellow Emperor,

and emphasize that content by embellishing it with the words about the God of Fire and the God of Agriculture. The Duke will subsequently try to find something to match that stuff from within himself and, finding nothing, will become confused — so confused that death will result.

L.2 Taking Action. **See pages 91 - 97**

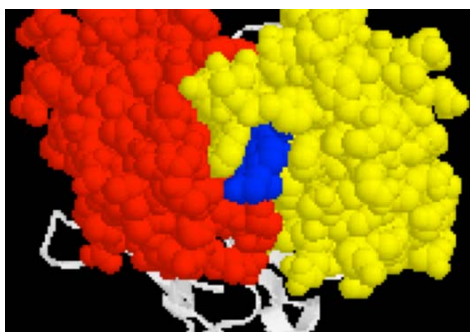


M.1 Names and objects, cf. Watson, p. 302 Use of the fish trap is an analogy for our using concepts. Zhuang Zi's story raises questions about what concepts are, where they come from, what the mind is, and how we actually think.

荃者所以在魚，得魚而忘荃；蹄者所以在兔，得兔而忘蹄；言者所以在意，得意而忘言。吾安得夫忘言之人而與之言哉！

The objective of a fish trap is fish. Once you have caught the fish you can forget about the trap. The objective of a snare is rabbits. Once you have caught a rabbit you can forget about the snare. The objective of words is a referent. Once you have caught a referent you can forget about the words. How can I get people who have forgotten about words and have a word with them?

- 莫然 按: This is one of the very most important concepts in the whole book! Here is the image of a biological fish trap. The illustration below³² shows a biochemical "fish trap."



The blue represents the antigen and the red (left) and yellow (right) parts are two chains (domains) of the antibody. When an antigen comes into the vicinity of an antibody, the antibody moves in and wraps itself closely around the antibody

because they fit together. Once the antibody has caught the antigen, other behavior of the antibody is released. To see an animation of this process, visit:

<http://www.cellsalive.com/antibody.htm>

<http://www.bio.davidson.edu/misc/movies/antibody.mov>

http://www.mhhe.com/biosci/genbio/animation_quizzes/graphics/trm4s8g.ram

An antigen acts as an ignition key in relation to the antibody, and the antibody then initiates some action against the source of the antigen.

M.2 Names and objects cf. Watson, p. 97 Do not be an embodier of fame.

无為名尸，无為謀府；无為事任，无為知主。體盡无窮，而遊无朕；盡其所受乎天，而无見得，亦虛而已。至人之用心若鏡，不將不迎，應而不藏，故能勝物而不傷。

Do not be the lifeless corpse for names. Do not be the mansion for schemes. Do not be the host for [book] knowledge. Have a full experience of the endless, and trek through the subtle. Fully express all that you have received from Heaven, but do not see doing so as an acquisition. Indeed, one should be a vacuity and that is all. The use of the mind by a fully realized person is like the function of a mirror. It neither hangs onto things nor tries to anticipate things. It responds to things but does not retain them in storage. Therefore it is able to win out over things and yet not do any injury.

- 莫然 按: In Chinese funeral practice, someone (usually a grandson) served as a living host for the spirit of the recently departed in order that the spirit could participate more directly in the ceremony and the funeral sacrifice feast. This individual was called the "corpse." So another way of translating the first sentence would be, "Do not be a stand-in for names." When one acts as a stand-in, one cannot be oneself. One's life is taken over by something else.

- How is being a mirror for events in the world different from being a corpse for conceptualizations pertaining to such events? If one were a skier going down a tricky mountain slope, what would be the result of depending solely or primarily on a topological map of the terrain? What do people mean when they say, "The map is not the territory"?

- A "host" can mean some generous person who has invited other people to a dinner, a party, etc., but it can also refer to an animal that is infested with some kind of parasite.

N.1 Nature of knowledge, cf. Watson, p. 234 - 236. Knowledge wandered north....

知北遊於玄水之上，登隱弇之丘，而適遭无為謂焉。知謂无為謂曰：「予欲有問乎若：何思何慮則知道？何處何服則安道？何從何道則得道？」三問而无為謂不答也。非不答，不知答也。

Knowledge wandered north and onto the Dark and Mysterious River, climbed the hill of Concealed Steepness, and encountered Nothing To Do Or Say therein. Knowledge said to Nothing To Do Or Say: "I desire to pose a question to you: By what thinking, by what process of cogitation can one know the Way? At what location and wearing what clothing can one be at peace in the Way? By what trajectory, by what road can one attain the Way?" He asked three times and Nothing To Do Or Say did not respond. It was not that he did not respond, he did not know how to respond.

知不得問，反於白水之南，登狐闕之上，而睹狂屈焉。知以之言也問乎狂屈。狂屈曰：「唉！予知之，將語若，中欲言而忘其所欲言。」

Knowledge did not get his question, so he returned to the White Water of the South, and climbed to the top of Fox Finish where he saw Mad Twisted.

Knowledge asked his questions of Mad Twisted. Mad Twisted said: "Yikes! I knew it. I was going to tell you. I had the desire to say it and then I forgot what I had desired to say."

知不得問，反於帝宮，見黃帝而問焉。黃帝曰：「无思无慮始知道，无處无服始安道，无从无道始得道。」

Knowledge did not get his question, so he returned to the Palace of the Emperor, saw the Yellow Emperor, and asked him. The Yellow Emperor said: "By not thinking and not cogitating one may begin to know the Way. By not residing anywhere and not wearing anything one can begin to be at peace in the Way. By not having a trajectory and not having any road one may begin to get the Way."

知問黃帝曰：「我與若知之，彼與彼不知也，其孰是邪？」

Knowledge asked the Yellow Emperor: I and you know it. He and she do not know it. Which of these people are right?:

黃帝曰：「彼无為謂真是也，狂屈似之；我與汝終不近也。夫知者不言，言者不知，故聖人行不言之教。道不可致，德不可至。仁可為也，義可虧也，禮相偽也。故曰，『失道而後德，失德而後仁，失仁而後義，失義而後禮。禮者，道之華而亂之首也。』故曰，『為道者日損，損之又損之以至於无為，无為而无不為也。』今已為物也，欲復歸根，不亦難乎！其易也，其唯大人乎！」

The Yellow Emperor said: "The one called Nothing To Do Or Say is right. Mad Twisted is close to it. In the final analysis neither you nor I are even close. Now "Those who know do not speak; those who speak do not know. Therefore the Sages carry out a wordless teaching." [DDJ] The Way cannot be made to arrive, and Virtue cannot be arrived at. Benevolence can be done. The Sense of Duty can be abraded / ulcerated. The Sense of Propriety can be faked. Therefore it is said: "After the Way is lost there is Virtue. After Virtue is lost there is Benevolence. After Benevolence is lost there is the Sense of Duty. After the Sense of Duty is lost there is the Sense of Propriety. The Sense of Propriety is the detritus of the Way and the start of disorder." [DDJ] So it is said: "Those who do the Way are daily diminished. Diminished it over and over again until you arrive at non-action. When there is non-action, then there will be nothing that is not done." [DDJ] Now you are already a creature, [but] you want to return to your root. Is that not indeed difficult? As for its being easy, that is only for the Great Man."

生也死之徙，死也生之始，孰知其紀！人之生，氣之聚也；聚則為生，散則為死。若死生為徙，吾又何患！故萬物一也。是其所美者為神奇，其所惡者為臭腐。臭腐復化為神奇，神奇復化為臭腐。故曰：『通天下一氣耳。』聖人故貴一。」

If death and life are part of one journey, life is the disciple of death, and death is the beginning of life. Who knows their organic connections. The coming to life of human being is the accumulation of lifebreath. When it accumulates it becomes life. When it is later dispersed that is death. If death and life are a [single] journey, what misfortune do I endure? Truly the myriad creatures are a single entity. What it regards as beautiful are spiritual and marvelous. What it regards as ugly are stinking and rotten. The stinking and rotten transform again to become the spiritual and marvelous. So it is said: "There is one lifebreath that pervades everything in All Below Heaven." Therefore the sages value unity.

知謂黃帝曰：「吾問无為謂，无為謂不應我，非不我應，不知應我也。吾問狂屈，狂屈中欲告我而不我告，非不我告，中欲告而忘之也。今予問乎若，若知之，奚故不近？」

Knowledge said to the Yellow Emperor: "I asked Nothing To Do Or Say, but he did not respond to me. Not only did he fail to respond to me, he did not know how to respond to me. I asked Mad Twisted, and in his inner heart Mad Twisted

wanted to tell me, but he did not. It was not only that he did not tell me, in his heart of hearts he wanted to tell me but he forgot. Today I have asked you. You know the answer. Why do you not at least try to approximate an answer?"

黃帝曰：「彼其真是也，以其不知也；此其似之也，以其忘之也；予與若終不近也，以其知之也。」

The Yellow Emperor said: "Those are the ones whose response is really correct, on account of their not knowing. This is just something that seems to be it, on account of his having forgotten it. I and you do not even get close, because we know things."

狂屈聞之，以黃帝為知言。

Mad Twisted heard of this exchange and took the Yellow Emperor to be someone who knew how to use words.

N.2 Nature of Knowledge cf. Watson, p. 299-302 Chuang Tzu said, "If you have the capacity...

莊子曰：「人有能遊，且得不遊乎？人而不能遊，且得遊乎？夫流遁之志，決絕之行，噫，其非至知厚德之任與！覆墜而不反，火馳而不顧，雖相與為君臣，時也，易世而无以相賤。故曰至人不留行焉。」 (225 middle)

Zhuang Zi said: "Among people there are those who are able to travel freely, and in that case could they fail to so travel? Among people there are those who are unable to travel freely, and in that case could they manage to do so? Now for one's aspirations to flow away and disappear amounts to a breaching and cutting short of traveling. Is this not the burden of the highest knowledge and the most substantial virtue/power? Although they may be overturned and fall down, they will not be changed. Although they may be engulfed in a wildfire, they will pay it no heed. Although they relate to each other as sovereign and subordinates, those relationships are only a matter of the times. The age may change and nobody may then hold the other in a subordinate position. Therefore it is said that the most fully realized person do not inhibit their travels.

夫尊古而卑今，學者之流也。且以猗韋氏之流觀今之世，夫孰能不波³³，唯至人乃能遊於世而不僻³⁴，順人而不失己。彼教不學，承意不彼。(225 middle b & 312middle, QM 225)

Those who overvalue antiquity and undervalue the present are the scholars. Moreover, in the view of those of Xi-Wei's ilk, in today's world, who can be unbiased? It is only the fully realized person who can move about freely in the social world and not be biased, who can follow other people and not lose himself, not learn their teachings, and accept their meanings without becoming one of them.

目徹為明，耳徹為聰，鼻徹為顫，口徹為甘，心徹為知，知徹為德。凡道不欲壅，壅則哽，哽而不止則跖³⁵，跖則衆害生。物之有知者恃息，其不殷，非天之罪。天之穿之，日夜无降，人則顧塞其竅。胞有重閭，心有天遊。室无空虚，則婦姑勃谿；心无天遊，則六鑿³⁶相攘。(225f & 312)

Eyes that are penetrating are bright. Ears that are penetrating are acute. Noses that are penetrating are "twitching." Mouths that are penetrating are discriminating of what is good. Minds that are penetrating are knowing. Knowledge that is penetrating is virtuous/powerful. In all cases the Way does not want to become obstructed. When something is obstructed it is then choked. When something is choked and that doesn't stop then there is a violent reaction. When something is a violent reaction, then the multitudes do injury to life. Those creatures that have minds depend on breathing. When they fail to flourish it is not the fault of Heaven. The gnawing of holes by Heaven yields a process that goes one by day and by night without cessation. So humans thus stuff closed their orifices. Their placentas have double cavities and so their minds have heavenly trips. When rooms have no empty spaces in them, the women of the household will squabble. When minds have no heavenly excursions, then the six awls mutually conflict.

大林丘山之善於人也，亦神者不勝。德溢乎名，名溢乎暴，謀稽³⁷乎詖³⁸，知出乎爭，柴生乎守³⁹，官事果乎衆宜。春雨日⁴⁰時，草木怒生，鉋鐻於是乎始脩，草木之到⁴¹植者過半而不知其然。(&312)

The reason that great forests, hills, and mountains are good for people is that even the spirits are in awe of them. Virtues overflows into fame. Fame overflows into riotous behavior. Schemes get held up because of frantic action. Knowledge departs into contention. Fences originate in protectiveness. Official tasks gain fruition in suitability to the masses. Spring rains are appropriate to the season.

Grass and trees burgeon forth, and so the hoes and weed diggers begin to be prepared for action. After grass and trees have been uprooted and turned over with a hoe, more than half of them continue growing anyway, and there is no way of knowing how or why.

- 莫然 按: Qian Mu quotes a commentary that says that these six cases all involve letting the things of the physical world overcome the spirit.

- The last part gets rather indecisive treatment by many commentators — perhaps because they were not gardeners. What Zhuang Zi observed was what happens when a weed is unearthed and the clod of dirt it is in is turned upside down. The roots not point toward the sky, and the stalks and leaves are covered with earth. The more tenacious plants, many of which are weeds, will survive. Natural mechanisms of plant physiology will make new root growth point downward, and new stem growth point upward. So the plant may survive despite the best efforts of the gardener.

靜然可以補病，眇女威可以休老，寧可以止遽。雖然，若是，勞者之務也，非佚者之所未嘗過而問焉。聖人之所以馘天下，神人未嘗過而問焉；賢人之所以馘世，聖人未嘗過而問焉；君子所以馘國，賢人未嘗過而問焉；小人所以合時，君子未嘗過而問焉。

Being in a quiescent state can patch up diseases. Rubbing the corners of one's eyes can arrest ageing. Peacefulness can put a stop to hurriedness. Nevertheless, such cases as those concern those who labor, and are not things that the idle have ever encountered and asked about. The way of the sages awes All Beneath Heaven, yet the spirit humans have never encountered and have never asked about them. The way that the worthies awe a generation is something that the sages have never encountered and never asked about. The way that the morally noble humans awe the nation, are things that the worthies have never encountered and never asked about.

- 莫然 按: Oddly, this passage echoes the previous passage in describing people who are too much intellectuals or too little involved with mundane affairs to know or care about them.

演門⁴²有親死者，以善毀，爵為官師，其黨人毀而死者半。堯與許由天下，許由逃之；湯與務光，務光怒之，紀他聞之，帥弟子而踐⁴³於鯀水，諸侯弔之，三年，申徒狄因以蹈河。

The parents of a man who live near the Yan Gate in the state of Song died, and the man did harm to his body [due to the severity of the austerities he performed during mourning]. He was awarded the official rank of guan shi (lit., teacher of the officials) in recognition of his filial piety. Half of the people in his circle emulated him and died in the process. The emperor Yao wanted to give [his teacher] Xu You the rule of his kingdom, but Xu you avoided it. The emperor Tang wanted to give rule to Wu Guang, but Wu Guang was incensed. Ji Ta heard about this development and led his students into dwelling in a hidden place on the banks of the River Kuan, but the feudal lords kept coming to offer their condolences for three years. Shen Tu-di committed suicide by jumping into the Yellow River.

- 莫然 按: This passage contrasts the foolish people, who ended up killing themselves because they hoped to win official rank and salary by emulating the self-destructive behavior on one person who was singled out for his living up to social ideals, with another kind of person who believes that official recognition is so contaminating that they will even kill themselves to avoid it. Added to that, there was one person who apparently killed himself just because other people had won cult status by doing so for what they thought was good reason. All of these people died, and there is no good reason for any of them to have died.
- Were any of these people autonomous agents? Were any of them worthy of respect? Should we emulate their behaviors or should we find something else to do when faced with being asked to do a task as a servant of the people?



O.1 Reflectivity, cf. Watson, p. 142 - middle of 143

天道運而无所積，故萬物成；帝道運而无所積，故天下歸；聖道運而无所積，故海內服。明於天，通於聖，六通四辟於帝王之德者，其自為也，昧然无不靜者矣！聖人之靜也，非曰靜也善，故靜也。萬物无足以撓心者，故靜也。水靜則明燭鬚眉，平中準，大匠取法焉。

The way of Heaven operates and yet it does not accumulate anything, so the myriad creatures are formed. The way of the emperor operates and yet it does not accumulate anything, so everyone in All Under Heaven resorts to him. The way of the sage operates and does not accumulate anything, so everything with in the Four Seas submits willingly. Those who are bright in regard to Heaven, in touch with regard to the sages, and are multiply connected with the virtue or power of the emperors and kings, by reason of their own activities, are darkly calm in all possible respects. The stillness of the sages is not a case where somebody tells them that calmness is good and so they are calm. They are individuals whose minds the myriad creatures are unable to upset. When water is still it is bright in the sense that one can clearly see one's beard or eyebrows in the reflection from its surface. Its flatness is a standard used by master craftsmen.

水靜猶明，而況精神！聖人之心靜乎！天地之鑑也，萬物之鏡也。

When water is still it is something especially (bright =) reflective, and that is even more true of the spirit. The mind of the sage is still! It is the mirror of Heaven and Earth, the mirror of the myriad creatures.

- 莫然 按: Earlier the idea of being a mirror for events rather than being a stand-in for conceptualizations of events was presented. In Japanese martial arts one learns that it is essential to maintain 水の心 *mizu no kokoro*, a heart/mind that is [like] water. Basing yourself on Zhuang Zi, can you explicate the importance of *mizu no kokoro* to fighting against an attacker?

0.2 Reflectivity of Mind cf. Watson, p. 201 (1 para.) When you're betting for tiles....

仲尼曰：「善游者數⁴⁴能，忘水也；若乃夫沒人之未嘗見舟而便操之也，彼視淵若陵，視舟之履猶其車卻也。覆卻萬方陳乎前而不得入其舍，惡往而不暇！」

Confucius said: "The ability of the good swimmer, acquired over multiple sessions of practice, lies in his forgetting the water. As an instance of this idea, consider the ability of a person who knows how to swim underwater and so can pilot a boat without ever having even seen one before. Such a person regards an abyss as no different from dry land, and regards the capsizing of a boat like the overturn of a vehicle. While the boat is capsizing, a myriad impressions flash into the sensoriums of people like that, yet they do not make it into the center of their attention, so no matter where those people go they will be at ease.

以瓦注者巧，以鉤注者憚，以黃金注者殫。其巧一也，而有所矜，則重外也。凡外重者內拙。」

When people are betting for tiles, they are skilled, when they are betting for fishing hooks they are apprehensive, and if they are gambling for gold then they will be too shaken up to function well. In all cases when heavy emphasis is placed on extrinsic factors one's inner functioning will be degraded.

- 莫然 按: What is the connection between these observations and the martial arts? What if one is in a situation where death is the likely outcome?



P.1 Uselessness, cf. Watson, p. 63 - top of p. 65 Carpenter Shi (pronounced like the "sher" in "sherbet") introduces a different idea about "uselessness."

匠石之齊，至於曲轅，見櫟社樹。其大蔽數千牛，絜之百圍，其高臨山十仞而後有枝，其可以為舟者旁十數。觀者如市，匠伯不顧，遂行不輟。

Carpenter Shi was going to the state of Qi, and when he got to Qu-yuan he saw a tree in the Oak Grove Shrine. It was so large that it could shade several thousand cattle. It was one hundred arm spans in circumference. It was so tall that it grew ten rods above the top of a nearby hill before it began to have branches. It was large enough to make ten boats. There were as many sightseers as there would be

people in a market. Carpenter Bo did not even give it a look and continued walking without pausing.

弟子厭觀之，走及匠石，曰：「自吾執斧斤以隨夫子，未嘗見材如此其美也。先生不肯視，行不輟，何邪？」

His disciples had their fill of looking at it and then walked up to Carpenter Shi and said: "Since I picked up an axe and began to teach with you, Master, I have never seen such good timber. Yet you are not even willing to look at it. You just keep on walking. Why is that?"

曰：「已矣，勿言之矣！散木也，以為舟則沈，以為棺槨則速腐，以為器則速毀，以為門戶則液漏，以為柱則蠹，是不材之木也，無所可用，故能若是之壽。」

[Carpenter Shi] said: "That's enough. Do not speak of it. It is trash wood. If you made a boat out of it, it would sink. If you make a casket out of it it would quickly rot away. If you made furniture or the like it would quickly become decrepit. If you made a gate or door of it, then it would leak sap. [if make house then it would get worms. It is a tree that offers no resources. It is totally useless, and only on that account has it reach this great old age.]

匠石歸，櫟社見夢曰：「女將惡乎比予哉？若將比予於文木邪。夫柎梨橘柚，果蓏之屬，實熟則剝，剝則辱；大枝折，小枝泄。此以其能苦其生者也，故不終其天年而中道夭，自掊擊於世俗者也。物莫不若是。且予求無所可用久矣，幾死，乃今得之，為予大用。使予也而有用，且得有此大也邪？且也若與予也皆物也，奈何哉，其相物也？而幾死之散人，又惡知散木？」

Carpenter Shi went back home and the oak of the shrine appeared to him in a dream and said: "With what would you compare me? Would you compare me to some kind of useful ornamental wood? Hawthorne? Pear? Orange? Pomelo? Some kind of fruit tree? When their fruits are ripe then they are ripped off. To have things ripped off is an insult. The great limbs may be broken, and the small branches may be pulled off. So they make their lives hard on account of their useful characteristics, and they do not live out their natural lifespans and get cut off mid way. They are pummeled by the vulgar attitudes of the world. Things are always like that. Moreover, I have sought perfect uselessness for a long time, and almost dead [check. almost got wiped out?]. Now I've almost got it, and it is of great use to me. If now I should have gained something that would make even me have great utility, then would I have reached such a great size? And besides, you and I are both creatures. How can we avoid standing opposed to each other

as creatures? You nearly dead trash human, what do you know about trash wood?"

匠石覺而診其夢。弟子曰：「趣取無用，則為社何邪？」

Carpenter Shi woke up and interpreted his dream. One of his disciples said, "It has sought uselessness, so why become the shrine tree?"

曰：「密！若無言，彼亦直寄焉，以為不知己者詬厲也。不為杜者，且幾有翦乎？且也彼其所保與衆異，而以義(譽)[喻]之，不亦遠乎！」

Carpenter Shi said: "Seal you lips. Don't you say anything! That tree did indeed gain refuge there all along, and for that reason has been abused by those who do not understand it. If it hadn't become the shrine tree, is it possible that it would have gotten the trimmer? Besides, what that tree protects is different from what the masses protect, so isn't it far off the mark to use [human] morality to judge it?"

- 莫然 按: What would Zhuang Zi think of the samurai? What would he think of mercenary soldiers?

- What would be the best way of life to follow if you were a citizen of North Korea, if you had been a citizen of Nazi Germany during the lifetime of Hitler, or if you had been a citizen of the USSR during the lifetime of Josef Stalin?

- Are there any statutory differences between serving as a soldier in the Imperial Japanese Army before and during World War II, and serving in the current U.S. forces?

P.2 Uselessness cf. Watson, p. 187f Why would Zhuang Zi want to become a useless person?

莊子釣於濮水，楚王使大夫二人往先焉，曰：「願以境內累矣！」

Zhuang Zi was fishing in the River Pu when the king of Chu deputed two of his ministers to go out to that place and say: "We wish to burden you with internal [administrative affairs]."

莊子持竿不顧，曰：「吾聞楚有神龜，死已三千歲矣，王巾笥而藏之廟堂之上。此龜者，寧其死為留骨而貴乎？寧其生而曳尾於塗中乎？」

Zhuang Zi maintained his grip on his fishing pole and did not even look at them. He said: "I have heard that the state of Chu has a sacred turtle that, at its death, was already three thousand years old. The king wrapped it in a cloth and placed it in a casket in order to treasure it away in the royal court room. Would this turtle have preferred to die so that its bones could be treasured away and held to be precious? Or, would it have preferred to live and to drag its tail in the mud?"

二大夫曰：「寧生而曳尾塗中。」

The two ministers replied: "It would have preferred to remain living and to drag its tail in the mud."

莊子曰：「往矣！吾將曳尾於塗中。」

Zhuang Zi said: "Begone! I will in future drag my tail in the mud."

- 莫然 按: Can you make any inferences about Zhuang Zi's social context?

P.3. Uselessness cf. Watson, p. 299 Hui Tzu said to Chuang Tzu..

惠子謂莊子曰：「子言无用。」

Hui Zi said to Zhuang Zi: "Your words are worthless!"

莊子曰：「知无用而始可與言用矣。夫地非不廣且大也，人之所用容足耳。然則廁足而墊⁴⁵之致黃泉，人尚有用乎？」惠子曰：「无用。」

Zhuang Zi said: "Only when you understand uselessness can you begin to have a discussion about usefulness. Now Earth is anything but not broad and large, so humans use it to find a place to rest their feet. So if the parts of the earth surrounding human feet were all made to sink down to the level of the Yellow Spring, would humans still be able to use [what land was left]?" Hui Zi said: "It would be useless."

莊子曰：「然則无用之為用也亦明矣。」

Zhuang Zi said: "In that case, the usefulness of the useless is clear."



Q.1 Higher Human Potentials cf. Watson, p. 321f. Long ago, when the Chou dynasty....

昔周之興，有士二人處於孤竹，曰伯夷叔齊。二人相謂曰：「吾聞西方有人，似有道者，試往觀焉。」至於岐陽，武王聞之，使叔旦往見之，與盟曰：「加富二等，就官一列。」血牲而埋之。

At the time of the rise of the ancient Zhou, there were two cultured gentlemen who lived at Gu-zhu, named Bo Yi and Shu Qi. The two of them conversed: "I have heard that there is a person in the west who seems to have the Way. Let us try going to see him." They traveled to Qi-Yang, and King Wu heard of their arrival. So he deputed the Duke of Zhou to go see them. He offered them a compact, saying: "You will be given a two-fold increase in wealth, and be raised in official rank by one level," and prepared to seal the contract with a blood sacrifice and the ritual burial of the document to be so prepared.

二人相視而笑，曰：「嘻，異哉！此非吾所謂道也。昔者神農之有天下也，時祀盡敬而不祈喜；其於人也，忠信盡治而无求焉。樂與政為政，樂與治為治，不以人之壞自成也，不以人之卑自高也，不以遭時自利也。今周見殷之亂而遽為政，上謀而下行貨，阻兵而保威，割牲而盟以為信，揚行以說衆，殺伐以要利，是推亂以易暴也。吾聞古之士，遭治世不避其任，遇亂世不為苟存。今天下闇，殷德衰，其並乎周以塗吾身也，不如避之以絜吾行。」二子北至於首陽之山，遂餓而死焉。若伯夷叔齊者，其於富貴也，苟可得已，則必不賴。高節戾行，獨樂其志，不事於世。此二士之節也。

The two of them looked at each other and laughed, saying: "Ha! How different. This is not what we call the Way. In antiquity when Shen Nong (the god of agriculture) controlled the world, there were timely sacrifices performed with dignity and respect, but without the expectation of getting anything to reward them. His personal behavior was such that he was loyal, trustworthy, made thorough regulations, and there was nothing left to ask for. He took joy in giving governance so he gave governance, loved providing regulation, so he provided regulation, and he neither used the badness of other people to make him seem accomplished, nor did he use the vulgarity of other people to make himself look elevated. He did not use contingent factors to provide himself benefits. In the present, the Zhou saw the disorder that existed under the Shang dynasty and rushed in to provide governance. On the upper level they made plans but on the lower level they were conducting profit-making activities. They inhibited the

military forces [of other contemporary actors], yet they protected their own ability to intimidate. They used the slaughter of domestic animals to stand as a guarantee of trustworthiness, and they extolled their own behavior in order to make the masses happy with them. They made deadly punitive expeditions in order to secure benefits for themselves. To do so is to extend the range of disorder in order to facilitate the release of violent forces. I have heard that the cultured gentlemen of antiquity would not avoid service in government during times of good rule, and would not take any expedient actions to protect themselves during times of disorder. At present the world situation is dark. The virtue of the Shang has gone into a deep decline, and they would be the equal of the Zhou as far as smearing us, so it would be better to avoid the whole situation in order to see to the purity of our own behavior." The two of them went north to Shou Yang Mountain, where they starved to death. Men such as Bo Yi and Shu Qi would not depend upon wealth and high status even if they were available to them. Having high limits and impeccable behavior, they only took joy in their own aspirations. They did not follow the dictates of the world. Such were the ethical standards of these two individuals.

Q.2. Highest Human Potentials cf. Watson, p. 207 After Master Sun had left....

有孫休者，踵門而託子扁慶子曰：「休居鄉不見謂不脩，臨難不見謂不勇；然而田原不遇歲，事君不遇世，賓⁴⁶於鄉里，逐於州部，則胡罪乎天哉？休惡遇此命也？」

There was someone named Sun Xiu who arrived unexpectedly at the gate of Pian Qing-zi and said: "I reside out in the country and have not been regarded as uncultured. I have encountered disasters and have not been regarded as lacking in bravery. Nevertheless, out in the fields I have not gotten good harvests, and in serving my sovereign I have not gotten the rewards I expected, I have been rejected by the society of my native place, and I have even been exiled by the ministries of my province. In what way have I offended Heaven? Why have I encountered this fate?

扁子曰：「子獨不聞夫至人之自行邪？忘其肝膽，遺其耳目，芒然⁴⁷彷徨乎塵垢之外，逍遙乎無事之業，是謂為而不恃，長而不宰。今汝飾知以驚愚，脩身以明汙，昭昭乎若揭日月而行也。汝得全而形軀，具而九竅，無中道夭於聾盲跛蹇而比於人數，亦幸矣，又何暇乎天之怨哉！子往矣！」

Pian Zi said: "Have you alone not heard of the personal deportment of the Fully Realized Humans? They forget their livers and galls, and lose their ears and eyes, and they dazedly wander around outside this world of dust, and freely and easily conduct the enterprises that require no tasks. That is called doing things without having anything to depend on, being elder and yet not commanding. Now you decorate knowledge in order to astound the ignorant, you cultivate your persons in order to distinguish yourselves clearly from corruption. You are glistening and gleaming as though you were carrying the sun and the moon as you walk around. You have managed to make complete your physical bodies, and you have full possession of your nine bodily openings [that give you sense awareness of the world]. You have not died at an early age and in the midst of the Way by reason of deafness, blindness, being crippled or being lame — conditions that would make you humans in name alone. which is also your good luck. So what leisure do you have to cast blame on Heaven? Sir, you should go."

孫子出，扁子入。坐有閒，仰天而歎。弟子問曰：「先生何為歎乎？」
Sun Zi went out, and Pian Zi went in. He sat down and was at his leisure. He raised his face to Heaven and sighed. His disciples asked: "Why does Master sigh?"

扁子曰：「向者休來，吾告之以至人之德，吾恐其驚而遂至於惑也。」
Just now Xiu came, and I told him about the virtue/power of the Fully Realized Man. I am afraid that he will be alarmed and as a result will go into a state of confusion."

弟子曰：「不然。孫子之所言是邪，先生之所言非邪，非固不能惑是；孫子所言非邪？先生所言是邪？彼固惑而來矣，又奚罪焉！」
A disciple said: "Not so. Were the words of Sun Zi correct, and the words of Teacher not correct? Truly, something that is wrong cannot overcome something that is right. Was what Master Sun said wrong, and what Teacher said right? Then he was already confused when he came and so what transgression would there be in that?"

扁子曰：「不然。昔者有鳥止於魯郊，魯君說之，為具太牢以饗之，奏九韶以樂之。鳥乃始憂悲眩視，不敢飲食。此之謂以己養養鳥也。若夫以鳥養養鳥者，宜棲之深林，浮之江湖，食之以委蛇，則平陸而已矣。今休，款⁴⁸啟⁴⁹寡聞之民也，吾告以至人之德，譬之若載鼃以車馬，樂鵠以鐘鼓也，彼又惡能無驚乎哉！」

Pian Zi said: "That is not right. In ancient times a bird came to rest in the outskirts of the [capital of the] state of Lu. The sovereign of Lu delighted in it, and made a Tai-lao sacrifice in order to feast it, and played the Nine Songs in order to bring joy to it. The bird then began to be worried, sorrowful, and to have blurred vision. It no longer dared to eat or drink. This is what is called using what is suitable for tending to yourself to raise a bird. If one were to use what is suitable for raising a bird to treat this bird, then it would be appropriate to have it roost in a deep forest, float on rivers and lakes, and appropriate to feed it snakes. That would amount to flat land and that is all there is to it.⁵⁰ Today Xiu is a person who hadn't heard much about the people of the word. I told him about the virtue/power of the Fully Realized Humans. To do so was like making a rat ride in a carriage, or to treating a quail to the music of bells and drums. How could he fail to have been astonished?"



R.1 The Way cf. Watson, p. 127f; The Master said....

夫子曰：「夫道，覆載萬物者也，洋洋乎⁵¹大哉！君子不可以不刳心⁵²焉。无為為之之謂天，无為言之之謂德，愛人利物之謂仁，不同同之之謂大，行不崖⁵³異之謂寬，有萬不同之謂富。

Confucius said: "The Way is what covers and bears up the myriad creatures. It is immense. The morally noble man cannot but split (open his mind =) up his mind to free it from preconceptions. Heaven is what does things without doing anything. Virtue/power is what we call doing things using non-action.

Benevolence means loving humans and benefiting creatures. The great is what unites things without performing a unification. The broad is what carries out a differentiation that does not make precipices out of distinctions. The rich is what has a myriad of diversity.

- 莫然 按: The extra level of meaning produced in the first chapter of the *Dao De Jing* by the deliberate use of parallel sentence structure and strict pairing of ideas concerns how the Universe has two guises, one observed when there is no desire (or other axiological judgments or drives), and the other observed when one does have desires and other such feelings. When one has subjective feelings one

perceives things of the world such as intense summer rainstorms. These phenomena are quite obvious, and even make it virtually impossible for humans to ignore them. However, they boil up out of nothing, and then soon they have disappeared again. Their short-term behavior seems highly predictable. Nevertheless, the underlying laws that govern their long-term behaviors and would presumably allow humans to predict weather days or weeks ahead are not obvious. In fact, these weather systems are governed by something under the surface that humans can only understand in the abstract. Moreover, predictions based on mathematical models turn out to be subject to what is called "chaos theory." Nothing can be measured with perfect exactitude, and tiny differences in the initial conditions that are used for calculations will produce greater and greater differences as reiterative calculations are carried forth. For instance, assume that observers note the temperature at their weather station as 100 degrees Fahrenheit. No thermometer is perfect. Even a very good electronic thermometer might have an experimental error of .001 degree Fahrenheit. The results predicted for two weeks in the future may be very different if the initial temperature is calculated with the assumed values of 99.999 degrees, 100 degrees, or 100.001 degrees. It is not necessary to conclude that there is nothing in nature rigidly controlling the weather simply because humans cannot get perfect objective data. So, to use the terminology of the *Zhuang Zi*, there may be a Way of the weather, but we cannot see it. All we can see, and see unclearly at that, are empirical data such as the temperature, air pressure, etc.

- Heaven "does things without doing anything," Its doing of things is something that happens on the objective level of empirical sense data. Its "not doing anything" pertains to the hidden side of things. Untrained humans come into the world and are forced to take the world as it seems to them to be. People and cars seen from the top of the Washington Monument seem as tiny as ants. So we have to learn about perspective. Trained human beings have learned that we never see the entirety of anything. Some influences on any one thing are outside the "frame of our camera," some influences are behind us in time, some components of the situation are unavailable to empirical inspection. Humans never totally get it.
- If a human could know everything, then we might theoretically be able to reduce undesired side effects of our actions to zero or nearly zero. We might have what Lao Zi calls "no action and nothing left undone." In other words, we might

get so efficient that we would expend zero energy to get some large effect. But the truth for ordinary humans is that they are very inefficient due to their not knowing how to achieve desired effects. They are like a non-swimmer thrown off the deep end of the swimming pool — thrashing wildly, expending huge amounts of energy, but wasting most of the energy in splashing water and creating waves. The trained swimmer gets so efficient that he or she uses **almost** no energy. Nature, on the other hand, uses no energy that was intended to go in one direction but ended up going into another direction. "Heaven is what does things without doing anything."

- Humans who "get back to nature" in a particularly Daoist sense, have power because they have learned to act while creating the minimum of turbulence — just as the Olympic swimmer creates a minimum of turbulence while swimming. "Virtue/power is what we call doing things using non-action."

- How can humans "unite things without performing a unification"?

故執德之謂紀，德成之謂立，循於道之謂備，不以物挫志之謂完。君子明於此十者，則韜⁵⁴乎其事⁵⁵心之大也，沛⁵⁶乎其為萬物逝⁵⁷也。

Therefore: Those who hold tight to virtue are said to be well ordered. What is brought to completion through virtue is said to be well established. What follows from the Way is called complete. The aspirations that have not been dampened on account of creatures are called finished. When the morally noble man is clear on these ten points, then he will be sheathed in the greatness of his mind for affairs and the myriad creatures will become replete as they gather themselves around him and he cavorts with them.

若然者，藏金於山，藏珠於淵；不利貨財，不近貴富；不樂壽，不哀夭；不榮通，不醜窮；不拘一世之利以為己私分，不以王天下為己處顯。顯則明，萬物一府，死生同狀。」 (& 162)

People such as they treasure their gold away in the mountains, treasure their pearls away in the abyss, do not assume goods or materials to be beneficial, do not seek nobility or wealth, do not take joy in old age, do not grieve an early death, do not take glory in having made it, do not regard poverty as something ugly. They would not take even the whole world's profit as their individual possession to enhance their status. They would not take the rule of the entire world so as to make their own status more glorious. What is glorious is bright

and pure. The myriad creatures constitute a single mansion. Life and death are the same condition."

夫子曰：「夫道，淵乎其居也，濇乎其清也。金石不得，无以鳴。故金石有聲，不考不鳴。萬物孰能定之！夫王德之人，素逝而恥通於事，立之本原而知通於神。故其德廣。其心之出，有物採之。故形非道不生，生非德不明。存形窮生，立德明道，非王德者邪！蕩蕩乎！忽然出，勃然動，而萬物從之乎！此謂王德之人。視乎冥冥，聽乎无聲。冥冥之中，獨見曉焉；无聲之中，獨聞和焉。故深之又深而能物焉；神之又神而能精焉。故其與萬物接也，至无而供其求，時騁⁵⁸而要其宿，大小、長短、脩遠。」

Confucius said: "As for the Way: Its residence is a deep abyss. Its purity is pristine. Without metals and stone there will be nothing (no musical instruments) to sound. Truly, metal and sound have sounds, but if nobody strikes them they won't sing. Who can pin down the myriad creatures? Now people who have a kingly virtue make pure their deaths and hold it as shameful if they should achieve success in regard to mundane affairs. They take their stance in the root and origin so their knowledge makes a connection to the spiritual. Therefore their virtue/power is broad. The coming into action of their hearts is the result of their reaching out and "capturing" creatures. Without the Way, physical forms would not be produced. Without virtue/power, lives would not be bright. To preserve one's physical form while at the same time fulfilling life itself, to establish virtue and make the Way bright. Is this not to be someone with kingly virtue. Vast, coming out of obscurity, he moves excitedly and the myriad creatures follow him. These words fittingly describe those people with the virtues of kings. They look into the darkness and harken into the soundlessness. In the darkness they alone see a dawning light. In the soundlessness they alone hear a harmony.

故其與萬物接也，至无而供其求，時⁵⁹而要其宿，大小、長短、脩遠⁶⁰。」

Thus, being deeper than deep, it can have creatures therein, being more spiritual than the spiritual, it can have seminal essence therein. So they and the myriad creatures connect together. It is the essence of nothingness and yet it answers their petitions, under the pressure of time it still gets the main points. Things develop freely as the times change and the myriad creatures are all able to respond appropriately. The great and the small, the long and the short, the far and the near are all appropriate.



R.2. cf. Watson, p. 218f Chuang Chou was wandering in the park....

莊周遊於雕陵之樊，覩一異鵲自南方來者，翼廣七尺，目大運寸，感周之顙而集於栗林。莊周曰：「此何鳥哉，翼殷不逝，目大不覩？」蹇裳躩步，執彈而留之。覩一蟬，方得美蔭而忘其身；螳螂執翳而搏之，見得而忘其形；異鵲從而利之，見利而忘其真。莊周怵然曰：「噫！物固相累，二類相召也。」捐彈而反走，虞人逐而誅之。

Zhuang Zhou was wandering in the park called Diao-ling and saw a strange magpie fly in from the south. Its wings were seven feet wide, and its eyes were probably an inch in diameter. It brushed by Zhuang Zi's forehead and landed in a chestnut grove. Zhuang Zhou said: "What kind of bird is this? It has huge wings but cannot fly well, and big eyes that don't see things." He hitched up his clothing and scrambled after it, grasping his crossbow but then holding fire. He saw a cicada that had just found a beautifully shaded spot and had forgotten its self. A praying mantis was lurking in the shade with the intention of catching it and [because its attention was on the cicada] it had forgotten its own physical being. The strange magpie was following all of this with the prospect of benefit to itself, and having seen benefit at hand it had forgotten its own genuineness. Terror stricken, Zhuang Zhou said: "Yikes! Creatures can indeed implicate each other [in dangerous situations]. Two different kinds [of creatures] can summon each other." He abandoned his sling and ran back the way he had come, and a park warden chased him and hurled imprecations at him.

莊周反入，三日不庭。蘭且從而問之：「夫子何為頃間甚不庭乎？」

Zhuang Zhou returned home and went inside. For three days he did not appear in court. Lan Qie traced him to his home and asked him: "Why, sir, have you not been to court in recent days?"

莊周曰：「吾守形而忘身，觀於濁水而迷於清淵。且吾聞諸夫子曰：『入其俗，從其(俗)[令]。』今吾遊於雕陵而忘吾身，異鵲感吾顙，遊於栗林而忘真，栗林虞人以吾為戮，吾所以不庭也。」

Zhuang Zhou said: "I have preserved my physical form but lost my total being. I have made observations of the murky water and have been lost in a pure abyss. Moreover, I have learned from the Master who said: "If you enter a given flock you must follow its commandments." Recently I have wandered in the Diao-ling

park and forgot about my total being. A strange magpie brushed by my forehead, traveled into the chestnut grove and forgot its genuineness. The warden of the chestnut grove took me for a poacher, and that is why I have stayed away from court."

30. Chapter 21, p. 230f. Lieh Yu-kou was demonstrating his archery

列禦寇為伯昏無人射，引之盈貫，措杯水其肘上，發之，適矢復沓，方矢復寓。當是時，猶象人也。

Lie Yu-kou was demonstrating his archery for Bo-hun Wu-ren. He pulled his bow to its fullest extent. He put a cup of water on his elbow, shot the bow, and repeatedly fired. No sooner had he fired one arrow than another was already with its notch engaged with the string. During the time he was firing, he was like a statue.

伯昏無人曰：「是射之射，非不射之射也。嘗與汝登高山，履危石，臨百仞之淵，若能射乎？」

Bo-hun Wu-ren said: "That is just archery that fits the normal category, not the archery of the 'no archery' kind. I would like to try ascending a high mountain with you, traveling over dangerous boulders, and then looking down on an abyss of hundreds of rods, and see whether you could still shoot."

- 莫然 按: He calls it "no archery," but it is clearly archery. So what has really been removed from the situation?

於是無人遂登高山，履危石，臨百仞之淵，背逡巡，足二分垂在外，揖禦寇而進之。禦寇伏地，汗流至踵。

So Wu-ren subsequently climbed the tall mountain, ventured out over treacherous boulders, looked down in an abyss of hundreds of rods, and turning his back and inched backwards until his feet were two parts (of ten) overhanging the abyss. He waved for Yu-kou to come over to him, but Yu-kou prostrated himself on the ground, with sweat flowing all the way down to his heels.

伯昏無人曰：「夫至人者，上闚青天，下潛黃泉，揮斥八極，神氣不變。今汝怵然有恂目之志，爾於中也殆矣夫！」

Bo-hun Wu-ren said: "Now the fully realized man peers into azure Heaven above, and submerges into the brown Earth below. He ranges in the eight extremes, yet his spirit and lifebreath do not undergo any changes. Now you are

frightened, although you originally had a brief flicker of aspiration, and you are in peril at your core.

R.3 cf. Watson, p. 231f. Chien Wu said to Sun-shu Ao....

肩吾問於孫叔敖⁶¹曰：「子三為令尹而不榮華，三去之而無憂色。吾始也疑子，今視子之鼻間栩栩然⁶²，子之用心獨奈何？」

Jian-wu asked Sun-shu Ao: "You were made Prime Minister three times and you did not act as though you thought yourself glorious and magnificent. Three times you were dismissed from that position and you did not display any sign of discomfiture. In the beginning I had my doubts about you. Now I see that your expression is carefree and joyful."

孫叔敖曰：「吾何以過人哉！吾以其來不可卻也，其去不可止也，吾以為得失之非我也，而無憂色而已矣。我何以過人哉！且不知其在彼乎？其在我乎？其在彼邪？亡乎我；在我邪？亡乎彼。方將躊躇，方將四顧，何暇至乎人貴人賤哉！」

Sun-shu Ao said: "In what way could I be said to surpass other people? In my view, what comes cannot be turned away, and what goes away cannot be stopped. I believe that gains and losses do not pertain to me, and so I do not give any sign of distress, and that is all there is to it. In what way could I be said to surpass other people? In one instant I am hesitating, and in one instant I am looking in all directions. What leisure do I have to use on some people being noble and some being base?

I do not know whether it is with them or it is with me. Is it with them and I have lost it? Is it with I and it is the others who have lost it?

仲尼聞之曰：「古之真人，知者不得說，美人不得濫，盜人不得劫，伏戲黃帝不得友。死生亦大矣，而無變乎己，況爵祿乎！若然者，其神經乎大山而無介，入乎淵泉而不濡，處卑細而不僂，充滿天地，既以與人，己愈有。」

Confucius heard about this and said: "As for the True People of antiquity: Those who know things are such that other people have no way of speaking about them. Those who are beautiful are such that other people have no way of destabilizing them. Bandits have no way of plundering them. Fu Xi and the Yellow Emperor have no way of befriending them. Life and death are indeed major changes, and if they do not cause a change in oneself, how much the less could noble rank or high remuneration! For such individuals as these, their

spirits may transverse great mountains without retaining any impression, enter into the abyss or the depths of springs and not get wet, take up residence in the most lowly and restricted of environments and yet not be daunted, and fill up the vast expanses of Heaven and Earth. "The more one gives to others, the more one gets for oneself."

(DDJ)

S.1 Nature of knowledge, cf. Watson, p. 236f. Heaven and earth have their great beauties...

天地有大美而不言，四時有明法而不議，萬物有成理而不說。聖人者，原天地之美而達萬物之理。是故至人無為，大聖不作，觀於天地之謂也。

Heaven and Earth have great beauties yet they do not speak of them. The four seasons have their clear laws, but do not discuss them. The myriad creatures have their established patterns but do not speak about them. The Sages are those who trace back to the beauties of Heaven and Earth, and penetrate to the patterns that characterize the myriad creatures. For that reason, the perfect humans do not take action, the great sages do not do things, and that is to say that they have made observations into Heaven and Earth.

今彼神明至精，與彼百化。物已死生方圓，莫知其根也，扁然而萬物自古以固存。六合為巨，未離其內；秋豪為小，待之成體。天下莫不沉浮，終身不故；陰陽四時運行，各得其序。惛然若亡而存，油然不形而神，萬物畜而不知。此之謂本根，可以觀於天矣。

Now those with spiritual clarity and the highest purity give themselves all manner of transformations. A creature is already dead before its life has finally come to completion. Nobody knows its root. Its root persists across the ages, and by it the myriad creatures have been in existence since antiquity. The six conjoint (dimensions) are gigantic. Nothing leaves their interior. The tip of a hair in the autumn pelt of an animal is small, but by the time [the Way] has completed a body starting from there, there may be nothing in All Beneath Heaven that it will not sink or float, and it may live out its life and never die. Yin and Yang and the four seasons work out their cycles, and all of them get their proper sequence. Muddled, they seem to perish and yet they are preserved. In a fluid way they have no physical form and are instead spiritual. The myriad creatures are nurtured by them but do not know it. This is called the Root. One can observe it in Heaven.

S.2 Nature of knowledge, cf. Watson, p. 237f Nieh Ch'ueh asked Pi-i....

齧缺問道乎被衣，被衣曰：「若正汝形，一汝視，天和將至；攝汝知，一汝度，神將來舍。德將為汝美，道將為汝居，汝瞳焉如新生之犢而無求其故！」

Nie-que asked Pi-yi about the Way. Pi-yi said: "If you make upright your physical person, if you unify your vision, then a Heavenly harmony will come upon you. If you capture your knowledge, unify your measures, then the spirits will come to reside in you. Virtue will in future become your beauty. The Way will in future become your place of residence. The pupils of your eyes will take on the appearance of those of a newborn calf and you will not even seek the reason for this change."

言未卒，齧缺睡寐。被衣大說，行歌而去之，曰：「形若槁骸，心若死灰，真其實知，不以故自持。媒媒晦晦，无心而不可與謀。彼何人哉！」

Before those words were finished Nie-que had fallen fast asleep; Pi-yi was ecstatic. He went away, singing as he walked, saying: "A physical form like a withered skeleton, a heart like dead ashes, truly, this is his real knowledge, for he does not hold onto things by reason of external causal factors."

舜問乎丞曰：「道可得而有乎？」

Shun asked Cheng: "Can one gain possession of the Way?"

曰：「汝身非汝有也，汝何得有夫道！」

[Cheng] said: "Your body is not even in your own possession, so how could you gain possession of any part of the Way?"

舜曰：「吾身非吾有也，孰有之哉？」

Shun said: "My body is not my own possession? Who possesses it?"

曰：「是天地之委形也；生非汝有，是天地之委和也；性命非汝有，是天地之委順也；孫子非汝有，是天地之委蛻也。故行不知所往，處不知所持，食不知所味。天地之強陽氣也，又胡可得而有邪！」

[Cheng] said: "It is the physical form entrusted to you by Heaven and Earth. Life is not your own possession. It is the entrusted harmony of Heaven and Earth. Your nature and your predestined characteristics are not your own. They are the entrusted flowingness of Heaven and Earth. Your grandchildren are not your own. They are the entrusted cast off skins of Heaven and Earth. So in walking you do not know where you are going, and in settling down somewhere you do

no know what you have got ahold of. In eating you do not know what its flavor is. [All these things] are the strong Yang lifebreath of Heaven and Earth. So how could you possibly get these things and take possession of them?"

南榮趯曰：「然則是至人之德已乎？」

Nan-rong Chu said: "In that case is that the entirety of the virtue/power of a realized person?"

曰：「非也。是乃所謂冰解凍釋者，能乎？夫至人者，相與交食乎地而交樂乎天，不以人物利害相撓，不相與為怪，不相與為謀，不相與為事，翛然而往，倏然而來。是謂衛生之經已。」

"No. That is what is called 'Ice thawing and frozen things de-crystallizing.' Can you do it? Now the fully realized people take mutual sustenance from the Earth and take mutual joy from Heaven. They do not attack each other on the basis of material benefits or liabilities. They do not regard each other as anomalies. They do not plot against each other. They do not take each other as burdens. They go off in a carefree way and come back in a childishly naive way. That is called the sum of the constant way of protecting life."

曰：「然則是至乎？」

"Then is that the highest level of it?" W254

曰：「未也。吾固告汝曰：『能兒子乎！』兒子動不知所為，行不知所之，身若槁木之枝而心若死灰。若是者，禍亦不至，福亦不來。禍福无有，惡有人災也！」

"No. I already asked you: 'Can you be an infant?' When infants move they do not know what they are doing, and when they travel they do not where they are going. Their bodies are like the branches of desiccated trees, and their minds are like dead ashes. With people of this sort, disasters will not arrive, and good fortune will not come upon them. There being neither disasters nor good fortune, how could there be human-inspired calamities?"

宇泰⁶³定者，發乎天光。發乎天光者，人見其人，[物見其物。]⁶⁴人有脩者，乃今有恆⁶⁵；有恆者，人舍之，天助之。人之所舍，謂之天民；天之所助，謂之天子⁶⁶。

Those whose pellucid domain is stable are emitted from the brightness of Heaven. Those who are emitted from the brightness of Heaven are seen as humans by humans and as creatures by creatures. Of humans, those who have cultivation become constant. Those who have constancy are abandoned by

humans. They are called the People of Heaven. Those whom Heaven aids are called the Children of Heaven.

學者，學其所不能學也；行者，行其所不能行也；辯者，辯其所不能辯也。知止乎其所以不能知，至矣；若有不即是者，天鈞敗之。

Scholars are those who study when they cannot study. Men of action are people who perform actions that cannot work. Debaters are those who debate things that cannot be debated. Knowledge stops at the point when it is no longer possible to know. That is the highest point. If there are those who do not get to that point, then the potter's wheel of Heaven will defeat them.

備物以將形，藏不虞以生心，敬中以達彼，若是而萬惡至者，皆天也，而非人也，不足以滑成，不可內於靈臺。靈臺者有持，而不知其所持，而不可持者也。

Make a full preparation in regard to other creatures in order to take hold of [and protect] one's own physical being. Treasure up the unexpected factors in order to give birth to mind. Be respectful of centrality in order to reach out to others. If one has made those preparations and any of the myriad evils still come upon one, they will all be on account of Heaven (i.e., acts of god), and not things arising from human factors. They will be insufficient to cause one's accomplishments to skid, and they will be unable to get to the inner reaches of one's spirit tower. When one has a firm grip on one's spirit tower, and yet does not know what it is that one has in one's grip, that is because it is something that ultimately escapes efforts to control it.

不見其誠己而發，每發而不當，業入而不舍，每更為失。為不善乎顯明之中者，人得而誅之；為不善乎幽閒之中者，鬼得而誅之。明乎人、明乎鬼者，然後能獨行。

If you go into action without perceiving what is truly oneself, then every time you go into action you will do so inappropriately. If you enter into some enterprise and you do not do so with an attitude of abandonment of it, then every instance will be a failure. Those who are not good at what is at the center of notoriety, will be caught by humans and executed. Those who are not good at what is at the center of the hidden interstices, will be captured by ghosts and goblins. Those who are bright in regard to humans and bright in regard to the spirits will be able to operate independently.

券內者，行乎无名；券外者，志乎期費。行乎无名者，唯庸有光；志乎期費者，唯賈人也。人見其跂，猶之魁然。與物窮者，物入焉；與物且者，其身之不能容，焉能容人！不能容人者无親，无親者盡人。兵莫憊於志，鎡鋸為下；寇莫大於陰陽，无所逃於天地之間。非陰陽賊之，心則使之也。

Those who are in on the contract operate in namelessness. Those who outside the contract have aspirations to anticipate costs. Of those who operate in namelessness, only the ordinary are characterized by brightness. Those who have aspirations toward anticipating costs only value humans. To other people their feet look like their heads. Those who are in poverty along with other creatures will be entered into by creatures. Those who stand side by side with creatures find that they cannot accept their individual real bodies, and so how could they possibly accept other humans? Those who cannot accept other people do not have anyone to whom they are close. Those who do not have anyone to whom they are close exhaust/ fulfill people. There is nothing more sorrowful to soldiers than their aspirations. The sword Mo-ye is at the bottom; there is no destroyer greater than Yin and Yang. There is nowhere in Heaven and Earth to escape them. If Yin and Yang do not destroy them, then their minds will cause it.



Chapter by Chapter

Zhuang Zi, the Inner Chapters

逍遙遊第一

Chapter One: Free and Easy Wandering

北冥有魚，其名為鯢。
 鯢之大，不知其幾千里也。
 化而為鳥，其名為鵬。
 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。

Far in the Darkness of the North

A fish whose name is Kun.

The size of the Kun —

No one can know how many thousand miles.

Transforming to a bird,

Its name becomes Peng.

Peng's back —

None know how many thousand miles.

Aroused to flight,

Its wings like thunderheads hang upon the sky.

Now this bird,

When currents flow across the sea,

Will make for Darkness of the South.

Darkness of the South is but the pond of Heaven.

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。」

The *Qi Marvels* is a record of unusual things. The *Marvels* says: "Peng's voyage to the Darkness of the South: It strikes the waters for three thousand miles, then beats upon a rising draft and ascends to 90 thousand miles. Go! It requires six months of rest."

野馬也，塵埃也，生物之以息相吹也。天之蒼蒼，其正色邪？其遠而無所至極邪？其視下也，亦若是則已矣。

Whirlwinds, dust devils, are nought but the puffing of creatures upon each other. The blueness of the sky — is that its true color? Or is it because it is infinitely remote? When Peng looks down, it's the same way and that is all there is to it.

且夫水之積也不厚，則其負大舟也無力。覆杯水於坳堂之上，則芥為之舟；置杯焉則膠，水淺而舟大也。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；背負青天而莫之夭闕者，而後乃今將圖南。蜩與學鳩笑之曰：「我決起而飛，槍榆枋而止，時則不至而控於地而已矣，奚以這九萬里而南為？」適莽蒼者，三餐而反，腹猶果然；適百里者，宿舂糧；適千里者，三月聚糧。之二蟲又何知！

Now should an accumulation of water not be sufficient, then it would not have the power to support a large boat. Pour out a glass of water upon the courtyard and a mustard seed can be a boat, put the glass in the pool, however, and it sticks to the bottom. The reason? The water is shallow and the boat is large. Now should the wind mass not be substantial, it will have insufficient power to support great wings. So at 90 thousand miles altitude the wind is all put beneath the Peng and thereafter it flaps its wings against that wind and puts its back against the azure sky whereupon none can hinder it; thereafter it wends its way to the south. The cicada and the dove ridiculed it, saying: "I spring up and fly, blunder into a thicket and come to rest, or sometimes I don't reach it before falling to earth, and that's it! What does the Peng think it is doing, going up ninety thousand miles and heading toward the south?!" Those who head off to the greensward return after three meals and their bellies are yet full. Those who go a hundred li must lay up provisions the day before. And those who plan a trip of a thousand li must save up three months of food. Those two critters! What do they know?

小知不及大知，小年不及大年。奚以知其然也？朝菌不知晦朔，蟪蛄不知春秋，此小年也。楚之南有冥靈者，以五百歲為春，五百歲為秋；上古有大椿者，以八千歲為春，八千歲為秋。此大年也。而彭祖乃今以久特聞，眾人匹之，不亦悲乎！湯之

問棘也是已。窮髮之北有冥海者，天池也。有魚焉，其廣數千里，未有知其脩者，其名為鯢。有鳥焉，其名為鵬，背若泰山，翼若垂天之雲，搏扶搖羊角而上者九萬里，絕雲氣，負青天，然後圖南，且適南冥也。斥鴳笑之曰：「彼且奚適也？我騰躍而上，不過數仞而下，翱翔蓬蒿之間，此亦飛之至也，而彼且奚適也？」此小大之辯也。故夫知效一官，行比一鄉，德合一君，而徵一國者，其自視也亦若此矣。而宋榮子猶然笑之。且舉世而譽之而不加勸，舉世而非之而不加沮，定乎內外之分，辯乎榮辱之竟，斯已矣。彼其於世，未數數然也。雖然，猶有未樹也。夫列子御風而行，泠然善也，旬有五日而反。彼於致福者，未數數然也。此雖免乎行，猶有所待者也。若夫乘天地之正，而御六氣之辯，以遊無窮者，彼且惡乎待哉！故曰：至人無己，神人無功，聖人無名。

Small knowledge does not reach to large knowledge, and small years do not reach to large years. How do I know this is so? The dawn-to-dusk fungus does not know the compass of a single month, the one-season cicada cannot know both spring and fall. They have small years. South of the state of Chu there is the Dark Spiritual Responsiveness, which takes five hundred years to be its spring, and five hundred years to be its fall. In high antiquity there was a great *ch'wun* tree that took eight thousand years for its spring and eight thousand years for its autumn. These are great years. Lately, Peng Zu has become well known for longevity, and hordes seek to match him at it, is that not just pitiful? That is exactly like the thing that Tang asked Ji about: North of the tundra is the dark sea, the pond of heaven. There is a fish therein that is several thousand miles in width and of unknown length. It is called the Kun. There is a bird up there the name of which is Peng. Its back is like Mt. Tai, and its wings are like thunderheads hanging on the edge of heaven. It beats against an updraft and spirals aloft like an ibex horn to ninety thousand miles, splitting the clouds and vapors, bearing azure heaven on its back and only then heading for the south and its destination which is the Southern Darkness. The marsh quail mocks it saying: "Where does that guy think he is going? I jump up into the air and descend again before going more than a few rods. Flitting around in the thicket — isn't that the height of flying?! And so where is that bird going?" Here we have the difference between large and small. They make the same mistake who discover that their knowledge is sufficient to one government office, their behavior fit to be the standard of a county or a shire, their virtue agreeable to one sovereign, and they make the same mistake who gain the trust of one feudal state. Now Master Song Rong would augustly laugh at such as those [self-satisfied individuals]. For although the whole world might laud him he would not be spurred forth, and although the whole world might condemn him he would not be daunted. He was firmly established in the difference between "the

inside" and "the outside (i.e., superficialities)." He clearly distinguished between honor and disgrace, and that is all there is to it. He sought nothing whatsoever from others in the world. Nevertheless, there was yet that which had not been firmly established in him.

Now take the case of Master Lieh. He could travel by driving the wind. Cool! He would return only after fifteen days. He sought for nothing from those most fortunate. In his case, although he avoided the need to walk, there was yet that upon which he depended. Had it been possible for him to be borne along by the uprightness of Heaven and Earth and to drive before him the distinctions between the six lifebreaths in order to journey through the infinite, then upon what could he be said to depend?! Therefore it is said: "The fully realized person has no self. The godlike person has no merit. The sage has no fame."

堯讓天下於許由，曰：「日月出矣而燭火不息，其於光也，不亦難乎！時雨降矣而猶浸灌，其於澤也，不亦勞乎！夫子立而天下治，而我猶尸之，吾自視缺然。請致天下。」

Yao offered to cede his dominion over the world to [his master] Xu You, saying: "Should the torch not be put out when the sun and moon rise, would it then not be difficult for it to make things any brighter? Should one continue to irrigate when a timely rain is falling, would it not be hard to make things any wetter? When my master assumes the throne the world will become well ordered, and for now I merely act as a stand-in for him. I find myself greatly lacking! Please take over governing the world."

許由曰：「子治天下，天下既已治也。而我猶代子，吾將為名乎？名者，實之賓也，吾將為賓乎？鷦鷯巢於深林，不過一枝；偃鼠飲河，不過滿腹。歸休乎君，予無所用天下為！庖人雖不治庖，尸祝不越樽俎而代之矣。」

Xu You replied: "As for you, sir, you govern the world, and the world is indeed already ordered. Should I nevertheless take over for you, would I be doing it for the sake of making a name for myself? But names are the parasites of realities. Should I do something for the sake of a parasite? When the jiaoliao (tailor) bird nests in the dark forest it requires no more than a single branch. When the muskrat drinks from the river it does no more than fill its belly. Go back and relax my lord, I have no use for the world! Even though the cook neglects his kitchen, would the stand-in for the deceased and the chief officiant of the funeral spring over the barrier to do his job for him?"

肩吾問於連叔曰：「吾聞言於接輿，大而無當，往而不返。吾驚怖其言，猶河漢而無極也，大有徑庭，不近人情焉。」

Jian Wu asked of Lian Shu, saying: "I heard something from Jie Yu, vast and unfitting, it was so far out it never came back! His words shocked me. They were limitless, like the Milky Way! They were greatly spurious! They did not fit the realities of human experience!"

連叔曰：「其言謂何哉？」

Lian Shu asked: "What did he say?"

曰：「藐姑射之山，有神人居焉，肌膚若冰雪，淖約若處子。不食五穀，吸風飲露。乘雲氣，御飛龍，而遊乎四海之外。其神凝，使物不疵癘而年穀熟。吾以是狂而不信也。」

Jian Wu replied: "There are godlike people who reside on Mount Miaoguyeh. Their flesh is like ice or snow. They are virginal in their complexions. They do not consume the five grains. They inhale the wind and drink the dew. They are borne about by the clouds and vapors and drive the flying dragons in order to voyage beyond the four seas. When they focus their spirits, they make all creatures safe from illness and give ripeness to the yearly grains. I think he is crazy and do not believe it."

連叔曰：「然，瞽者無以與乎文章之觀，聾者無以與乎鐘鼓之聲。豈唯形骸有聾盲哉？夫知亦有之。是其言也，猶時女也。之人也，之德也，將旁礴萬物以為一世蕲乎亂，孰弊弊焉以天下為事！之人也，物莫之傷，大浸稽天而不溺，大旱金石流土山焦而熱。是其塵垢秕糠，將猶陶鑄堯舜者也，孰肯以物為事！」

Lian Shu said: "So. There is no way to show the beauty of ornamentation and decoration to the blind. There is no way to give the sound of bells and drums to the deaf. Can it be that there is blindness and deafness only of the body? Now indeed there is blindness of the knowing faculty. The words of that one are beyond you. What a person! What virtue! In the future he will blend together the myriad creatures to form a single unity and so seek order from the midst of chaos in the world. Why would he burden himself by taking up ordinary temporal affairs? That person! No creature can harm him. Should a flood reach even to heaven he would not be drown. Should a great drought parch the earth, melting metals, fusing stones, and scorching earthen hills, he would still not feel the heat. From the lintels and tailings left from his creation one could still fabricate a [sage emperor like] Yao or a Shun. Why would such a one as that be willing to concern himself with mere things?!"

宋人資章甫而適越，越人斷髮文身，無所用之。堯治天下之民，平海內之政。往見四子藐姑射之山，汾水之陽，矌然喪其天下焉。

A man from Song invested in ceremonial hats as his stock in trade and set out for the state of Yue. The people of Yue crop close their hair and tattoo their bodies and so had no use for his goods. Yao brought order to the people of the world, made smooth the governance of all within the seas, and then went forth to visit the four masters on Mount Miaoguyeh, north of the river Fen. But, sunken in oblivion, he lost his own world therein.

惠子謂莊子曰：「魏王貽我大瓠之種，我樹之成而實五石。以盛水漿，其堅不能自舉也。剖之以為瓢，則瓠落無所容。非不鳴然大也，吾為其無用而掊之。」

Hui Zi told Zhuang Zi: "The king of Wei presented me with the seeds of a kind of huge gourd. I planted them. When they were mature the gourds weighed five stone. But if I tried to use them to hold water or sauce, they turned out not to be sturdy enough to permit them to be lifted. If they were sliced in half to form dippers, then they were so flat that they wouldn't hold anything. Isn't that pointlessly large? I broke them up because they were useless. "

莊子曰：「夫子固拙於用大矣。宋人有善為不龜手之藥者，世世以泝澠絛為事。客聞之，請買其方百金。聚族而謀曰：『我世世為泝澠絛，不過數金；今一朝而鬻技百金，請與之。』客得之，以說吳王。越有難，吳王使之將。冬，與越人水戰，大敗越人，裂地而封之。能不龜手，一也；或以封，或不免於泝澠絛，則所用之異也。今子有五石之瓠，何不慮以為大樽而浮乎江湖，而憂其瓠落無所容？則夫子猶有蓬之心也夫！」

Master Zhuang replied: "My master is indeed maladroit in the use of the great. In the state of Sung there were some people who had a salve that protected against chapping. Generation after generation this family made its livelihood by processing plant fibers. A visitor heard of this medicine and asked to buy the formula for one hundred pieces of gold. They called the clan together and said: "We have only earned a few pieces of gold in generations of processing fiber for cord. Now in a single morning we can swing a deal for one hundred pieces of gold. Let us sell it!" The visitor obtained it and made it the subject of his consultations with the king of Wu, who was beset by the state of Yue. The king of Wu made the consultant his general. During the winter they fought a naval battle with the state of Yue and gave them a bad defeat. So the king set off a new domain and enfeoffed his consultant. In either case it was a matter of not getting chapped hands. One was ennobled because of it, the other was merely not prevented from continuing to process fibers, so the precise applications were

different. Today, my master, you have five-stone gourds. Why don't you consider making wading floats out of them, bind them around your waist, and go floating in the rivers and the lakes? But instead you bemoan their lack of fluid capacity. My master has grown a thicket in his head!"

惠子謂莊子曰：「吾有大樹，人謂之樗。其大本臃腫而不中繩墨，其小枝卷曲而不中規矩。立之塗，匠者不顧。今子之言，大而無用，眾所同去也。」

Master Hui told Master Zhuang: "I have a huge tree, the kind people call a shu tree. Its great trunk is gnarled and twisted and will not line up with a chalk line. Its smaller branches twist and curl and will not line up with compass and square. Plant it by the roadside and carpenters would not even look at it. Your words just now, my master, are vast and useless, just what everybody would cast away."

莊子曰：「子獨不見狸狌乎？卑身而伏，以候敖者；東西跳梁，不避高下；中於機辟，死於罔罟。今夫斄牛，其大若垂天之雲。此能為大矣，而不能執鼠。今子有大樹，患其無用，何不樹之於無何有之鄉，廣莫之野，彷徨乎無為其側，逍遙乎寢臥其下。不夭斤斧，物無害者，無所可用，安所困苦哉！」

Master Zhuang replied: "Has my master not seen the weasel? It crouches low to await its prey. East and west it leaps and vaults, yet it cannot avoid things high and low; it gets caught in a spring snare or dies in a net. Now the yak that is as large as a thunderhead hanging on the edge of heaven can truly be called large, however, it cannot catch mice. Today, my master, you have a great tree and you are sore beset because you find it useless. Why do you not plant it in the domain of Not-Having-Anything, in a barren wasteland, and stroll idly by its side, then freely and easily slumber beneath its branches. Its life will not be cut short by hatchet and ax, it is something that no creature will injure. How could anything ever give it a hard time?"

齊物論第二

Chapter Two: Qi Wu Lun (Leveling All Things)

南郭子綦隱机而坐，仰天而噓，荅焉如喪其耦。顏成子游立侍乎前，曰：「何居乎？形固可使如槁木，而心固可使如死灰乎？今之隱机者，非昔之隱机者也。」
 Nan-guo Zi-qi sat, casting a shadow over his low table. Then he raised his head toward heaven and sighed, sundered, as though one who had lost his companion. Yan-cheng Zi-you stood before him, ready to serve, and said, "In what realm were you, such that you could cause your form to resemble that of a withered tree and your heart to be like dead ashes? The one who at this time leans against his table is not he who leaned against it a while back."

子綦曰：「偃，不亦善乎，而問之也！今者吾喪我，汝知之乎？女聞人籟而未聞地籟，女聞地籟而未聞天籟夫！」

Zi-qi said: "Yan, you did well to ask that question. Just now I lost my self. Did you know that? You may have heard the pipes of man and not have heard the pipes of the Earth. You may have heard the pipes of the Earth and have yet to hear the pipes of Heaven."

子游曰：「敢問其方。」

Zi-you replied, "I dare to ask for the gist of the matter."

子綦曰：「夫大塊噫氣，其名為風。是唯無作，作則萬竅怒呿。而獨不聞之寥寥乎？山林之畏佳，大木百圍之竅穴，似鼻，似口，似耳，似枅，似圈，似臼，似洼者，似污者；激者，謫者，叱者，吸者，叫者，譟者，突者，咬者，前者唱于而隨者唱喁。泠風則小和，飄風則大和，厲風濟則眾竅為虛。而獨不見之調調，之刁刁乎？」

Zi-qi said: "Well, when the Great Clod belches gas, it is called the wind. Perhaps at first it does not rise up, but when it does arise the myriad cavities angrily bellow. Surely you cannot be the one person in the world who never has heard its whistling. The rocky outcroppings on the mountain peaks, the hollows and cavities in the great trees of a hundred spans: Like nostrils, like mouths, like ears, like hubs, like sockets, like mortars, like puddles, like pits. Sounds like cataracts, the twanging of a bow, hoots, gulps, shrieks, howls. The one that goes first sings "Yuuu" and the one that follows sings "Ouuu." With a cool breeze there is a minor confluence of sounds, and with a violent windstorm there is a major cacophony. When a violent wind gains surcease, then the multitude of cavities become empty and silent. Have you alone failed to observe the bending and swinging of those trees?"

子游曰：「地籟則眾竅是已，人籟則比竹是已。敢問天籟。」

Zi-you responded: "The pipes of Earth are the multitude of its cavities. The pipes of human beings are the arrays of bamboo pipes. I make bold to inquire as to the pipes of Heaven."

子綦曰：「夫吹萬不同，而使其自已也，咸其自取，怒者其誰邪！」

Zi-qi said: "The puffs of breath have a multitude of differentiations, and what gives them their individuality are in all cases instances of their self determination. But who is it that arouses them to action in the first place?"

大知閑閑，小知閒閒；大言炎炎，小言詹詹。

Great knowledge is self assured. Small knowledge is prying at cracks. Great speech is bland. Petty speech is mere blathering.

其寐也魂交，其覺也形開，與接為構，日以心鬥。縵者，窖者，密者。小恐惴惴，大恐縵縵。其發若機括，其司是非之謂也；其留如詛盟，其守勝之謂也；其殺若秋冬，以言其日消也；其溺之所為之，不可使復之也；其厭也如緘，以言其老洩也；近死之心，莫使復陽也。其溺之所為之，不可使復之也；其厭也如緘，以言其都洩也；近死之心，莫使復陽也。

When people sleep their spirits intertwine, and when they awaken their bodies are estranged, and should they meet they will contend mind against mind on every day. Some are broad-minded, some have deep minds, some are capable of close arguments. Some people are moderately fearful, unhappy and apprehensive. Some people are terrified, totally shrinking into apathy. These feelings come upon people like the firing of a bolt from a crossbow, and that speaks to way that their affirmations and condemnations are marshaled for conflict. When people are holding on to victory, they hold to their own views as though they were solemn pacts and treaties. The daily attrition they suffer may be described as being like the killing force of autumn and winter. There is no way of recovering from the besottedness that comes from what they are doing. Their suppression of others is like a seal upon a tomb that lets no air in. The heart that is near to death cannot be made to live again.

喜怒哀樂，慮歎愛愁，姚佚啟態；樂出虛，蒸成菌。日夜相代乎前，而莫知其所萌。已乎，已乎！旦暮得此，其所由以生乎！

Happiness, anger, sorrow, and joy, compulsive cogitations, sorrowful sighings, incessant changes of mind, losses of the courage to change, exhaustion and breaking down, all give rise to affects or psychological conditions. Music comes

from voids, steam becomes fungi. Day and night they trade places before us and none know whence they sprout. Let it be over, oh, let it be over! That is all! That is the end of it! Dawn and dusk obtain this in order to be produced.

非彼無我，非我無所取。是亦近矣，而不知其所為使。若有真宰，而特不得其朕。可行己信，而不見其形，有情而無形。非彼無我，非我無所取。是亦近矣，而不知其所為使。若有真宰，而特不得其朕。可行己信，而不見其形，

Were there no other, there could be no I. Were there no I, there could be nobody to do the apprehending. — That is close to the truth, yet I do not know what runs this process. It seems that there is a true ruler, and yet there is a singular lack of actual evidence of its presence. That it can function, I already firmly believe, yet I fail to see its form and body. There are "True circumstances" to be considered in its case, and yet it is formless.

百骸，九竅，六藏，賅而存焉，吾誰與為親？汝皆說之乎？其有私焉？如是皆有為臣妾乎？其臣妾不足以相治乎？其遞相為君臣乎？其有真君存焉？如求得其情與不得，無益損乎其真。

The hundred bones, the nine orifices, the six internal organs, are all complete in themselves. To which of them should I be preferential? Should one take delight in them equally rather than having a partiality toward one of them? In that case do they all fall into the category of servants and concubines? Are these servants and concubines adequate to regulate themselves by taking turns? Or, is it that there is a true ruler among them? Should one seek, but fail to obtain, proof of the true state of affairs, that would make no difference to whether there really is such a thing.

一受其成形，不忘以待盡。與物相刃相靡，其行盡如馳，而莫之能止，不亦悲乎！終身役役而不見其成功，茶然疲役而不知其所歸，可不哀邪！

As soon as he gets his full form, he holds tightly to it pursuant to his ultimate exhaustion. He and others match blades, or they grind each other down. His process of exhaustion speeds into action like a team of four horses, and nobody can bring it to a halt. Is that not a sorry sight? For the whole of one's life, one is slaving away at it, yet one never sees any accomplishments. To be totally wiped out and to know of no refuge, is that not a great sorrow?

人謂之不死，奚益！其形化，其心與之然，可不謂大哀乎？人之生也，固若是芒乎？其我獨芒，而人亦有不芒者乎？

People say that they will never die — to what avail? Their bodies decompose and their minds must follow. Could anyone claim that this is not a great tragedy?

People, having once been born, are just deluded like that. How could it be that I alone am deluded and that there are others who are not deluded?

夫隨其成心而師之，誰獨且無師乎！

Should one take his preconceptions as his authority, then who would fail to have an authority [by which to justify his beliefs]?

奚必知代而心自取者有之？愚者與有焉。未成乎心而有是非，是今日適越而昔至也，是以無有為有。無有為有，雖有神禹，且不能知，吾獨且奈何哉

Are there indeed cases in which those who do not have freedom must be aware of the changes that sweep across the scene in front of them, and their minds will naturally apprehend them. The ignorant people will also have their own [opinions]. To have opinions of right and wrong about something before there is a full comprehension of it is like going to Yue today and getting there in the past. That is to take something that does not exist to be something that does. Even though it were the godly Yu, such a one would not be able to understand it, so what can I do about it?

夫言非吹也，言者有言，其所言者特未定也。果有言邪？其未嘗有言邪？其以為異於鷦音，亦有辯乎，其無辯乎？

Now speech is not just hot air. Speakers have things that they say, but what they say is particularly indeterminate. Are there really propositions? Or were there really never propositions? Is there a difference between words and the cheeping of nestling birds or not?

道惡乎隱而有真偽？言惡乎隱而有是非？道惡乎往而不存？言惡乎存而不可？道隱於小成，言隱於榮華。故有儒墨之是非，以是其所非而非其所是。欲是其所非而非其所是，則莫若以明。

How is the Dao obscured so that distinctions between genuine and counterfeit come into existence? How are words obscured so that distinctions between true and false come into existence? How is it that the Dao wanders and is not preserved? How is it that words are preserved and are yet impermissible? The Dao is obscured by minor [conceptual] successes, and words are obscured by vaingloriousness and pomposity. Therefore there is contention between the

Confucians and the Mohists, in which each affirms what the other denies and denies what the other affirms. There is nothing superior in desiring to show to be true what others deny and denying what others affirm true than the use of brightness.

物無非彼，物無非是；自彼則不見，自知則知之；故曰：彼出於是，是亦因彼；彼是方生之說也。

There is no creature that is not a "That" and no creature that is not a "This." From the standpoint of "That" one will not perceive. But from Knowledge one will know it. Thus it is said, "That comes out of this, and this is also dependent on that." Such is the account of things that says that "This" and "That" are produced simultaneously.

雖然，方生方死，方死方生；方可方不可，方不可方可；因是因非，因非因是。是以聖人不由，而照之於天，亦因是也。

Although things are that way, at the moment that something is produced something else dies. At the moment that something dies, something else is produced. When one thing becomes permissible, something else becomes impermissible, and when something becomes impermissible then at the same time something else becomes permissible. In depending on this, one is also depending on that, and in depending on that one is also depending on this. Therefore the sage does not draw on these distinctions and instead casts vision on them in their natural state. To do so also depends on this.

是亦彼也，彼亦是也。彼亦一是非，此亦一是非。果且有彼是乎哉？果且無彼是乎哉？彼是莫得其偶，謂之道樞。樞始得其環中，以應無窮。是亦一無窮，非亦一無窮也。故曰：莫若以明。 A this is also a that, and a that is also a this. A that is also an affirmation and a denial. A this is also an affirmation and a denial. So is there really a this and a that? Or is there really no this and no that? When that and this both fail to get their counterpart, we have what is called the pivot point of the Dao. The pivot gets placed at the center of the circle in order to respond to the infinite. Affirmations involves an infinity, and denials also involves an infinity. Therefore it is said: "There is nothing like brightness".

以指喻指之非指，不若以非指喻指之非指也；以馬喻馬之非馬，不若以非馬喻馬之非馬也。

Taking a pointer (a universal) to use as an example in explaining that pointers (universals) are not pointers (universals) is not as good as taking a non-pointer (a

particular, or the Dao — two interpretations are possible) to explain why a pointer (universal) is not a pointer (universal). To take "Horse" (or "white horse" to demonstrate that "horse" is not a horse is not as good as taking a not-horse to demonstrate that "Horse" is not a horse.

Commentary:

A "Pointer" is anything that has as its function merely to tell people where to look for something else. It is not the same thing as what it points to. In fact, a single pointer can point to very large numbers of objects. For instance, the word "Electron" points to some huge number of components of the universe, and any one of them would do if we wanted an electron for some purpose.

This passage has an obvious connection to the contention made by some Chinese logicians that "A white horse is not a horse." The nub of their idea seems to be that the extension of the words "White horse" and "horse" are different. They put this valid observation into a paradoxical form to gain attention for their ideas, perhaps. But the result has been a great deal of heat and little light. The set of entities named by "White horse" is contained in a larger set of entities named "horse." If we use one of logicians' favorite tools, the Venn diagram, we would draw a large rectangle and label it "Universe." Within that rectangle we would draw a circle and label it "Horses." Within that circle we would make a smaller circle and label it "White horses." The horse named "Man O' War" could be represented by a point within the larger "Horse" circle. The dog called Skritz could be represented by a point drawn somewhere inside the rectangle but outside the circles. But the names "Man O' War" and "Skritz" apply to one particular horse and one particular dog that exist at some time in the real universe, and the names have their written representations on the Venn diagram as well. So the name "Skritz" now points at two very different kinds of things, a creature and a word on a chart. So does the name "Man O' War." So Zhuang Zi has shifted the discussion from the observation of the logicians (that sets that are determined by are not the same sets) to the observation that individuals are not simply points on a Venn diagram or names on a list of names. Not only are the contents of sets each having one member different from any sets containing such a set and at least one other set, but the sets and the words related to them are not the same as the entities in the real world. And what connects words and objects,

what makes pointers point more-or-less successfully to real things, is altogether unclear from this discussion.

天地一指也，萬物一馬也。

Heaven-and-Earth [i.e., the Universe] is one pointer (universal). The myriad creatures is one "Horse" (i.e., particular).

Commentary: Translating this into English, where language, by happenstance, plays another role, makes Zhuang Zi's point much more challenging. His words might be paraphrased to say, "The universe is a single universal, and the myriad creatures is a single particular." What could that mean? If he literally means that the universe is a pointer, then at what does it point? If the word (pointer) is "Universe" and the thing being pointed to is "Myriad creatures conceived as a single object" then this is to say that when one speaks of "The universe" what one points to is the total process of the single entity that we conceive of, in our limited way, as the myriad discrete entities we seem to find in it. —莫然 按

可乎可，不可乎不可。道行之而成，物謂之而然。惡乎然？然於然，惡乎不然？不然於不然。物固有所然，物固有所 無物不然，無物不可。

Permissibility comes from giving permission. A pathway is created by walking it. Creatures are what they are said to be. How is it that things are the way that they are? They are thus because people affirm them to be so. How is it that things are not some way? They are not that way because people deny them being that way. Things are firmly endowed with the ways that they are, and they are firmly endowed with their permissibility. There is no thing which is not as it is, and there is no thing that is not acceptable (permissible).

故為是舉莛與楹，厲與西施，恢詭憊怪，道通為一。其分也，成也；其成也，毀也。凡物無成與毀，復通為一。

So, let us consider a straw and a rafter, or an ugly person and Xi Shi, the great and the shifty, the agreeable and the perverse. The Dao links them all into a single whole. Its division is a completion. Its completion is a destruction. In all cases, creatures have neither a completion or a destruction but are once again melded into one.

唯達者知通為一，為是不用而寓諸庸。庸也者，用也；用也者，通也；通也者，得也；適得而幾矣。

Only those who have attained [the final goal] know how to link everything into a single whole. Those who so act do not employ [what other people engage themselves in] and give things an abode in ordinariness. Ordinariness means utility. Utility means linking things into one. Linking things into one means getting it. Once you have gotten it you are almost there.

因是已。已而不知其然，謂之道。

Stop at merely depending on "This" stop and do not know the way it is, and this is spoken of as the Dao.

勞神明為一而不知其同也，謂之朝三。何謂朝三？曰：「狙公賦茅，曰：『朝三而暮四。』眾狙皆怒。曰：『然則朝四而暮三。』眾狙皆悅。」名實未虧而喜怒為用，亦因是也。是以聖人和之以是非而休乎天鈞，是之謂兩行。

To try to labor with spirit and intelligence to unify things without knowing that they are actually the same is spoken of as "Three in the morning." What does "Three in the morning mean?" A monkey keeper provided chestnuts/acorns to his monkeys. He offered them three in the morning and four in the evening. The whole group of monkeys became furious, so he said, "All right then, how about four in the morning and three in the evening?" The whole group was delighted. There was no significant change in the real world, but the altered wording made the difference between happiness and anger. And all of that also depends on "This." Therefore, the sage harmonizes it by affirming denial and takes his abode in the potting wheel of Heaven, and this approach is called "Going both ways." 古之人，其知有所至矣。惡乎至？有以為未始有物者，至矣，盡矣，不可以加矣。 The knowledge of the people of antiquity had a point to which their knowledge reached. Where did it reach? There was a stage at which there had not yet begun to be creatures, and that was the farthest, that was the point at which the subject of inquiry was fully exhausted and nothing could be added to it.

其次以為有物矣，而未始有封也。其次以為有封焉，而未始有是非也。是非之彰也，道之所以虧也。道之所以虧，愛之所以成。果且有成與虧乎哉？果且無成與虧乎哉？有成有虧，故昭氏之鼓琴也；無成與虧，故昭氏之不鼓琴也。

Next there were those who accepted the existence of creatures and yet did not create domains among them. Next, there was a stage at which there were domains, but there was not yet affirmation and rejection. The manifestation of affirmation and denial was the reason for the attenuation of the Dao. The reason

for the attenuation of the Dao is the reason for the success of love. Is there really completion and attenuation? Is there really a lack of completion and a lack of attenuation? Since there is completion, there must also be dissolution, Zhao Shi played the qin. Since without there being completion there is no dissolution, Zhao Shi did not play the qin.

昭文之鼓琴也，師曠之枝策也，惠子之據梧也，三子之知，幾乎，皆其盛者也，故載之末年。唯其好之也，以異於彼，其好之也，欲以明之。彼非所明而明之，故以堅白之昧終。而其子又以文之綸終，終身無成。

The qin playing of Zhao Shi, the baton of Shi Kuang, the leaning of Hui Shi on the Wu tree, were each exemplars of the highest knowledge. And they rode these modalities to the ends of their days. But the way that each of them was inclined to prefer his own modality was different from the other two and each were inclined to prefer their own modalities, and each desired to be brighter than the other. To make bright what each thought was bright resulted in their [doing things like] taking up paradoxes involving hardness and whiteness. The ultimate result was that their sons ended their lives following threads of written discourse, and got nowhere at the end.

若是而可謂成乎？雖我亦成也。若是而不可謂成乎？物與我無成也。是故滑疑之耀，聖人之所圖也。為是不用而寓諸庸，此之謂以明。

If such a course of action could be called a success, then even I am successful. If such a course of action cannot be called a success, then neither I nor anyone else can be successful. For those reasons there occurs bedazzlement by reason of sophistries. The plan of the sage is to not use them and to rest everything in stasis. This is called "Using the brightness."

今且有言於此，不知其與是類乎？其與是不類乎？類與不類，相與為類，則與彼無以異矣。雖然，請嘗言之。 Now there is a statement to consider. Whether it is related to "This" or not related to "This" is unknown. But both being related and being unrelated to something is in itself a form of relationship, so there is no way to isolate it from "That" [either]. Nevertheless, let me take a try at formulating it:

有始也者，有未始有始也者，有未始有夫未始有始也者。有有也者，有無也者，有未始有無也者，有未始有夫未始有無也者。俄而有無矣，而未知有無之果孰有孰無也。今我則已有謂矣，而未知吾所謂之其果有謂乎，其果無謂乎？

There was a time of beginning. There was a time before there was a beginning. There was a time before the time before there was a beginning. There are things that there are (i.e., things that exist). There are things that there are not (i.e., things that do not exist). There was a time before there were things that do not exist. Then unexpectedly there was a time before there was a time before there were things that do exist. In an instant there came to be things that do not exist, and it was not yet known that as for things that exist and things that do not exist which in fact did exist and which did not exist. Now there is already something that I have said, and yet I do not know whether I have really succeeded in saying anything or have failed to say anything.

天下莫大於秋豪之末，而大山為小；莫壽乎殤子，而彭祖為夭。天地與我並生，而萬物與我為一。既已為一矣，且得有言乎？既已謂之一矣，且得無言乎？一與言為二，二與一為三。自此以往，巧歷不能得，而況其凡乎！故自無適有以至於三，而況自有適有乎！無適焉，因是已。

There is nothing in the entire world that is larger than the tip of an undercoat hair in a winter pelt, yet Mount Tai is small. There is nobody more long-lived than one who dies in youth, and yet Peng Zu (who lived more than 700 years) died prematurely. Heaven, Earth, and I are simultaneously produced, and the myriad creatures and I are one. Since things have already been reunited in unity, can there really be speech? Since things have been declared to be a unity, then how can there fail to be speech? The unity plus speech are two, and there being two (because the original unity has been sundered) as well as the underlying unity, there are now three. Even a most skillful calculator would get lost in the multiplicities that follow along in this path, and even more easily confounded would be the ordinary people. So, since from non-existence there comes existence, and next there are three, then what would happen by starting from existent things to go on to more existent things? It is best not to choose that courses and instead to depend on this.

夫道未始有封，言未始有常，為是而有畛也，請言其畛：有左，有右，有倫，有義，有分，有辯，有競，有爭，此之謂八德。六合之外，聖人存而不論；六合之內，聖人論而不議。春秋經世先王之志，聖人議而不辯。故分也者，有不分也；辯也者，有不辯也。曰：何也？聖人懷之，眾人辯之以相示也。故曰辯也者有不見也。

Now the Dao never was really partitioned off into domains, and words have never been constant. When there is a "This" then there are clear lines of demarcation. I would beg your indulgence and discuss these demarcations. There being left there is then right. There being ranks and stations there are obligations. There being divisions there are then disputations. There being competition there is then conflict. These are called the "Eight Virtues." Outside of the bounds of the ordinary world, the sage holds all in his mind and does not make propositions. Inside the bounds of the ordinary world, the sage make [objective] propositions and does not make value judgments. With regard to the Spring and Autumn [Annals], the classics, and the generational records of former kings, the sage makes value judgments yet does not dispute them with others. So with regard to divisions, he does not divide, and with regard to disputations, he does not dispute. Someone asked what that means. The sage holds things within his bosom, and the masses argue over them in order to distinguish themselves before others. Therefore it is said: The disputatious fail to see everything.

夫大道不稱，大辯不言，大仁不仁，大廉不嗛，大勇不忮。道昭而不道，言辯而不及，仁常而不成，廉清而不信，勇忮而不成。五者圓而幾向方矣，故知止其所不知，至矣。

Now the great way is without assertions, and the great advocate does not speak. The great benevolence does not favor anyone. A great incorruptibility is unyielding. Great courage involves no bravado. The dao that dazzles is not the Dao. Words that are argumentative do not reach to the real matter under study. Benevolence that is unvarying does not fulfill its mission. The incorruptibility that is pure is not to be trusted. Bravery with bravado will not do. When these five are pared back, then they approach the dao. So to know well to stop at the edge of what one does not know lies on the highest level.

孰知不言之辯，不道之道？若有能知，此之謂天府。注焉而不滿，酌焉而不竭，而不知其所由來，此之謂葆光。

Who knows how to conduct disputation without words, to give travel directions that do not involve instructions. If there are those who know, then they constitute what could be called the repository of Heaven. Pour water into it and it does not

fill up. Decant from it and it does not become exhausted, yet none know its source. This is called the shuttered brightness.

故昔者堯問於舜曰：「我欲伐宗、脰、胥敖，南面而不釋然。其故何也？」舜曰：「夫三子者，猶存乎蓬艾之間。若不釋然，何哉？昔者十日並出，萬物皆照，而況德之進乎日者乎！」

So, in ancient times, Yao asked Shun: "I desire to undertake a punitive expedition against Zong, Gui, and Xu-ao, yet as I sit facing south on my throne I am unable to release my anxieties. Why is that?" Shun replied: "Well, those three are in a situation comparable to being mired in a swamp. Why should you still be disconsolate? In great antiquity, ten suns came out at once and all of the myriad creatures were illuminated in their light. What then of those who come under the beam of your sun-like virtue?"

齧缺問乎王倪曰：「子知物之所同是乎？」曰：「吾惡乎知之！」「子知子之所不知邪？」曰：「吾惡乎知之！」「然則物無知邪？」曰：「吾惡乎知之！」雖然，嘗試言之。庸詎知吾所謂知之非不知邪？庸詎知吾所謂不知之非知邪？

Nie Que asked Wang Ni: "Do you know in what way the same affirmations can be made about all things?"

[Wang Ni] replied: "How would I know about that?"

"Do you know what it is that you do not know?"

"How could I know about that?"

"Then are all creatures without knowledge?"

"How could I know about that? Nevertheless, let me try to respond. How could it be possible to know that what I regard as knowledge is in fact not knowledge?

How could it be possible to know that what I claim to be lack of knowledge is not in fact knowledge?"

且吾嘗試問乎女：民溼寢則腰疾偏死，鰭然乎哉？木處則惴慄恟懼，猿猴然乎哉？三者孰知正處？民食芻豢，麋鹿食薦，蜎蛆甘帶，鴟鴞耆鼠，四者孰知正味？蛆獮狙以為雌，麋與鹿交，鰭與魚游。毛嬙麗姬，人之所美也；魚見之深入，鳥見之高飛，麋鹿見之決驟。四者孰知天下之正色哉？自我觀之，仁義之端，是非之塗，樊然殽亂，吾惡能知其辯！

Now let me try a question on you: If people sleep in wet places then their lower backs will ache and they may become paralyzed on one side. But how would an eel react to that kind of an environment? If humans were to take their abode high up in the trees, then they would be nervous, apprehensive, tense, and fearful. But would apes react in the same way? Of these three kinds of creatures, which

knows the right place to live? Humans eat beef and pork. Elk and deer eat lush grass. Centipedes relish small snakes. Raptors have a yen for rats. Of these four, which knows the right thing to eat? Apes mate with monkeys, elk mate with deer, eels school with fish. Humans take Mao Qiang and Li Zhi to be great beauties, yet when fish see them they dive for the depths, and when birds see them they fly high aloft. When elk and deer see them they burst through the undergrowth and flee. Of these four kinds of creatures, which kind knows the true object of sexual interest? According to my observations, the roots of benevolence and propriety, the paths of right and wrong, are all inextricably confused. How could I possibly know how to discriminate among them?

齧缺曰：「子不知利害，則至人固不知利害乎？」

Nie-que said: "You know nothing of benefit and injury. Does the truly realized man indeed know nothing of benefit and injury?"

王倪曰：「至人神矣！大澤焚而不能熱，河漢沍而不能寒，疾雷破山，飄風振海而不能驚。若然者，乘雲氣，騎日月，」王倪曰：「至人神矣！大澤焚而不能熱，河漢沍而不能寒，疾雷破山、飄風振海而不能驚。若然者，乘雲氣，騎日月，而遊乎四海之外。死生無變於己，而況利害之端乎！」

Wang Ni replied: "The truly realized man is like a spirit. Should a great wetland forest be swept by a wildfire, he would not get cooked. Should even the Yellow River and the Han freeze over, he would not feel cold. Should a violent electrical storm fracture the mountains, or a wind throw the sea into complete turmoil, he would feel no fear. One such as he can ride the clouds, can mount the sun and moon, and can roam beyond the four seas. Not even life and death could cause a change in such a one. How much the less could issues of benefit and injury?"

瞿鵲子問乎長梧子曰：「吾聞諸夫子，聖人不從事於務，不就利，不違害，不喜求，不緣道；無謂有謂，有謂無謂，而遊乎塵垢之外。夫子以為孟浪之言，而我以為妙道之行也。吾子以為奚若？」

Ju-que-zi asked Zhang-wu-zi: "I learned from Confucius that the sage does not engage in governmental duties, does not seek benefit and does not avoid injury, does not like to seek the Dao and does not purposely rest on the Dao. When he says nothing he is making a statement, and when he makes a statement he is not predicating anything. He roams beyond the dust of this world. Confucius views the account to be boundless, and I view it as the working out in practice of the marvelous Dao. What do you, my master, think of it?"

長梧子曰：「是黃帝之所聽熒也，而丘也何足以知之！且女亦大早計，見卵而求時夜，見彈而求鴉炙。予嘗為女妄言之，女以妄聽之。」

Zhang-wu-zi replied: "Such talk would bewilder even the Yellow Emperor, so how could Qiu (i.e., Confucius) be able to understand it? Besides that, you are jumping the gun. You see an egg and expect the crow of a rooster to wake you up in the morning. You see a projectile and are ready to eat roasted dove. Let me take a stab at a rough approximation, and you listen to what I say with an equal tolerance for inexactitude. How would that be?"

奚旁日月，挾宇宙？為其(肉+勿+口)無合，置其滑湑，以隸相尊。眾人役役，聖人愚屯，參萬歲而一成純。萬物盡然，而以是相蘊。

"He rests in the lee of the sun and the moon, and he cradles the universe to his bosom. He positions himself in indeterminacy to hold equally in respect all the multitude of generations. (See Chan, 189) The great multitudes of human beings are sedulous in their attention to petty details, yet the sage pays no attention to trivia. He melds himself with the myriad years and sees it all as a single pure (undifferentiated) entity. The myriad creatures are each and every one just as they are, yet they take it as their "brewing medium" substrate.

予惡乎知說生之非惑邪！予惡乎知惡死之非弱喪而不知歸者邪！麗之姬，艾封人之子也。晉國之始得之也，涕泣沾襟；及其至於王所，與王同筐床，食芻豢，而後悔其泣也。予惡乎知夫死者不悔其始之蘄生乎！

How can I know whether loving life is not a species of delusion? How can I know whether the fear of death is not actually the reaction of someone who has lost his true home during his infancy and does not know how to get back? Lady Li, the daughter of a border guard in the territory called Ai, when first obtained by the state of Jin, wept so much that her tears soaked her bodice. After she had been taken to the palace and had shared the bed of the king and had eaten pork and venison, she regretted her earlier tears. How am I to know that the dead do not regret their earlier holding avidly to life?

夢飲酒者，旦而哭泣；夢哭泣者，旦而田獵。方其夢也，不知其夢也。夢之中又占其夢焉，覺而後知其夢也。且有大覺而後知此其大夢也。

Those who dream of drinking fine wine may have cause for tears the next day. Those who dream of weeping bitter tears may thrill to the hunt on the following day. When one is dreaming, one does not realize that one is dreaming. During one's dream, one may even make a divination on the basis of a dream. It is only

after awakening that one realizes that the whole thing was a dream. Perhaps one will have a great awakening and realize that all of this has been a great dream.

而愚者自以為覺，竊竊然知之。君乎，牧乎，固哉！丘也與女，皆夢也；予謂女夢，亦夢也。是其言也，其名為弔詭。萬世之後而一遇大聖，知其解者，是旦暮遇之也。

Once there was a stupid fellow who imagined himself to be enlightened and thought that he had a thorough acquaintance with everything. Whether a gentleman or a cowherd, how obstinate! Confucius and you are both dreaming. My saying you are dreaming is also itself a dream. The term that is appropriate to cases of affirming one's own assertions is "Greatest discrepancy." After a myriad generations have passed, should one encounter a great sage, and only then get a solution would still count as a rapid turn-around in this process.

既使我與若辯矣，若勝我，我不若勝，若果是也，我果非也邪？我勝若，若不吾勝，我果是也，而果非也邪？其或是也，其或非也邪？其俱是也，其俱非也邪？我與若不能相知也，則人固陋其黷闇。

Suppose that you and I got into a dispute, and that you overcome me and I fail to overcome you. Does that mean that you are in fact correct and I am in fact incorrect? Suppose that I overcome you and you fail to overcome me. Does that mean that I am in fact correct and you are in fact incorrect? Is the statement perhaps correct? Is it perhaps incorrect? Is it entirely correct? Is it entirely incorrect? (See Chan, 189) You and I cannot know each other, and so people are firmly suppressed by the darkness. Who will I have make things correct? Shall I have people who are the same as you make things correct? If those people are the same as you, how could they make things correct? Shall I have people who are the same as I make things correct? If those people are the same as I, how could they make things correct?

吾誰使正之？使同乎若者正之？既與若同矣，惡能正之！使同乎我者正之？既同乎我矣，惡能正之！使異乎我與若者正之？既異乎我與若矣，惡能正之！使同乎我與若者正之？既同乎我與若矣，惡能正之！然則我與若與人俱不能相知也，而待彼也邪？

Shall I have people who are the same as you and I make things correct? Given that they are the same as you and I, then how could they make things correct? Thus you, I, and these other people are all incapable of knowing each other So what is there that we have waiting in the wings?

何謂和之以天倪？曰：是不是，然不然。是若果是也，則是之異乎不是也亦無辯；然若果然也，則然之異乎不然也亦無辯。化聲之相待，若其不相待。和之以天倪，因之以曼衍，所以窮年也。忘年忘義，振於無竟，故寓諸無竟。」

What is it that we call "Know it by means of Heavenly equality?" [Zhang Wu-zi] replied: "Affirm non-affirmation. Validate unvalidated characterizations. If an affirmation is indeed true, then the difference between that true affirmation and a non-affirmation is trivial. If a characterization is valid, then the difference between a valid characterization and an invalid characterization is trivial. The interdependence of presentations (appearances) give the impression that there is no interdependence. Harmonizing things with the Heavenly ni, and letting them depend on seamless transformations is the way by which one can live out one's natural lifespan. Forget your years; forget your sense of right and wrong. Be active in the boundless and then the boundless will be your refuge.

罔兩問景曰：「曩子行，今子止；曩子坐，今子起；何其無特操與？」景曰：「吾有待而然者邪？吾所待又有待而然者邪？吾待蛇蚺蜺翼邪？惡識所以然！惡識所以不然！」

Penumbra asked Umbra: Just a moment ago you moved, now you stop. Just a moment ago you sat, now you get up. What do you mean by being without stable aims? Umbra said, "Is it true that there is something that I depend on for things to be this way? Then does what I depend on have something that it depends on? Do I depend on snake skins and cicada wings? Do not attend to the causes behind occurrences. Do not attend to the causes behind things that do not occur."

昔者莊周夢為胡蝶，栩栩然胡蝶也，自喻適志與！不知周也。俄然覺，則蘧蘧然周也。不知周之夢為胡蝶與，胡蝶之夢為周與？周與胡蝶，則必有分矣。此之謂物化。

Once upon a time Zhuang Zhou dreamt that he was a butterfly, a freely fluttering butterfly, and his feeling was that he completely content, and he did not know that he was Zhou! Suddenly he awoke then there he was, self-aware as Zhuang Zhou. He did not know whether he was Zhuang Zhou who had dreamt of being a butterfly, or was a butterfly who was dreaming of being Zhuang Zhou. There must be some distinction between Zhuang Zhou the man and a butterfly, and the existence of this distinction is what is behind the idea of the transformation of things.

養生主第三

Mastery of the Nurturing of Life

Chapter Three

吾生也有涯，而知也無涯。以有涯隨無涯，殆已！已而為知者，殆而已矣！為善無近名，為惡無近刑，緣督以為經，可以保身，可以全生，可以養親，可以盡年。

My life has its limit, but knowledge has no limit. It is dangerous to use something limited to seek the limitless. That is the end of the matter. That being the end of the matter, it follows that to engage in the quest for knowledge is dangerous and that is all there is to it.

為善無近名，為惡無近刑，緣督以為經，可以保身，可以全生，可以養親，可以盡年。

Should you do good, do not get close to fame. Should you do evil, do not get close to punishment. Take following the median to be your constant guide and you can protect your self. Keep your life whole, nurture those who are close to you, and can live out your natural lifespan.

庖丁為文惠君解牛，手之所觸，肩之所倚，足之所履，膝之所踣，砉然響然，奏刀騞然，莫不中音，合於桑林之舞，乃中經首之會。

Pao Ding butchered cattle for King Wen-hui. Every time his hands made contact, every time his shoulder leaned against something, every time his feet moved, every time his knees touched down, the sounds hua hua, the swish of his knife — none failed to fit the notes and all were synchronized with the Sang-lin dance. and hit the meter on the Jing-shou music.

文惠君曰：「嘻，善哉！技蓋至此乎？」

King Wen-hui said: "Wonderful! That is good! How could skill possibly reach this level?"

庖丁釋刀對曰：「臣之所好者道也，進乎技矣。始臣之解牛之時，所見無非全牛者；三年之后，未嘗見全牛也；方今之時，臣以神遇而不以目視，官知止而神欲行。依乎天理，批大卻，導大窾，因其固然。技經肯綮之未嘗微礙，而況大軋乎！良庖歲更刀，割也；族庖月更刀，折也；今臣之刀十九年矣，所解數千牛矣，而刀刃若新發於硎。彼節者有閒，而刀刃者無厚，以無厚入有閒，恢恢⁶⁷乎其於游刃必有餘地矣。是以十九年而刀刃若新發於硎。雖然，每至於族，吾見其難為，怵然為戒，視為止，行為遲，動刀甚微，謦然已解，牛不知其死也，如土委地。提刀而立，為之而四顧，為之躊躇滿志，善刀而藏之。」

Pao-ding put down his knife and responded: "The Way is what your servant loves, and so I have approached being skillful. In the beginning, when your

servant was butchering a cow, all he saw was the complete cow. After three years, I no longer saw the whole cow. And in more recent times your servant uses his spirit to encounter the cow rather than using his eyes to look at it. Sense awareness ceases, and the spirit[ual drives itself forward as it will. It depends on natural patterns to cleave the great (xì = gaps) junctures. It is guided through the great gaps. It bases itself on what is solidly there. Given that, the small and large blood vessels, muscle attachments, and joints all are never even the slightest hindrance, [he steers around even those little things.] How much the less could the large skeletal parts be a hindrance? A good butcher switches knives every year because he slices. A run of the mill butcher changes knives every month because he hacks. As of now your servant has used this knife for nineteen years and has butchered several thousand cows, but the edge of this knife is just as though it had been newly taken from the whetstone. In the joints between bones there are interstices, and the leading edge of the knife has no thickness. When something with no thickness is inserted into an interstice, How expansive! There must be leeway for maneuvering the knife edge. That is the reason that after nineteen years this edge is as though it had just come off the whetstone. Even so, every time I come to a 族 tight/complicated spot, I see that this will be hard to do, and I apprehensively guard against dangers. My vision ceases and my motions slow. I move my knife in minute increments and then with a whoosh it falls into two pieces. The cow does not know that it is dead, yet it falls to earth like a clod of dirt. I raise my knife and stand up, Having accomplished this task I look around in all four directions. Having done this I self-assuredly feel a sense of accomplishment. I clean my knife and put it away.

文惠君曰：「善哉！吾聞庖丁之言，得養生焉。」

King Wen-hui said: "How excellent! I not only heard Pao Ding's words, but in the process I have also acquired the [secret of] nurturing life."

公文軒見右師而驚曰：「是何人也？惡乎介也？天與？其人與？」曰：「天也，非人也。天之生是使獨也，人之貌有與也。以是知其天也，非人也。」

Gong Wen-xuan saw the general of the right and in amazement said: "What is going on with that person? Why is he an amputee? Was it because of an act of god? Was it because of some other person?" [The general of the right] said: "It was because of (heaven =) nature, not because of other people. When heaven gave life to this one it caused him to be single [legged]. The appearances of

people are given to them. That is how I know that it was on account of (heaven =) nature, and not on account of other people.

澤雉十步一啄，百步一飲，不斲畜乎樊中。神雖王，不善也。

A marsh pheasant takes ten steps and then pecks, takes a hundred steps and then takes a drink. It does not pray to be raised in a cage. As for the spirit [in an analogous situation], even though one might be a king it would not be good.

老聃死，秦失弔之，三號而出。弟子曰：「非夫子之友邪？」曰：「然。」「然則弔焉若此，可乎？」曰：「然。始也吾以為其人也，而今非也。向吾入而弔焉，有老者哭之，如哭其子；少者哭之，如哭其母。彼其所以會之，必有不斲言而言，不斲哭而哭者。是遁天倍情，忘其所受，古者謂之遁天之刑。適來，夫子時也；適去，夫子順也。安時而處順，哀樂不能入也，古者謂是帝之縣解。」

Lao Dan died, and "Loss" Qin went to pay his final respects. He moaned three times and then went back outside. [Lao Dan's] disciples said: "Were you not Master's friend?"

[Qin] said: "Yes."

[The disciples] said: "Well, in that case, is it acceptable to mourn him in this [prefunctorial] manner?"

"Yes. In the beginning I thought that he was the man. And now I deny it. Just now when I went in to pay my last respects [I found] old people weeping for him, as though they were weeping for their own children. [I found] young people weeping for him, as though weeping for their mothers. The means by which he had assembled these [followers] must have been by saying what they implored him to say, and by weeping for what they implored him to weep over. This is to take leave of (heaven =) nature and to multiply human emotions, to forget what one has received [from nature]. The ancients called this the punishment of taking leave of nature. When it was time to come, the master did so in a timely way. When it was time to leave, the master followed this [expectation]. He did things according to the times and went with the flow. Neither sorrow nor joy could gain entry to him. The ancients called this the emancipation offered by Di (= god).

指窮於為薪，火傳也，不知其盡也。

One can run out of fingers with which to make kindling, but when fire propagates [through the kindling] then there is no known end to the process.

Ren jian shi
Chapter Four

<4> 人間世第四

顏回見仲尼，請行。曰：「奚之？」曰：「將之衛。」

Yan Hui went to see Confucius and ask his permission to depart.

[Confucius] asked: "Where are you going?"

[Yan Hui] said: "I am going to the state of Wei."

曰：「奚為焉？」

Confucius asked: "Why are you going there?"

曰：「回聞衛君，其年壯，其行獨。輕用其國，而不見其過。輕用民死，死者以國量乎澤，若蕉，民其無如矣！回嘗聞之夫子曰：‘治國去之，亂國就之。醫門多疾。’愿以所聞，思其所行，庶幾其國有瘳乎！」

[Yan Hui] said: "I have heard that the sovereign of the state of Wei is in the prime years of his life, he is entirely willful, he takes the welfare of his state lightly, and he cannot see his own mistakes. He makes light of the deaths of his people, and sloughs of people have died there. There is nothing that the people can do about it. I once heard you say, 'Leave the well ordered states and head toward the ones in disorder. There are many diseases waiting for treatment at the physician's gate.' I would like to employ what I have learned, think out ways to put it all into real use, and then maybe there would be almost enough to heal his country."

仲尼曰：「嚚，若殆往而刑耳！夫道不欲雜，雜多，多則擾，擾則憂，憂而不救。古之至人，先存諸己而后存諸人。」

Confucius said: "Oh, I am afraid that you are heading off to be punished! Now the Way does not like for things to get scrambled together. When things are scrambled, then there are many [factors]. When there are many [factors] mixed together then there will be disturbance and disorder. When that happens there will be distress, but for this distress there will be no salvation. The fully realized people of antiquity first made firm the possession of something in themselves before they would try to insist on its possession by other people.

所存於己者未定，何暇至於暴人之所行！

When you have not made it your own secure possession, how can you have the leisure to try to provide for it in the behavior of some violent person?

且若亦知夫德之所蕩而知之所為出乎哉？德蕩乎名，知出乎爭。

Moreover, do you understand how virtue/power goes dissolute and how knowledge goes out [beyond its proper bounds? Virtue/power goes dissolute because of fame, and knowledge goes out of bounds because of struggle.

名也者，相軋也；知也者，爭之器也。二者凶器，非所以盡行也。

Reputations strive to crush each other. And knowledge is a tool for carrying out struggles. The two of them are inauspicious utensils, and not something by which one should fully express himself/herself.

且德厚信砮，未達人氣；名聞不爭，未達人心。

Moreover, your virtue/power may be ample, and your trustworthiness may be solid, and yet you may not have penetrated the other person's lifebreath. Your reputation and your renown may not contend, and yet you may not have made your way into the other person's heart/mind.

而強以仁義繩墨之言術（述）暴人之者，是以人惡有其美也，命之曰菑（戕）人。菑人者，人必反菑之。若殆為人菑夫。

Under those conditions if you still forcefully use ideas of benevolence, the sense of duty, and other prescriptive words and declaim them to these violent men, then these people will abhor those who have these meritorious features and will call them injurious people. Other people will hurt people who are injurious. I am afraid you are going to get yourself hurt.

且苟為人悅賢而惡不肖，惡用而求有以異？

And what if this ruler is the kind of person who delights in worthy people and abhors those who are unworthy? Of what use would there be for your seeking to change this situation?

若唯無詔，王公必將乘人而鬥其捷。而目將熒之，而色將平之，口將營之，容將形之，心且成之。

If there you have received no imperial command [to perform your services], the nobles will direct people to attack your good points. Your eyes will become dazzled, your countenance will grow numb, your mouth will support him, your

facial expressions will be influenced by him, and your heart/ mind will start to give aid to his works.

是以火救火，以水救水，名之曰益多。順始無窮，若殆以不信厚言，必死於暴人之前矣！

To let these things happen would be to use fire to fight a conflagration, or to use water to fight a flood. The word for this approach is "overfilling what is already full." Following from this kind of beginning there will be a limitless future. You risk speaking earnestly to those who do not trust you, in which case you will die before these violent people."

且昔者桀殺關龍逢，紂殺王子比干，是皆修其身以<下>偪拊人之民，以下拂其上者也，故其君因其修以擠之。是好名者也。

Another point: In antiquity King Jie of the Xia dynasty killed Guan Long-feng, and King Zhou of the Shang dynasty killed Prince Bi-gan. Those two people both cultivated their own persons in order to make themselves serve the lowliest among men, and as a result they offended against the interests of their superiors from the lowly positions they had assumed. So their sovereign used their own good points against them, and in general these interactions are the result of their love of fame.

昔者堯攻叢、枝、胥、敖，禹攻有扈。國為虛厲，身為刑戮。其用兵不止，其求實無已，是皆求名實者也，而獨不聞之乎？

In ancient times Yao attacked Cong-zhi, and Xu-ao. Yu attacked You-hu. Their countries were turned into stark emptiness, their bodies suffered injury and disfigurement, and they employed their armies without stint, and sought wealth without end. These were all cases of seeking fame and wealth. Have you never learned these things?

名實者，聖人之所不能勝也，而況若乎！雖然，若必有以也，嘗以語我來。」

Fame and possessions are things that the Sages cannot contend against. How much the less could you do anything about them? Nevertheless, you must have something you are planning on, so please try to express your ideas to me."

顏回曰「端而虛，勉而一，則可乎？」

Yan Hui said: "Upright in posture and yet void of preconceptions, driving myself forward and yet unified in mind — would that do it?"

曰：「惡！惡可！夫以陽為充孔揚，采色不定，常人之所不違，因案人之所感，以求容與其心。名之曰日漸之德不成，而況大德乎！將執而不化，外合而內不訾，其庸詎可乎！」

Confucius said: "No! How could that work?! Now if you are going to fill yourself with Yang and the promote yourself of this basis, then your complexion and color will not be steady, you will become the kind of person whom ordinary people will not dare to oppose, and you will make use of the things that others are confused about, and try to get yourself accepted in the mind of the ruler.

<This kind of behavior has what is called>[The ruler has what is called an inability to make gradual advancement in one's state of virtue/power and so what chance would there be for major goals of virtue/power. He will hold onto this behavior and not undergo any transformation. His outer aspect will be affable yet internally he will give it no. Under ordinary circumstances, how could this do?"

「然則我內直而外曲，成而上比。內直者，與天為徒。與天為徒者，知天子之與己，皆天之所子，而獨以己言蘄乎而人善之，蘄乎而人不善之邪？若然者，人謂之童子，是之謂與天為徒。外曲者，與人之為徒也。擎跽曲拳，人臣之禮也。人皆為之，吾敢不為邪？為人之所為者，人亦無疵焉，是之謂與人為徒。成而上比者，與古為徒。其言雖教，適之實也，古之也，非吾有也。若然者，雖直而不病，是之謂與古為徒。若是則可乎？」

[Yan Hui responded]: "Well then I will be straight on the inside but I will be flexible on the outside. I will base myself on established texts and apply the lessons therein by analogy to my superiors. Those who are straight on the inside, are the disciples of Heaven. Those who are the disciples of Heaven realize that they and their sovereigns are equally the sons of Heaven, <so when they make some petition on this basis [should they still care that] some people may approve and some people may condemn their pleas?> [would want neither praise nor not to get praise] People such as these are called "youths," meaning that they are followers of Heaven. Those who are flexible (= contorted/compliant) on the outside are those who are the disciples of humans. They raise their jade tablets, kneel, bow, and cup their fists at each other. all of which are the rituals of superiors and subordinates in society, and people all do these things. How could I dare not to do them? When one does what other people do, how could other

people object? That is what is meant by acting as the disciple of other people. Those who base themselves on established texts and apply the lessons therein by analogy to their superiors are those who become the disciples of the ancients. Although what they say are indeed teachings recriminations/reproaches, they consist of things that belong to antiquity, and there are things that were already present in antiquity. They are not my own possessions. Such things, even though they are direct will not be taken ill, and this is what is meant by becoming a disciple of the ancients. If I do things that way, will it do?"

仲尼曰：「惡！惡可！大多政法而不諫。雖固亦無罪。雖然，止是耳矣，夫胡可以及化！猶師心者也。」

Confucius said: "No! How would that do?! You have so many laws and policies, but you take no heed of what you are actually doing. Even so, there is indeed no transgression involved. However, if you were to stop at that, then how could you move to the point of transformation? You still are making your own heart/mind be your authoritative [source of knowledge]."

顏回曰：「吾無以進矣，敢問其方。」

Yan Hue said: "I have no way of going any farther. May I ask how I should proceed?"

仲尼曰：「齋，吾將語若。有心而為之，其易邪？易之者，皞天不宜。」

Confucius said: "You need to fast. I will explain [fasting] for you. When one has a mind [to do something] and you act on that basis, is that easy? The things that are easy are not appropriate to the bright Heaven."

顏回曰：「回之家貧，唯不飲酒不茹葷者數月矣。如此則可以為齋乎？」

Yan Hui said: "My family is poor. For several months now I have not drunk wine or eaten meat. Can so doing be considered fasting?"

曰：「是祭祀之齋，非心齋也。」

[Confucius] said: "This fasting is that kind that is appropriate to making sacrifices. It is not the fasting of the mind."

回曰：「敢問心齋。」

[Yan] Hui said: "May I make bold to ask about the fasting of the mind?"

仲尼曰：「若一志，無聽之以耳而聽之以心；無聽之以心而聽之以氣。耳止於聽，心止於符。氣也者，虛而待物者也。唯道集虛。虛者，心齋也」

Confucius said: "You unify your will. Do not listen to things with your ears, and instead listen with your heart/mind. Do listen to things with your heart/mind and instead listen to them with your lifebreath. The ears stop at hearing things. Hearts/minds stop at getting things to tally. But this thing called lifebreath — it is something that is vacuous and yet supports creatures.

The Way only can accumulate in vacuity. Vacuity is [the result of] the fasting of the mind."

顏回曰：「回之未始得使，實有回也；得使之也，未始有回也，可謂虛乎？」

Yan Hui said: "Before I was able to use [your teachings], there was a substantial Hui. After I used [your teachings], there was absolutely no Hui. Can this state be called 'vacuity'?"

夫子曰：「盡矣！吾語若：若能入游其樊而無感其名，入則鳴，不入則止。無門無毒，一宅而寓於不得已，則幾矣。絕跡易，無行地難。為人使易以偽，為天使難以偽。聞以有翼飛者矣，未聞以無翼飛者也；聞以有知知者矣，未聞以無知知者也。瞻彼闕者，虛室生白，吉祥止止。夫且不止，是之謂坐馳。夫徇耳目內通而外於心知，鬼神將來舍，而況人乎！是萬物之化也，禹舜之紐也，伏羲、几蘧之所行終，而況散焉者乎！」

Confucius said: "You've got it completely! I will tell you [what do now]. You [should be] able to enter into his domain without reacting to his fame. When you can get in, then chime in. If you cannot gain entry, then stop. Be without any portal and without a pennant. Unify your own thought territory and take your residence in situations in which you have no choice but to act a certain way, and you will be almost there. It is easy to wipe out your tracks, but it is difficult to not travel by land. When you are serving as an agent for others it is easy to do phony things. But when you are serving as an agent for Heaven, then it is difficult to do anything phony. I have heard of creatures that fly by the means of wings, but I have not heard of creatures who can fly without requiring wings. I have heard of people who can know things by means of knowing things [learned from others], but I have not heard of people who can know things by means of not knowing things. Inspect that closed place. An empty chamber produces white [light], and auspicious things rest themselves therein. Now, should you not rest, then this state is called galloping while sitting in place. When one can follow through the process wherein the ears and eyes communicate internally and extend externally to provide the heart/mind's knowledge. What that happens the ghosts and

spirits will [be attracted to the favorable environment] and take up residence, and how much the more will human beings [be attracted and themselves make themselves at home with you]. This is the transformation of the myriad creatures, and the turning point [of the potter's wheel of Yao and Shun, and the lifelong course of Fu Xi, and Ji Qu, so how much the more will it appropriate to those who are randomly distributed [in regard to their innate talents, personal histories, etc.

葉公子高將使於齊，問於仲尼曰：「王使諸梁也甚重。齊之待使者，蓋將甚敬而不急。匹夫猶未可動，而況諸侯乎！吾甚慄之。子常語諸梁也曰：『凡事若小若大，寡不道以懽成。事若不成，則必有人道患；事若成，則必有陰陽之患。若成若不成而后無患者，唯有德者能之。』吾食也執粗而不減，爨無欲清之人。今吾朝受命而夕飲冰，我其內熱與！吾未至乎事之情，而既有陰陽之患矣！事若不成，必有人道之患，是兩也。為人臣者不足以任之，子其有以語我來！」

Zi Gao, Duke of She, was slated to be sent as an emissary to the state of Qi. He asked Confucius: "I have been given a heavy commission by the king. It is likely that the state of Qi will handle my mission in an extremely respectful way but will be in absolutely no hurry to get anything decided. I am unable to spur ordinary people to action, much less members of the nobility. I am very much afraid of this situation. You, sir, have frequently said to me: 'In all matters, regardless of whether they are major or minor, it is a rarity for things to reach a happy conclusion unless they are conducted in accordance with the Way. If a matter cannot be brought to a successful conclusion then there will surely be suffering in the human domain, and if the matter is brought to a successful conclusion then there will surely be suffering in the domain of Yin and Yang. To get through something without suffering, whether the matter is concluded successfully or not, requires someone who has virtue/power. For food I consume items that are coarse and not delicious, and where cooking is concerned, I have no desire for pure delicacies. But today I got my mission in the morning and by the evening I was consuming ice. I am suffering from an internal heat. I have not yet gotten involved in the real situation but I am already suffering an Yin and Yang problem. And if things turn out badly in the actual situation then I will have additional suffering in the human domain. These two things are such that the subordinates of rulers are necessarily inadequate to take them on as responsibilities. I hope that you will have some advice for me."

仲尼曰：「天下有大戒二：其一，命也，其一，義也。子之愛親，命也，不可解於心；臣之事君，義也，無適而非君也，無所逃於天地之間。是之謂大戒。是以夫事其親者，不擇地而安之，孝之至也；夫事其君者，不擇事而安之，忠之盛也；自事其心者，哀樂不易施乎前，知其不可奈何而安之若命，德之至也。為人臣幾者，固有所不得已。行事之情而忘其身，何暇至於悅生而惡死！夫子其行可矣！」

Legge's translation:

Kung-ni replied,

'In all things under heaven there are two great cautionary considerations: the one is the requirement implanted (in the nature); the other is the conviction of what is right. The love of a son for his parents is the implanted requirement, and can never be separated from his heart; the service of his ruler by a minister is what is right, and from its obligation there is no escaping anywhere between heaven and earth. These are what are called the great cautionary considerations. Therefore a son finds his rest in serving his parents without reference to or choice of place; and this is the height of filial duty. In the same way a subject finds his rest in serving his ruler, without reference to or choice of the business; and this is the fullest discharge of loyalty. When men are simply obeying (the dictates of) their hearts, the considerations of grief and joy are not readily set before them. They know that there is no alternative to their acting as they do, and rest in it as what is appointed; and this is the highest achievement of virtue. He who is in the position of a minister or of a son has indeed to do what he cannot but do. Occupied with the details of the business (in hand), and forgetful of his own person, what leisure has he to think of his pleasure in living or his dislike of death? You, my master, may well proceed on your mission.

丘請復以所聞：凡交近則必相靡以信，交遠則必忠之以言。言必或傳之。夫傳兩喜兩怒之言，天下之難者也。夫兩喜必多溢美之言，兩怒必多溢惡之言。凡溢之類妄，妄則其信之也莫，莫則傳言者殃。故法言曰：『傳其常情，無傳其溢言，則幾乎全。』且以巧斗力者，始乎陽，常卒乎陰，泰至則多奇巧；以禮飲酒者，始乎治，常卒乎亂，泰至則多奇樂。凡事亦然，始乎諒，常卒乎鄙；其作始也簡，其將畢也必巨。「者，風波也；行者，實喪也。夫風波易以動，實喪易以危。故忿設無由，巧言偏辭。獸死不擇音，氣息惛然，於是並生厲心。剋核太至，則必有不肖之心應之，而不知其然也。苟為不知其然也，孰知其所終！故法言曰：『無遷令，無勸成。過度也。』遷令勸成殆事。美成在久，惡成不及改，可不慎與！且夫乘物以游心，託不得已以養中，至矣。何作為報也！莫若為致命，此其難者。」

Legge's translation:

'But let me repeat to you what I have heard: In all intercourse (between states), if they are near to each other, there should be mutual friendliness, verified by deeds; if they are far apart, there must be sincere adherence to truth in their messages. Those messages will be transmitted by internuncios. But to convey messages which express the complacency or the dissatisfaction of the two parties is the most difficult thing in the world. If they be those of mutual complacency, there is sure to be an overflow of expressions of satisfaction; if of mutual dissatisfaction, an overflow of expressions of dislike. But all extravagance leads to reckless language, and such language fails to command belief. When this distrust arises, woe to the internuncio! Hence the Rules for Speech I say, "Transmit the message exactly as it stands; do not transmit it with any overflow of language; so is (the internuncio) likely to keep himself whole."

'Moreover, skilful wrestlers begin with open trials of strength, but always end with masked attempts (to gain the victory); as their excitement grows excessive, they display much wonderful dexterity. Parties drinking according to the rules at first observe good order, but always end with disorder; as their excitement grows excessive, their fun becomes uproarious. In all things it is so. People are at first sincere, but always end with becoming rude; at the commencement things are treated as trivial, but as the end draws near, they assume great proportions. Words are (like) the waves acted on by the wind; the real point of the matters (discussed by them) is lost. The wind and waves are easily set in motion; the success of the matter of which the real point is lost is easily put in peril. Hence quarrels are occasioned by nothing so much as by artful words and one-sided speeches. The breath comes angrily, as when a beast, driven to death, wildly bellows forth its rage. On this animosities arise on both sides. Hasty examination (of the case) eagerly proceeds, and revengeful thoughts arise in their minds; -they do not know how. Since they do not know how such thoughts arise, who knows how they will end? Hence the Rules for Speech say, "Let not an internuncio depart from his instructions. Let him not urge on a settlement. If he go beyond the regular rules, he will complicate matters. Departing from his instructions and urging on a settlement imperils negotiations. A good settlement is proved by its lasting long, and a bad settlement cannot be altered; - ought he not to be careful? "

'Further still, let your mind find its enjoyment in the circumstances of your position; nourish the central course which you pursue, by a reference to your unavoidable obligations. This is the highest object for you to pursue; what else can you do to fulfil the charge (of your father and ruler). The best thing you can do is to be prepared to sacrifice your life; and this is the most difficult thing to do.'

顏闔將傳衛靈公太子，而問於蘧伯玉曰；「有人於此，其德天殺。與之為無方，則危吾國，與之為有方，則危吾身。其知適足以知人之過，而不知其所以過。若者，吾奈之何？」蘧伯玉曰：「善哉問乎！戒之，慎之，正汝身也哉！形莫若就，心莫若和。雖然，之二者有患。就不欲入，和不欲出。形就而入，且為顛為滅，為崩為蹶；心和而出，且為聲為名，為妖為孽。彼且為嬰兒，亦與之為嬰兒；彼且為無町畦，亦與之為無町畦；彼且為無崖，亦與之為無崖；達之入於無疵。汝不知夫螳螂乎？怒其臂以當車轍，不知其不勝任也，是其才之美者也。戒之，慎之，積伐而美者以犯之，幾矣！汝不知夫養虎者乎？不敢以生物與之，為其殺之之怒也；不敢以全物與之，為其決之之怒也。時其飢飽，達其怒心。虎之與人異類，而媚養己者，順也；故其殺者，逆也。夫愛馬者，以筐盛矢，以蜃盛溺。適有蚊虻僕緣，而拊之不時，則缺銜首碎胸。意有所至而愛有所亡。可不慎邪！」

Legge's translation: ***

Yen Ho, being about to undertake the office of Teacher of the eldest son of duke Ling of Wei, consulted Kū Po-yü.

'Here,' said he, 'is this (young) man, whose natural disposition is as bad as it could be. If I allow him to proceed in a bad way, it will be at the peril of our state; if I insist on his proceeding in a right way, it will be at the peril of my own person. His wisdom is just sufficient to know the errors of other men, but he does not know how he errs himself What am I to do in such a case?'

Kū Po-yü replied,

'Good indeed is your question! Be on your guard; be careful; see that you keep yourself correct! Your best plan will be, with your person to seek association with him, and with your mind to try to be in harmony with him; and yet there are dangers connected with both of these things. While seeking to keep near to him, do not enter into his pursuits; while cultivating a harmony of mind with him, do not show how superior you are to him. If in your personal association you enter into his pursuits, you will fall with him and be ruined, you will tumbledown with a crash. If in maintaining a harmony with his mind, you show how different you are from him, he will think you do so for the reputation and the name, and regard you as a creature of evil omen. If you find him to be a mere boy, be you with him as another boy; if you find him one of those who will not have their ground marked out in the ordinary way, do you humour him in this characteristic; if you find him to be free from lofty airs, show yourself to be the same; (ever) leading him on so as to keep him free from faults.

'Don't you know (the fate of) the praying mantis? It angrily stretches out its arms, to arrest the progress of the carriage, unconscious of its inability for such a task, but showing how much it thinks of its own powers. Be on your guard; be careful. If you cherish a boastful confidence in your own excellence, and place yourself in collision with him, you are likely to incur the fate (of the mantis).

'Don't you know how those who keep tigers proceed? They do not dare to supply them with living creatures, because of the rage which their killing of them will excite. They do not (even) dare to give them their food whole, because of the rage which their rending of it will excite. They watch till their hunger is appeased, (dealing with them) from their knowledge of their natural ferocity. Tigers are different from men, but they fawn on those who feed them, and do so in accordance with their nature. When any of these are killed by them, it is because they have gone against that nature.

'Those again who are fond of horses preserve their dung in baskets, and their urine in jars. If mosquitoes and gadflies light on them, and the grooms brush them suddenly away, the horses break their bits, injure (the ornaments on) their heads, and smash those on their breasts. The more care that is taken of them, the more does their fondness (for their attendants) disappear. Ought not caution to be exercised (in the management of them)?'

匠石之齊，至於曲轅，見櫟社樹。其大蔽數千牛，絜之百圍，其高臨山，十仞而后有枝，其可以為舟者旁十數。觀者如市，匠伯不顧，遂行不輟。弟子厭觀之，走及匠石，曰：「自吾執斧斤以隨夫子，未嘗見材如此其美也。先生不肯視，行不輟，何邪？」曰：「已矣，勿言之矣！散木也。以為舟，則沉；以為棺槨，則腐；以為器，則速毀；以為門戶，則液樛；以為柱，則蠹。是不材之木也。無所可用，故能若是之壽。」匠石歸，櫟社見夢曰：「女將惡乎比予哉？若將比予於文木邪？夫柤梨橘柚，果蓏之屬，實熟則剝，剝則辱。大枝折，小枝泄。此以其能苦其生者也。故不終其天年而中道夭，自培擊於世俗者也。物莫不若是。且予求無所可用久矣！幾死，乃今得之，為予大用。使予也而有用，且得有此大也邪？且也若與予也皆物也，奈何哉其相物也？而幾死之人，又惡知散木！」匠石覺而診其夢。弟子曰：「趣取無用，則為社，何邪？」曰：「密！若無言！彼亦直寄焉！以為不知己者誦厲也。不為社者，且幾有翦乎！且也，彼其所保與眾異，而以義喻之，不亦遠乎！」

See page 46ff

南伯子綦游乎商之丘，見大木焉，有異：結駟千乘，將隱芘其所賴。子綦曰：「此何木也哉！此必有異材夫！」仰而視其細枝，則拳曲而不可以為棟梁；俯而視其大根，則軸解而不可以為棺槨；啗其葉，則口爛而為傷；嗅之，則使人狂醒，三日而不已。子綦曰：「此果不材之木也，以至於此其大也。嗟乎神人，以此不材。」宋有荊氏者，宜楸柏桑。其拱把而上者，求狙猴之杙者斬之；三圍四圍，求高名之麗者斬之；七圍八圍，貴人富商之家求樨傍者斬之。故未終其天年，而中道之夭於斧斤，此材之患也。故解之以牛之白顙者，與豚之亢鼻者，與人有痔病者，不可以適河。此皆巫祝以知之矣，所以為不祥也此乃神人之所以為大祥也。

Legge's translation:

Nan-po, Master Ki, in rambling about the Heights of Shang, saw a large and extraordinary tree. The teams of a thousand chariots might be sheltered under it, and its shade would cover them all! Master Ki said,

'What a tree is this! It must contain an extraordinary amount of timber! When he looked up, however, at its smaller branches, they were so twisted and crooked that they could not be made into rafters and beams; when he looked down to its root, its stem was divided into so many rounded portions that neither coffin nor shell could be made from them. He licked one of its leaves, and his mouth felt torn and wounded. The smell of it would make a man frantic, as if intoxicated, for more than three whole days together.

'This, indeed,' said he, 'is a tree good for nothing, and it is thus that it has attained to such a size. Ah! and spirit-like men acknowledge this worthlessness (and its result).'

In Sung there is the district of King-shih, in which catalpae, cypresses, and mulberry trees grow well. Those of them which are a span or two or rather more in circumference are cut down by persons who want to make posts to which to tie their monkeys; those which are three or four spans round are cut down by persons who want beams for their lofty and famous houses; and those of seven or eight spans are cut down by noblemen and rich merchants who want single planks for the sides of their coffins. The trees in consequence do not complete their natural term of life, and come to a premature end in the middle of their growth under the axe and bill; – this is the evil that befalls them from their supplying good timber.

In the same way the Kieh (book) specifies oxen that have white foreheads, pigs that have turned-up snouts, and men that are suffering from piles, and forbids their being sacrificed to the Ho. The wizards know them by these peculiarities and consider them to be inauspicious, but spirit-like men consider them on this account to be very fortunate.

支離疏者，頤隱於臍，肩高於頂，會撮指天，五管在上，兩髀為脅。挫鍼治癰，足以餬口；鼓莢播精，足以食十人。上徵武士，則支離攘臂而游於其間；上有大役，則支離以有常疾不受功；上與病者粟，則受之三鍾與十束薪。夫支離者其形者，猶足以養其身，終其天年，又況支離其德者乎！

Legge's translation:

There was the deformed object Shu. His chin seemed to hide his navel; his shoulders were higher than the crown of his head; the knot of his hair pointed to the sky; his five viscera were all compressed into the upper part of his body, and his two thigh bones were like ribs. By sharpening needles and washing clothes he was able to make a living. By sifting rice and cleaning it, he was able to support ten individuals. When the government was calling out soldiers, this poor Shu would bare his arms among the others; when it had any great service to be undertaken, because of his constant ailments, none of the work was assigned to him; when it was giving out grain to the sick, he received three kung, and ten bundles of firewood. If this poor man, so deformed in body, was still able to support himself, and complete his term of life, how much more may they do so, whose deformity is that of their faculties!

孔子適楚，楚狂接輿游其門曰：「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，聖人生焉。方今之時，僅免刑焉。福輕乎羽，莫之知載；禍重乎地，莫之知避。已乎已乎！臨人以德。殆乎殆乎！畫地而趨。迷陽迷陽，無傷吾行；吾行卻曲，無傷吾足。」

When Confucius went to the state of Chu, Jie Yu, the madman of Chu, sallied past his doorway and said: "Oh Phoenix, Oh Phoenix, Why has your virtue declined? You cannot wait for the coming age, and the ages passed cannot be caught up to. When All Beneath Heaven possesses the Way, sages succeed therein. When All Beneath Heaven does not have the Way, sages survive therein. Nowadays one can only hope to avoid getting punished therein. Good fortune is lighter than a feather, but nobody knows how to make it their cargo. Calamity is heavier than the earth, but nobody knows how to avoid it.

It is all over! It is all over!

Use virtue to scrutinize people.

How dangerous! How dangerous!

Draw a line in the dirt and then run.

Get lost in Yang! Get lost in Yang!

Do not injure my progress.

My progress is broken and crooked.

Do not injure my feet.

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，而莫知無用之用也。

Legge's translation:

'The mountain by its trees weakens itself. The grease which ministers to the fire fries itself. The cinnamon tree can be eaten, and therefore it is cut down. The varnish tree is useful, and therefore incisions are made in it. All men know the advantage of being useful, but no one knows the advantage of being useless.'

Zhuang Zi Chapter Five

莊子 德充符第五

魯有兀者王骀，從之遊者與仲尼相若。常季問於仲尼曰：「王骀，兀者也，從之遊者與夫子中分魯。立不教，坐不議，虛而往，實而歸。固有不言之教，無形而心成者邪？是何人也？」

仲尼曰：「夫子，聖人也。丘也直後而未往耳。丘將以為師，而況不若丘者乎！奚假魯國！丘將引天下而與從之。」

常季曰：「彼兀者也，而王先生，其與庸亦遠矣。若然者，其用心也獨若之何？」

仲尼曰：「死生亦大矣，而不得與之變；雖天地覆墜，亦將不與之遺。審乎無假而不與物遷，命物之化而守其宗也。」

常季曰：「何謂也？」

Legge's translation:

In Lu there was a Wang Tai who had lost both his feet; while his disciples who followed and went about with him were as numerous as those of Kung-ni. Khang Ki asked Kung-ni about him, saying,

'Though Wang Tai is a cripple, the disciples who follow him about divide Lu equally with you, Master. When he stands, he does not teach them; when he sits, he does not discourse to them. But they go to him empty, and come back full. Is there indeed such a thing as instruction without words? and while the body is imperfect, may the mind be complete? What sort of man is he?'

Kung-ni replied,

'This master is a sage. I have only been too late in going to him. I will make him my teacher; and how much more should those do so who are not equal to me! Why should only the state of Lu follow him? I will lead on all under heaven with me to do so.'

Khang Ki rejoined,

'He is a man who has lost his feet, and yet he is known as the venerable Wang; – he must be very different from ordinary men. What is the peculiar way in which he employs his mind?'

The reply was,

'Death and life are great considerations, but they could work no change in him. Though heaven and earth were to be overturned and fall, they would occasion him no loss. His judgement is fixed regarding that in which there is no element of falsehood; and, while other things change, he changes not. The transformations of things are to him the developments prescribed for them, and he keeps fast hold of the author of them.'

仲尼曰：「自其異者視之，肝膽楚越也；自其同者視之，萬物皆一也。夫若然者，且不知耳目之所宜，而遊心乎德之和；

Confucius said: "Looking at things from the point of view of their differences, then they are like the liver and the gall or are like Chu and Yue. Looking at things from the point of view of their similarities, then the myriad creatures are all one. Now in that [second] case, one would not know what were the appropriate objects of ears, eyes (etc.), and one would range one's heart/mind in the harmony of virtue/power.

物視其所一而不見其所喪，視喪其足猶遺土也。」

As for creatures, look at the ways in which they are unities. Do not observe the places they may have suffered injuries.

常季曰：「彼為己。以其知，得其心。以其心。得其常心，

Chang Ji said: "He was furthering his own interests. He used his knowledge to learn of his heart/mind. He used his heart/mind to get knowledge of his constant heart/mind. Why do creatures all accumulate around him?

仲尼曰：「人莫鑑於流水而鑑於止水，唯止能止衆止。受命於地，唯松柏獨也在冬夏青青；受命於天，唯舜獨也正，幸能正生，以正衆生。夫保始之微，不懼之實。勇士一人，雄入於九軍。將求名而能自要者，而猶若是，而況官天地，府萬物，直寓六骸，象耳目，一知之所知，而心未嘗死者乎！彼且擇日而登假，人則從是也。彼且何^{<肩>}[肯]以物為事乎！」

Confucius said: "Nobody uses running water as a mirror. Rather they use still water as a mirror. Only stillness can still the multitudes and make them still. Among the creatures that get their Mandate from Earth, only pines and cedars remain green in winter as well as summer. Among creatures that get their Mandate from Heaven, only Shun alone was upright, and by good fortune he was able to make living [creatures, i.e. himself] upright, and by this means he made the multitudes of living creatures upright. Now protecting one's origin is a sign of being truly without fear. When a single courageous man can bravely enter the fray among nine armies, that is because he would like to become famous and he can make demands on himself [in pursuit of that goal]. If such a person can even go to these extremes, then what of someone who governs Heaven and Earth, gives shelter to the myriad creatures, takes the components of his body as no more than a residence, and treats his ears and eyes as "symbols"/ornaments? He unites all that his knowledge has comprehended, and his heart/mind never knows death. Such a one will pick a day and ascend into the empyrium/far off. Humans will follow such a one. But why should such a one be willing to concern himself with [their] events?" {{DDJ sage not benevolent}}

申徒嘉，兀者也，而與鄭子產同師於伯昏無人。子產謂申徒嘉曰：「我先出則子止，子先出則我止。」其明日，又與合堂同席而坐。子產謂申徒嘉曰：「我先出則子止，子先出則我止。今我將出，子可以止乎，其未邪？且子見執政而不違，子齊執政乎？」

Shen Tu-jia had gotten his foot chopped off. He, together with Zheng Zi-chan, was studying with Bo-hun Wu-ren. Zi-chan said to Shen Tu-jia: "If I go out first, then you stop where you are. If you go out first, then I will stay here." On the

next day, they were once again together. Zi-chan said to Shen Tu-jia: "If I go out first, then you stop where you are. If you go out first, then I will stay here. Now I am about to go out. Are you going to stay here or not? You will have noticed that I am a government official, yet you do not back off. Are you assuming yourself to be the equal to a prime minister?"

申徒嘉曰：「先生之門，固有執政焉如此哉？子而說子之執政後人者也？聞之曰：『鑑明則塵垢不止，止則不明也。久與賢人處則無過。』今子之所取大者，先生也，而猶出言若是，不亦過乎！」

Shen Tu-jia responded: "Within Teacher's gates, are there indeed people with official status such as you mention? You are who you are and you speak of your being a 'person with official powers' in order to put other people in a position of lower status, no? I have heard that: "When a mirror is bright then dust will not linger. If it lingers then the mirror is not bright. If one maintains social relations with worthy people for a long time, then one will become without fault." Now what you hold to be great is our teacher, and yet you still can say things like this — Is that not indeed wrong?"

子產曰：「子既若是矣，猶與堯爭善，計子之德不足以自反邪？」

Zi-chan said: "You are already the way you are, yet you would contend with Yao regarding who is better. I figure that your virtue is inadequate to enable you to see yourself clearly."

申徒嘉曰：「自狀其過以不當亡者衆，不狀其過以不當存者寡。知不可奈何而安之若命，唯有德者能之。遊於羿之彀中。中央者，中地也；然而不中者，命也。人以其全足笑吾不全足者多矣，我怫然而怒；而適先生之所，則廢然而反。不知先生之洗我以善邪？吾與夫子遊十九年矣，而未嘗知吾兀者也。今子與我遊於形骸之內，而子索我於形骸之外，不亦過乎！」

Shen Tu-jia said: "There are hordes of people who disguise their guilt so that it may appear that they ought not to perish. There are few people who do not disguise their guilt, thus making it clear that they ought not to be preserved. Someone who is able to know that there is nothing that can be done about something and is at peace with it just as though it were a matter of Heaven's mandate can only be a person of virtue/power. If someone ventures into the target zone for Yi's arrows, then at the center of that target zone is the place where the arrows will hit the earth. If one stands there and still does not get hit, that is a matter of Heaven's mandate. People may laugh at another person with maimed feet because they themselves have unmaimed feet, On that account I

was upset and became angry, so I went to the place of our master, and afterwards I came away having totally disposed of those negative feelings. Do you not know of our master's washing me with goodness? I have been in the company of our master for nineteen years now, and have never been made to be aware of my deformity. You interact with me within the domain of physical forms, but our master leads me to a domain that is outside of physical forms. Are you indeed not in error?"

子產蹴然改容更貌曰：「子無乃稱！」

Zi-chan's expression changed as though he had been kicked, and he exclaimed:
"Don't say that!"

魯有兀者叔山無趾，踵見仲尼。仲尼曰：「子不謹，前既犯患若是矣。雖今來，何及矣！」

無趾曰：「吾唯不知務而輕用吾身，吾是以亡足。今吾來也，猶有尊足者存，吾是以務全之也。夫天無不覆，地無不載，吾以夫子為天地，安知夫子之猶若是也！」

孔子曰：「丘則陋矣！夫子胡不入乎，請講以所聞！」

無趾出。孔子曰：「弟子勉之！夫無趾，兀者也，猶務學以復補前行之惡，而況全德之人乎！」

無趾語老聃曰：「孔丘之於至人，其未邪？彼何賓賓以學子為？彼且蘄以諛詭幻怪之名聞，不知至人之以是為己桎梏邪？」

老聃曰：「胡不直使彼以死生為一條，以可不可為一貫者，解其桎梏，其可乎？」

無趾曰：「天刑之，安可解！」

Legge translation:

In Lu there was a cripple, called Shu-shan the Toeless, who came on his heels to see Kung-ni. Kung-ni said to him,

'By your want of circumspection in the past, Sir, you have incurred such a calamity; — of what use is your coming to me now?'

Toeless said,

'Through my ignorance of my proper business and taking too little care of my body, I came to lose my feet. But now I am come to you, still possessing what is more honourable than my feet, and which therefore I am anxious to preserve entire. There is nothing which Heaven does not cover, and nothing which Earth does not sustain; you, Master, were regarded by me as doing the part of Heaven and Earth; — how could I know that you would receive me in such a way?'

Confucius rejoined,

'I am but a poor creature. But why, my master, do you not come inside, where I will try to tell you what I have learned?'

When Toeless had gone out, Confucius said,

'Be stimulated to effort, my disciples. This toeless cripple is still anxious to learn to make up for the evil of his former conduct; — how much more should those be so whose conduct has been unchallenged!'

Mr. Toeless, however, told Lao Tan (of the interview), saying, 'Khung Khiu, I apprehend, has not yet attained to be a Perfect man. What has he to do with keeping a crowd of disciples around him? He is seeking to have the reputation of being an extraordinary and marvellous man, and does not know that the Perfect man considers this to be as handcuffs and fetters to him.'

Lao Tan said,

'Why did you not simply lead him to see the unity of life and death, and that the admissible and inadmissible belong to one category, so freeing him from his fetters? Would this be possible?'

Toeless said,

'It is the punishment inflicted on him by Heaven. How can he be freed from it?'

魯哀公問於仲尼曰：「衛有惡人焉，曰哀駘它。丈夫與之處者，思而不能去也。婦人見之，請於父母曰『與為人妻寧為夫子妾』者，十數而未止也。未嘗有聞其唱者也，常和人而已矣。無君入之位以濟乎人之死，無聚祿以望人之腹。又以惡駘天下，和而不唱，知不出乎四域，且而雌雄合乎前。是必有異乎人者也。寡人召而觀之，果以惡駘天下。與寡人處，不至以月數，而寡人有意乎其為人也；不至乎期年，而寡人信之。國無宰，寡人傳國焉。悶然而後應，汜(而)若辭。寡人醜乎，卒授之國。無幾何也，去寡人而行，寡人卹焉若有亡也，若無與樂是國也。是何人者也？」仲尼曰：「丘也嘗使於楚矣，適見純子食於其死母者，少焉胸若皆棄之而走。不見已焉爾，不得類焉爾。所愛其母者，非愛其形也，愛使其形者也。戰而死，其人之葬也不以翣資；刖者之屨，無為愛之；皆無其本矣。為天子之諸御，不爪翦，不穿耳；取妻者止於外，不得復使。形全猶足以為爾，而況全德之人乎！今哀駘它未言而信，無功而親，使人授己國，唯恐其不受也，是必才全而德不形者也。」哀公曰：「何謂才全？」仲尼曰：「死生存亡，窮達貧富，賢與不肖毀譽，飢渴寒暑，是事之變，命之行也；日夜相代乎前，而知不能規乎其始者也。故不足以滑和，不可入於靈府。使之和豫，通而不失於兌；使日夜無卻，而與物為春，是接而生時於心者也。是之謂才全。」「何謂德不形？」曰：「平者，水停之盛也。其可以為法也，內保之而外不蕩也。德者，成和之脩也。德不形者，物不能離也。」哀公異日以告閔子曰：「始也吾以南面而君天下，執民之紀而憂其死，吾自以為至通矣。今吾聞至人之言，恐吾無其實，輕用吾身而亡其國。吾與孔丘，非君臣也，德友而已矣！」闔跂支離無脰說衛靈公，靈公說之，而視全人，其脰肩肩。甕瓮大癭說齊桓公，桓公說之，而視全人，其脰肩肩。故德有所長而形有所忘，人不忘其所忘，而忘其所不忘，此謂誠忘。故聖人有所遊，而知為孽，約為膠，德為接，工為商。聖人不謀，惡用知？不斲，惡用膠？無喪，惡用德？不貨，惡用商？四者，天鬻也。天鬻者，天食也。既受食於天，又惡用人！有人之形，無人之情。有人之形，故群於人；無人之情，故是非不得於身，眇乎小哉，所以屬於人也！警乎大哉，獨成其天！

Legge translation:

Duke Âi of Lu asked Kung-ni, saying,

'There was an ugly man in Wei, called Âi-thâi Tho. His father-in-law, who lived with him, thought so much of him that he could not be away from him. His wife, when she saw him (ugly as he was), represented to her parents, saying,

'I had more than ten times rather be his concubine than the wife of any other man.'

He was never heard to take the lead in discussion, but always seemed to be of the same opinion with others. He had not the position of a ruler, so as to be able to save men from death. He had no revenues, so as to be able to satisfy men's craving for food. He was ugly enough, moreover, to scare the whole world. He agreed with men instead of trying to lead them to adopt his views; his knowledge did not go beyond his immediate neighbourhood. And yet his father-in-law and his wife were of one mind about him in his presence (as I have said); —he must have been different from other men. I called him, and saw him. Certainly he was ugly enough to scare the whole world. He had not lived with me, however, for many months, when I was drawn to the man; and before he had been with me a full year, I had confidence in him. The state being without a chief minister, I (was minded) to commit the government to him. He responded to my proposal sorrowfully, and looked undecided as if he would fain have declined it. I was ashamed of myself (as inferior to him), but finally gave the government into his hands. In a little time, however, he left me and went away. I was sorry and felt that I had sustained a loss, and as if there were no other to share the pleasures of the kingdom with me. What sort of man was he?

Kung-ni said,

'Once when I was sent on a mission to Ku, I saw some pigs sucking at their dead mother. After a little they looked with rapid glances, when they all left her, and ran away. They felt that she did not see them, and that she was no longer like themselves. What they had loved in their mother was not her bodily figure, but what had given animation to her figure. When a man dies in battle, they do not at his interment employ the usual appendages of plumes: as to supplying shoes to one who has lost his feet, there is no reason why he should care for them; — in neither case is there the proper reason for their use.

The members of the royal harem do not pare their nails nor pierce their ears; when a man is newly married, he remains (for a time) absent from his official duties, and unoccupied with them. That their bodies might be perfect was sufficient to make them thus dealt with; — how much greater results should be expected from men whose mental gifts are perfect!

This Âi-thâi Tho was believed by men, though he did not speak a word, and was loved by them, though he did no special service for them. He made men appoint him to the government of their states, afraid only that he would not accept the appointment. He must have been a man whose powers were perfect, though his realisation of them was not manifested in his person.'

Duke Âi said,

'What is meant by saying that his powers were complete?'

Kung-ni replied,

'Death and life, preservation and ruin, failure and success, poverty and wealth, superiority and inferiority, blame and praise, hunger and thirst, cold and heat; — these are the changes of circumstances, the operation of our appointed lot. Day and night they succeed to one another before us, but there is no wisdom able to discover to what they owe their origination. They are not sufficient therefore to disturb the harmony (of the nature), and are not allowed to enter into the treasury of intelligence. To cause this harmony and satisfaction ever to be diffused, while the feeling of pleasure is not lost from the mind; to allow no break to arise in this state day or night, so that it is always spring-time in his relations with external things; in all his experiences to realise in his mind what is appropriate to each season (of the year): these are the characteristics of him whose powers are perfect.'

'And what do you mean by the realisation of these powers not being manifested in the person?' (pursued further the duke).

The reply was,

'There is nothing so level as the surface of a pool of still water. It may serve as an example of what I mean. All within its circuit is preserved (in peace), and there comes to it no agitation from without. The virtuous efficacy is the perfect cultivation of the

harmony (of the nature). Though the realisation of this be not manifested in the person, things cannot separate themselves (from its influence).'

Some days afterwards duke Âi told this conversation to Master Min, saying,

'Formerly it seemed to me the work of the sovereign to stand in court with his face to the south, to rule the kingdom, and to pay good heed to the accounts of the people concerned, lest any should come to a (miserable) death; – this I considered to be the sum (of his duty). Now that I have heard that description of the Perfect man, I fear that my idea is not the real one, and that, by employing myself too lightly, I may cause the ruin of my state. I and Khung Khiu are not on the footing of ruler and subject, but on that of a virtuous friendship.'

A person who had no lips, whose legs were bent so that he could only walk on his toes, and who was (otherwise) deformed, addressed his counsels to duke Ling of Wei, who was so pleased with him, that he looked on a perfectly formed man as having a lean and small neck in comparison with him. Another who had a large goitre like an earthenware jar addressed his counsels to duke Hwan of Khi, who was so pleased with him that he looked on a perfectly formed man as having a neck lean and small in comparison with him. So it is that when one's virtue is extraordinary, (any deficiency in) his bodily form may be forgotten. When men do not forget what is (easily) forgotten, and forget what is not (easily) forgotten, we have a case of real oblivion. Therefore the sagely man has that in which his mind finds its enjoyment, and (looks on) wisdom as (but) the shoots from an old stump; agreements with others are to him but so much glue; kindnesses are (but the arts of) intercourse; and great skill is (but as) merchants' wares. The sagely man lays no plans; – of what use would wisdom be to him? He has no cutting and hacking to do; – of what use would glue be to him? He has lost nothing; of what use would arts of intercourse be to him? He has no goods to dispose of; – what need has he to play the merchant? (The want of) these four things are the nourishment of (his) Heavenly (nature); that nourishment is its Heavenly food. Since he receives this food from Heaven, what need has he for anything of man's (devising)? He has the bodily form of man, but not the passions and desires of (other) men. He has the form of man, and therefore he is a man. Being without the passions and desires of men, their approvings and disapprovings are not to be found in him. How insignificant and small is (the body) by which he belongs to humanity! How grand and great is he in the unique perfection of his Heavenly (nature)!

惠子謂莊子曰：「人故無情乎？」

Hui Zi asked Zhuang Zi: "Can people truly not have emotions?"

莊子曰：「然。」

Zhuang Zi said: "Yes."

惠子曰：「人而無情，何以謂之人？」

Hui Zi asked: "How can you call a human being without feelings a person?"

莊子曰：「道與之貌，天與之形，惡得不謂之人？」

Zhuang Zi said: "The Way have these people a certain appearance, and Heaven gave them their physical forms, so how could you claim that they are not humans?"

惠子曰：「既謂之人，惡得無情？」

Hui Zi asked: "I will stipulate to your calling them humans. How did they come to not have any feelings?"

莊子曰：「是非吾所謂情也。吾所謂無情者，言人之不以好惡內傷其身，常因自然而不益生也。」

Zhuang Zi said: "That is not what I meant by 'feelings.' What I meant by not having feelings, is for people not to do internal injury to their persons by means of liking things or abhorring things. They always depend on the self-thus and do not augment life."

惠子曰：「不益生，何以有其身？」

Hui Zi said: "If they do not augment life, how can they maintain their persons?"

莊子曰：「道與之貌，天與之形，無以好惡內傷其身。今子外乎子之神，勞乎子之精，倚樹而吟，據槁梧而瞑。天選子之形，子以堅白鳴！」

Zhuang Zi said: "The Way give them a certain appearance, Heaven gives them their physical forms, and they do not use liking thing or abhorring things to do internal injury to their persons." Now in your case, you alienate your spirit, you belabor your seminal essence, you lean against a tree and spout stuff, or you hug a withered Wu-tong tree and doze. Heaven selected a physical form for you, and you use it to go on and on about the hard and the white."

Zhuang Zi Chapter 6

大宗師第六

知天之所為，知人之所為者，至矣。知天之所為者，天而生也；知人之所為者，以其知之所知以養其知之所不知，終其天年而不中道夭者，是知之盛也。

Those who know what Heaven does and also know what humans do are the highest. Those who know what Heaven does produce things out of Heaven. Those who know what humans do use what they already know to grow out into what their knowledge does not yet comprehend. To be able to live out one's natural lifespan, to not have life cut off short in youth, is the fullness of knowledge.

雖然，有患。夫知有所待而後當，其所待者特未定也。庸詎知吾所謂天之非人乎？所謂人之非天乎？

Nevertheless, there are dangers. Now knowledge has to depend on certain things to be fitting, and those things upon which it depends are especially indeterminate. How am I to know that what I imagine to be (Heaven =) natural is not actually of human origin, or what is said to be of human origin is not actually (Heaven =) natural?

且有真人而後有真知。何謂真人？古之真人，不逆寡，不雄成，不謨士。若然者，過而弗悔，當而不自得也。若然者，登高不慄，入水不濡，入火不熱。是知之能登假於道者也若此。

There must first be a True Person in order to have true knowledge. What is meant by a "true human"? The true humans of antiquity did not (swim against the current of =) resist defeat, did not (brave and bold=) contend for or force success, and did not plot for government office. Such people, should they miss [some opportunity] would not feel regret, or, should they hit it lucky would not be pleased with themselves. Such people can climb high without fear, enter water without getting wet, and enter fire without getting hot. These things indicate the ability of those with [true] knowledge to be able to ascend into the Way.

古之真人，其寢不夢，其覺无憂，其食不甘，其息深深。真人之息以踵，衆人之息以喉。屈服者，其嗑言若哇；其耆欲深者，其天機淺。

The True Persons of antiquity did not dream during sleep, did not fret while awake, did not seek delicacies in their diet. Their breathing was deep. They breathed from their heels, whereas the multitudes breath from their throats. The

ones who are forced to yield croak out their words as though retching. Those whose vices are deep will necessarily have a shallow Heavenly spring of action.

古之真人，不知說生，不知惡死；其出不訢，其入不距；翛然而往，翛然而來而已矣。不忘其所始，不求其所終；

The True People of antiquity knew nothing about taking joy in life and knew nothing about dreading death. When they emerged it was without happiness, when they went back in again it was without trying to reject it.

Placidly they came forward, and placidly they went, and that was all. They did not forget how they began, and they did not try to find how they were going to end.

受而喜之，<忘>[亡]而復之，是之謂不以心捐道，不以人助天。是之謂真人。

If they received something then they were happy with it, and if they lost something they returned to it. So doing is what is called not letting the heart/mind do damage to the Way, and not using the human to meddle with Heaven. Those [who understand and conform to this way of life] are spoken of as the True Humans.

若然者，其心<志>[忘]⁶⁸，其容寂，其顙顙；淒然似秋，煖然似春，喜怒通四時，與物有宜而莫知其極。

Ones such as these have hearts/ minds that are forgotten, appearances characteristically lonesome, protruding foreheads, and they are strict and serious like the autumn, warm like the spring, their emotions such as happiness, anger, etc., are in touch with the four seasons, they react in harmony with all creatures, and there is no way to know their extremes.

故聖人之用兵也，亡國而不失人心；利澤施乎萬世，不為愛人。

Truly, the use of troops by the sages is such that they would not lose the hearts and minds of the people if their countries should be conquered. Their benefits are bestowed on a myriad generations, yet they do not love people.

- 莫然 按: DDJ: sheng ren bu ren

故樂通物，非聖人也；
 有親，非仁也；
 <天>[无]時，非賢也；
 利害不通，非君子也；
 行名失己，非士也；
 亡身不真，非役人也。

People whose joy is connected to creatures are not sages. People who have dpersonal favorites are not benevolent. People who do not have an insight into timeliness are not worthies. People who do not see the connections between benefits and injuries are not morally noble people. People who promote their own fame at the cost of losing themselves are not knights literati. People who are careless of their person and are not authentic are not masters of men.

若狐不偕、務光、伯夷、叔齊、箕子、胥餘、紀他、申徒狄，是役人之役，適人之適，而不自適其適者也。

Those such as Hu Bu-xie, Wu Guang, Bo Yi, Shu Qi, Ji Zi, Xu Yu, Ji Ta, Shen Tu-di are people put in service of others, and are those who go the ways that (people =) their rulers go, rather than going the ways that they themselves might have in mind,

古之真人，其狀義⁶⁹而不朋⁷⁰，

The appearance of the True Humans of antiquity was lofty yet they would not crumble down.

若不足而不承⁷¹；

They seemed inadequate, yet they would accept no [intimidation or other negative influence].

與乎⁷²其觚⁷³而不堅也，

Their regulations were warm rather than being hard.

張乎其虛而不華也；

Their emptiness was expansive and not showy.

邴邴乎⁷⁴其似喜乎！

Their liking of things seems contented and composed.

崔⁷⁵乎其不得已乎！

They seem to brim over with energy when there is nothing they can do about some circumstance.

濫⁷⁶乎進我色也，

Oh, how low key, their countenances call people to them.

與乎止我德也；

Oh, how affable, their virtue lures me in.

<厲>[廣]乎其似世乎！

Oh, how broad minded, they seem to be like their generation.

警⁷⁷乎其未可制也；

Oh, how remote in their uncontrollability.

連⁷⁸乎其似好也，

Oh, how belatedly, their seeming appreciation.

惋⁷⁹乎忘其言也，

Oh, how vacant looking, their forgetting what they wanted to say.

以刑為體，以禮為翼，以知為時，以德為循。

They take punishments to be the body, the rites to be its wings, knowledge to be something with which to respond to the times and the tides, and they take virtue / power to be merely a matter of following [their innate abilities].

以刑為體者，綽乎其殺也，

Those who take punishments as their body, are detached in their carrying out of executions.

以禮為翼者，所以行於世也，

Those who take the rites as their wings do so to make smooth their way in the world.

以知為時者，不得已於事也；

Those who derive their ideas of timeliness from empirical knowledge do so because they have no alternative.

以德為循者，言其與有足者至於丘也；而人真以為勤行者也。

Those who take virtue/power as their following their innate abilities refers to those who get to [the top of] the hill along with those who have feet, and yet somehow people truly suppose that they have worked hard to get there.

故其好之也一，其弗好之也一。其一也一，其不一也一。其一與天為徒，其不一與人為徒。天與人不相勝也，是之謂真人

So it is all the same whether they like something or the do not like something. Their being at one is one. Their not being at one is one. Their unity makes them the disciples of Heaven. Their disunity makes them the disciples of human beings. Heaven and human cannot overcome each other, and that state typifies the True Human.

- 莫然 按: These passages are confusing, to say the least. Only at this point does it begin to become clear that Zhuang Zi wants to discuss the dual perspective of the sages who, although able to view things in their noumenal state can, and must, also see them in their phenomenal guise. To be human is to use concepts to construct one's world and to understand it. To transcend the human means to be able to put these constructions aside and return to the state of the infant who has yet to constitute a world populated by discrete entities.

死生，命也，其有夜旦之常，天也。人之有所不得與，皆物之情也。彼特以天為父，而身猶愛之，而況其卓乎！人特以有君為愈乎己，而身猶死之，而況其真乎！

Death and life are matters of Mandate (i.e., the imponderable force of events).

Their having constancy over night and day is a matter of Heaven. There being contingent factors in the affairs of human beings is always a matter of the true conditions of creatures. They, especially, take Heaven to be their father, and in their persons it is as though they love it. So much the more for the Way, which is even greater. People, especially, take their sovereign to be more than themselves, and even sacrifice their persons on the ruler's behalf. So much the more for the True [Humans].

- 莫然 按: Maybe we decide things the way weather systems form.

泉涸，魚相與處於陸，相呴以濕，相濡以沫，不如相忘於江湖。與其譽堯而非桀也，不如兩忘而化其道。夫大塊載我以形，勞我以生，佚我以老，息我以死。故善吾生者，乃所以善吾死也。

The springs dried up, and the fish were left stranded on the land. So they spat on each other to keep damp. They dampened each other with froth. It was not as good as forgetting about each other in a river or a lake. As for people's lauding Yao and opposing Jie, it is not as good as forgetting both of them and transforming their own way.

- 莫然 按: When an environment is degraded, creatures are forced into closer contact with each other and will often compete for resources. Yao was a good emperor and Jie was an evil emperor. It would have been better for both of them if their spheres of action had not brought them together. Yao might be compared to a shepherd dog, and Jie to a wolf. Each has its place in nature, but when wolves hunt sheep dogs will fight them. It would be better for both species if the wolves could have a range with ample natural prey, and the sheep could have a range with no need to intrude upon wolf territory.

Now the great clod has loaded a physical form upon me, burdened me with life, given me repose with old age, and rested me with death. So what makes my life good also is that by which my death will be made good.

夫藏舟於壑，藏<山>[汕]⁸⁰於澤，謂之固矣。

Now one may hide a boat in a ravine, or hide a bamboo fish trap in a swamp, and declare that they are secure.

然而夜半有力者負之而走，

But then in the middle of the night a strong man may bear them on his back and run away with them.

昧者不知也。藏小大有宜，猶有所遯。

Those who have dull wits do not know that while it [seems] appropriate to conceal smaller things in larger things, there are still ways for losses to occur.

若夫藏天下於天下而不得所遯，是恆物之大情也。

If All Beneath Heaven is treasured away in All Beneath Heaven, then there is no way that anyone can make off with it, and that method is in accord with the great and true circumstances of creatures across the board.

特犯人之形而猶喜之。若人之形者，萬化而未始有極也，其為樂可勝計邪！

One may perhaps have taken human form and found it particularly enjoyable. For things such as the physical forms of human beings, a myriad transformations take place and still there has yet to be an approach to a terminus. The joys involved in this process are incalculable.

故聖人將遊於物之所不得遯而皆存。

So the sages will soon wander in the domain from which creatures cannot disappear, and so they will all be preserved

.

善<妖>[夭]善老，善始善終，人猶效之，又況萬物之所係，而一化之所待乎！

Take an early death as good, and take old age as good. Take beginnings as good, and take endings as good. Then not only will other human beings emulate you, but even the myriad creatures and all they are involved in — the consequences that follow from the transformation of the One.

夫道，有情有信，無為無形；可傳而不可受，可得而不可見；

Now the Way has its true conditions and its (trustworthy stability=) evidences. It is without forced activity, and it is without physical form. It can be transmitted, but it cannot be received. It can be acquired, but it cannot be perceived.

自本自根，未有天地，自古以固存；神鬼神帝，生天生地；

From the foundation and the root, before there was Heaven and an Earth, from antiquity it has been preserved in existence by firmness, and it breathed life into the earth spirits, breathed life into the Di (emperor) spirits, and gave birth to Heaven and to Earth.

在太極之先而不為高，在六極之下而不為深，先天地生而不為久，長於上古而不為老。

It came before the Great Ultimate and yet cannot be considered high. It lies below the six directions and yet cannot be considered deep. It was itself produced

before Heaven and Earth and yet it cannot be considered long-enduring. It is senior to high antiquity, yet it is not old.

狶韋氏得之，以挈天地；伏戲氏得之，以襲氣母；

Shi Wei acquired it in order to 挈 collapse into primality All Beneath Heaven. Fu Xi acquired it in order to unite once again⁸¹ the mother of lifebreath.

維斗得之，終古不忒；日月得之，終古不息；堪坏得之，以襲崑崙；

Wei-dou (Big Dipper) acquired it so that to the end of antiquity there would be no change [in its revolutions]. The sun and the moon acquired it and to the end of antiquity they would not rest. Kan-fei⁸² got it in order to 襲 [reside in] the Kun Lun Mountains.

馮夷得之，以遊大川；肩吾得之，以處大山；黃帝得之，以登雲天；

Feng-yi {Lin has Ping-yi} got it in order to wander the great rivers. Jian-wu got it in order to dwell on Tai shan. The Yellow Emperor got it in order to ascend to cloudy Heaven.

顓頊得之，以處玄<宮>[宮]⁸³；禹強得之，立乎北極；

Zhuan-xu acquired it in order to reside in the mysterious palace; Yu-qiang acquired it to take his place on the north pole;

西王母得之，坐乎少廣，莫知其始，莫知其終；

Xi-wang-mu acquired it and sat at Shao-guang. Nobody knows its beginning, and nobody knows its end.

彭祖得之，上及有虞，下及五伯；

Peng-zu acquired it and lived from the time of You-yu [= Shun] down to the time of the five Bo (two ranks below duke).

傅說得之，以相武丁，奄有天下，乘東維，騎箕尾，而比於列星。

Fu Yue got it in order to be prime minister to Wu-ding, to grasp All Beneath Heaven, and then to drive Dong-wei, to ride the Basket Tail, and contend among the constellations of the stars.

南伯子葵問乎女偶曰：「子之年長矣，而色若(嫠)[孺]子，何也？」

Nan Bo Zi-kui said to Lady Hitchgait: "You are of an advanced age, yet your complexion is like that of an infant. How?"

曰：「吾聞道矣。」

[She] replied: "I heard the Way."

南伯子葵曰：「道可得學邪？」

Nan Bo Zi-kui asked: "Can one learn this Way?"

曰：「惡！惡可！子非其人也。夫卜梁倚有聖人之才而无聖人之道，我有聖人之道而无聖人之才，吾欲以教之，庶幾其果為聖人乎！不然，以聖人之道告聖人之才，亦易矣。吾猶守而告之，參日而後能外天下；已外天下矣，吾又守之，七日而後能外物；已外物矣，吾又守之，九日，而後能外生；已外生矣，而後能朝徹；朝徹，而後能見獨；見獨，而後能无古今；无古今，而後能入於不死不生。殺生者不死，生生者不生。其為物，無不將也，無不迎也；無不毀也，無不成也。其名為撓寧。撓寧也者，撓而後成者也。」

[She] said: "Never! How could that ever be! You are not [that kind of] person.

Now Bu-liang Yi has the talents of a sage but does not have the Way of a sage. I have the Way of a sage, but I do not have the talent of a sage. If I were willing to teach him, would that be about enough for him to become a sage after all? No.

Using the Way of a sage to inform someone with the talent of a sage would indeed be easy. I would still need to keep custody of him and tell him [about certain things]. After three days he would be able to go beyond the whole world. After he was at that stage, I would still keep him up, and after another seven days he would be able to go beyond creatures. After he was at that stage, I would keep him up for another nine days, whereupon he would be able to go beyond life [and death]. After he was at that stage, he would next be able to do dawning penetration. After he was in a state of dawning penetration, he would next be able to perceive aloneness. Once one can perceive aloneness, one can be without either antiquity or the present. and then one can enter into a state where there is neither life nor death. Those who "kill" [the idea of] being alive do not die. Those who produce [the idea of] being alive do not live [forever]. In [his new way of] being a creature, there is nothing that he does not comprehend, nothing he does not trace back to its source, nothing that he does not destroy, and nothing he does not bring to completion. His name becomes "Confrontation Peace." One who is called "Confrontation Peace" is one who uses a kind of confrontation and then brings completion [to peace].

南伯子葵曰：「子獨惡乎聞之？」

Nan Bo Zi-kui asked: "How did you alone hear about this?"

曰：「聞諸副墨之子，副墨之子聞諸洛誦之孫，洛誦之孫聞之瞻明，瞻明聞之聶許，聶許聞之需役，需役聞之於謳，於謳聞之玄冥，玄冥聞之參寥，參寥聞之疑始。」

[She] said: "I heard it from the son of Fu Mo. The son of Fu Mo heard it from the grandson of Lo Song. The grandson of Lo Song heard it from Zhan Ming. Zhan Ming heard it from Nie Xu. Nie Xu heard it from Xu Yi. Xu Yi heard it from Yu Ou. Yu Ou heard it from Xuan Ming. Xuan Ming heard it from Can Liao. Can Liao heard it from Yi Shi.

- 莫然 按: This long series of names of individuals who transmitted the Way is mostly made up, and the names have no great significance.
 - 副墨 Fu Mo = Assistant to Ink vs. aided by ink
 - 洛誦 Lo Song = River Recitation vs repeated recitation
 - 瞻明 Zhan Ming = Gazing at Brightness vs seeing brightly
 - 聶許 Nie Xu = Whispered Permission vs. whispered agreement
 - 需役 Xu Yi = Needs To Serve vs waiting for use
 - 於謳 Yu Ou = In Song vs Exclaimed Wonder
 - 玄冥 Xuan Ming = Mysterious Darkness vs dark obscurity
 - 參寥 Can Liao = Comingling with Emptiness vs participation in mystery
 - 疑始 Yi Shi = Seeming Beginning vs copy the source
- On the near end the author mentions the writer who assists ink to write out things like this book. On the far end the author mentions something that seems to be the beginning of the universe.

應帝王第七
chapter seven

齧缺問於王倪，四問而四不知。齧缺因躍而大喜，行以告蒲衣子。

Nie Que asked Wang Ni. He asked four times and four time Wang Ni did not know the answer. So Nie Que leapt in the air, was greatly delighted, and went to report matters to Pu Yi-zi.

蒲衣子曰：「而乃今知之乎？有虞氏⁸⁴不及泰氏⁸⁵。」

Pu Yi-zi said, "Are you only now learning of this? You-yu did not reach to the level of Tai.

有虞氏，其猶藏仁以要人；亦得人矣，而未始出於非人。泰氏，其臥徐徐，其覺于于；一以己為馬，一以己為牛；其知情信，其德甚真，而未始入於非人。」

You-yu still treasured benevolence up in himself and based himself on it when he had to make any demands on other people. He did indeed acquire people, but he never went beyond that to securing the allegiance or aid of any creature that was not human. Tai, on the other hand, slept fully at peace, and when awake he was fully self-sufficient. One moment he took himself to be a horse, and the next he took himself to be a cow. His knowledge was unsullied in its dependability. His virtue was extremely genuine. And yet he never got into the non-human realm.

肩吾見狂接輿。狂接輿曰：「日中始何以語女？」

Jian-wu saw Jie-yu the madman. The madman Jie-yu said: "What did Zhong-shi tell you"

肩吾曰：「告我[:]君人者[ought to]以己[to]出經式義度，人孰敢不聽而化諸！」

Jian-wu replied: "Those rulers and common people who have charged me depend on their own formalized systems of justice that go beyond the canonical writings, and [they say], "Who would dare not obey them and be transformed thereby?"

狂接輿曰：「是欺德也；其於治天下也，猶涉海鑿河而使蚩負山也。」

The madman Jie-yu said: "How can that count as virtue?! It relates to regulating All Beneath Heaven the way somebody might go wading into the sea to make channels for rivers and try to make a mosquito bear a mountain on its back."

夫聖人之治也，治外乎？正而後行，確乎能其事者而已矣。

Now does the regulation of the sages work on externals? They make things upright before they will go into action? It is an accurate observation to say that they did what they were capable of doing and that was all.

且鳥高飛以避矰弋之害，鼯鼠深穴乎神丘之下以避熏鑿之患，而曾二蟲之無知！」

Now birds fly high so that they can avoid injury by arrows, and rats and mice dig deep under the spirit mounds to avoid the dangers of smoke and tunneling, [Did you ever/have you exceeded/the ignorance of those two creatures]

天根遊於殷陽，至蓼水之上，適遭無名人而問焉，曰：「請問為天下。」

The Tian Gen ranged from the yang side of Yin mountain to the place above the Liao/Lu River, and kept going until he encountered Nameless Man and asked him: "May I ask how to rule All Under Heaven?"

無名人曰：「去！汝鄙人也！何問之不豫也？」

Nameless Man responded: "Get out! You knave! How dare you ask without having made due preparation?!"

予方將與造物者為人，厭，則又乘夫莽眇之鳥，以出六極之外，而遊無何有之鄉，以處壘垺之野。汝又何帛以治天下感予之心為？」

I am just about to join the Creator of Things as a companion, and if I get tired of that, then I will ride a 莽眇 / / light and lissome / / bird to go out beyond the six directions, and range out into the countryside of Not-Have-Anything.

以處壘垺之野。汝又何帛以治天下感予之心為？」

Legge says:

When wearied, I would mount on the bird of the light and empty air, proceed beyond the six cardinal points, and wander in the region of nonentity, to dwell in the wilderness of desert space. What method have you, moreover, for the government of the world that you (thus) agitate my mind?

又復問。

[Tian Gen] continued asking.

無名人曰：「汝遊心於淡，合氣於漠，順物自然而無容私焉，而天下治矣。」

Namless Man said: "You range your heart/mind in the insipid, unite your lifebreath with the desert, follow the self-thus character of creatures, but do not permit self interest to enter, and All Beneath Heaven will get ordered."

陽子居見老聃，曰：「有人於此，嚮疾強梁，物徹疏明，學道不勌。如是者，可比明王乎？」

Yang Zi-ju went to see Lao Dan, and asked: "Suppose there is a man who is 嚮疾 and a strongman, 物徹疏明, he is tireless in the study of the Way. Can such a one as that contend to be an illuminated king?"

老聃曰：「是於聖人也，胥易⁸⁶技係⁸⁷，勞形怵心者也。且(曰)[也]虎豹之文來田，猿狙之便執鰲⁸⁸之狗來藉。如是者，可比明王乎？」

Lao Dan said: "Such a one in comparison to a sage will be as a music master or a prognostication specialist, both of whom are tied down by the specificity of their professional abilities.⁸⁹ He will tire out his physical form and torment his mind. Moreover, the patterns of tigers and leopards bring hunters, the nimbleness of apes and the ability of the dogs that can catch yaks gets them chained. Can individuals of that description contend to be an enlightened monarch?"

陽子居蹵然曰：「敢問明王之治。」

Yang Zi-ju 蹵然 said: "I make bold to ask about the governance of an enlightened monarch."

老聃曰：「明王之治：功蓋天下而似不自己，化貸萬物而民弗恃；有莫舉名，使物自喜；立乎不測，而遊於無有者也。」

Lao Dan said: "The governance of an enlightened monarch is such that his meritorious activities cover All Beneath Heaven and yet they do not seem to be his own. His transformations benefit the myriad creatures and yet the people do not depend on him. Nobody raises high his name, causing the creatures all to take joy in themselves. He takes his stand in the unfathomable, and he ranges into the domain of nothingness."

鄭有神巫曰季咸，知人之死生存亡，禍福壽<天>[]，期以歲月旬日，若神。

There was a holy shaman in the State of Zheng named Ji-xian who knew the deaths, births, preservation and perishing of humans, disaster, good fortune, ripe old age, early death, and tagged them to the year, month, ten-day "week," and day just like a spirit."

鄭人見之，皆棄而走。列子見之而心醉，歸，以告壺子，曰：「始吾以夫子之道為至矣，則又有至焉者矣。」

When the people of Zheng saw him, they all could not hold their ground and fled. Lie Zi saw him and his heart/ mind was intoxicated. He returned home to tell Hu Zi: "At first, I thought your Way was the highest, but it has met its match!"

壺子曰：「吾與汝既其文，未既其實，而固得道與？衆雌而無雄，而又奚卵焉？而以道與世亢，必信，夫故使人得而相(女)[汝]。嘗試與來，以予示之。」

Hu Zi said: "What I have give you is just the frills, and I have yet to provide you with the substance. // Has that person/ have you really attained the Way? If there is a flock of hens and no rooster, how can you get fertile eggs? Yet he/ you wants to be a contender among all of his generation? One must have a basis for firm belief. So I will have someone get this person and will then physiognomize him. Try to get him to come here and show him to me.

明日，列子與之見壺子。出而謂列子曰：「嘻！子之先生死矣！弗活矣！不以旬數矣！吾見怪焉！見濕灰焉。」

The next day, Lie Zi and that man went to see Hu Zi. He came out and said to Lie Zi: "Oh, Your master is dying! He is ceasing to live. He will not last more than ten days or so. I see anomaly in him. I see dampened ashes."

列子入，泣涕沾襟以告壺子。壺子曰：「鄉吾示之以地文，萌乎不震不<正>[止]。是殆見吾杜德機也。嘗又與來。」

Lie Zi went in, tears and snivel soaking the front of his gown. Hu Zi said: "Just now I let him see the patterns of the Earth. He was blinded by its neither moving nor remaining still. I am afraid he has seen the unreleased springs of my virtue/ power. Please bring him back again."

明日，又與之見壺子。出而謂列子曰：「幸矣子之先生遇我也！有瘳矣，全然有生矣！吾見其杜權矣！」

The next day, he again took him to see He Zi. When he came out he said to Lie Zi: "How fortunate that your master has encountered me. He has recovered. He is vibrantly alive! I see his latent power!"

列子入，以告壺子。壺子曰：「鄉吾示之以天壤，名實不入，而機發於踵。是殆見吾善者機也。嘗又與來。」

Lie Zi went it to tell Hu Zi. Hu Zi said: "Just now I let him see the fecundity of (Heaven=) nature. It does not enter into distinctions between names and realities,

and the springs of action come up from my heels. I am afraid that he saw in me the springs of action of goodness. Try bringing him back again."

明日，又與之見壺子。出而謂列子曰：「子之先生不齊，吾無得而相焉。試齊，且復相之。」

The next day, he again had him see Hu Zi. When he came out he said to Lie Zi: "Your master is uneven. I have no way of physiognomizing him. Have him try to smooth himself out, and I will try once more to physiognomize him."

列子入，以告壺子。壺子曰：「吾鄉示之以太沖莫勝，是殆見吾衡氣機也。鯢桓之審為淵，止水之審為淵，流水之審為淵。淵有九名，此處三焉。嘗又與來。」

Lie Zi went in to tell Hu Zi. Hu Zi said: "I just show him the Great Dynamic Unconquerable, so he probably saw my constant spring of action for lifebreath. Swirling giant salamanders create an abyss. Dead water creates an abyss. Fowing water creates an abyss. There are nine kinds of abyss all together, and here [I have shown him] three of them. Try having him come here again."

明日，又與之見壺子。立未定，自失而走。壺子曰：「追之。」

On the following day, Lie Zi had him come to see Hu Zi again. He stood stock still, lost control of himself and fled. Hu Zi said: "Catch him!"

列子追之不及。反，以報壺子曰：「已滅矣，已失矣，吾弗及已。」

Lie Zi chased him, but could not catch up. He returned and reported to Hu Zi: "He is already destroyed. He is already lost. I could not catch up with him and that is all there is to it."

壺子曰：「鄉吾示之以未始出吾宗。吾與之虛而委蛇，不知其誰何，因以為弟靡，因以為波流，故逃也。」

Hu Zi said: "Just now I showed him the aspect of myself wherein I have not yet left my ancestor. I gave him something void and wriggling, something without a recognizable identity. So he would have seen it as a non-entity following another non-identity, or an indeterminable chasing another indeterminable, so he fled.

然後列子自以為未始學而歸。三年不出，為其妻爨，食豕如食人。於事無與親。彫琢復朴，塊然獨以其形立。紛而封哉，一以是終。

After that, Lie Zi realized that he had not yet even begun to learn, so he returned. For three years he did not go anywhere. He cooked for his wife. He served the pigs food the way he would serve humans. With regard to his tasks and responsibilities, he treated nobody with favoritism. The carved wood returned to

its uncarved state. Like a clod of earth his physical form stood by itself. It was complicated and fused, and unity was its terminal state.

無為名屍，無為謀府；無為事任，無為知主。體盡無窮，而遊無朕；盡其所受乎天，而無見得，亦虛而已。至人之用心若鏡，不將不迎，應而不藏，故能勝物而不傷。

Do not be an impersonator of the dead on behalf of words.

Do not be a mansion for plots. Do not be a manager for affairs/projects. Do not be a master for knowledge. Get a full personal experience of the limitless, and wander in the dearth of inklings. Fully express what has been received from Heaven, but do not consider it an acquisition, and that is just to be empty. The Fully Developed Humans use their minds like mirrors, They do// not hold things back// go after nothing// and they do not go forward to meet things. They respond to things without storing them up, and so they are able to overcome things and not do any injury.

南海之帝為儵，北海之帝為忽，中央之帝為渾沌。

儵與忽時相與遇於渾沌之地，渾沌待之甚善。儵與忽謀報渾沌之德，曰：「人皆有七竅以視聽食息，此獨無有，嘗試鑿之。」日鑿一竅，七日而渾沌死。

The emperor of the Southern Sea is Shu. The emperor of the Northern Sea is Hu. The Emperor of the Central Sea Hun Dun. Shu and Hu at one time encountered each other while in the land of Hun Dun. Hun Dun showed them a very good time. Shu and Hu planned to repay the benefice of Hun Dun, and said: "Humans all have seven orifices through which they see, hear, eat, and breathe. This one (i.e., Hun Dun) does not have any. Let us try to drill some for him." Each day they drilled one orifice, and on the seventh day Hun Dun died.

7. Chapter 17 is one of the most beloved of the chapters of the *Zhuang Zi*.

Scholars believe that this chapter was written by one of Zhuang Zi's followers to help explain some of his main ideas. The following pages will provide you with most of this chapter.

秋水第十七
Chapter Seventeen
Autumn Floods

秋水時至，百川灌河，涇流之大，兩涘渚崖之間，不辯牛馬。於是焉河伯欣然自喜，以天下之美為盡在己。

The time of the autumn floods arrives, and the hundred streams pour into the Yellow River. Then the expanse of the river from bank to bank is so great that horses cannot be distinguished from cattle. So the Lord of the River was delighted with himself and declared that all the beauties of the earth were fulfilled in him.

- 莫然 按: Chinese popular religions hold that there are gods associated with many things. Rivers have gods, and this story is about the god of the Yellow River.

順流而東行，至於北海，東面而視，不見水端。於是焉河伯始旋其面目，望洋向若而歎曰：「野語有之曰：『聞道百以為莫己若者』，我之謂也。且夫我嘗聞少仲尼之聞而輕伯夷之義者，始吾弗信；今我睹子之難窮也，吾非至於子之門則殆矣，吾長見笑於大方之家。」

He followed the current and traveled east until he arrived at the Northern Sea. Facing to the east he looked out but could not see the other shore. He started to doubt the power of the eyes in his own head. He looked out over the ocean and, sighing, said to Ruo of the Northern Sea: "A rustic saying declares: 'Someone who has learned one one-hundredth part of the Way thinks that there is nobody in the whole world comparable to himself,' and this saying describes me. Moreover, I had previously heard those who minimized the accomplishment of Confucius and made light of the righteousness of Bo Yi, and at first I did not put any stock in them. Today, having seen how hard it is to exhaust all of you in my experience, I realize had I not come upon your doorstep I would have been in danger, of getting laughed at by people of greater scope.

北海若曰：「井蛙不可以語於海者，拘於虛也；夏蟲不可以語於冰者，篤於時也；曲士不可以語於道者，束於教也。今爾出於崖涘，觀於大海，乃知爾醜，爾將可與語大理矣。天下之水，莫大於海，萬川歸之，不知何時止而不盈；尾閭泄之，不知何時已而不虛；春秋不變，水旱不知。此其過江河之流，不可為量數。而吾未嘗以此自多者，自以比形於天地，而受氣於陰陽，吾在[於]天地之間，猶小石小木之在大山也，方存乎見小，又奚以自多！」

Ruo, the god of the Northern Sea said: "A well frog cannot be told about the sea, and that is because it is constrained in space. A summer insect cannot be told about ice, because it is constrained in time. A cramped scholar cannot be told about the Way, because he is constrained by dogma. Today you came out to the shore and looked out over the great sea, after which you perceived your own limitations. Now I can begin to speak to you of the great Pattern (理 lǐ). Of all of the waters of the earth there is none greater than the sea. The myriad streams all drain into it. There is no way to know how long it would take to fill the sea to overflowing. Water leaks out from the tail gates, and it is unknown when it will be finished leaking and [meanwhile] it does not get empty. Spring and autumn keep in their sequence, precipitation and drought [times] are unpredictable. On account of these factors the flow of water that passes through the rivers and streams cannot be given a numerical measure. Yet I have never on this account regarded myself as being of great magnitude. I myself, by modeling my form on Heaven and Earth, because of receiving my lifebreath from Yin and Yang, regard myself, in the context of something between Heaven and Earth, like a pebble or a twig in relation to a great mountain. Once you mentally place yourself among things perceived to be small, how could you ever regard yourself as having great magnitude?

計四海之在天地之間也，不似壘空之在大澤乎？計中國之在海內，不似稊米之在大倉乎？號物之數謂之萬，人處一焉；人卒九州，穀食之所生，舟車之所通，人處一焉；此其比萬物也，不似毫末之在於馬體乎？五帝之所連，三王之所爭，仁人之所憂，任士之所勞，盡此矣。伯夷辭之以為名，仲尼語之以為博，此其自多也，不似爾向之自多於水乎？」

Figuring the [surface area of the land within the] four seas in comparison to the whole world, is that not like an ant hill/nut shell in comparison with a great swamp? Figuring the size of the Central Kingdom with the land area in which it stands, is that not like a grain of grass seed in comparison with a great granary? The creatures of the earth are given an approximate number, which is ten thousand, and human beings are only one member of that group. Humans are deployed over the nine quadrants of the world, [in] the places where grain grows, [in] the places that can be reached by vehicle or boat, and the places they occupy amount to one of the nine. Thus, when compared to the rest of the myriad creatures, do they not resemble the tip of a hair on the body of a horse? The successions of the five emperors of antiquity, the struggles of the three kings, the worries of the benevolent people, the labors of the {diligent gentlemen},

pertained to no more than this. Bo Yi abdicated from its rule to become famous, Confucius discussed it in order to become erudite. These [individuals] all took themselves to be replete. Were they not like you were a moment ago when you were so full of yourself because of your flood waters?"

河伯曰：「然則吾大天地而小(毫)[豪]末，可乎？」

The God of the River said, "Well then, if I only regard Heaven and Earth as large, and only regard the tips hairs to be small, would that do?"

北海若曰：「否。夫物，量无窮，時无止，分无常，終始无故。是故大知觀於遠近，故小而不寡，大而不多：知量无窮。證曩今故，故遙而不悶，掇而不跂，知時无止；察乎盈虛，故得而不喜，失而不憂，知分之无常也；明乎坦塗，故生而不說，死而不禍，知終始之不可故也。計人之所知，不若其所不知；

Ruo of the Northern Sea said: "No. Now the creatures are without limit in measurement, time never stops, (shares =) lots have no reason, and beginnings and endings are without a cause. For that reason, a great knowledge observes both the distant and the near. When things [appear] small then they do not seem to be [few =] isolated, and when they [appear] large they do not seem to be [many =] crowded together. (i.e., proportionality is maintained even though the perspective changes and terms such as "large" come to be understood always as "larger than some other thing seen also in that framework.") [The factor that is illustrated here is that great knowledge] knows that the [continuum of] measurement is inexhaustible.] [A great knowledge] gets clear evidence and [A great knowledge] scrutinizes both the plenum and vacuity. When [things are] acquired it will not feel joy, and when [things are] lost it will not be upset. [The factor that is illustrated here is that great knowledge] knows that there is no constancy in apportionments that pertain to the present and the past. When [things are experienced] distant [in time] it will not feel troubled, and when they are [experienced as] near [in time] it will not avidly seek to intercept them. [The factor that is illustrated here is that] [great knowledge] knows that time never stops. When one has made an intensive study into fullness and vacuity, then one will get things and not be made happy and lose things but not be made unhappy.⁹⁰ That kind of attitude is due to their knowing that contingent factors are random. [A great knowledge] comprehends level roads [and rough roads]. So it does not take joy in life and does not regard death as a disaster. [The factor that is illustrated here is that great knowledge] knows that there are no causes /

reasons for endings and beginnings. I calculate that the amount that humans know is less than what they do not know.

其生之 時，不若未生之時；以其至小求窮其至大之域，是故迷亂而不能自得也。由此觀之，又何以知毫末之足以定至細之倪！又何以知天地之足以窮至大之域！」

The time that humans have for life is less than the time that passed before their births. People seek to exhaustively understand the domain of what is great by means of what is so very small, and the result is benightedness and disorder and the inability to maintain the feeling of composure. Looking at things this way, how can one know that the tip of a hair in the pelt of an animal is the true measure of what is the very smallest thing in diameter? And how is one to know that the volume of Heaven and Earth can actually exhaust the domain of the very greatest?

河伯曰：「世之議者皆曰：『至精无形，至大不可圍。』是信情乎？」

The Lord of the River said: "The sophists in this world all say, 'The most refined things have no physical form, and the greatest things cannot be comprehended.' Is this truly the way things are?"

北海若曰：「夫自細視大者不盡，自大視細者不明。夫精，小之微也；埤，大之殷也，故異便。此勢之有也。夫精粗者，期於有形者也；无形者，數之所不能分也；不可圍者，數之所不能窮也。可以言論者，物之粗也；

Ruo of the Northern Sea said: "Well, to look at the large things from the standpoint of the small gives results that are endless. To look at the smallest things from the standpoint of the large gives an unclear result. Now the refined (the seminal essences) are the most minute things among the small. The colossal are the greatest things among the large. [So the scales change. This is a property resembling mechanical advantage.]

Now the refined and the coarse, are determined on the basis of their having a physical form. But things without a physical form cannot be given any differentiations in a numerical form. Something that is too large to be surrounded cannot be fully described by any number. Those things that can be discussed in words are the coarse determinations among all things.

可以意致者，物之精也；言之所不能論，意之所不能察致者，不期精粗焉。是故大人之行，不出乎害人，不多仁恩；動不為利，不賤門隸；貨財之爭，不多辭讓；事焉不借人，不多食乎力，不賤貪污；行殊乎俗，不多辟異；為在從衆，不賤佞

諂；世之爵祿不足以為勸，戮恥不足以為辱；知是非之不可為分，細大之不可為倪。聞曰：『道人不聞，至德不得，大人无己。』約分之至也。」

Those things that can [only] be brought to conscious awareness are the refined among things. [Zhuang Zi presents an antinomy here. If knowing the size of something means knowing some measure of it such as its circumference, then it is impossible to know the size of something that is too large to be surrounded.] Things that cannot be discussed in words, and the things that cannot be investigated by the use of conscious awareness, are the ones that cannot be determined to be either fine or coarse. For that reason, the behavior of the great man does not proceed from any intention to do injury to others, neither does it go overboard with benevolence or kindness. Activities are not done for the sake of profit, yet on the other hand he does not despise those who take employment as doormen or other attendants. In disputes over goods or materials he does not depend overly on rhetorical skills, but on the other hand he is not overly self effacing. When there are tasks to be done he does not depend on other people to do things for him, but he also does not greatly tout his self reliance, and he does not despise corruption. His behavior is different from ordinary people, but he avoids going too far from customary norms. While he intends to follow along with the masses, he does not despise others who may depend on eloquence and flattery. The emoluments and official ranks of the common world are insufficient to influence him, but neither death nor being shamed are sufficient to make him feel disgraced. He knows that affirmations and denials are insufficient to make any real discriminations among things, but neither can ideas of the fine and the gross enable people to make real distinctions. I have heard it said that: "The man of the Way does not have fame. The man of highest virtue does not have virtue. The great man has no self." That shows how far one can take restrictions [to categories] and divisions [into groups]."

河伯曰：「若物之外，若物之內，惡至而倪貴賤？惡至而倪小大？」

The Lord of the River said: "With regard to what is outside the domain of creatures or is within the domain of creatures, where can one go to get a line on [the difference between] the noble and the ignoble? Where can one go to get a line of what is small and what is large?"

北海若曰：「以道觀之，物无貴賤；以物觀之，自貴而相賤；以俗觀之，貴賤不在己。」

Ruo of the Northern Sea said: "From the standpoint of the Dao, there is no distinction between noble and ignoble among things. From the standpoint of ordinary things, one holds oneself to be noble and one's counterpart ignoble. From the standpoint of the vulgar crowd, whether one is noble or ignoble has nothing to do with oneself [but depends on one's station in life, what other people say about the individual in question.].

以差觀之，因其所大而大之，則萬物莫不大；因其所小而小之，則萬物莫不小；知天地之為稊米也，知毫末之為丘山也，則差數觀矣。以功觀之，因其所有而有之，則萬物莫不有；因其所无而无之，則萬物莫不无；

If something is held to be great on account of its imputed greatness, then there are none among the myriad creatures who are not great. If one is to be held to be insignificant on account of its imputed insignificance, then there are none among the myriad creatures who are not insignificant.⁹¹ Know [then] that Heaven and Earth can be made to be a grain of grass seed, know that the finest hair tip can be made to be hills and mountains, and then one is able to properly evaluate their imputed numerical differences.

- 莫然 按: Something may be called tall because I call it tall. The same thing may be called short because you call it short. Before Einstein challenged the primacy of any one frame of reference, it could at least be said, e.g., that the Eiffel Tower has a certain height in meters, Mount Everest has a certain height in meters, and one measure is greater than the other. Even so, Everest is short in comparison with Olympus Mons on Mars. Statements such as, "She is meritorious," share the same peculiarity of involving reference to a judge **in whose eyes** the person is meritorious.

Looking at things in terms of merit, if any thing possesses merit as its own, then all of the myriad creatures possess it. But if thing lacks merit as a characteristic of itself, then all of the myriad creatures fail to possess it.

知東西之相反而不可以相无，則功分定矣。以趣觀之，因其所然而然之，則萬物莫不然；因其所非而非之，則萬物莫不非；知堯、桀之自然而相非，則趣操觀矣。 If you understand that east and west are opposites and that one cannot have the one without having the other, then the distinction among merits [among the myriad creatures] is certain. If one looks at things in terms of one's inclinations or interests, then one affirms some things on account of what one is. Among the

myriad creatures, none fails to be this way. If one opposes some things on account of what one is against, then there are none of the myriad creatures that are not [potentially] rejected.

By examining the natural and mutual opposition between Yao and Jie, the functions of inclination and autonomous activity of mind are seen.

- 莫然 按: 'I think he means that some people like Yao, but other people may prefer Jie. It depends on who is doing the judging. Or, he could equally mean that Yao would despise Jie and vice-versa.
- These considerations agree with the passages in the DDJ, such as chapter 2, that show how the human mind reaches out and imposes characteristics on things, e.g., declaring that someone is intelligent. I say my dog is intelligent because he taught himself to turn on the outdoor water faucet to get a drink. You say he is stupid because he never turns the water off again. The underlying question is, "Smart in comparison to what?"

昔者堯舜讓而帝，之噲讓而絕；湯武爭而王，白公爭而滅。

In antiquity, Yao and Shun's succession was a matter of one willingly abdication. Tang and Wu fought for [and gained] the kingship, whereas Duke Bai fought and was exterminated.

由此觀之，爭讓之禮，堯桀之行，貴賤有時，未可以為常也。

Looking at things from this standpoint, [the appropriateness of] the rituals of contending or abdicating, the behavior of Yao and Shun, etc., the difference between being a nobleman and being a lout, are all matters of the times and cannot have any constancy to it.

- 莫然 按: Is there anything intrinsic in being a king? If two identical twins were in line for ascension to the kingship, what intrinsic characteristic makes one king and the other not a king? If the monarchy is overthrown just before the coronation, what became of that intrinsic kingliness?

梁麗可以衝城，而不可以窒穴，言殊器也；

The heaviest timbers can be used to dash down a city wall yet they could not be used to plug up a crevice.

- 莫然 按: This passage speaks to the specificity of implements. In other words, it suggests the questions: "Is this a good tool?" and "What is this a good tool for?"

騏驎驊騮，一日而馳千里，捕鼠不如狸狌，言殊技也；鵄鵂夜撮蚤，察毫末，晝出瞋目而不見丘山，言殊性也。

[The famous horses] Qi-ji and Hua-lin could gallop a thousand li per day, but they are not as good as wildcats and weasels at capturing rats. This fact speaks to the specificity of talents. At night time the horned owl can catch a flea and distinguish the tip of a hair. In daytime it opens wide its eyes and still cannot see the hills and mountains. This fact speaks to the specificity of innate characteristics.

- 莫然 按: If someone were to declare the vision of the owl to be good, what two questions would that assertion necessarily entail?

故曰，蓋師是而无非，師治而无亂乎？是 未明天地之理，萬物之情者也。

So are we to say that one ought to venerate the things that are considered correct and reject the things that are considered incorrect, or venerate order and reject disorder? To choose such an approach is to neither understand the Pattern of Heaven and Earth, nor understand the true circumstances of the myriad creatures.

是猶師天而无地，師陰而无陽，其不可行明矣。然且語而不舍，非愚則誣也。帝王殊禪，三代殊繼。

It is as though they would take Heaven as their teacher yet forget entirely about Earth, or take Yin as their teacher and lose Yang. That such approaches could not work is clear. So if someone explains these facts to some people yet they do not give them a place of honor, then either they are stupid or they have been deceived. The emperors and kings of antiquity gave way smoothly one unto the next, and [rulers of the] three generations have their own special connection [rules].

差其時，逆其俗者，謂之篡夫；

Anyone who offends against the times or goes against the [current] conventions is called a usurper.

當其時，順其俗者，謂之義[之]徒。

When do things appropriate to the time, when they follow the current customary procedures, they are said to be the followers of propriety and appropriateness.

默默乎河伯！女惡知貴賤之門，小大之家！」

Oh, be silent! you, Lord of the River! How are you to know the categories into which noble and ignoble fit, or the categories in which small and great find their rightful homes?

河伯曰：「然則我何為乎？何不為乎？吾辭受趣舍，吾終奈何？」

The Lord of the River said: "In that case then what am I to do? What am I not to do? Whether I reject or accept, pursue something or reject it, what, in the final analysis, am I supposed to do?"

北海若曰：「以道觀之，何貴何賤，是謂反衍；无拘而志，與道大蹇。何少何多，是謂謝施；无一而行，與道參差。嚴乎若國之有君，其无私德；繇繇乎若祭之有社，

Ruo of the Northern Sea said: "From the standpoint of the Way, what is noble and what is ignoble is a matter of opposing encroachment [on the center]. To have aspiration without inhibitions means, to the Way, a major lameness. What is little and what is much is a matter of one activity's giving way to the other. To go forth with one and not the other implies a jaggedness with regard to the Way. Oh how stern and serious when there is no selfish virtue/power, resembling the condition when the nation has a sovereign. {{or, like a good sovereign?}} Oh how carefree and self-possessed

其无私福；泛泛乎其若四方之无穷，其无所畛域。兼懷萬物，其孰承翼？是謂无方。萬物一齊，孰短孰長？

when there is no personal good fortune. How how free-floating it is when it is like space being boundless on all four sides because one has no bounded domain. When one cherishes all the myriad creatures, which ones shall (lit., take charge of the wings =>) be relegated to the sidelines? That [stance] is called "without direction." The myriad creatures are leveled out, so which should be counted as long, and which as short?

道无終始，物有死生，不恃其成；一虛一滿，不位乎其形。年不可舉，時不可{4}止；

The Way has neither beginning nor end. Creatures have life and death. Do not maintain any expectation of a completion to this sequence. A vacuity is followed by a plenum, so do not take a position based on their forms. The years cannot be enumerated, and the seasons will not stop.

消息盈虛，終則有始。是所以語大義之方，論萬物之理也。物之生也，若驟若馳，无動而不變，无時而不移。何為乎，何不為乎？夫固將自化。」

Exhalation, inhalation, plenum, and void, when a cycle comes to its end it begins again. That [basic observation] is what is used to speak of the directionality of the great duty and to discuss the Pattern of the myriad creatures. When things are born it is like they are cantering or like they are galloping, and there is no movement that does not include some change and no time that does not include the movement of something. What to do? What not to do? Surely one must self-transform.

河伯曰：「然則何貴於道邪？」

The Lord of the River said: "In that case, what is more precious in the Way?"

北海若曰：「知道者必達於理，達於理者必明於權，明於權者不以物害己。至德者，火弗能熱，水弗能溺，寒暑弗能害，禽獸弗能賊。非謂其薄之也，言察乎安危，寧於禍福，謹於去就，莫之能害也。故曰，天在內，人在外，德在乎天。知天人之行，本乎天，位乎得，踴躍而屈伸，反要/而/語極。」

Ruo of the Northern Sea said: "Those who know the Way must achieve complete understanding of the Pattern. Those who achieve a complete understanding of the Pattern must be clear in regard to balances. Those who are clear in regard to balances will not employ things to injure themselves. Those who have the most perfect virtue are such that fire cannot heat them, water cannot drown them, cold cannot injure them, birds and beasts cannot hurt them. That is not to say that [the inimical factors] are being minimized, but that they are clearly conversant with what is safe and what is dangerous. If one is cautious in regard to where one goes and what one approaches, then there is nothing that will be able to injure them. Therefore it is said: The Heavenly is within. The human is on the outside. Virtue goes with Heaven. If one knows the behavior of the Men of Heaven, bases oneself on Heaven, takes one's place with attainment (i.e. acquisition of virtue),

vacillating or contracting and expanding, one may return to the items of core importance and speak of the far reaches of existence."

曰：「何謂天？何謂人？」

The Lord of the River said: "What is Heaven? What is human?"

北海若曰：「牛馬四足，是謂天；落馬首，穿牛鼻，是謂人。故曰，无以人滅天，无以故滅命，无以得殉名。謹守而勿失，是謂反其真。」

Ruo of the Northern Sea said: "Cattle and horses have four feet — that is called Heaven (= natural). To put a bit and bridle on a horse or to put a ring in the nose of a cow is called human (= not natural). So it is said: "Do not use the human to destroy the Heavenly. Do not use purposeful factors to destroy the Mandate (of Heaven). Do not use acquisitions to do injury to one's name. Cautiously protect things and do not lose any, and that is called returning to the genuine.

Chapter 17, p. 184f. When Confucius was passing through Kuang.

孔子遊於匡，宋人圍之數匝 (= 匝)，而絃歌不輟。子路入見，曰：「何夫子之娛也？」

When Confucius was traveling in Kuang, some Song people surrounded him several layers/cordons deep. But Confucius played his lute and sang without giving any indication of uncertainty. Zi Lu came in to see him and said, "Why is my master doing things to amuse himself?"

孔子曰：「來，吾語女。我諱窮久矣，而不免，命也；求通久矣，而不得，時也。當堯舜而天下无窮人，非知得也；當桀紂而天下无通人，非知失也，時勢適然。夫水行不避蛟龍者，漁父之勇也；陸行不避兇虎者，獵夫之勇也；白刃交於前，視死若生者，烈士之勇也；知窮之有命，知通之有時，臨大難而不懼者，聖人之勇也。」

Confucius said: "Come. I will tell you. I have been worried about being in dire straits for a long time now, but it is inevitable. That is because the situation is due to the Mandate of Heaven. I have also sought a way through for a long time now without being able to get my wish, and that is a matter of the times. At the time of Yao and Shun there were no poor people in the world, and this state was not acquired by the use of knowledge. At the time of Jie and Zhou, there were no people in the world who could get through, it was not due to a failure of

knowledge. It was a result of the times and the power configurations that brought things to this pass.

"Now when traveling in water to avoid neither scaly dragons nor the ordinary kind is the courage of the fisherman. To travel on land and avoid neither rhinos nor tigers is the courage of the hunter. With bright blades crossing before one, to view death as though it were life is the courage of the valiant. When knowledge reaches its limit there is the mandate of heaven. When knowledge reaches out to its object then there are the seasons. To look out upon a great catastrophe and yet not be afraid is the courage of the sage.

You, you may go take a rest. My mandate has already been decided.

无幾何，將甲者進，辭曰：「以為陽虎也，故圍之。今非也，請辭而退。」
Before any amount of time had passed, an armored warrior entered and apologized, saying, "We thought you were Yang Hu. Now we understand that not to be the case." He begged permission to leave their company and went back [to his army],

Chapter 17, p. 188 When Hui Zi was prime minister of Liang

惠子相梁，莊子往見之。或謂惠子曰：「莊子來，欲代子相。」於是惠子恐，搜於國中三日三夜。

Hui Zi became a minister in the state of Liang. Zhuang Zi was traveling to see him. Someone spoke to Hui Zi saying: "Zhuang Zi is coming, and he intends to take Master's place as minister." Thereupon Hui Zi became fearful, and searched throughout the nation for three days and three nights.

莊子往見之，曰：「南方有鳥，其名為鵯鵡⁹²，子知之乎？夫鵯鵡，發於南海而飛於北海，非梧桐不止，非練實不食，非醴泉不飲。於是鴟得腐鼠，鵯鵡過之，仰而視之曰：『嚇！』今子欲以子之梁國而嚇我邪？」

Zhuang Zi went to see him, and said: "In the south there is a bird that is called the "Fledgling Firebird." Do you know about it? Now the Fledgling Firebird sprang up from the Southern Sea and flew to the Northern Sea, and it would only alight on wutong trees, would only eat perfect fruit, and would not drink from anything but an elixir fountain. At about the same time an owl got hold of a rotting rat. When the Fledgling Firebird flew overhead, it raised its head to look

at it and screeched: 'Shoo!' Do you now intend to shoo me off on account of your state of Liang?

¹ 期:

² 還: wù, encounter

³ Quotes from the DDJ,.....

⁴ 蹙然: cù rán, in an uncomfortable way, in a way not at peace with oneself

⁵ 解 in this context is pronounced xiè.

⁶ 卻: 孔隙, a gap

⁷ 窾: 款, empty

⁸ 肯, tendon

⁹ 綮

¹⁰ 恢恢乎: 寬闊廣大的樣子。

¹¹ 族: tight spot

¹² 怵然: 驚懼的樣子。

¹³ 譊然: 骨與肉急速分離的聲音。

¹⁴ 委:

¹⁵ 委蛇: wē yí (1)蛇行, 俯伏爬行的樣子 (2)蜿蜒曲折的樣子

¹⁶ 攫: jué 鳥獸用爪捕取獵物

¹⁷ 誼誼然: gēng1 gēng1 rán2 競相奔走的樣子

¹⁸ 麥: zha1 打開、推開。

¹⁹ 曝 bo1: 形容發怒的聲音

²⁰ 孰 shu2: 誰。

²¹ Qian Mu, p. 180

²² 漻, 音藥

²³ 眅然

²⁴ One commentator says that one is to make one's heart/mind "astringent."

²⁵ 精, 棄而有質者, 見錢穆, 175頁。

²⁶ 邀, 微古通, 循也。

27 恂、恂通。

28 暗醺，聚氣貌

29 注然: oily, sly

30 勃然: agitated

31 寥然: empty

32 The drawing comes by way of www.biochem.arizona.edu/classes/bioc462/462a/NOTES/IGG/IG5.GIF which took it from: Three-dimensional Structure of an Anti-steroid Fab' and Progesterone-Fab' Complex, Jairo H. Arevalo, Enrico A. Stura, Michael J. Taussig and Ian A. Wilson; J. Mol. Biol. 231(1993) pages 103-118.

33 波，po1 借作頗

34 僻，pi4

35 殄 讀為珍，zhěn. 戾也。,

36 指六情：視、聽、嗅、觸、意識。

37 稽，留止。

38 誼，急也。

39 Qian Mu punctuates after guan, not before it. He quotes an interpretation where this guan means sense organ.

40 日 should be 日。 See Qian Mu, p. 226.

41 到, 古倒字。

42 演門，宋城門名。

43 音存。

44 數: 屢次

45 墊: 陷入、下沉。

46 賓: 擯斥, expel, reject, ostracize

47 芒然: 茫然

48 款，空也。

49 啟，開也。

50 錢穆沒有講。15

51 洋洋乎，浩大貌。

52 剗心，ku1 xin1，虛也。

53 崖 yai1 ,

54 韜 tao1 , 包容。(2) 大貌。

55 事, (1)立也。(2) 治也。

56 沛 pei4

57 逝, (1)歸往也。(2)天下往。

58 騁 cheng3 to gallop a horse; to hurry on

59 騁 cheng3 縱也。

60 There appears to be some problem with the text at this point. Commentators suggest that an early commentary was copied into the main text by accident. "Long and far" are not opposites, so the last phrase does not maintain the parallel structure of the rest of the sentence.

61 孫叔敖, 楚國的賢向。

62 栩栩然, 歡暢。

63 宇泰, 器宇閒泰。錢, p. 188. also 心定則明。

64 錢, p. 188.

65 錢, p. 188: 老子曰: 常德不離。

66 郭象曰: 出則天子, 處則天民。

67 恢恢, 寬闊廣大的樣子。

68 See Qian Mu, p. NNN

69 義: e 2 讀如峨, 極高貌。

70 朋: 崩

71 承: 受

72 與乎: 溫和

73 觚: regulations

74 邴邴乎: 暢快自得貌

75 崔乎: (1)高大 (2)一說 "動貌"

76 濇: 債 prostrate; overthrown; to ruin

77 警: (1)說人家的壞話 (2)警警: 眾口悲愁聲 (3)一說: 高遠

78 連: 徐遲

79 悅: (1)忘也 (2)惑也 (3)一說無心貌。

80 錢穆, 莊子纂箋, 5 1 頁。

⁸¹ QM 52

⁸² QM 52

⁸³ QM has 宮. The use of 官 by some texts is a copying error.

⁸⁴ 有虞氏: Shun

⁸⁵ 泰氏: Highest (?) emperor of antiquity, Emperor of highest antiquity?

⁸⁶ 胥易，

⁸⁷ 技係，

⁸⁸ 硬而捲曲的毛。說文解字：「𦏧，彊曲毛也，可以簪起衣。」(2)犛牛

⁸⁹ See Huang, p. 122

⁹⁰ DDJ has an explication, or maybe it's ZhZi 2.

⁹¹ Lin Yu-tang and Burton Watson translate this passage differently. For Lin, it is a question of each entity's own assessment being sufficient to determine whether it is, e.g., good. Everything will presumably say it is good, QED. For Watson, each thing has some portion of some quality in it, and therefore can be declared to be good, long, or whatever on that basis. Both views are wrong, since there are no entities such as objective goodness, objective longness, etc., and since it is usually others that impute goodness or badness, tallness or shortness, etc., on the individual.

⁹² 鵷鵠: 鸞鳳之屬。