

ZHUANGZI

齊物論 Discussion on Making All Things Equal (Chap. 2)

Tzu-Ch'i of South Wall sat leaning on his armrest, staring up at the sky and breathing - vacant and far away, as though he'd lost his companion. Yen Ch'eng Tzu-yu, who was standing by his side in attendance, said, "What is this? Can you really make the body like a withered tree and the mind like dead ashes? The man leaning on the armrest now is not the one who leaned on it before!"

Tzu-ch'i said, "You do well to ask the question, Yen. Now I have lost myself. Do you understand that? You hear the piping of men, but you haven't heard the piping of earth. Or if you've heard the piping of earth, you haven't heard the piping of Heaven!"

Tzu-yu said, " May I venture to ask what this means?"

Tzu-ch'i said, "The Great Clod belches out breath and its name is wind. So long as it doesn't come forth, nothing happens. But when it does, then ten thousand hollows begin crying wildly. Can't you hear them, long drawn out? In the mountain forests that lash and sway, there are huge trees a hundred spans around with hollows and openings like noses, like mouths, like ears, like jugs, like cups, like mortars, like rifts, like ruts. They roar like waves, whistle like arrows, screech, gasp, cry, wail, moan, and howl, those in the lead calling out yeee!, those behind calling out yuuu! In a gentle breeze they answer faintly, but in a full gale the chorus is gigantic. And when the fierce wind has passed on, then all the hollows are empty again. Have you never seen the tossing and trembling that goes on?"

Tzu-yu said, "By the piping of earth, then, you mean simply [the sound of] these hollows, and by the piping of man [the sound of] flutes and whistles. But may I ask about the piping of Heaven?"

Tzu-ch'i said, "Blowing on the ten thousand things in a different way, so that each can be itself - all take what they want for themselves, but who does the sounding?"

南郭子綦隱机而坐，仰天而噓，荅焉似喪其耦。顏成子游侍立乎前，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。」

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！」

子游曰：「敢問其方。」

子綦曰：「夫大塊噫氣，其名曰風，是唯無作，作則萬竅怒鳴，而不聞之寥寥乎！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，嚙者，突者，咬者，前者唱于而隨者唱喁，冷風則小和，飄風則大和，厲風濟則眾竅為虛，而獨不見之調調，之刀刀乎？」

子游曰：「地籟則眾竅是已，人籟則比竹是已。敢問天籟。」

子綦曰：「夫吹萬不同，而使其自己也，咸其自取，怒者其誰邪？」

大知閑閑，小知間間；大言炎炎，小言詹詹。其寐也魂交，其覺也形開，與接為構，日以心鬥。縵者、窞者、密者。小恐慄慄，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。喜怒哀樂，慮嘆愛愁，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！

Great understanding is broad and unhurried; little understanding is cramped and busy. Great words are clear and limpid; little words are shrill and quarrelsome. In sleep, men's spirits go visiting; in waking hours, their bodies hustle. With everything they meet they become entangled. Day after day they use their minds in strife, sometimes grandiose, sometimes sly, sometimes petty. Their little fears are mean and trembly; their great fears are stunned and overwhelming. They bound off like an arrow or a crossbow pellet, certain that they are the arbiters of right and wrong. They cling to their position as though they had sworn before the gods, sure that they are holding on to victory. They fade like fall and winter - such is the way they dwindle day by day. They drown in what they do - you cannot make them turn back. They grow dark, as though sealed with seals - such are the excesses of their old age. And when their minds draw near to death, nothing can restore them to the light. Joy, anger, grief, delight, worry, regret, fickleness, inflexibility, modesty, willfulness, candor, insolence - music from empty holes, mushrooms springing up in dampness, day and night replacing each other before us, and no one knows where they sprout from. Let it be! Let it be! [It is enough that] morning and evening we have them, and they are the means by which we live.

大知閑閑，小知間間；大言炎炎，小言詹詹。其寐也魂交，其覺也形開，與接為構，日以心鬥。縵者、窳者、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。喜怒哀樂，慮嘆愛愁，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！

...

Everything has its "that," everything has its "this." From the point of view of "that" you cannot see it, but through understanding you can know it. So I say, "that" comes out of "this" and "this" depends on "that" - which is to say that "this" and "that" give birth to each other. But where there is birth there must be death; where there is death there must be birth. Where there is acceptability there must be unacceptability; where there is unacceptability there must be acceptability. Where there is recognition of right there must be recognition of wrong; where there is recognition of wrong there must be recognition of right. Therefore the sage does not proceed in such a way, but illuminates all in the light of Heaven. He too recognizes a "this," but a "this" which is also "that," a "that" which is also "this." His "that" has both a right and a wrong in it; his "this" too has both a right and a wrong in it. So, in fact, does he still have a "this" and "that"? Or does he in fact no longer have a "this" and "that"? A state in which "this" and "that" no longer find their opposites is called the hinge of the Way. When the hinge is fitted into the socket, it can respond

endlessly. Its right then is a single endlessness and its wrong too is a single endlessness. So, I say, the best thing to use is clarity.

物無非彼，物元非是。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。雖然，方生方死，方死方生；方可方不可，方不可方可；因是因非，因非因走。是以聖人不由，而照之於天，亦因是也。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。

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Now I am going to make a statement here. I don't know whether it fits into the category of other people's statements or not. But whether it fits into their category or whether it doesn't, it obviously fits into some category. So in that respect it is no different from their statements. However, let me try making my statement.

There is a beginning. There is a not yet beginning to be a beginning. There is a not yet beginning to be a not yet beginning to be a beginning. There is being. There is nonbeing. There is a not yet beginning to be nonbeing. There is a not yet beginning to be a not yet beginning to be nonbeing. Suddenly there is nonbeing. But I do not know, when it comes to nonbeing, which is really being and which is nonbeing. Now I have just said something. But I don't know whether what I have said has really said something or whether it hasn't said something.

There is nothing in the world bigger than the tip of an autumn hair, and Mount T'ai is tiny. No one has lived longer than a dead child, and P'eng-tsu died young. Heaven and earth were born at the same time I was, and the ten thousand things are one with me.

We have already become one, so how can I say anything? But I have just said that we are one, so how can I not be saying something? The one and what I said about it make two, and two and the original one make three. If we go on this way, then even the cleverest mathematician can't tell where we'll end, much less an ordinary man. If by moving from nonbeing to being we get to three, how far will we get if we move from being to being? Better not to move, but to let things be!

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，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，而未知吾所謂之果有謂乎？其果無謂乎？天下莫大於秋豪之末，而大山為小，莫壽於殤子，而彭祖為夭。天地與我並生，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，巧曆不能得，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。

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Nieh Ch'ueh asked Wang Ni, "Do you know what all things agree in calling right?"

"How would I know that?" said Wang Ni.

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

"How would I know that?"

"Then do things know nothing?"

"How would I know that? However, suppose I try saying something. What way do I have of knowing that if I say I know something I don't really not know it? Or what way do I have of knowing that if I say I don't know something I don't really in fact know it? Now let me ask you some questions. If a man sleeps in a damp place, his back aches and he ends up half paralyzed, but is this true of a loach? If he lives in a tree, he is terrified and shakes with fright, but is this true of a monkey? Of these three creatures, then, which one knows the proper place to live? Men eat the flesh of grass-fed and grain-fed animals, deer eat grass, centipedes find snakes tasty, and hawks and falcons relish mice. Of these four, which knows how food ought to taste? Monkeys pair with monkeys, deer go out with deer, and fish play around with fish. Men claim that Mao-ch'iang and Lady Li were beautiful, but if fish saw them they would dive to the bottom of the stream, if birds saw them they would fly away, and if deer saw them they would break into a run. Of these four, which knows how to fix the standard of beauty for the world? The way I see it, the rules of benevolence and righteousness and the paths of right and wrong are all hopelessly snarled and jumbled. How could I know anything about such discriminations?"

Nieh Ch'ueh said, "If you don't know what is profitable or harmful, then does the Perfect Man likewise know nothing of such things?"

Wang Ni replied, "The Perfect Man is godlike. Though the great swamps blaze, they cannot burn him; though the great rivers freeze, they cannot chill him; though swift lightning splits the hills and howling gales shake the sea, they cannot frighten him. A man like this rides the clouds and mist, straddles the sun and moon, and wanders beyond the four seas. Even life and death have no effect on him, much less the rules of profit and loss!"

Chu Ch'ueh-tzu said to Chang Wu-tzu, "I have heard Confucius say that the sage does not work at anything, does not pursue profit, does not dodge harm, does not enjoy being sought after, does not follow the Way, says nothing yet says something, says something yet says nothing, and wanders beyond the dust and grime. Confucius himself regarded these as wild and flippant words, though I believe they describe the working of the mysterious Way. What do you think of them?"

Chang Wu-tzu said, "Even the Yellow Emperor would be confused if he heard such words, so how could you expect Confucius to understand them? What's more, you're too hasty in your own appraisal. You see an egg and demand a crowing cock, see a crossbow pellet and demand a roast dove. I'm going to try speaking some reckless words and I want you to listen to them recklessly. How will that be? The sage leans on the sun and moon, tucks the universe under his arm, merges himself with things, leaves the confusion and muddle as it is, and looks on slaves as exalted. Ordinary men strain and struggle; the sage is stupid and blockish. He takes part in ten thousand ages and achieves simplicity in oneness. For him, all the ten thousand things are what they are, and thus they enfold each other.

"How do I know that loving life is not a delusion? How do I know that in hating death I am not like a man who, having left home in his youth, has forgotten the way back?"

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？

且吾嘗試問乎女：「民濕寢則腰疾偏死，蝘然乎哉？木處則惴慄恂懼，猿猴然乎哉？三者孰知正處？民食芻豢，麋鹿食薦，螂蛆甘帶，鴟鴞嗜鼠，四者孰知正味？猿獼狙以為雌，麋與鹿交，蝘與魚游。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，樊然淆亂，吾惡能知其辯！」

齧缺曰：「子不知利害，則至人固不知利害乎？」

王倪曰：「至人神矣！大澤焚而不能熱，河沍及而不能寒，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？」瞿鵠子問乎長梧子曰：「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，而遊乎塵埃之外。夫子以為孟浪之言，而我以為妙道之行也。吾子以為奚若？」

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。奚旁日月，挾宇宙？為其吻合，置其滑濇，以隸相尊。眾人役役，聖人愚菴，參萬歲而一成純，萬物盡然，而以是相蘊。

予惡乎知說生之非惑邪？予惡乎知惡死之非弱喪而不知其歸者邪？

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Once Chuang Chou dreamt he was a butterfly, a butterfly flitting and fluttering around, happy with himself and doing as he pleased. He didn't know he was Chuang Chou. Suddenly he woke up and there he was, solid and unmistakable Chuang Chou. But he didn't know if he was Chuang Chou who had dreamt he was a butterfly, or a butterfly dreaming he was Chuang Chou. Between Chuang Chou and a butterfly there must be some distinction! This is called the Transformation of Things.

昔者莊周夢為胡蝶，栩栩然胡蝶也，自喻適志與，不知周也。俄而覺，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。

養生主 The Secret of Caring for Life (Chap. 3)

Your life has a limit but knowledge has none. If you use what is limited to pursue what has no limit, you will be in danger. If you understand this and still strive for knowledge, you will be in danger for certain! If you do good, stay away from fame. If you do evil, stay away from punishments. Follow the middle; go by what is constant, and you can stay in one piece, keep yourself alive, look after your parents, and live out your years.

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。

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When Lao Tan died, Chin Shih went to mourn for him; but after giving three cries, he left the room.

"Weren't you a friend of the Master?" asked Lao Tzu's disciples.

"Yes."

"And you think it's all right to mourn him this way?"

"Yes," said Chin Shih. "At first I took him for a real man, but now I know he wasn't. A little while ago, when I went in to mourn, I found old men weeping for him as though they were weeping for a son, and young men weeping for him as though they were weeping for a mother. To have gathered a group like that, he must have done something to make them talk about him, though he didn't ask them to talk, or make them weep for him, though he didn't ask them to weep. This is to hide from Heaven, turn your back on the true state of affairs, and forget what you were born with. In the old days, this was called the crime of hiding from Heaven. Your master happened to come because it was his time, and he happened to leave because things follow along. If you are content with the time and willing to follow along, then grief and joy have no Way to enter in. In the old days, this was called being freed from the bonds of God.

"Though the grease burns out of the torch, the fire passes on, and no one knows where it ends."

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，而有老者哭之，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，是謂遁天倍情，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。」
指窮於為薪，火傳也，不知其盡也。

德充符 The Sign of Virtue Complete (Chap 5)

In Lu there was a man named Wang Tai who had had his foot cut off.' He had as many followers gathered around him as Confucius.

Ch'ang Chi asked Confucius, "This Wang T'ai who's lost a foot - how does he get to divide up Lu with you, Master, and make half of it his disciples? He doesn't stand up and teach, he doesn't sit down and discuss, yet they go to him empty and come home full. Does he really have some wordless teaching, some formless way of bringing the mind to completion? What sort of man is he?"

Confucius said, "This gentleman is a sage. It's just that I've been tardy and haven't gone to see him yet. But if I go to him as my teacher, how much more should those who are not my

equals! Why only the state of Lu? I'll bring the whole world along and we'll all become his followers!"

Ch'ang Chi said, "If he's lost a foot and is still superior to the Master, then how far above the common run of men he must be! A man like that - what unique way does he have of using his mind?"

Confucius said, "Life and death are great affairs, and yet they are no change to him. Though heaven and earth flop over and fall down, it is no loss to him. He sees clearly into what has no falsehood and does not shift with things. He takes it as fate that things should change, and he holds fast to the source."

"What do you mean by that?" asked Ch'ang Chi.

Confucius said, "If you look at them from the point of view of their differences, then there is liver and gall, Ch'u and Yueh. But if you look at them from the point of view of their sameness, then the ten thousand things are all one. A man like this doesn't know what his ears or eyes should approve - he lets his mind play in the harmony of virtue. As for things, he sees them as one and does not see their loss. He regards the loss of a foot as a lump of earth thrown away."

Ch'ang Chi said, "In the way he goes about it, he uses his knowledge to get at his mind, and uses his mind to get at the constant mind. Why should things gather around him?"

Confucius said, "Men do not mirror themselves in running water - they mirror themselves in still water. Only what is still can still the stillness of other things. Of those that receive life from the earth, the pine and cypress alone are best - they stay as green as ever in winter or summer. Of those that receive life from Heaven, Yao and Shun alone are best - they stand at the head of the ten thousand things. Luckily they were able to order their lives, and thereby order the lives of other things. Proof that a man is holding fast to the beginning lies in the fact of his fearlessness. A brave soldier will plunge alone into the midst of nine armies. He seeks fame and can bring himself to this. How much more, then, is possible for a man who governs Heaven and earth, stores up the ten thousand things, lets the six parts of his body be only a dwelling, makes ornaments of his ears and eyes, unifies the knowledge of what he knows, and in his mind never tastes death. He will soon choose the day and ascend far off. Men may become his followers, but how could he be willing to bother himself about things?"

魯有兀者王駘，從之遊者與仲尼相若。常季問於仲尼曰：「王駘，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，其與庸亦達矣。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？」

仲尼曰：「白其異者視之，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；物視其所一不凡其所喪，視喪其足猶遺土也。」

常季曰：「彼為己，以其知得其心，以其心得其常心，物何為最之哉？」

仲尼曰：「人莫鑒於流水而鑒於止水，唯止能止眾止。受命於地，唯松柏獨也在，冬夏青青；受命於天，唯舜獨也正，幸能正生以正眾生。夫保始之徵，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，彼且何肯以物為事乎！」

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In Lu there was a man named Shu-shan No-Toes who had had his foot cut off. Stumping along, he went to see Confucius.

"You weren't careful enough!" said Confucius. "Since you've already broken the law and gotten yourself into trouble like this, what do you expect to gain by coming to me now?"

No-Toes said, "I just didn't understand my duty and was too careless of my body, and so I lost a foot. But I've come now because I still have something that is worth more than a foot and I want to try to hold on to it. There is nothing that heaven doesn't cover, nothing that earth doesn't bear up. I supposed, Master, that you would be like heaven and earth. How did I know you would act like this?"

"It was stupid of me," said Confucius. "Please, Sir, won't you come in? I'd like to describe to you what I have learned."

But No-Toes went out.

Confucius said, "Be diligent, my disciples! Here is No-Toes, a man who has had his foot cut off, and still he's striving to learn so he can make up for the evil of his former conduct. How much more, then, should men whose virtue is still unimpaired!"

No-Toes told the story to Lao Tan. "Confucius certainly hasn't reached the stage of a Perfect Man, has he? What does he mean coming around so obsequiously to study with you? He is after the sham illusion of fame and reputation and doesn't know that the Perfect Man looks on these as so many handcuffs and fetters!"

Lao Tan said, "Why don't you just make him see that life and death are the same story, that acceptable and unacceptable are on a single string? Wouldn't it be well to free him from his handcuffs and fetters?"

No-Toes said, "When Heaven has punished him, how can you set him free?"

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？彼何實實以學子為？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！」

大宗師 The Great and Venerable Teacher (Chap. 6)

He who knows what it is that Heaven does, and knows what it is that man does, has reached the peak.

Knowing what it is that Heaven does, he lives with Heaven. Knowing what it is that man does, he uses the knowledge of what he knows to help out the knowledge of what he doesn't know, and lives out the years that Heaven gave him without being cut off midway - this is the perfection of knowledge.

However, there is a difficulty. Knowledge must wait for something before it can be applicable, and that which it waits for is never certain. How, then, can I know that what I call Heaven is not really man, and what I call man is not really Heaven? There must first be a True Man' before there can be true knowledge.

What do I mean by a True Man? The True Man of ancient times did not rebel against want, did not grow proud in plenty, and did not plan his affairs. A man like this could commit an error and not regret it, could meet with success and not make a show. A man like this could climb the high places and not be frightened, could enter the water and not get wet, could enter the fire and not get burned. His knowledge was able to climb all the way up to the Way like this.

The True Man of ancient times slept without dreaming and woke without care; he ate without savoring and his breath came from deep inside. The True Man breathes with his heels; the mass of men breathe with their throats. Crushed and bound down, they gasp out their words as though they were retching. Deep in their passions and desires, they are shallow in the workings of Heaven.

The True Man of ancient times knew nothing of loving life, knew nothing of hating death. He emerged without delight; he went back in without a fuss. He came briskly, he went briskly, and that was all. He didn't forget where he began; he didn't try to find out where he would end. He received something and took pleasure in it; he forgot about it and handed it back again. This is what I call not using the mind to repel the Way, not using man to help out Heaven. This is what I call the True Man.

Since he is like this, his mind forgets; his face is calm; his forehead is broad. He is chilly like autumn, balmy like spring, and his joy and anger prevail through the four seasons. He goes along with what is right for things and no one knows his limit. Therefore, when the sage calls out the troops, he may overthrow nations but he will not lose the hearts of the people. His bounty enriches ten thousand ages but he has no love for men. Therefore he who delights in bringing success to things is not a sage; he who has affections is not benevolent; he who

looks for the right time is not a worthy man; he who cannot encompass both profit and loss is not a gentleman; he who thinks of conduct and fame and misleads himself is not a man of breeding; and he who destroys himself and is without truth is not a user of men. Those like Hu Pu-hsieh, Wu Kuang, Po Yi, Shu Ch'i, Chi Tzu, Hsu Yu, Chi T'o, and Shen-t'u Ti—all of them slaved in the service of other men, took joy in bringing other men joy, but could not find joy in any joy of their own.

This was the True Man of old: his bearing was lofty and did not crumble; he appeared to lack but accepted nothing; he was dignified in his correctness but not insistent; he was vast in his emptiness but not ostentatious. Mild and cheerful, he seemed to be happy; reluctant, he could not help doing certain things; annoyed, he let it show in his face; relaxed, he rested in his virtue. Tolerant, he seemed to be part of the world; towering alone, he could be checked by nothing; withdrawn, he seemed to prefer to cut himself off; bemused, he forgot what he was going to say.

He regarded penalties as the body, rites as the wings, wisdom as what is timely, virtue as what is reasonable. Because he regarded penalties as the body, he was benign in his killing. Because he regarded rites as the wings, he got along in the world. Because he regarded wisdom as what is timely, there were things that he could not keep from doing. Because he regarded virtue as what is reasonable, he was like a man with two feet who gets to the top of the hill. And yet people really believed that he worked hard to get there.

Therefore his liking was one and his not liking was one. His being one was one and his not being one was one. In being one, he was acting as a companion of Heaven. In not being one, he was acting as a companion of man. When man and Heaven do not defeat each other, then we may be said to have the True Man.

Life and death are fated - constant as the succession of dark and dawn, a matter of Heaven. There are some things which man can do nothing about - all are a matter of the nature of creatures. If a man is willing to regard Heaven as a father and to love it, then how much more should he be willing to do for that which is even greater! If he is willing to regard the ruler as superior to himself and to die for him, then how much more should he be willing to do for the Truth!

When the springs dry up and the fish are left stranded on the ground, they spew each other with moisture and wet each other down with spit - but it would be much better if they could forget each other in the rivers and lakes. Instead of praising Yao and condemning Chieh, it would be better to forget both of them and transform yourself with the Way.

The Great Clod burdens me with form, labors me with life, eases me in old age, and rests me in death. So if I think well of my life, for the same reason I must think well of my death.

You hide your boat in the ravine and your fish net in the swamp and tell yourself that they will be safe. But in the middle of the night a strong man shoulders them and carries them off, and in your stupidity you don't know why it happened. You think you do right to hide little things in big ones, and yet they get away from you. But if you were to hide the world in the

world, so that nothing could get away, this would be the final reality of the constancy of things.

You have had the audacity to take on human form and you are delighted. But the human form has ten thousand changes that never come to an end. Your joys, then, must be uncountable. Therefore, the sage wanders in the realm where things cannot get away from him, and all are preserved. He delights in early death; he delights in old age; he delights in the beginning; he delights in the end. If he can serve as a model for men, how much more so that which the ten thousand things are tied to and all changes alike wait upon!

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，以其知之所不知，終其天年而不中道夭者，是知之盛也。

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？

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。

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

古之真人，不知說生，不知惡死；其出不訢，其入不距；儻然而往，儻然而來而已矣。不忘其所始，不求其所終；受而喜之，忘而復之。是之謂不以心捐道，不以人助天，是之謂真人。若然者，其心志，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。故聖人之用兵也，亡國而不失人心；利澤施乎萬世，不為愛人。故樂通物，非聖人也；有親，非仁也；天時，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。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。

古之真人，其狀義而不朋，若不足而不承，與乎其觚而不堅也，張乎其虛而不華也；邴邴乎其似喜乎，崔乎其不得已乎；濔乎其進我色也，與乎止我德也；厲乎其似世乎，警乎其未可制也；連乎其似好閉也，悒乎其忘其言也。以刑為體，以禮為翼，以知為時，以德為循。以刑為體者，綽乎其殺也，以禮為翼者，所以行於世也，以知為時者，不得已於事也；以德為循者，言其與有足者至於丘也；而人真以為勤行者也。

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。

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！

泉涸，魚相與處於陸，相响以濕，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。

夫藏舟於壑，藏山於澤，謂之固矣！而夜半有力者負之而走，昧者不知也。藏小大有宜，猶有所遜。若夫藏天下於天下而不得所遜，是恆物之大情也。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？故聖人將遊於物之所不得遜而皆存。善妖善老，善始善終，人猶效之，又況萬物之所係而一化之所待乎！

...

Nan-po Tzu-k'uei said to the Woman Crookback, "You are old in years and yet your complexion is that of a child. Why is this?"

"I have heard the Way!"

"Can the Way be learned?" asked Nan-po Tzu-k'uei.

"Goodness, how could that be? Anyway, you aren't the man to do it. Now there's Pu-liang Yi - he has the talent of a sage but not the Way of a sage, whereas I have the Way of a sage but not the talent of a sage. I thought I would try to teach him and see if I could really get anywhere near to making him a sage. It's easier to explain the Way of a sage to someone who has the talent of a sage, you know. So I began explaining and kept at him for three days, and after that he was able to put the world outside himself. When he had put the world outside himself, I kept at him for seven days more, and after that he was able to put things outside himself. When he had put things outside himself, I kept at him for nine days more, and after that he was able to put life outside himself. After he had put life outside himself, he was able to achieve the brightness of dawn, and when he had achieved the brightness of dawn, he could see his own aloneness. After he had managed to see his own aloneness, he could do away with past and present, and after he had done away with past and present, he was able to enter where there is no life and no death. That which kills life does not die; that which gives life to life does not live. This is the kind of thing it is: there's nothing it doesn't send off, nothing it doesn't welcome, nothing it doesn't destroy, nothing it doesn't complete. Its name is Peace-in-Strife. After the strife, it attains completion."

Nan-po Tzu-k'uei asked, "Where did you happen to hear this? "

"I heard it from the son of Aided-by-Ink, and Aided-by-Ink heard it from the grandson of Repeated-Recitation, and the grandson of Repeated-Recitation heard it from Seeing-Brightly, and Seeing-Brightly heard it from Whispered-Agreement, and Whispered-Agreement heard it from Waiting-for-Use, and Waiting-for-Use heard it from Exclaimed-Wonder, and Exclaimed-Wonder heard it from Dark-Obscurity, and Dark-Obscurity heard it from Participation-in-Mystery, and Participation-in-Mystery heard it from Copy-the-Source!"

南伯子葵問乎女偶曰：「子之年長矣，而色若孺子，何也？」

曰：「吾聞道矣。」

南伯子葵曰：「道可得學邪？」

曰：「惡！惡可！子非其人也。夫卜梁倚有聖人之才而無聖人之道，我有聖人之道而無聖人之才。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，不易矣。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，而後能無古今；無古今，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。其名為撻寧。撻寧也者，撻而後成者也。」

南伯子葵曰：「子獨惡乎聞之？」

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。」

Master Ssu, Master Yu, Master Li, and Master Lai were all four talking together. "Who can look upon nonbeing as his head, on life as his back, and on death as his rump?" they said. "Who knows that life and death, existence and annihilation, are all a single body? I will be his friend!"

The four men looked at each other and smiled. There was no disagreement in their hearts and so the four of them became friends.

All at once Master Yu fell ill. Master Ssu went to ask how he was. "Amazing" said Master Yu. "The Creator is making me all crookedy like this! My back sticks up like a hunchback and my vital organs are on top of me. My chin is hidden in my navel, my shoulders are up above my head, and my pigtail points at the sky. It must be some dislocation of the yin and yang!" Yet he seemed calm at heart and unconcerned. Dragging himself haltingly to the well, he looked at his reflection and said, "My, my! So the Creator is making me all crookedy like this!"

"Do you resent it?" asked Master Ssu.

"Why no, what would I resent? If the process continues, perhaps in time he'll transform my left arm into a rooster. In that case I'll keep watch on the night. Or perhaps in time he'll transform my right arm into a crossbow pellet and I'll shoot down an owl for roasting. Or perhaps in time he'll transform my buttocks into cartwheels. Then, with my spirit for a horse, I'll climb up and go for a ride. What need will I ever have for a carriage again?"

"I received life because the time had come; I will lose it because the order of things passes on. Be content with this time and dwell in this order and then neither sorrow nor joy can touch you. In ancient times this was called the 'freeing of the bound.' There are those who cannot free themselves, because they are bound by things. But nothing can ever win against Heaven - that's the way it's always been. What would I have to resent?"

Suddenly Master Lai grew ill. Gasping and wheezing, he lay at the point of death. His wife and children gathered round in a circle and began to cry. Master Li, who had come to ask how he was, said, "Shoo! Get back! Don't disturb the process of change!"

Then he leaned against the doorway and talked to Master Lai. "How marvelous the Creator is! What is he going to make of you next? Where is he going to send you? Will he make you into a rat's liver? Will he make you into a bug's arm?"

子祀、子輿、子犁、子來四人相與語曰：「孰能以無為首，以生為脊，以死為尻，孰知死生存亡之一體者，吾與之友矣。」四人相視而笑，莫逆於心，逐相與為友。

俄而子輿有病，子祀往問之。曰：「偉哉夫造物者，將以予為此拘拘也！」曲僂發背，上有五管，頤隱於齊，肩高於頂，句贅指天，陰陽之氣有沴，其心閒而無事，跼躄而鑿於井，曰：「嗟乎！夫造物者又將以予為此拘拘也。」

子祀曰：「女惡之乎？」

曰：「亡，予何惡！浸假而化予之左臂以為雞，予因以求時夜；浸假而化予之右臂以為彈，予因以求鴉炙；浸假而化予之尻以為輪，以神為馬，予因以乘之，豈更駕哉！且夫得者，時也；失者，順也。安時而處順，哀樂不能入也。此古之所謂縣解也。而不能自解者，物有結之。且失物不勝天久矣，吾又何惡焉！」

俄而子來有病，喘喘然將死。其妻子環而泣之。子犁往問之，曰：「叱！避！無怛化！」倚其戶與之語曰：「偉哉造化，又將奚以汝為，將奚以汝適？以汝為鼠肝乎？以汝為蟲臂乎？」

Master Lai said, "A child, obeying his father and mother, goes wherever he is told, east or west, south or north. And the yin and yang - how much more are they to a man than father or mother! Now that they have brought me to the verge of death, if I should refuse to obey them, how perverse I would be! What fault is it of theirs? The Great Clod burdens me with form, labors me with life, eases me in old age, and rests me in death. So if I think well of my life, for the same reason I must think well of my death. When a skilled smith is casting metal, if the metal should leap up and say, 'I insist upon being made into a Mo-yeh!' he would surely regard it as very inauspicious metal indeed. Now, having had the audacity to take on human form once, if I should say, 'I don't want to be anything but a man! Nothing but a man!', the Creator would surely regard me as a most inauspicious sort of person. So now I think of heaven and earth as a great furnace, and the Creator as a skilled smith. Where could he send me that would not be all right? I will go off to sleep peacefully, and then with a start I will wake up."

子來曰：「父母於子，東西南北，唯命之從。陰陽於人，不翅於父母。彼近吾死而我不聽，我則悍矣，彼何罪焉？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。今大冶鑄全，金踊躍曰：『我且必為鑊琊！』大冶必以為不祥之金。今一犯人之形，而曰『人耳，人耳！』夫造化者必以為不祥之人。今一以天地為大爐，以造化為大冶，惡乎往而不可哉！」成然寐，遽然覺。

Master Sang-hu, Meng-tzu Fan, and Master Chin-chang, three friends, said to each other, "Who can join with others without joining with others? Who can do with others without doing with others? Who can climb up to heaven and wander in the mists, roam the infinite, and forget life forever and forever?" The three men looked at each other and smiled. There was no disagreement in their hearts and so they became friends.

After some time had passed without event, Master Sang-hu died. He had not yet been buried when Confucius, hearing of his death, sent Tzu-kung to assist at the funeral. When Tzu-kung arrived, he found one of the dead man's friends weaving frames for silkworms, while the other strummed a lute. Joining their voices, they sang this song:

Ah, Sang-hu!

Ah, Sang-hu!

You have gone back to your true form

While we remain as men, O!

Tzu-kung hastened forward and said, "May I be so bold as to ask what sort of ceremony this is - singing in the very presence of the corpse?"

The two men looked at each other and laughed. "What does this man know of the meaning of ceremony?" they said.

Tzu-kung returned and reported to Confucius what had happened. "What sort of men are they anyway?" he asked. "They pay no attention to proper behavior, disregard their personal appearance and, without so much as changing the expression on their faces, sing in the very presence of the corpse! I can think of no name for them! What sort of men are they?"

"Such men as they," said Confucius, "wander beyond the realm; men like me wander within it. Beyond and within can never meet. It was stupid of me to send you to offer condolences. Even now they have joined with the Creator as men to wander in the single breath of heaven and earth. They look upon life as a swelling tumor, a protruding wen, and upon death as the draining of a sore or the bursting of a boil. To men such as these, how could there be any question of putting life first or death last? They borrow the forms of different creatures and house them in the same body. They forget liver and gall, cast aside ears and eyes, turning and revolving, ending and beginning again, unaware of where they start or finish. Idly they roam beyond the dust and dirt; they wander free and easy in the service of inaction. Why should they fret and fuss about the ceremonies of the vulgar world and make a display for the ears and eyes of the common herd?"

Tzu-kung said, "Well then, Master, what is this `realm' that you stick to?"

Confucius said, "I am one of those men punished by Heaven. Nevertheless, I will share with you what I have."

"Then may I ask about the realm?" said Tzu-kung.

Confucius said, "Fish thrive in water, man thrives in the Way. For those that thrive in water, dig a pond and they will find nourishment enough. For those that thrive in the Way, don't bother about them and their lives will be secure. So it is said, the fish forget each other in the rivers and lakes, and men forget each other in the arts of the Way."

Tzu-kung said, "May I ask about the singular man?"

"The singular man is singular in comparison to other men, but a companion of Heaven. So it is said, the petty man of Heaven is a gentleman among men; the gentleman among men is the petty man of Heaven."

子桑戶、孟子反、子琴張相與友，曰：「孰能相與於無相與，相為於無相為？孰能登天遊霧，撓挑無極，相忘以生，無所終窮？」三人相視而笑，莫逆於心，遂相與友。莫然有聞，而子桑戶死。未葬。孔子聞之，使子貢往侍事焉。或編曲，或鼓琴，相和而歌曰：「嗟來桑戶乎！嗟來桑戶乎！而已反其真，而我猶為人猗！」子貢趨而進，曰：「敢問臨尸而歌，禮乎？」

二人相視而笑，曰：「是惡知禮意！」

無子貢反，以告孔子，曰：「彼何人者邪？修行無有，而外其形骸，臨尸而歌，顏色不變，以命之，彼何人者邪？」

孔子曰：「彼，遊方之外者也；而丘，遊方之內者也。內外不相及，而丘使汝往弔之，丘則陋矣。彼方與造物者為人，而遊乎天地之一氣，彼以生為附贅縣疣，以死為決疣潰癰。夫若然者，又惡知死生先後之所在！假於異物，託於同體；忘其肝膽，遺其耳目，反覆終始，不知端倪；芒然彷徨乎塵埃（垢）之外，逍遙乎無為之業。彼又惡能憤憤然為世俗之禮，以觀眾人之耳目哉！」

子貢曰「然則，夫子何方之依？」

孔子曰：「丘，天之戮民也。雖然，吾與汝共之。」

子貢曰：「敢問其方。」

孔子曰：「魚相造乎水，人相造乎道。相造乎水者，穿池而養給；相造乎道者，無事而生定。故曰：魚相忘乎江湖，人相忘乎道術。」

子貢曰：「敢問畸人。」

曰：「畸人者，畸於人而侔於天。故曰：天之小人，人之君子；人之君子，天之小人也。」

Yen Hui said to Confucius, "When Meng-sun Ts'ai's mother died, he wailed without shedding any tears, he did not grieve in his heart, and he conducted the funeral without any look of sorrow. He fell down on these three counts, and yet he is known all over the state of Lu for the excellent way he managed the funeral. Is it really possible to gain such a reputation when there are no facts to support it? I find it very peculiar indeed!"

Confucius said, "Meng-sun did all there was to do. He was advanced beyond ordinary understanding and he would have simplified things even more, but that wasn't practical. However, there is still a lot that he simplified. Meng-sun doesn't know why he lives and doesn't know why he dies. He doesn't know why he should go ahead; he doesn't know why he should fall behind. In the process of change, he has become a thing [among other things], and he is merely waiting for some other change that he doesn't yet know about. Moreover, when he is changing, how does he know that he is really changing? And when he is not changing, how does he know that he hasn't already changed? You and I, now - we are dreaming and haven't waked up yet. But in his case, though something may startle his body, it won't injure his mind; though something may alarm the house [his spirit lives in], his emotions will suffer no death. Meng-sun alone has waked up. Men wail and so he wails, too - that's the reason he acts like this.

"What's more, we go around telling each other, I do this, I do that - but how do we know that this 'I' we talk about has any 'I' to it? You dream you're a bird and soar up into the sky; you dream you're a fish and dive down in the pool. But now when you tell me about it, I don't know whether you are awake or whether you are dreaming. Running around accusing others is not as good as laughing, and enjoying a good laugh is not as good as going along with things. Be content to go along and forget about change and then you can enter the mysterious oneness of Heaven."

顏回問仲尼曰：「孟孫才，其母死，哭而無涕，中心不戚，居喪不哀。無是三者，以善處喪蓋魯國。固有無其實而得其名者乎？回壹怪之。」

仲尼曰：「夫孟孫氏盡之矣，進於知矣。唯簡之而不得。夫已有所簡矣。孟孫氏不知所以生，不知所以死；不知就先，不知就後；若化為物，以待其所不知之化已乎！且方將化，惡知不化哉？方將不化，惡知己化哉？吾特與汝。其夢未始覺者邪！且彼有駭形而無損心，有旦宅而無情死。孟孫氏特覺，人哭亦哭，是自其所以乃。且也相與吾之耳矣，庸詎知吾所謂吾之乎？且汝夢為鳥，而厲乎天，夢為魚，而沒於淵。不識今之言者，其覺者乎？其夢者乎？造適不及笑，獻笑不及排，安排而去化，乃入於寥天一。」

...

Yen Hui said, "I'm improving!"

Confucius said, "What do you mean by that?"

"I've forgotten benevolence and righteousness!"

"That's good. But you still haven't got it."

Another day, the two met again and Yen Hui said, "I'm improving!"

"What do you mean by that?"

"I've forgotten rites and music!"

"That's good. But you still haven't got it."

Another day, the two met again and Yen Hui said, "I'm improving! "

"What do you mean by that?"

"I can sit down and forget everything!"

Confucius looked very startled and said, "What do you mean, sit down and forget everything.!"

Yen Hui said, "I smash up my limbs and body, drive out perception and intellect, cast off form, do away with understanding, and make myself identical with the Great Thoroughfare. This is what I mean by sitting down and forgetting everything."

Confucius said, "If you're identical with it, you must have no more likes! If you've been transformed, you must have no more constancy! So you really are a worthy man after all!

With your permission, I'd like to become your follower."

顏回曰：「回益矣。」

仲尼曰：「何謂也？」

曰：「回忘仁義矣。」

曰：「可矣，猶未也。」

它日，復見，曰：「回益矣。」

曰：「何謂也？」

曰：「回忘禮樂矣。」

曰：「可矣，猶未也。」

它日，復見，曰：「回益矣。」

曰：「何謂也？」

曰：「回坐忘矣。」

仲尼蹴然曰：「何謂『坐忘』？」

顏回曰：「墮肢體，黜聰明，離形去知，同於大通，此謂『坐忘』。」

仲尼曰：「同，則無好也，化則無常也。而果其賢乎！丘也請從而後也。」

應帝王 Fit for Emperors and Kings (Chap. 7)

The emperor of the South Sea was called Shu [Brief], the emperor of the North Sea was called Hu [Sudden], and the emperor of the central region was called Hun-tun [Chaos]. Shu and Hu from time to time came together for a meeting in the territory of Hun-tun, and Hun-tun treated them very generously. Shu and Hu discussed how they could repay his kindness. "All men," they said, "have seven openings so they can see, hear, eat, and breathe. But Hun-tun alone doesn't have any. Let's try boring him some!"

Every day they bored another hole, and on the seventh day Hun-tun died.

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。

天地 Heaven and Earth (chap. 12)

The Master said: The Way covers and bears up the ten thousand things - vast, vast is its greatness! The gentleman must pluck out his mind! To act through inaction is called Heaven. To speak through inaction is called Virtue. To love men and bring profit to things is called benevolence. To make the unlike alike is called magnitude. To move beyond barrier and distinction is called liberality. To possess the ten thousand unlikes is called wealth. To hold fast to Virtue is called enrootment. To mature in Virtue is called establishment. To follow the Way is called completion. To see that external things do not blunt the will is called perfection. When the gentleman clearly comprehends these ten things, then how huge will be the greatness of his mind setting forth, how endless his ramblings with the ten thousand things! Such a man will leave the gold hidden in the mountains, the pearls hidden in the depths. He will see no profit in money and goods, no enticement in eminence and wealth, no joy in long life, no grief in early death, no honor in affluence, no shame in poverty. He will not snatch the profits of a whole generation and make them his private hoard; he will not lord it over the world and think that he dwells in glory. His glory is enlightenment, [for he knows that] the ten thousand things belong to one storehouse, that life and death share the same body.

夫子曰：「夫道，覆載萬物者也，洋洋乎大哉！君子不可以不剝心焉。無為為之之謂天，無為言之之謂德，愛人利物之謂仁，不同同之之謂大，行不崖異之謂寬，有萬不同之謂富。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，則韜乎其心之大也，沛乎其為萬物逝也。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，不丑窮。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。」

...

Confucius said to Lao Tan, "Here's a man who works to master the Way as though he were trying to talk down an opponent making the unacceptable acceptable, the not so, so. As the rhetoricians say, he can separate 'hard' from 'white' as clearly as though they were dangling from the eaves there. Can a man like this be called a sage?"

Lao Tan said, "A man like this is a drudging slave, a craftsman bound to his calling, wearing out his body, grieving his mind. Because the dog can catch rats, he ends up on a leash.' Because of his nimbleness, the monkey is dragged down from the mountain forest. Ch'iu, I'm going to tell you something - something you could never hear for yourself and something you would never know how to speak of. People who have heads and feet but no minds and no ears - there are mobs of them. To think that beings with bodies can all go on existing along with that which is bodiless and formless - it can never happen! A man's stops and starts, his life and death, his rises and falls - none of these can he do anything about. Yet he thinks that the mastery of them lies with man! Forget things, forget Heaven, and be called a forgetter of self. The man who has forgotten self may be said to have entered Heaven."

夫子問於老聃曰：「有人治道若相放，可不可，然不然。辯者有言曰：『離堅白，若縣寓。』若是則可謂聖人乎？」老聃曰：「是胥易技系，勞形怵心者也。執留之狗成思，猿狙之便自山林來。丘，予告若，而所不能聞與而所不能言：凡有首有趾、無心無耳者眾；有形者與無形無狀而皆存者盡無。其動止也，其死生也，其廢起也，此又非其所以也。有治在人。忘乎物，忘乎天，其名為忘己。忘己之人，是之謂入於天。」

天道 The Way of Heaven (chap. 13)

He who has a clear understanding of the Virtue of Heaven and earth may be called the Great Source, the Great Ancestor. He harmonizes with Heaven; and by doing so he brings equitable accord to the world and harmonizes with men as well. To harmonize with men is called human joy; to harmonize with Heaven is called Heavenly joy. Chuang Tzu has said, "This Teacher of mine, this Teacher of mine - he passes judgment on the ten thousand things but he doesn't think himself severe; his bounty extends to ten thousand generations but he doesn't think himself benevolent. He is older than the highest antiquity but he doesn't think himself long-lived; he covers heaven, bears up the earth, carves and fashions countless forms, but he doesn't think himself skilled." This is what is called Heavenly joy.

So it is said, for him who understands Heavenly joy, life is the working of Heaven; death is the transformation of things. In stillness, he and the yin share a single Virtue; in motion, he and the yang share a single flow. Thus he who understands Heavenly joy incurs no wrath from Heaven, no opposition from man, no entanglement from things, no blame from the spirits. So it is said, his movement is of Heaven, his stillness of earth. With his single mind in repose,

he is king of the world; the spirits do not afflict him; his soul knows no weariness. His single mind reposed, the ten thousand things submit - which is to say that his emptiness and stillness reach throughout Heaven and earth and penetrate the ten thousand things. This is what is called Heavenly joy. Heavenly joy is the mind of the sage, by which he shepherds the world.

夫明白於天地之德者，此之謂大本大宗，與天和者也。所以均調天下，與人和者也。與人和者，謂之人樂；與天和者，謂之天樂。莊子曰：「吾師乎，吾師乎！口（左上「姊」去「女」，右上「次」，右下「韭」）萬物而不為戾；澤及萬世而不為仁；長於上古而不為壽；覆載天地、刻雕眾形而不為巧。」此之謂天樂。

故曰：知天樂者，其生也天行，其死也物化。靜而與陰同德，動而與陽同波。故知天樂者，無天怨，無人非，無物累，無鬼責。故曰：其動也天，其靜也地，一心定而王天下；其鬼不崇，其魂不疲，一心定而萬物服。言以虛靜推於天地，通於萬物，此之謂天樂。天樂者，聖人之心以畜天下也

天運 The Turning Heaven (chap. 14)

Ch'eng of North Gate said to the Yellow Emperor, "When Your Majesty performed the Hsien-ch'ih music in the wilds around Lake Tung-t'ing, I listened, and at first I was afraid. I listened some more and felt weary, and then I listened to the end and felt confused. Overwhelmed, speechless, I couldn't get hold of myself."

"It's not surprising you felt that way," said the emperor. "I performed it through man, tuned it to Heaven, went forward with ritual principle, and established it in Great Purity. Perfect music must first respond to the needs of man, accord with the reason of Heaven, proceed by the Five Virtues, and blend with spontaneity; only then can it bring order to the four seasons and bestow a final harmony upon the ten thousand things. Then the four seasons will rise one after the other, the ten thousand things will take their turn at living. Now flourishing, now decaying, the civil and military strains will keep them in step; now with clear notes, now with dull ones, the yin and the yang will blend all in harmony, the sounds flowing forth like light, like hibernating insects that start to wriggle again, like the crash of thunder with which I awe the world. At the end, no tail; at the beginning, no head; now dead, now alive, now flat on the ground, now up on its feet, its constancy is unending, yet there is nothing that can be counted on. That's why you felt afraid.

"Then I played it with the harmony of yin and yang, lit it with the shining of sun and moon; its notes I was able to make long or short, yielding or strong, modulating about a single unity, but bowing before no rule or constancy. In the valley they filled the valley; in the void they filled the void; plugging up the crevices, holding back the spirit, accepting things on their own terms. Its notes were clear and radiant, its fame high and bright. Therefore the ghosts and spirits kept to their darkness and the sun, moon, stars, and constellations marched in their orbits. I made it stop where there is an end to things, made it flow where there is no stopping. You try to fathom it but can't understand, try to gaze at it but can't see, try to

overtake it but can't catch up. You stand dazed before the four-directioned emptiness of the Way, or lean on your desk and moan. Your eyes fail before you can see, your strength knuckles under before you can catch up. It was nothing I could do anything about. Your body melted into the empty void, and this brought you to an idle freedom. It was this idle freedom that made you feel weary.

"Then I played it with unwearying notes and tuned it to the command of spontaneity. Therefore there seemed to be a chaos where things grow in thickets together, a maturity where nothing takes form, a universal plucking where nothing gets pulled, a clouded obscurity where there is no sound. It moved in no direction at all, rested in mysterious shadow. Some called it death, some called it life, some called it fruit, some called it flower. It flowed and scattered, and bowed before no constant tone. The world, perplexed by it, went to the sage for instruction, for the sage is the comprehender of true form and the completer of fate. When the Heavenly mechanism is not put into action and yet the five vital organs are all complete this may be called the music of Heaven. Wordless, it delights the mind. Therefore the lord of Yen sang its praises thus: 'Listen - you do not hear its sound; look - you do not see its form. It fills all Heaven and earth, enwraps all the six directions.' You wanted to hear it but had no way to go about it. That was why you felt confused.

"Music begins with fear, and because of this fear there is dread, as of a curse. Then I add the weariness, and because of the weariness there is compliance. I end it all with confusion, and because of the confusion there is stupidity. And because of the stupidity there is the Way, the Way that can be lifted up and carried around wherever you go."

北門成問於黃帝曰：「帝張咸池之樂於洞庭之野，吾始聞之懼，復聞之怠，卒聞之而惑，蕩蕩默默，乃不自得。」帝曰：「汝殆其然哉！吾奏之以人，徵之以天，行之以禮義，建之以大清。四時迭起，萬物循生。一盛一衰，文武倫經。一清一濁，陰陽調和，流光其聲。蟄蟲始作，吾驚之以雷霆。其卒無尾，其始無首。一死一生，一僨一起，所常無窮，而一不可待。汝故懼也。吾又奏之以陰陽之和，燭之以日月之明。其聲能短能長，能柔能剛，變化齊一，不主故常。在谷滿谷，在坑滿坑。塗卻守神，以物為量。其聲揮綽，其名高明。是故鬼神守其幽，日月星辰行其紀。吾止之於有窮，流之於無止。子欲慮之而不能知也，望之而不能見也，逐之而不能及也。儻然立於四虛之道，倚於槁梧而吟：『目知窮乎所欲見，力屈乎所欲逐，吾既不及，已夫！』形充空虛，乃至委蛇。汝委蛇，故怠。吾又奏之以無怠之聲，調之以自然之命。故若混逐叢生，林樂而無形，布揮而不曳，幽昏而無聲。動於無方，居於窈冥，或謂之死，或謂之生；或謂之實，或謂之榮。行流散徙，不主常聲。世疑之，稽於聖人。聖也者，達於情而遂於命也。天機不張而五官皆備。此之謂天樂，無言而心說。故有焱氏為之頌曰：『聽之不聞其聲，視之不見其形，充滿天地，苞裹六極。』汝欲聽之而無接焉，而惑也。樂也者，始於懼，懼故崇；吾又次之以怠，怠故遁；卒之於惑，惑故愚；愚故道，道可載而與之俱也。」

...

Confucius had gone along until he was fifty-one and had still not heard the Way. Finally he went south to P'ei and called on Lao Tan. "Ah, you have come," said Lao Tan. "I've heard that you are a worthy man of the northern region. Have you found the Way?"

"Not yet," said Confucius.

"Where did you look for it?" asked Lao Tan.

"I looked for it in rules and regulations, but five years went by and still I hadn't found it."

"Where else did you look for it?" asked Lao Tan.

"I looked for it in the yin and yang, but twelve years went by and I still hadn't found it."

"It stands to reason!" said Lao Tan. "If the Way could be presented, there is no man who would not present it to his ruler. If the Way could be offered, there is no man who would not offer it to his parents. If the Way could be reported, there is no man who would not report it to his brothers. If the Way could be bequeathed, there is no man who would not bequeath it to his heirs. But it cannot - and for none other than the following reason. If there is no host on the inside to receive it, it will not stay; if there is no mark on the outside to guide it, it will not go. If what is brought forth from the inside is not received on the outside, then the sage will not bring it forth. If what is taken in from the outside is not received by a host on the inside, the sage will not entrust it."

"Fame is a public weapon - don't reach for it too often. Benevolence and righteousness are the grass huts of the former kings; you may stop in them for one night but you mustn't tarry there for long. A lengthy stay would invite many reproaches. The Perfect Man of ancient times used benevolence as a path to be borrowed, righteousness as a lodge to take shelter in. He wandered in the free and easy wastes, ate in the plain and simple fields, and strolled in the garden of no bestowal. Free and easy, he rested in inaction; plain and simple, it was not hard for him to live; bestowing nothing, he did not have to hand things out. The men of old called this the wandering of the Truth-picker.

"He who considers wealth a good thing can never bear to give up his income; he who considers eminence a good thing can never bear to give up his fame. He who has a taste for power can never bear to hand over authority to others. Holding tight to these things, such men shiver with fear; should they let them go, they would pine in sorrow. They never stop for a moment of reflection, never cease to gaze with greedy eyes - they are men punished by Heaven. Resentment and kindness, taking away and giving, reproof and instruction, life and death - these eight things are the weapons of the corrector. Only he who complies with the Great Change and allows no blockage will be able to use them. Therefore it is said, The corrector must be correct. If the mind cannot accept this fact, then the doors of Heaven will never open!"

孔子行年五十有一而不聞道，乃南之沛見老聃。老聃曰：「子來乎？吾聞子，北方之賢者也！子亦得道乎？」孔子曰：「未得也。」老子曰：「子惡乎求之哉？」曰：「吾求之於度數，五年而未得也。」老子曰：「子又惡乎求之哉？」曰：「吾求之於陰陽，十有二年而未得也。」老子曰：「然，使道而可獻，則人莫不獻之於其君；使道而可進，則人莫不進之於其親；使道而可以告人，則人莫不告其兄弟；使道而可以與人，則人莫

不與其子孫。然而不可者，無佗也，中無主而不止，外無正而不行。由中出者，不受於外，聖人不出；由外入者，無主於中，聖人不隱。名，公器也，不可多取。仁義，先王之蘧廬也，止可以一宿而不可久處。觀而多責。古之至人，假道於仁，托宿於義，以游逍遙之虛，食於苟簡之田，立於不貸之圃。逍遙，無為也；苟簡，易養也；不貸，無出也。古者謂是采真之游。以富為是者，不能讓祿；以顯為是者，不能讓名。親權者，不能與人柄，操之則栗，舍之則悲，而一無所鑒，以窺其所不休者，是天之戮民也。怨、恩、取、與、諫、教、生殺八者，正之器也，唯循大變無所湮者為能用之。故曰：正者，正也。其心以為不然者，天門弗開矣。」

刻意 Constrained in Will (chap. 15)

So it is said, With the sage, his life is the working of Heaven, his death the transformation of things. In stillness, he and the yin share a single Virtue; in motion, he and the yang share a single flow. He is not the bearer of good fortune, nor the initiator of bad fortune. Roused by something outside himself, only then does he respond; pressed, only then does he move; finding he has no choice, only then does he rise up. He discards knowledge and purpose and follows along with the reasonableness of Heaven. Therefore he incurs no disaster from Heaven, no entanglement from things, no opposition from man, no blame from the spirits. His life is a floating, his death a rest. He does not ponder or scheme, does not plot for the future. A man of light, he does not shine; of good faith, he keeps no promises. He sleeps without dreaming, wakes without worry. His spirit is pure and clean, his soul never wearied. In emptiness, nonbeing, and limpidity, he joins with the Virtue of Heaven.

So it is said, Grief and happiness are perversions of Virtue; joy and anger are transgressions of the Way; love and hate are offenses against Virtue. When the mind is without care or joy, this is the height of Virtue. When it is unified and unchanging, this is the height of stillness. When it grates against nothing, this is the height of emptiness. When it has no commerce with things, this is the height of limpidity. When it rebels against nothing, this is the height of purity.

So it is said, If the body is made to labor and take no rest, it will wear out; if the spiritual essence is taxed without cessation, it will grow weary, and weariness will bring exhaustion. It is the nature of water that if it is not mixed with other things, it will be clear, and if nothing stirs it, it will be level. But if it is dammed and hemmed in and not allowed to flow, then, too, it will cease to be clear. As such, it is a symbol of Heavenly Virtue. So it is said, To be pure, clean, and mixed with nothing; still, unified, and unchanging; limpid and inactive; moving with the workings of Heaven - this is the way to care for the spirit.

故曰：聖人之生也天行，其死也物化。靜而與陰同德，動而與陽同波。不為福先，不為禍始。感而後應，迫而後動，不得已而後起。去知與故，遁天之理。故無天災，無物累，無人非，無鬼責。其生若浮，其死若休。不思慮，不豫謀。光矣而不耀，信矣而不期。其寢不夢，其覺無憂。其神純粹，其魂不罷。虛無活淡，乃合天德。故曰：

悲樂者，德之邪也；喜怒者，道之過也；好惡者，德之失也。故心不憂樂，德之至也；一而不變，靜之至也；無所於忤，虛之至也；不與物交，淡之至也；無所於逆，粹之至也。故曰：形勞而不休則弊，精用而不已則勞，勞則竭。水之性，不雜則清，莫動則平；郁閉而不流，亦不能清；天德之象也。故曰：純粹而不雜，靜一而不變，淡而無為，動而以天行，此養神之道也。

秋水 Autumn Floods (chap. 17)

The time of the autumn floods came and the hundred streams poured into the Yellow River. Its racing current swelled to such proportions that, looking from bank to bank or island to island, it was impossible to distinguish a horse from a cow. Then the Lord of the River was beside himself with joy, believing that all the beauty in the world belonged to him alone. Following the current, he journeyed east until at last he reached the North Sea. Looking east, he could see no end to the water.

The Lord of the River began to wag his head and roll his eyes. Peering far off in the direction of Jo, he sighed and said, "The common saying has it, 'He has heard the Way a mere hundred times but he thinks he's better than anyone else.' It applies to me. In the past, I heard men belittling the learning of Confucius and making light of the righteousness of Po Yi, though I never believed them. Now, however, I have seen your unfathomable vastness. If I hadn't come to your gate, I would have been in danger. I would forever have been laughed at by the masters of the Great Method!"

Jo of the North Sea said, "You can't discuss the ocean with a well frog - he's limited by the space he lives in. You can't discuss ice with a summer insect - he's bound to a single season. You can't discuss the Way with a cramped scholar - he's shackled by his doctrines. Now you have come out beyond your banks and borders and have seen the great sea - so you realize your own pettiness. From now on it will be possible to talk to you about the Great Principle.

"Of all the waters of the world, none is as great as the sea. Ten thousand streams flow into it - I have never heard of a time when they stopped - and yet it is never full. The water leaks away at Wei-lu - I have never heard of a time when it didn't - and yet the sea is never empty. Spring or autumn, it never changes. Flood or drought, it takes no notice. It is so much greater than the streams of the Yangtze or the Yellow River that it is impossible to measure the difference. But I have never for this reason prided myself on it. I take my place with heaven and earth and receive breath from the yin and yang. I sit here between heaven and earth as a little stone or a little tree sits on a huge mountain. Since I can see my own smallness, what reason would I have to pride myself?

"Compare the area within the four seas with all that is between heaven and earth - is it not like one little anthill in a vast marsh? Compare the Middle Kingdom with the area within the four seas - is it not like one tiny grain in a great storehouse? When we refer to the things of creation, we speak of them as numbering ten thousand - and man is only one of them. We talk of the Nine Provinces where men are most numerous, and yet of the whole area where

grain and foods are grown and where boats and carts pass back and forth, man occupies only one fraction. Compared to the ten thousand things, is he not like one little hair on the body of a horse? What the Five Emperors passed along, what the Three Kings fought over, what the benevolent man grieves about, what the responsible man labors over - all is no more than this! Po Yi gained a reputation by giving it up; Confucius passed himself off as learned because he talked about it. But in priding themselves in this way, were they not like you a moment ago priding yourself on your flood waters?"

"Well then," said the Lord of the River, "if I recognize the hugeness of heaven and earth and the smallness of the tip of a hair, will that do?"

"No indeed!" said Jo of the North Sea. "There is no end to the weighing of things, no stop to time, no constancy to the division of lots, no fixed rule to beginning and end. Therefore great wisdom observes both far and near, and for that reason recognizes small without considering it paltry, recognizes large without considering it unwieldy, for it knows that there is no end to the weighing of things. It has a clear understanding of past and present, and for that reason it spends a long time without finding it tedious, a short time without fretting at its shortness, for it knows that time has no stop. It perceives the nature of fullness and emptiness, and for that reason it does not delight if it acquires something nor worry if it loses it, for it knows that there is no constancy to the division of lots. It comprehends the Level Road, and for that reason it does not rejoice in life nor look on death as a calamity, for it knows that no fixed rule can be assigned to beginning and end.

"Calculate what man knows and it cannot compare to what he does not know. Calculate the time he is alive and it cannot compare to the time before he was born. Yet man takes something so small and tries to exhaust the dimensions of something so large! Hence he is muddled and confused and can never get anywhere. Looking at it this way, how do we know that the tip of a hair can be singled out as the measure of the smallest thing possible? Or how do we know that heaven and earth can fully encompass the dimensions of the largest thing possible?"

The Lord of the River said, "Men who debate such matters these days all claim that the minutest thing has no form and the largest thing cannot be encompassed. Is this a true statement?"

Jo of the North Sea said, "If from the standpoint of the minute we look at what is large, we cannot see to the end. If from the standpoint of what is large we look at what is minute, we cannot distinguish it clearly. The minute is the smallest of the small, the gigantic is the largest of the large, and it is therefore convenient to distinguish between them. But this is merely a matter of circumstance. Before we can speak of coarse or fine, however, there must be some form. If a thing has no form, then numbers cannot express its dimensions, and if it cannot be encompassed, then numbers cannot express its size. We can use words to talk about the coarseness of things and we can use our minds to visualize the fineness of things. But what words cannot describe and the mind cannot succeed in visualizing - this has nothing to do with coarseness or fineness.

"Therefore the Great Man in his actions will not harm others, but he makes no show of benevolence or charity. He will not move for the sake of profit, but he does not despise the porter at the gate. He will not wrangle for goods or wealth, but he makes no show of refusing or relinquishing them. He will not enlist the help of others in his work, but he makes no show of being self-supporting, and he does not despise the greedy and base. His actions differ from those of the mob, but he makes no show of uniqueness or eccentricity. He is content to stay behind with the crowd, but he does not despise those who run forward to flatter and fawn. All the titles and stipends of the age are not enough to stir him to exertion; all its penalties and censures are not enough to make him feel shame. He knows that no line can be drawn between right and wrong, no border can be fixed between great and small. I have heard it said, 'The Man of the Way wins no fame, the highest virtue wins no gain, the Great Man has no self.' To the most perfect degree, he goes along with what has been allotted to him."

The Lord of the River said, "Whether they are external to things or internal, I do not understand how we come to have these distinctions of noble and mean or of great and small."

Jo of the North Sea said, "From the point of view of the Way, things have no nobility or meanness. From the point of view of things themselves, each regards itself as noble and other things as mean. From the point of view of common opinion, nobility and meanness are not determined by the individual himself.

"From the point of view of differences, if we regard a thing as big because there is a certain bigness to it, then among all the ten thousand things there are none that are not big. If we regard a thing as small because there is a certain smallness to it, then among the ten thousand things there are none that are not small. If we know that heaven and earth are tiny grains and the tip of a hair is a range of mountains, then we have perceived the law of difference.

"From the point of view of function, if we regard a thing as useful because there is a certain usefulness to it, then among all the ten thousand things there are none that are not useful. If we regard a thing as useless because there is a certain uselessness to it, then among the ten thousand things there are none that are not useless. If we know that east and west are mutually opposed but that one cannot do without the other, then we can estimate the degree of function.

"From the point of view of preference, if we regard a thing as right because there is a certain right to it, then among the ten thousand things there are none that are not right. If we regard a thing as wrong because there is a certain wrong to it, then among the ten thousand things there are none that are not wrong. If we know that Yao and Chieh each thought himself right and condemned the other as wrong, then we may understand how there are preferences in behavior.

"In ancient times Yao abdicated in favor of Shun and Shun ruled as emperor; K'uai abdicated in favor of Chih and Chih was destroyed. T'ang and Wu fought and became kings; Duke Po

fought and was wiped out. Looking at it this way, we see that struggling or giving way, behaving like a Yao or like a Chieh, may be at one time noble and at another time mean. It is impossible to establish any constant rule.

"A beam or pillar can be used to batter down a city wall, but it is no good for stopping up a little hole - this refers to a difference in function. Thoroughbreds like Ch'i-chi and Hua-liu could gallop a thousand li in one day, but when it came to catching rats they were no match for the wildcat or the weasel - this refers to a difference in skill. The horned owl catches fleas at night and can spot the tip of a hair, but when daylight comes, no matter how wide it opens its eyes, it cannot see a mound or a hill - this refers to a difference in nature. Now do you say, that you are going to make Right your master and do away with Wrong, or make Order your master and do away with Disorder? If you do, then you have not understood the principle of heaven and earth or the nature of the ten thousand things. This is like saying that you are going to make Heaven your master and do away with Earth, or make Yin your master and do away with Yang. Obviously it is impossible. If men persist in talking this way without stop, they must be either fools or deceivers!

"Emperors and kings have different ways of ceding their thrones; the Three Dynasties had different rules of succession. Those who went against the times and flouted custom were called usurpers; those who went with the times and followed custom were called companions of righteousness. Be quiet, be quiet, O Lord of the River! How could you understand anything about the gateway of nobility and meanness or the house of great and small?"

"Well then," said the Lord of the River, "what should I do and what should I not do? How am I to know in the end what to accept and what to reject, what to abide by and what to discard?"

Jo of the North Sea said, "From the point of view of the Way, what is noble or what is mean? These are merely what are called endless changes. Do not hobble your will, or you will be departing far from the Way! What is few, or what is many? These are merely what are called boundless turnings. Do not strive to unify your actions, or you will be at sixes and sevens with the Way! Be stern like the ruler of a state - he grants no private favor. Be benign and impartial like the god of the soil at the sacrifice - he grants no private blessing. Be broad and expansive like the endlessness of the four directions - they have nothing which bounds or hedges them. Embrace the ten thousand things universally - how could there be one you should give special support to? This is called being without bent. When the ten thousand things are unified and equal, then which is short and which is long?"

"The Way is without beginning or end, but things have their life and death - you cannot rely upon their fulfillment. One moment empty, the next moment full - you cannot depend upon their form. The years cannot be held off; time cannot be stopped. Decay, growth, fullness, and emptiness end and then begin again. It is thus that we must describe the plan of the Great Meaning and discuss the principles of the ten thousand things. The life of things is a gallop, a headlong dash - with every movement they alter, with every moment they shift.

What should you do and what should you not do? Everything will change of itself, that is certain!"

"If that is so," said the Lord of the River, "then what is there valuable about the Way?"

Jo of the North Sea said, "He who understands the Way is certain to have command of basic principles. He who has command of basic principles is certain to know how to deal with circumstances. And, he who knows how to deal with circumstances will not allow things to do him harm. When a man has perfect virtue, fire cannot burn him, water cannot drown him, cold and heat cannot afflict him, birds and beasts cannot injure him. I do not say that he makes light of these things. I mean that he distinguishes between safety and danger, contents himself with fortune or misfortune, and is cautious in his comings and goings. Therefore nothing can harm him.

"Hence it is said: the Heavenly is on the inside, the human is on the outside. Virtue resides in the Heavenly. Understand the actions of Heaven and man, base yourself upon Heaven, take your stand in virtue, and then, although you hasten or hold back, bend or stretch, you may return to the essential and speak of the ultimate."

"What do you mean by the Heavenly and the human?"

Jo of the North Sea said, "Horses and oxen have four feet - this is what I mean by the Heavenly. Putting a halter on the horse's head, piercing the ox's nose - this is what I mean by the human. So I say: do not let what is human wipe out what is Heavenly; do not let what is purposeful wipe out what is fated; do not let [the desire for] gain lead you after fame. Be cautious, guard it, and do not lose it - this is what I mean by returning to the True."

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。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，望洋向若而嘆曰：「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。」

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，乃知爾丑，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！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，谷食之所生，舟車之所通。此其比萬物也，不似豪末之在於馬體乎？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？」

河伯曰：「然則吾大天地而小豪末，可乎？」

北海若曰：「否。夫物，量無窮，時無止，分無常，終始無故。是故大知觀於遠近，故小而不寡，大而不多：知量無窮。証向今故，故遙而不悶，掇而不跂：知時無止。察

乎盈虛，故得而不喜，失而不憂：知分之無常也。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；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！」

河伯曰：「世之議者皆曰：『至精無形，至大不可圍。』是信情乎？」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；郭，大之殷也：故異便。此勢之有也。夫精粗者，期於有形者也；無形者，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；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；為在從眾，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，大人無己。』約分之至也。」

河伯曰：「若物之外，若物之內，惡至而倪貴賤？惡至而倪小大？」北海若曰：「以道觀之，物無貴賤；以物觀之，自貴而相賤；以俗觀之，貴賤不在己。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 $t i 2$ 米也，知毫末之為丘山也，則差數睹矣。以功觀之，因其所有而有之，則萬物莫不有；因其所無而無之，則萬物莫不無。知東西之相反而不可以相無，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，則趣操睹矣。昔者堯、舜讓而帝，之、噲讓而絕；湯、武爭而王，白公爭而滅。由此觀之，爭讓之禮，堯、桀之行，貴賤有時，未可以為常也。梁麗可以沖城而不可以窒穴，言殊器也；騏驥驂騑一日而馳千里，捕鼠不如狸狌，言殊技也；鳴鶴夜撮蚤，察毫末，晝出瞋目而不見丘山，言殊性也。故曰：蓋師是而無非，師治而無亂乎？是未明天地之理，萬物之情也。是猶師天而無地，師陰而無陽，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。差其時，逆其俗者，謂之篡夫；當其時，順其俗者，謂之義之徒。默默乎河伯，女惡知貴賤之門，小大之家！」

河伯曰：「然則我何為乎？何不為乎？吾辭受趣舍，吾終奈何？」北海若曰：「以道觀之，何貴何賤，是謂反衍；無拘而志，與道大蹇。何少何多，是謂謝施；無一而行，與道參差。嚴乎若國之有君，其無私德；繇繇乎若祭之有社，其無私福；泛泛乎其若四方之無窮，其無所畛域。兼懷萬物，其孰承翼？是謂無方。萬物一齊，孰短孰長？道無終始，物有死生，不恃其成。一虛一滿，不位乎其形。年不可舉，時不可止。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。無動而不變，無時而不移。何為乎，何不為乎？夫固將自化。」

河伯曰：「然則何貴於道邪？」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，躑躅而屈伸，反要而語極。」曰：「何謂天？何謂人？」北海若曰：「牛馬四足，是謂天；落馬首，穿牛鼻，是謂人。故曰：『無以人滅天，無以故滅命，無以得殉名。謹守而勿失，是謂反其真。』」

至樂 Perfect Happiness (chap. 18)

Is there such a thing as perfect happiness in the world or isn't there? Is there some way to keep yourself alive or isn't there? What to do, what to rely on, what to avoid, what to stick by, what to follow, what to leave alone, what to find happiness in, what to hate?

This is what the world honors: wealth, eminence, long life, a good name. This is what the world finds happiness in: a life of ease, rich food, fine clothes, beautiful sights, sweet sounds. This is what it looks down on: poverty, meanness, early death, a bad name. This is what it finds bitter: a life that knows no rest, a mouth that gets no rich food, no fine clothes for the body, no beautiful sights for the eye, no sweet sounds for the ear.

People who can't get these things fret a great deal and are afraid - this is a stupid way to treat the body. People who are rich wear themselves out rushing around on business, piling up more wealth than they could ever use - this is a superficial way to treat the body. People who are eminent spend night and day scheming and wondering if they are doing right - this is a shoddy way to treat the body. Man lives his life in company with worry, and if he lives a long while, till he's dull and doddering, then he has spent that much time worrying instead of dying, a bitter lot indeed! This is a callous way to treat the body.

Men of ardor are regarded by the world as good, but their goodness doesn't succeed in keeping them alive. So I don't know whether their goodness is really good or not. Perhaps I think it's good - but not good enough to save their lives. Perhaps I think it's no good - but still good enough to save the lives of others. So I say, if your loyal advice isn't heeded, give way and do not wrangle. Tzu-hsu wrangled and lost his body. But if he hadn't wrangled, he wouldn't have made a name. Is there really such a thing as goodness or isn't there?

What ordinary people do and what they find happiness in - I don't know whether such happiness is in the end really happiness or not. I look at what ordinary people find happiness in, what they all make a mad dash for, racing around as though they couldn't stop - they all say they're happy with it. I'm not happy with it and I'm not unhappy with it. In the end is there really happiness or isn't there?

I take inaction to be true happiness, but ordinary people think it is a bitter thing. I say: perfect happiness knows no happiness, perfect praise knows no praise. The world can't decide what is right and what is wrong. And yet inaction can decide this. Perfect happiness, keeping alive - only inaction gets you close to this!

Let me try putting it this way. The inaction of Heaven is its purity, the inaction of earth is its peace. So the two inactions combine and all things are transformed and brought to birth. Wonderfully, mysteriously, there is no place they come out of. Mysteriously, wonderfully, they have no sign. Each thing minds its business and all grow up out of inaction. So I say, Heaven and earth do nothing and there is nothing that is not done. Among men, who can get hold of this inaction?

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

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，貧賤天惡也；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！

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，蹲循勿爭。」故夫子胥爭之，以殘其形；不爭，名亦不成。誠有善無有哉？

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，舉群趣者，諛諛然如將不得已，而皆曰樂者，吾未之樂也，亦未之不樂也。果有樂無有哉？吾以無為誠樂矣，又俗之所大苦也。故曰：「至樂無樂，至譽無譽。」

天下是非果未可定也。雖然，無為可以定是非。至樂活身，唯無為幾存。請嘗試言之：天無為以之清，地無為以之寧。故兩無為相合，萬物皆化生。芒乎芴乎，而無從出乎！芴乎芒乎，而無有象乎！萬物職職，皆從無為殖。故曰：「天地無為也而無不為也。」人也孰能得無為哉！

Chuang Tzu's wife died. When Hui Tzu went to convey his condolences, he found Chuang Tzu sitting with his legs sprawled out, pounding on a tub and singing. "You lived with her, she brought up your children and grew old," said Hui Tzu. "It should be enough simply not to weep at her death. But pounding on a tub and singing - this is going too far, isn't it?"

Chuang Tzu said, "You're wrong. When she first died, do you think I didn't grieve like anyone else? But I looked back to her beginning and the time before she was born. Not only the time before she was born, but the time before she had a body. Not only the time before she had a body, but the time before she had a spirit. In the midst of the jumble of wonder and mystery a change took place and she had a spirit. Another change and she had a body. Another change and she was born. Now there's been another change and she's dead. It's just like the progression of the four seasons, spring, summer, fall, winter.

"Now she's going to lie down peacefully in a vast room. If I were to follow after her bawling and sobbing, it would show that I don't understand anything about fate. So I stopped."

莊子妻死，惠子吊之，莊子則方箕踞鼓盆而歌。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！」莊子曰：「不然。是其始死也，我獨何能無概！然察其始而本無生；非徒無生也，而本無形；非徒無形也，而本無氣。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。是相與為春夏秋冬四時行也。人且偃然寢於巨室，而我嗷嗷然隨而哭之，自以為不通乎命，故止也。」

Uncle Lack-Limb and Uncle Lame-Gait were seeing the sights at Dark Lord Hill and the wastes of K'un-lun, the place where the Yellow Emperor rested. Suddenly a willow sprouted out of Uncle Lame-Gait's left elbow. He looked very startled and seemed to be annoyed.

"Do you resent it?" said Uncle Lack-Limb.

"No-what is there to resent?" said Uncle Lame-Gait. "To live is to borrow. And if we borrow to live, then life must be a pile of trash. Life and death are day and night. You and I came to

watch the process of change, and now change has caught up with me. Why would I have anything to resent?"

支離叔與滑介叔觀於冥伯之丘，昆侖之虛，黃帝之所休。俄而柳生其左肘，其意蹶蹶然惡之。支離叔曰：「子惡之乎？」滑介叔曰：「亡，予何惡！生者，假借也。假之而生者，塵垢也。死生為晝夜。且吾與子觀化而化及我，我又何惡焉！」

When Chuang Tzu went to Ch'u, he saw an old skull, all dry and parched. He poked it with his carriage whip and then asked, "Sir, were you greedy for life and forgetful of reason, and so came to this? Was your state overthrown and did you bow beneath the ax, and so came to this? Did you do some evil deed and were you ashamed to bring disgrace upon your parents and family, and so came to this? Was it through the pangs of cold and hunger that you came to this? Or did your springs and autumns pile up until they brought you to this?"

When he had finished speaking, he dragged the skull over and, using it for a pillow, lay down to sleep.

In the middle of the night, the skull came to him in a dream and said, "You chatter like a rhetorician and all your words betray the entanglements of a living man. The dead know nothing of these! Would you like to hear a lecture on the dead?"

"Indeed," said Chuang Tzu.

The skull said, "Among the dead there are no rulers above, no subjects below, and no chores of the four seasons. With nothing to do, our springs and autumns are as endless as heaven and earth. A king facing south on his throne could have no more happiness than this!"

Chuang Tzu couldn't believe this and said, "If I got the Arbiter of Fate to give you a body again, make you some bones and flesh, return you to your parents and family and your old home and friends, you would want that, wouldn't you?"

The skull frowned severely, wrinkling up its brow. "Why would I throw away more happiness than that of a king on a throne and take on the troubles of a human being again?" it said.

莊子之楚，見空髑髏，髑髏有形。擻以馬捶，因而問之，曰：「夫子貪生失理而為此乎？將子有亡國之事、斧鉞之誅而為此乎？將子有不善之行，愧遺父母妻子之丑而為此乎？將子有凍餒之患而為此乎？將子之春秋故及此乎？」於是語卒，援髑髏，枕而臥。夜半，髑髏見夢曰：「向子之談者似辯士，視子所言，皆生人之累也，死則無此矣。子欲聞死之說乎？」莊子曰：「然。」髑髏曰：「死，無君於上，無臣於下，亦無四時之事，從然以天地為春秋，雖南面王樂，不能過也。」莊子不信，曰：「吾使司命復生子形，為子骨肉肌膚，反子父母、妻子、閭里、知識，子欲之乎？」髑髏深顰蹙額曰：「吾安能棄南面王樂而復為人間之勞乎！」

....

Lieh Tzu was on a trip and was eating by the roadside when he saw a hundred-year-old skull. Pulling away the weeds and pointing his finger, he said, "Only you and I know that you have never died and you have never lived. Are you really unhappy? Am I really enjoying myself?"

The seeds of things have mysterious workings. In the water they become Break Vine, on the edges of the water they become Frog's Robe. If they sprout on the slopes they become Hill

Slippers. If Hill Slippers get rich soil, they turn into Crow's Feet. The roots of Crow's Feet turn into maggots and their leaves turn into butterflies. Before long the butterflies are transformed and turn into insects that live under the stove; they look like snakes and their name is Ch'u-t'o. After a thousand days, the Ch'u-t'o insects become birds called Dried Leftover Bones. The saliva of the Dried Leftover Bones becomes Ssu-mi bugs and the Ssu-mi bugs become Vinegar Eaters. I-lo bugs are born from the Vinegar Eaters, and Huang-shuang bugs from Chiu-yu bugs. Chiu-yu bugs are born from Mou-jui bugs and Mou-jui bugs are born from Rot Grubs and Rot Grubs are born from Sheep's Groom. Sheep's Groom couples with bamboo that has not sprouted for a long while and produces Green Peace plants. Green Peace plants produce leopards and leopards produce horses and horses produce men. Men in time return again to the mysterious workings. So all creatures come out of the mysterious workings and go back into them again.

列子行，食於道，從見百歲髑髏，攬蓬而指之曰：「唯予與汝知而未嘗死、未嘗生也。若果養乎？予果歡乎？」

種有幾，得水則為鱉（去左偏旁），得水土之際則為蛙蟻之衣，生於陵屯則為陵舄，陵舄得鬱棲則為烏足，烏足之根為螻蛄，其葉為蝴蝶。蝴蝶胥也化而為蟲，生於灶下，其狀若脫，其名為鵲掇。鵲掇千日為鳥，其名為乾餘骨。乾餘骨之沫為斯彌，斯彌為食醯。頤輅生乎食醯，黃輓生乎九猷，贅芮生乎腐蠶，羊奚比乎不口（上「竹」中「旬」下「子」），久竹生青寧，青寧生程，程生馬，馬生人，人又反入於機。萬物皆出於機，皆入於機。」

達生 Mastering Life (chap. 19)

He who has mastered the true nature of life does not labor over what life cannot do. He who has mastered the true nature of fate does not labor over what knowledge cannot change. He who wants to nourish his body must first of all turn to things. And yet it is possible to have more than enough things and for the body still to go un nourished. He who has life must first of all see to it that it does not leave the body. And yet it is possible for life never to leave the body and still fail to be preserved. The coming of life cannot be fended off, its departure cannot be stopped. How pitiful the men of the world, who think that simply nourishing the body is enough to preserve life! But if nourishing the body is in the end not enough to preserve life, then why is what the world does worth doing? It may not be worth doing, and yet it cannot be left undone - this is unavoidable.

He who wants to avoid doing anything for his body had best abandon the world. By abandoning the world, he can be without entanglements. Being without entanglements, he can be upright and calm. Being upright and calm, he can be born again with others. Being born again, he can come close [to the Way].

But why is abandoning the affairs of the world worth while, and why is forgetting life worth while? If you abandon the affairs of the world, your body will be without toil. If you forget life, your vitality will be unimpaired. With your body complete and your vitality made whole

again, you may become one with Heaven. Heaven and earth are the father and mother of the ten thousand things. They join to become a body; they part to become a beginning. When the body and vitality are without flaw, this is called being able to shift. Vitality added to vitality, you return to become the Helper of Heaven.

達生之情者，不務生之所無以為；達命之情者，不務知之所無奈何。養形必先之以物，物有余而形不養者有之矣。有生必先無離形，形不離而生亡者有之矣。生之來不能卻，其去不能止。悲夫！世之人以為養形足以存生，而養形果不足以存生，則世奚足為哉！雖不足為而不可不為者，其為不免矣！夫欲免為形者，莫如棄世。棄世則無累，無累則正平，正平則與彼更生，更生則幾矣！事奚足遺棄而生奚足遺？棄事則形不勞，遺生則精不虧。夫形全精復，與天為一。天地者，萬物之父母也。合則成體，散則成始。形精不虧，是謂能移。精而又精，反以相天。

Master Lieh Tzu said to the Barrier Keeper Yin, "The Perfect Man can walk under water without choking, can tread on fire without being burned, and can travel above the ten thousand things without being frightened. May I ask how he manages this?"

The Barrier Keeper Yin replied, "This is because he guards the pure breath - it has nothing to do with wisdom, skill, determination, or courage. Sit down and I will tell you about it. All that have faces, forms, voices, colors - these are all mere things. How could one thing and another thing be far removed from each other? And how could any one of them be worth considering as a predecessor? They are forms, colors - nothing more. But things have their creation in what has no form, and their conclusion in what has no change. If a man can get hold of this and exhaust it fully, then how can things stand in his way? He may rest within the bounds that know no excess, hide within the borders that know no source, wander where the ten thousand things have their end and beginning, unify his nature, nourish his breath, unite his virtue, and thereby communicate with that which creates all things. A man like this guards what belongs to Heaven and keeps it whole. His spirit has no flaw, so how can things enter in and get at him?"

"When a drunken man falls from a carriage, though the carriage may be going very fast, he won't be killed. He has bones and joints the same as other men, and yet he is not injured as they would be, because his spirit is whole. He didn't know he was riding, and he doesn't know he has fallen out. Life and death, alarm and terror do not enter his breast, and so he can bang against things without fear of injury. If he can keep himself whole like this by means of wine, how much more can he keep himself whole by means of Heaven! The sage hides himself in Heaven - hence there is nothing that can do him harm.

"A man seeking revenge does not go so far as to smash the sword of his enemy; a man, no matter how hot-tempered, does not rail at the tile that happens to fall on him. To know that all things in the world are equal and the same - this is the only way to eliminate the chaos of attack and battle and the harshness of punishment and execution!

"Do not try to develop what is natural to man; develop what is natural to Heaven. He who develops Heaven benefits life; he who develops man injures life. Do not reject what is of

Heaven, do not neglect what is of man, and the people will be close to the attainment of Truth."

子列子問關尹曰：「至人潛行不窒，蹈火不熱，行乎萬物之上而不栗。請問何以至於此？」

關尹曰：「是純氣之守也，非知巧果敢之列。居，予語女。凡有貌象聲色者，皆物也，物與物何以相遠！夫奚足以至乎先！是色而已。則物之造乎不形，而止乎無所化。夫得是而窮之者，物焉得而止焉！彼將處乎不淫之度，而藏乎無端之紀，游乎萬物之所終始。壹其性，養其氣，合其德，以通乎物之所造。夫若是者，其天守全，其神無隙，物奚自入焉！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，死生驚懼不入乎其胸中，是故選物而不懼。彼得全於酒而猶若是，而況全於天乎？聖人藏於天，故莫之能傷也。復仇者，不折鏃干；雖有忮心者，不怨飄瓦，是以天下平均。故無攻戰之亂，無殺戮之刑者，由此道也。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。」

山木 The Mountain Tree (chap. 20)

Chuang Tzu was walking in the mountains when he saw a huge tree, its branches and leaves thick and lush. A woodcutter paused by its side but made no move to cut it down. When Chuang Tzu asked the reason, he replied, "There's nothing it could be used for!" Chuang Tzu said, "Because of its worthlessness, this tree is able to live out the years Heaven gave it."

Down from the mountain, the Master stopped for a night at the house of an old friend. The friend, delighted, ordered his son to kill a goose and prepare it. "One of the geese can cackle and the other can't," said the son. "May I ask, please, which I should kill?"

"Kill the one that can't cackle," said the host.

The next day Chuang Tzu's disciples questioned him. "Yesterday there was a tree on the mountain that gets to live out the years Heaven gave it because of its worthlessness. Now there's our host's goose that gets killed because of its worthlessness. What position would you take in such a case, Master?"

Chuang Tzu laughed and said, "I'd probably take a position halfway between worth and worthlessness. But halfway between worth and worthlessness, though it might seem to be a good place, really isn't - you'll never get away from trouble there. It would be very different, though, if you were to climb up on the Way and its Virtue and go drifting and wandering, neither praised nor damned, now a dragon, now a snake, shifting with the times, never willing to hold to one course only. Now up, now down, taking harmony for your measure, drifting and wandering with the ancestor of the ten thousand things, treating things as things but not letting them treat you as a thing - then how could you get into any trouble? This is the rule, the method of Shen Nung and the Yellow Emperor.

"But now, what with the forms of the ten thousand things and the codes of ethics handed down from man to man, matters don't proceed in this fashion. Things join only to part, reach completion only to crumble. If sharp-edged, they are blunted; if high-stationed, they are overthrown; if ambitious, they are foiled. Wise, they are schemed against; stupid, they are swindled. What is there, then, that can be counted on? Only one thing, alas! - remember this, my students - only the realm of the Way and its Virtue!"

莊子行於山中，見大木，枝葉盛茂。伐木者止其旁而不取也。問其故，曰：「無所可用。」莊子曰：「此木以不材得終其天年。」夫子出於山，舍於故人之家。故人喜，命豎子殺雁而烹之。豎子請曰：「其一能鳴，其一不能鳴，請奚殺？」主人曰：「殺不能鳴者。」明日，弟子問於莊子曰：「昨日山中之木，以不材得終其天年；今主人之雁，以不材死。先生將何處？」莊子笑曰：「周將處乎材與不材之間。材與不材之間，似之而非也，故未免乎累。若夫乘道德而浮游則不然，無譽無訾，一龍一蛇，與時俱化，而無肯專為。一上一下，以和為量，浮游乎萬物之祖。物物而不物於物，則胡可得而累邪！此神農、黃帝之法則也。若夫萬物之情，人倫之傳則不然：合則離，成則毀，廉則挫，尊則議，有為則虧，賢則謀，不肖則欺。胡可得而必乎哉！悲夫，弟子志之，其唯道德之鄉乎！」

...

Confucius was besieged between Ch'en and Ts'ai, and for seven days he ate no cooked food. T'ai-kung Jen went to offer his sympathy. "It looks as if you're going to die," he said.

"It does indeed."

"Do you hate the thought of dying?"

"I certainly do!"

Jen said, "Then let me try telling you about a way to keep from dying. In the eastern sea there is a bird and its name is Listless. It flutters and flounces but seems to be quite helpless. It must be boosted and pulled before it can get into the air, pushed and shoved before it can get back to its nest. It never dares to be the first to advance, never dares to be the last to retreat. At feeding time, it never ventures to take the first bite, but picks only at the leftovers. So, when it flies in file, it never gets pushed aside, nor do other creatures such as men ever do it any harm. In this way it escapes disaster.

"The straight-trunked tree is the first to be felled; the well of sweet water is the first to run dry. And you, now – you show off your wisdom in order to astound the ignorant, work at your good conduct in order to distinguish yourself from the disreputable, going around bright and shining as though you were carrying the sun and moon in your hand! That's why you can't escape!

'I have heard the Man of Great Completion say: 'Boasts are a sign of no success; success once won faces overthrow; fame once won faces ruin.' Who can rid himself of success and fame, return and join the common run of men? His Way flows abroad, but he does not rest in brightness; his Virtue' moves, but he does not dwell in fame. Vacant, addled, he seems close to madness. Wiping out his footprints, sloughing off his power, he does not work for success

or fame. So he has no cause to blame other men, nor other men to blame him. The Perfect Man wants no repute. Why then do you delight in it so?"

"Excellent!" exclaimed Confucius. Then he said good-bye to his friends and associates, dismissed his disciples, and retired to the great swamp, wearing furs and coarse cloth and living on acorns and chestnuts. He could walk among the animals without alarming their herds, walk among the birds without alarming their flocks. If even the birds and beasts did not resent him, how much less would men!

孔子圍於陳蔡之間，七日不火食。大公任往吊之，曰：「子幾死乎？」曰：「然。」「子惡死乎？」曰：「然。」任曰：「予嘗言不死之道。東海有鳥焉，其名曰意怠。其為鳥也，翯翯然，而似無能；引援而飛，迫脅而棲；進不敢為前，退不敢為后；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：『自伐者無功，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，得行而不名處；純純常常，乃比於狂；削跡捐勢，不為功名。是故無責於人，人亦無責焉。至人不聞，子何喜哉！」孔子曰：「善哉！」辭其交游，去其弟子，逃於大澤，衣裘褐，食杼粟，入獸不亂群，入鳥不亂行。鳥獸不惡，而況人乎！

田子方 T'ien Tzu-fang (chap. 21)

Confucius went to call on Lao Tan. Lao Tan had just finished washing his hair and had spread it over his shoulders to dry. Utterly motionless, he did not even seem to be human. Confucius, hidden from sight, stood waiting, and then after some time presented himself and exclaimed, "Did my eyes play tricks on me, or was that really true? A moment ago, Sir, your form and body seemed stiff as an old dead tree, as though you had forgotten things, taken leave of men, and were standing in solitude itself!"

Lao Tan said, "I was letting my mind wander in the Beginning of things."

"What does that mean?" asked Confucius.

"The mind may wear itself out but can never understand it; the mouth may gape but can never describe it. Nevertheless, I will try explaining it to you in rough outline.

"Perfect Yin is stern and frigid; Perfect Yang is bright and glittering. The sternness and fridity come forth from heaven, the brightness and glitter emerge from the earth; the two mingle, penetrate, come together, harmonize, and all things are born therefrom. Perhaps someone manipulates the cords that draw it all together, but no one has ever seen his form. Decay, growth, fullness, emptiness, now murky, now bright, the sun shifting, the moon changing phase - day after day these things proceed, yet no one has seen him bringing them about. Life has its sproutings, death its destination, end and beginning tail one another in unbroken round, and no one has ever heard of their coming to a stop. If it is not as I have described it, then who else could the Ancestor of all this be?"

Confucius said, "May I ask what it means to wander in such a place?"

Lao Tan said, "It means to attain Perfect Beauty and Perfect Happiness. He who attains Perfect Beauty and wanders in Perfect Happiness may be called the Perfect Man."

Confucius said, "I would like to hear by what means this may be accomplished."

"Beasts that feed on grass do not fret over a change of pasture; creatures that live in water do not fret over a change of stream. They accept the minor shift as long as the all-important constant is not lost. [Be like them] and joy, anger, grief, and happiness can never enter your breast. In this world, the ten thousand things come together in One, and if you can find that One and become identical with it, then your four limbs and hundred joints will become dust and sweepings; life and death, beginning and end will be mere day and night, and nothing whatever can confound you - certainly not the trifles of gain or loss, good or bad fortune!

"A man will discard the servants who wait upon him as though they were so much earth or mud, for he knows that his own person is of more worth than the servants who tend it. Worth lies within yourself and no external shift will cause it to be lost. And since the ten thousand transformations continue without even the beginning of an end, how could they be enough to bring anxiety to your mind? He who practices the Way understands all this."

Confucius said, "Your virtue, Sir, is the very counterpart of Heaven and earth, and yet even you must employ these perfect teachings in order to cultivate your mind. Who, then, even among the fine gentlemen of the past, could have avoided such labors?"

"Not so!" said Lao Tan. "The murmuring of the water is its natural talent, not something that it does deliberately. The Perfect Man stands in the same relationship in virtue. Without cultivating it, he possesses it to such an extent that things cannot draw away from him. It is as natural as the height of heaven, the depth of the earth, the brightness of sun and moon. What is there to be cultivated?"

When Confucius emerged from the interview, he reported what had passed to Yen Hui, saying, "As far as the Way is concerned, I was a mere gnat in the vinegar jar! If the Master hadn't taken off the lid for me, I would never have understood the Great Integrity of Heaven and earth!"

孔子見老聃，老聃新沐，方將被發而干，蟄然似非人。孔子便而待之。少焉見，曰：「丘也眩與？其信然與？向者先生形體掘若槁木，似遺物離人而立於獨也。」老聃曰：「吾游心於物之初。」孔子曰：「何謂邪？」曰：「心困焉而不能知，口辟焉而不能言。嘗為汝議乎其將：至陰肅肅，至陽赫赫。肅肅出乎天，赫赫發乎地。兩者交通成和而物生焉，或為之紀而莫見其形。消息滿虛，一晦一明，日改月化，日有所為而莫見其功。生有所乎萌，死有所乎歸，始終相反乎無端，而莫知其所窮。非是也，且孰為之宗！」孔子曰：「請問游是。」老聃曰：「夫得是至美至樂也。得至美而游乎至樂，謂之至人。」孔子曰：「願聞其方。」曰：「草食之獸，不疾易藪；水生之蟲，不疾易水。行小變而不失其大常也，喜怒哀樂不入於胸次。夫天下也者，萬物之所一也。得其所一而同焉，則四支百體將為塵垢，而死生終始將為晝夜，而莫之能滑，而況得喪禍福之所介乎！棄隸者若棄泥塗，知身貴於隸也。貴在於我而不失於變。且萬化而未始有極也，夫孰足以患心！已為道者解乎此。」孔子曰：「夫子德配天地，而猶

假至言以修心。古之君子，孰能脫焉！」老聃曰：「不然。夫水之於沟，無為而才自然矣；至人之於德也，不修而物不能離焉。若天之自高，地之自厚，日月之自明，夫何修焉！」孔子出，以告顏回曰：「丘之於道也，其猶醯雞與！微夫子之發吾覆也，吾不知天地之大全也。」

知北遊 Knowledge Wandered North (chap. 22)

Knowledge wandered North to the banks of the Black Waters, climbed the Knoll of Hidden Heights, and there by chance came upon Do-Nothing-Say-Nothing. Knowledge said to Do-Nothing-Say-Nothing, "There are some things I'd like to ask you. What sort of pondering, what sort of cogitation does it take to know the Way? What sort of surroundings, what sort of practices does it take to find rest in the Way? What sort of path, what sort of procedure will get me to the Way?"

Three questions he asked, but Do-Nothing-Say-Nothing didn't answer. It wasn't that he just didn't answer - he didn't know how to answer!

Knowledge, failing to get any answer, returned to the White Waters of the south, climbed the summit of Dubiety Dismissed, and there caught sight of Wild-and-Witless. Knowledge put the same questions to Wild-and-Witless. "Ah - I know!" said Wild-and-Witless. "And I'm going to tell you." But just as he was about to say something, he forgot what it was he was about to say.

Knowledge, failing to get any answer, returned to the imperial palace, where he was received in audience by the Yellow Emperor, and posed his questions. The Yellow Emperor said, "Only when there is no pondering and no cogitation will you get to know the Way. Only when you have no surroundings and follow no practices will you find rest in the Way. Only when there is no path and no procedure can you get to the Way."

Knowledge said to the Yellow Emperor, "You and I know, but those other two that I asked didn't know. Which of us is right, I wonder?"

The Yellow Emperor said, "Do-Nothing-Say-Nothing - he's the one who is truly right. Wild-and-Witless appears to be so. But you and I in the end are nowhere near it. Those who know do not speak; those who speak do not know. Therefore the sage practices the teaching that has no words. The Way cannot be brought to light; its virtue cannot be forced to come. But benevolence - you can put that into practice; you can discourse on righteousness, you can dupe one another with rites. So it is said, When the Way was lost, then there was virtue; when virtue was lost, then there was benevolence; when benevolence was lost, then there was righteousness; when righteousness was lost, then there were rites. Rites are the frills of the Way and the forerunners of disorder. So it is said, He who practices the Way does less every day, does less and goes on doing less, until he reaches the point where he does nothing, does nothing and yet there is nothing that is not done." Now that we've already become 'things,' if we want to return again to the Root, I'm afraid we'll have a hard time of it! The Great Man - he's the only one who might find it easy.

"Life is the companion of death, death is the beginning of life. Who understands their workings? Man's life is a coming-together of breath. If it comes together, there is life; if it scatters, there is death. And if life and death are companions to each other, then what is there for us to be anxious about?"

"The ten thousand things are really one. We look on some as beautiful because they are rare or unearthly; we look on others as ugly because they are foul and rotten. But the foul and rotten may turn into the rare and unearthly, and the rare and unearthly may turn into the foul and rotten. So it is said, You have only to comprehend the one breath that is the world. The sage never ceases to value oneness."

Knowledge said to the Yellow Emperor, "I asked Do-Nothing-Say-Nothing and he didn't reply to me. It wasn't that he merely didn't reply to me - he didn't know how to reply to me. I asked Wild-and-Witless and he was about to explain to me, though he didn't explain anything. It wasn't that he wouldn't explain to me - but when he was about to explain, he forgot what it was. Now I have asked you and you know the answer. Why then do you say that you are nowhere near being right?"

The Yellow Emperor said, "Do-Nothing-Say-Nothing is the one who is truly right - because he doesn't know. Wild-and-Witless appears to be so - because he forgets. But you and I in the end are nowhere near it - because we know."

Wild-and-Witless heard of the incident and concluded that the Yellow Emperor knew what he was talking about.

知北游於玄水之上，登隱斧之丘，而適遭無為謂焉。知謂無為謂曰：「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？」三問而無為謂不答也。非不答，不知答也。

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。

知不得問，反於帝宮，見黃帝而問焉。黃帝曰：「無思無慮始知道，無處無服始安道，無從無道始得道。」

知問黃帝曰：「我與若知之，彼與彼不知也，其孰是邪？」

黃帝曰：「彼無為謂真是也，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，以至於無為。無為而無不為也。』今已為物也，欲復歸根，不亦難乎！其易也其唯大人乎！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。」

知謂黃帝曰：「吾問無為謂，無為謂不應我，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？」

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。」狂屈聞之，以黃帝為知言。

...

Nieh Ch'ueh asked P'i-i about the Way. P'i-i said, "Straighten up your body, unify your vision, and the harmony of Heaven will come to you. Call in your knowledge, unify your bearing, and the spirits will come to dwell with you. Virtue will be your beauty, the Way will be your home, and, stupid as a newborn calf, you will not try to find out the reason why."

Before he had finished speaking, however, Nieh Ch'ueh fell sound asleep. P'i-i, immensely pleased, left and walked away, singing this song:

Body like a withered corpse,
mind like dead ashes,
true in the realness of knowledge,
not one to go searching for reasons,
dim dim, dark dark,
mindless, you cannot consult with him:
what kind of man is this

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。」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，無心而不可與謀。彼何人哉！」

...

Ah Ho-kan and Shen Nung were studying together under Old Lung Chi. Shen Nung sat leaning on his armrest, the door shut, taking his daily nap, when at midday Ah Ho-kan threw open the door, entered and announced, "Old Lung is dead!"

Shen Nung, still leaning on the armrest, reached for his staff and jumped to his feet. Then he dropped the staff with a clatter and began to laugh, saying, " My Heaven-sent Master - he knew how cramped and mean, how arrogant and willful I am, and so he abandoned me and died. My Master went off and died without ever giving me any wild words to open up my mind!"

Yen Kang-tiao, hearing of the incident, said, "He who embodies the Way has all the gentlemen of the world flocking to him. As far as the Way goes, Old Lung hadn't gotten hold of a piece as big as the tip of an autumn hair, hadn't found his way into one ten-thousandth of it - but even he knew enough to keep his wild words stored away and to die with them unspoken. How much more so, then, in the case of a man who embodies the Way! Look for it but it has no form, listen but it has no voice. Those who discourse upon it with other men speak of it as dark and mysterious. The Way that is discoursed upon is not the Way at all!"

口（左「女」右「可」）荷甘與神農學於老龍吉。神農隱几，闔戶晝暝。口（左「女」右「可」）荷甘日中參戶而入，曰：「老龍死矣！」神農隱几擁杖而起，曝然放杖而笑，曰：「天知予僻陋謾誕，故棄予而死。已矣，夫子無所發予之狂言而死矣夫！」 弇崗

（左「土」右「岡」）弔聞之，曰：「夫體道者，天下之君子所系焉。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！視之無形，聽之無聲，於人之論者，謂之冥冥，所以論道而非道也。」

...

Bright Dazzlement asked Non-Existence, "Sir, do you exist or do you not exist?" Unable to obtain any answer, Bright Dazzlement stared intently at the other's face and form - all was vacuity and blankness. He stared all day but could see nothing, listened but could hear no sound, stretched out his hand but grasped nothing. "Perfect!" exclaimed Bright Dazzlement. "Who can reach such perfection? I can conceive of the existence of nonexistence, but not of the nonexistence of nonexistence. Yet this man has reached the stage of the nonexistence of nonexistence. How could I ever reach such perfection!"

光曜問乎無有曰：「夫子有乎？其無有乎？」光曜不得問而孰視其狀貌：窅然空然。終日視之而不見，聽之而不聞，搏之而不得也。光曜曰：「至矣，其孰能至此乎！予能有無矣，而未能無無也。及為無有矣，何從至此哉！」

庚桑楚 Keng-sang Ch'u (chap. 23)

The Way permeates all things. Their dividedness is their completeness, their completeness is their impairment. What is hateful about this state of dividedness is that men take their dividedness and seek to supplement it; and what is hateful about attempts to supplement it is that they are a mere supplementation of what men already have. So they go forth and forget to return - they act as though they had seen a ghost. They go forth and claim to have gotten something - what they have gotten is the thing called death. They are wiped out and choked off - already a kind of ghost themselves. Only when that which has form learns to imitate the formless will it find serenity.

It comes out from no source, it goes back in through no aperture. It has reality yet no place where it resides; it has duration yet no beginning or end. Something emerges, though through no aperture - this refers to the fact that it has reality. It has reality yet there is no place where it resides - this refers to the dimension of space. It has duration but no beginning or end - this refers to the dimension of time. There is life, there is death, there is a coming out, there is a going back in - yet in the coming out and going back its form is never seen. This is called the Heavenly Gate. The Heavenly Gate is nonbeing. The ten thousand things come forth from nonbeing. Being cannot create being out of being; inevitably it must come forth from nonbeing. Nonbeing is absolute nonbeing, and it is here that the sage hides himself.

The understanding of the men of ancient times went a long way. How far did it go? To the point where some of them believed that things have never existed - so far, to the end, where nothing can be added. Those at the next stage thought that things exist. They looked upon life as a loss, upon death as a return - thus they had already entered the state of dividedness. Those at the next stage said, "In the beginning there was nonbeing. Later there was life, and

when there was life suddenly there was death. We look upon nonbeing as the head, on life as the body, on death as the rump. Who knows that being and nonbeing, life and death are a single way? I will be his friend!"

道通其分也，其成也毀也。所惡乎分者，其分也以備。所以惡乎備者？其有以備。故出而不反，見其鬼。出而得，是謂得死。滅而有實，鬼之一也。以有形者象無形者而定矣！

出無本，入無竅，有實而無乎處，有長而無乎本剽，有所出而無竅者有實。有實而無乎處者，宇也；有長而無本剽者，宙也。有乎生，有乎死；有乎出，有乎入。入出而無見其形，是謂天門。天門者，無有也。萬物出乎無有。有不能以有為有，必出乎無有，而無有一無有。聖人藏乎是。

古之人，其知有所至矣。惡乎至？有以為未始有物者，至矣，盡矣，弗可以加矣！其次以為有物矣，物以生為喪也，以死為反也，是以分已。其次曰始無有，既而有生，生俄而死。以無有為首，以生為體，以死為尻。孰知有無死生之一守者，吾與之為友。

則陽 Tse-yang (chap. 25)

"Before they are born, things cannot decline to be born; already dead, they cannot refuse to go. Death and life are not far apart, though the principle that underlies them cannot be seen. `Nothing does it,' `something makes it like this' - these are speculations born out of doubt. I look for the roots of the past, but they extend back and back without end. I search for the termination of the future, but it never stops coming at me. Without end, without stop, it is the absence of words, which shares the same principle with things themselves. But `nothing does it,' `something makes it like this' - these are the commencement of words and they begin and end along with things.

"The Way cannot be thought of as being, nor can it be thought of as nonbeing. In calling it the Way we are only adopting a temporary expedient. `Nothing does it,' `something makes it like this' - these occupy a mere corner of the realm of things. What connection could they have with the Great Method? If you talk in a worthy manner, you can talk all day long and all of it will pertain to the Way. But if you talk in an unworthy manner, you can talk all day long and all of it will pertain to mere things. The perfection of the Way and things - neither words nor silence are worthy of expressing it. Not to talk, not to be silent - this is the highest form of debate."

未生不可忌，已死不可阻。死生非遠也，理不可睹。或之使，莫之為，疑之所假。吾觀之本，其往無窮；吾求之末，其來無止。無窮無止，言之無也，與物同理。或使莫為，言之本也。與物終始。道不可有，有不可無。道之為名，所假而行。或使莫為，在物一曲，夫胡為於大方！言而足，則終日言而盡道；言而不足，則終日言而盡物。道，物之極，言默不足以載。非言非默，議有所極。」

外物 External Things (chap. 26)

"The fish trap exists because of the fish; once you've gotten the fish, you can forget the trap. The rabbit snare exists because of the rabbit; once you've gotten the rabbit, you can forget the snare. Words exist because of meaning; once you've gotten the meaning, you can forget the words. Where can I find a man who has forgotten words so I can have a word with him?"
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！」

列御寇 Lieh Yu-k'ou (Chap. 32)

When Chuang Tzu was about to die, his disciples expressed a desire to give him a sumptuous burial. Chuang Tzu said, "I will have heaven and earth for my coffin and coffin shell, the sun and moon for my pair of jade discs, the stars and constellations for my pearls and beads, and the ten thousand things for my parting gifts. The furnishings for my funeral are already prepared - what is there to add?"

"But we're afraid the crows and kites will eat you, Master!" said his disciples.

Chuang Tzu said, "Above ground I'll be eaten by crows and kites, below ground I'll be eaten by mole crickets and ants. Wouldn't it be rather bigoted to deprive one group in order to supply the other?"

莊子將死，弟子欲厚葬之。莊子曰：「吾以天地為棺槨，以日月為連璧，星辰為珠璣，萬物為齎送。吾葬具豈不備邪？何以加此！」弟子曰：「吾恐烏鳶之食夫子也。」莊子曰：「在上為烏鳶食，在下為螻蟻食，奪彼與此，何其偏也。」