

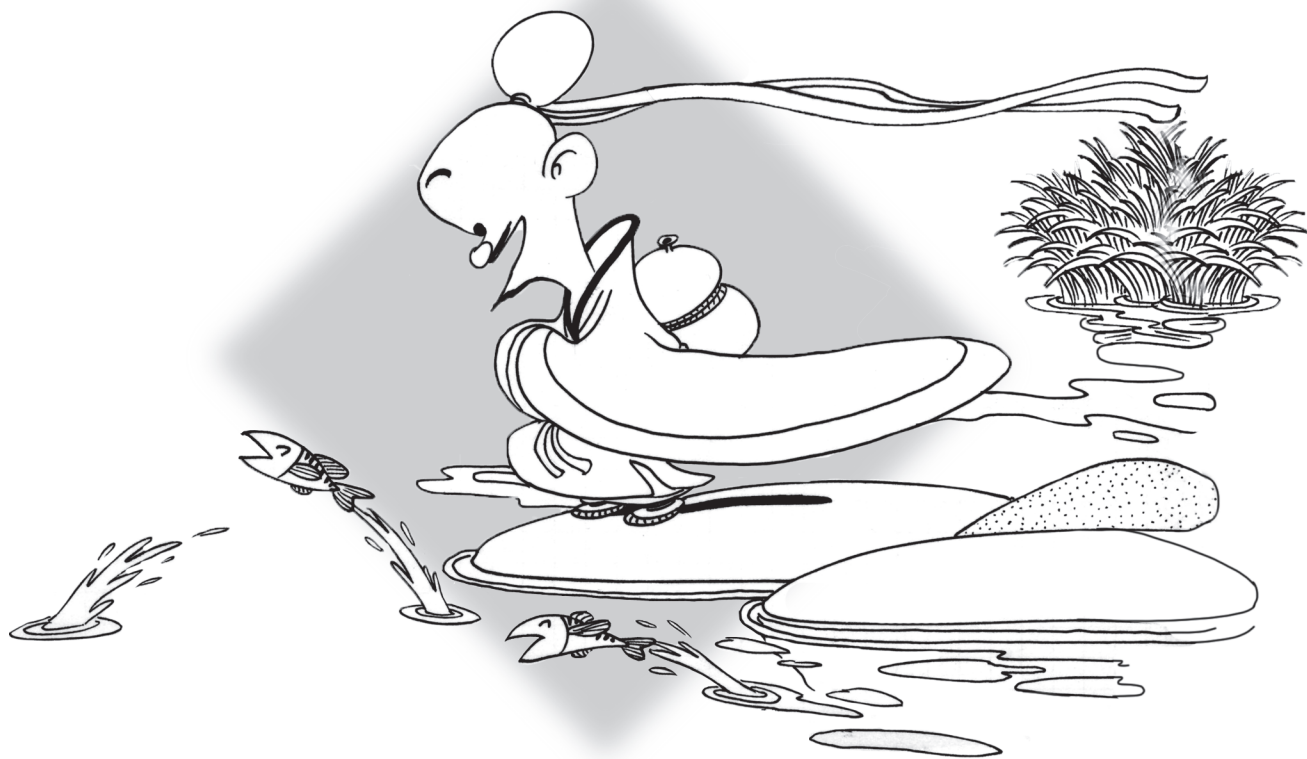
THE WAY OF NATURE

THE ILLUSTRATED LIBRARY OF CHINESE CLASSICS

The Illustrated Library of Chinese Classics brings together a series of immensely appealing and popular graphic narratives about traditional Asian philosophy and literature, all written and illustrated by C. C. Tsai, one of East Asia's most beloved cartoonists. Playful, humorous, and genuinely illuminating, these unique adaptations offer ideal introductions to the most influential writers, works, and schools of ancient Chinese thought and beyond.

The Analects • Confucius

The Art of War • Sunzi



Zhuangzi

THE WAY OF NATURE

Adapted and illustrated by

C. C. Tsai

Translated by Brian Bruya

Foreword by Edward Slingerland

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Contents

<i>Map of China in the Era of Zhuangzi</i>	viii	3. THE BASICS OF NURTURING LIFE	39
<i>Foreword by Edward Slingerland</i>	ix	The Danger of Knowledge	40
<i>Introduction by Brian Bruya</i>	xi	The Cook Carves Up a Cow	41
1. CAREFREE LIVING	7	The Man with One Leg	43
The Giant Bird	8	The Caged Pheasant	44
The Summer Cicada and the Wonder Tortoise	9	Qin Shi Didn't Cry	45
The Little Sparrow's Small Happiness	11	Passing on the Flame	46
Liezi Rides the Wind	12	4. IN HUMAN SOCIETY	47
Xu You Refuses the World	13	Mental Fasting	48
The Tattooed Yue People	14	The Man on Fire	49
Huizi's Giant Gourds	15	Like a Mantis Stopping a Cart	50
The Song Family's Secret Formula	17	The Tiger Trainer	52
The Useless <i>Shu</i> Tree	19	The Horse Lover	53
2. ON SEEING THINGS EVENLY	22	The Earth Spirit's Tree	54
Music of the Earth	23	A Tree's Natural Life Span	56
Who's the Master?	26	The Freak	58
Is Xi Shi Really Beautiful?	27	The Madman of Chu	59
Three at Dawn and Four at Dusk	28	Oil Burns Itself Out	60
Zhao Wen Quits the Zither	29	5. REplete WITH VIRTUE	61
Huizi Leans against a Tree	30	Toeless <i>Shu</i>	61
Zhuangzi Speaks about Not Speaking	31	Body and Spirit	62
Yao's Question	32	Should People Have Emotions?	63
Does Wang Ni Know?	33	6. THE GRAND MASTER	64
Li Ji's Tears	35	What Is a Genuine Person?	65
Zhang Wuzi's Dream	36	The Dao Is Higher Than Heaven	66
Shadows Talking	37	Mindless of Each Other	67
The Dream of the Butterfly	38	Nature the Superhero	68
		Hiding the World in the World	69

Forgetting the Dao	70	15. CURBING AMBITION	101
Creation and Destruction	71	Independent Leisure	101
Yan Hui Sits in Forgetting	73	Energy and Spirit	103
Zisang Questions His Fate	75		
7. FIT TO BE RULER	76	16. REFORMING ONE'S NATURE	104
Digging a Hole in the Ocean Floor	76	Recluses	104
The Mind Is Like a Mirror	77		
The Death of Primal Chaos	78	17. AN AUTUMN FLOOD	105
8. FUSED TOES	79	An Autumn Flood	106
A Sixth Finger	79	Heaven and Earth and a Strand of Fur	108
Are a Duck's Legs Too Short?	80	Size and Limits	109
Great Confusion Alters One's Nature	81	Status and the Dao	110
The Lost Goat	82	Alternating Functions	111
		Fire Doesn't Burn	112
9. HORSE HOOVES	83	Don't Ring the Bull's Nose	113
The Horse Trainer's Transgressions	83	The Wind and the Snake	114
The Harm of Morality	85	Courage of the Sage	116
		The Frog in the Well	118
10. STOLEN CHESTS	86	Learning How to Walk in Handan	121
Theft Prevention	86	Tail in the Mud	122
Bandits Have Principles, Too	87	A Crow Eating a Dead Rat	123
Good Wine, Bad Wine	89	You're Not a Fish	125
		18. ULTIMATE JOY	126
11. LETTING IT BE	90	Ultimate Joy	127
The Yellow Emperor Questions Guangchengzi	90	Zhuangzi Drums to Death	129
Nature's Friend	91	A Lump on the Elbow	131
		Zhuangzi Dreams of a Skeleton	132
12. HEAVEN AND EARTH	92	Sea Birds Don't Like Music	134
The Lost Pearl	92	People Neither Live nor Die	136
		19. UNDERSTANDING LIFE	137
13. THE HEAVENLY DAO	94	Realm of the Perfect Person	138
The Heavenly Dao	94	The Drunk Passenger	139
Governing through Non-action	95	Catching Cicadas	140
The Old Wheelwright	96	Steering a Boat	142
		The Sacrificial Pigs	144
14. THE MOVING SKY	98	Swimming in a Waterfall	145
The Earth and Sky	98	Qing Builds a Bell-Stand	146
Crows and Seagulls	99	Dongye Ji Has an Accident	147
Confucius Sees a Dragon	100	The Craftsman's Fingers	148

20. MOUNTAIN TREES	149	26. EXTERNALITIES	193
Riding with the Dao	150	Zhuangzi Borrows Money	193
The Sweet Water Is Gone First	152	The Prince of Ren Goes Fishing	194
Lin Hui Forsakes a Fortune	154	The Turtle That Could Predict the Future	195
Zhuangzi in the Brambles	155	Natural Use	197
Swallows Nest in the Eaves	156	Catch the Fish, Discard the Trap	198
The Mantis Getting the Cicada	157		
21. TIAN ZIFANG	159	27. ASCRIPTIONS	199
Only One Confucian in Lu	160	Confucius Changes	199
Baili Xi Raises Oxen	162	No Attachments	200
The Genuine Painter	163	The Phases of Attaining the Dao	201
Perfect Archery	164	Yang Zhu Studies the Dao	202
Self-Respect	166		
Fan Was Never Destroyed	167	28. STEPPING DOWN	203
22. KNOWLEDGE TRAVELS NORTH	168	Life Is Most Important	203
Knowledge and the Dao	169	The Goat-butcher Refuses Reward	204
Can the Dao Be Possessed?	171	Zigong's Snow-white Clothes	205
The Dao in Defecation	172	Refusing Office	207
The Dao Transcends Knowledge	174		
No Distractions	176	29. ZHI THE BANDIT	208
23. GENGSAO CHU	177	The Bandit Speaks	208
Gengsang Forsakes Fame	177		
Breaking Barriers	178	30. PERSUASION WITH SWORDS	213
Ultimate Benevolence	179	Zhuangzi's Three Swords	213
24. XU WUGUI	180		
Xu Wugui's Appraisals	181	31. AN OLD FISHERMAN	220
The Exile	183	Confucius in the Black Forest	220
The Yellow Emperor and the Pasture Boy	185	The Man Who Hated His Footprints	223
The Stone Mason and the Ying Man	187	The Man Who Hated His Shadow	224
The Special Monkey Gets Shot	189		
The Realm of Ignorance	190	32. LIE YUKOU	225
25. ZEYANG	191	Like a Drifting Boat	226
The Cyclic Dao	191	The Dragonslayer	227
Two Nations on a Snail's Antennae	192	The Man Who Pursued Profit	229
		Shattering the Dragonpearl	230
		Don't Make Sacrifices	232
		Zhuangzi on His Deathbed	233
		<i>Pronunciation Index</i>	235

CHINA
IN THE ERA
OF
ZHUANGZI



Events narrated in this book span hundreds of years. Map boundaries are approximate.

Foreword

EDWARD SLINGERLAND

As a student of classical Chinese in Taiwan in the late 1980s, I was asked by my tutors what texts I was interested in reading. My answer was definitive and singular: the *Zhuangzi*. Having encountered this mind-bending, life-changing text through the English-language renderings of Thomas Merton, and then Burton Watson's translation, the *Zhuangzi* was the reason I had chosen to study classical Chinese, and I was eager to begin engaging with it in the original.

It turned out to be a lot harder than I thought. The *Zhuangzi* is stylistically and conceptually unlike any other Warring States (5th–3rd century BCE) text. The brilliance of its author(s)—let's call him, her, or them “Zhuangzi” for the sake of convenience—is reflected in its distinctive and challenging language. Dissatisfied with the expressive possibilities of the classical Chinese on offer at the time, Zhuangzi created a wild array of new adjectives and adverbs, many of them onomatopoeic, that early Chinese commentators on the text struggled to explain. The concepts and characters are even crazier. Logical paradoxes, enormous mythical fish that turn into giant birds and fly south, people's organs being transformed into owls—I had chosen probably the worst possible text, in terms of easy comprehensibility, for my initiation into classical Chinese.

Somewhat discouraged by my slow progress, I was surprised to spot an intriguing-looking comic book in one of the local bookstores—an illustrated version of the *Zhuangzi* by C. C. Tsai. The drawings themselves were wonderful and really seemed to capture the spirit of the text as I'd glimpsed it in English. Probably more importantly, the *baihua* (colloquial) Chinese explanations and dialogues vividly brought to life the conversations and stories that I was struggling to comprehend as I slogged

through the painfully difficult original text. The original classical Chinese appeared in the margins, so I could refer back to it, but the illustrations and lively modern Chinese gave me an easy and pleasurable way to access the ideas behind the text.

I remember thinking that, after returning to the States, I would one day translate Tsai's works into English to make them available to a wider audience. Brian Bruya beat me to it, and I'm really glad he did. The colloquial Chinese translations that Tsai puts into the mouths of his characters are very tricky to render into smooth and accessible English, but Bruya handles this challenge perfectly. It would be impossible to do better than Nie Que's “Sheesh! What a letdown . . .,” when confronted with Wang Ni's lack of knowledge (“Does Wang Ni Know?”), or the annoyed crow muttering, “Gimme a break,” when different species of birds ardently debate which color is best in “Crows and Seagulls.” Bruya's translation is effortless, accurate, and a pleasure to read.

And read it you should. The *Zhuangzi* is probably the most overlooked great work of world literature. It is one of the two foundational texts of a school of thought subsequently referred to as “Daoism,” along with the *Daodejing* traditionally (and almost certainly apocryphally) attributed to Laozi, or the “Old Master.” There are good reasons why early imperial librarians classed these two books together. Both see civilization, and Confucian culture in particular, as somehow antithetic to our true nature. Both view language with suspicion, as something that limits our worldview. And both have a basic faith in human beings' innate, untutored nature.

I would argue that the *Zhuangzi*, however, has a much more sophisticated answer to the question of how human beings

should live. Laozi urges us to get rid of learning and culture, and physically return to a primitive, utopian life of small-scale agriculture. Zhuangzi sees us as already embedded in, and inextricably tied to, civilized life. Humans will continue to write and read books, carve bell-stands and perform social rituals, argue with one another and travel to faraway lands. The key is to do this without losing your connection with Heaven, the natural force that governs the world and created our natures. One should live like the clever birds in the “Swallows Nest in the Eaves” story, being “in the world but not of it,” to borrow language from the New Testament. The way to do this is to make one’s mind tenuous or empty, open to the true nature of the world and people around you, so that you go along with things rather than striving to impose your will or preconceived notions on them.

The insights of the *Zhuangzi* have much to teach us today. Over the last fifteen years or so I’ve grown increasingly involved in various branches of the cognitive sciences. The more I learn about the nature of human cognition, the more prescient the insights of the *Zhuangzi* seem to me. The story of “Huizi’s Giant Gourds,” for instance, tells of Zhuangzi’s logician friend Hui Shi (Huizi), who smashes some giant gourds because they are too big to be used as ladles and too shallow to use as bowls. To get the point of the story it is important to realize that these are the two standard uses of a gourd in early China: when Hui Shi hears the word “gourd,” he immediately thinks of either ladles or bowls. This is a good example of what psychologists call “categorical inflexibility,” where standard definitions or images associated with certain words limit our cognitive fluidity.

The importance of thinking flexibly, outside the cage of conventional categories, is also the point of the various “usefulness of the useless” stories, like that of “The Useless *Shu* Tree” or “The Earth Spirit’s Tree.”

Similarly, the story of the monkey trainer and the chestnuts in “Three at Dawn and Four at Dusk” makes an important point about the power of psychological framing: the same facts can inspire very different emotional reactions, as well as consequent behaviors, depending upon how they are characterized. Vastly more people favor a treatment proposed for a hypothetical disease said to be affecting six hundred people when the outcome is described as “two hundred lives saved” rather than “four hundred will die.” A wise person will use this knowledge to nudge others in the right direction. “The Cook Carves Up a Cow” and “The Old Wheelwright,” examples of the famous “skill stories” in the *Zhuangzi*, get at the power of embodied cognition, while “Learning How to Walk in Handan” vividly illustrates the interference of cognitive control in skillful action, a central theme of the literature on choking in sports and performance. “The Caged Pheasant” hints at the danger of the hedonic treadmill—the fact that humans are built to never be satisfied by current pleasures—while “The Horse Lover” points to the danger of suffocating attachments.

All of these stories are designed to teach us how to move skillfully and flexibly through the world, engaging genuinely with what comes and living out our ordained lifespans with equanimity and grace. I hope readers will enjoy this book as much as I do.

Introduction

BRIAN BRUYA

I. THE BATTLE OF THE HUNDRED SCHOOLS

The Imperial Period in China began in 221 BCE, when the First Emperor, hailing from the far western state of Qin, completed his conquest of China. From that time until 1911, there were six subsequent major dynasties: the Han, Tang, Song, Yuan, Ming, and Qing. But what about before the Qin? For 789 years, from 1045 to 256 BCE (much longer than any subsequent dynasty), a single lineage held the throne as Son of Heaven, ruler of China. This dynasty's name is Zhou (pronounced joe—see the Pronunciation Index in the back of the book for how to pronounce other Chinese names and terms). The period of the Zhou that concerns us is the second half, when traditional order had broken down.

The traditional order was unique among world civilizations. The Zhou Dynasty begins with the victors over the preceding Shang Dynasty fanning out across the country, taking control of key cities and towns—over 150 in total. We can think of each of these newly formed states as a fief, loyal to the Zhou king. Each enfeoffed ruler had local control but served at the pleasure of the king: visiting the king regularly to renew bonds of fealty, sending tribute to the king, and doing the king's bidding when necessary. Each fief was handed down to the ruler's eldest son. In the beginning, these fiefs were close, either in terms of familial relationships or in terms of military loyalty, and the relationship between king and vassal was viewed as like that between father and son. Over time, however, disputes arose, loyalties frayed, and battles occurred. 250 years in, and ties were stretched to the breaking point.

A traditional story (perhaps apocryphal) is often used to illustrate a key turning point in the dynasty. In 773 BCE, the king had just divorced his primary wife and replaced her with his favorite, who was difficult to please. In order to entertain her, the king arranged for a large feast on the outskirts of the capital, and at nightfall he had the warning beacons on the city wall lit. The beacons went up in flame one after another in a spectacular display that reached to the horizon, and, after several hours, troops from neighboring states arrived breathless at the capital to bring aid to the king, whom they thought was in grave danger from invasion. The spectacle delighted the queen, but of course the generals and soldiers who had rushed to help were not amused. This happened more than once.

Not long after, the state of Shen, which nursed a grudge against the king, allied with the Quan Rong tribe and attacked the Zhou capital. When the Zhou warning beacons were lit, the neighboring states ignored them. The capital was laid waste, and the king was killed. The Zhou lineage was allowed to continue, but it was forced to move its capital east, its area of direct control was reduced, and it lost the fealty of the major vassals. From that point on, the various states quickly realized it was every state for itself. For the next five and a half centuries the states gradually swallowed each other up until only seven major states remained at the end of the Spring & Autumn Period (770–481 BCE). As armies increased in size during the Warring States Period (481–221 BCE), the disruption of warfare increased as well. The battle for ultimate supremacy continued until Qin was the last state standing.

In this battle for ultimate supremacy it would no longer do for a ruler to simply rely on his circle of close nobility to act as generals and ministers. Every ruler needed the most capable people around. And so an intellectual ferment began. Not only did rulers look beyond the nobility for brains and talent but people of brains and talent began to promote their own views about how best to govern—theories that blossomed to include all kinds of associated philosophical concerns. Over time, similar lines of thinking coalesced into a variety of schools of thought, such as Confucianism, Mo-ism, Legalism, Daoism, and so on. The Chinese refer to it as the period of the contending voices of a hundred schools of thought.

The first major Confucian thinker was Confucius, represented in the *Analects* of Confucius, a handbook for creating a flourishing society through cultural education and strong moral leadership. Mencius, a student of Confucius's grandson, Zisi, was the second major Confucian thinker. His influential book, the *Mencius*, uses memorable analogies and thought experiments (such as the child on the edge of a well) to drive home subtle points about the goodness of human nature and effective governing. Two short pieces that were important to the revival of Confucianism in the Song Dynasty were also products of this time. They are *Advanced Education* (*Da Xue*) and *The Middle Path* (*Zhong Yong*), traditionally attributed to Confucius' student Zengzi and to Zisi, respectively. *Advanced Education* offers a pithy formula for the self-development of caring, world-class leaders, and *The Middle Path* discusses how to achieve balance both internally and externally.

While the Confucians concentrated on creating moral leaders, others, known to us now as Daoists, preferred to concentrate on becoming as close as possible to the natural way of things. The major Daoist texts from this period are the *Zhuangzi* and Laozi's *Daodejing*. The *Zhuangzi* is one of the great works of world literature, simultaneously a profound philosophical study of metaphysics, language, epistemology, and ethics. It's also seriously fun to read for its colorful characters and paradoxical stories. Laozi's *Daodejing* echoes many themes of the *Zhuangzi*, with an emphasis on the sage as leader, non-action, and emptying the mind. Its poetic language and spare style

stand it in stark contrast to the *Zhuangzi* but also allow for a richness of interpretation that has made it an all-time favorite of contemplative thinkers across traditions. A third Daoist from this time period, Liezi, had his name placed on a book a few centuries later. The *Liezi* adopts the style and themes of the *Zhuangzi* and continues the whimsical yet profound tradition.

Other thinkers concentrated on ruthless efficiency in government and came to be known as Legalists. One major Legalist thinker was Han Feizi. His book, the *Han Feizi*, condemns ideas from other schools of thought that had devolved into practices that were considered wasteful, corrupt, and inefficient. In response, he speaks directly to the highest levels of leadership, using Daoist terminology and fable-like stories to make his points, advising rulers on how to motivate people, how to organize the government and the military, and how to protect their own positions of power.

Still other thinkers concentrated their theories on military strategy and tactics. The major representative of this genre is, of course, Sunzi, and his classic *Art of War*, a text that so profoundly and succinctly examines how to get the greatest competitive advantage with the least harm done that it is still read today by military leaders and captains of industry.

The political, military, and intellectual battles continued throughout the Warring States Period in a complex interplay until Han Feizi's version of Legalism seemed to tip the balance for the Qin. But the victory was short-lived, and soon a version of Confucianism would rise to the top as the preferred philosophy of political elites. But Daoism, and later Buddhism, had their own periods of dominance and influenced many aspects of Chinese culture over the centuries.

II. ZHUANGZI AND HIS IDEAS

Some texts in world literature stand out as so unique and influential that they are at once emblematic of a culture and universal in scope: Shakespeare's plays, the *Bhagavad Gita*, the Book of Job, Plato's Socratic dialogues, the *Dhammapada*. If you were asked to name such a book from the Chinese tradition, the *Zhuangzi* probably isn't the first book to spring to mind

simply because it is not that well-known. Instead, you would probably think of the *Analects* of Confucius, Laozi's *Daodejing*, maybe the great Tang Dynasty poems, or *Dream of the Red Chamber*. All good choices, but the *Zhuangzi* is no less important or influential than those others. The text is named after its author, Zhuang Zhou—Zhuangzi, for short. It is like a cross between Aesop's *Fables* and Ludwig Wittgenstein's *Philosophical Investigations*. Some of the most profound and challenging ideas are laid out in the form of colorful characters and episodes and have been so influential in Chinese literature, art, and philosophy that they have entered the language in the form of sayings that roll off the tongue of farmers and PhDs alike.

We know very little about the man Zhuang Zhou except that he lived during the 4th century BCE and was engaged with the intellectual scene of his time. That scene revolved around questions of good government. Like their Greek contemporaries, educated Chinese had a chance to influence the government in significant ways. Greeks lived in a *polis* (an independent city-state) and acted politically through a stumbling democracy. Chinese lived in a *guo* 國 (an enfeoffed state) and acted politically through a stumbling meritocracy under a hereditary monarch. Confucians and Mo-ists (followers of Mozi) dominated discussions about good government—discussions which branched out into the nature of language, the basic make-up of human beings, and how to build a moral and competent leader. Many Confucians thought they had a lock on the moral side of things, advocating a government underpinned by ritual propriety (*li* 禮). Many Mo-ists thought they had a lock on the linguistic side of things, dominating discussions through arch logical arguments. Zhuangzi came along and dropped a grenade on both schools of thought, questioning the universality of moral and linguistic categories and cautioning his contemporaries about unintended consequences stemming from overconfidence in one's way of conceiving the world and managing it through those conceptions.

Confucians traditionally held elaborate funeral ceremonies as an expression of respect for and devotion to the deceased. Mo-ists railed against the unnecessary expense. Zhuangzi's response? We see on the very last page (233) of this book

Zhuangzi telling his friends to simply lay him out on the ground after he dies. Radical. Outrageous. But what is the difference between Zhuangzi's suggestion and our process today? Buried bodies—even embalmed ones—get consumed by other organisms. Zhuangzi shows us that our customs and conventions, while comfortable and even useful, tend to be arbitrary. It is, therefore, misguided to rely on them as the one and only guide for action. And so, a theme we see in the *Zhuangzi* is the flouting of convention: Zhuangzi drums after his wife dies (p. 129), a great painter strips off his clothes before working (p. 163), capable people reject offers of powerful jobs in the government (p. 122). The specific reasons for the flouting of convention in each of these episodes are different, but the general reason is the same: not all conventions are as useful, benign, or advantageous as they are often made out to be. Sometimes they can be inflexible, wrongheaded, and even personally harmful.

Conventions and customs (including the very words we use to label the world (p. 15)) can lock us into inflexible ways of thinking, and the creativity we see in Zhuangzi is the ability to see beyond them. Zhuangzi finds new uses for “useless” things (p. 19) and sees old problems from new perspectives. Can virtues be harmful instead of helpful (p. 87)? Can a valuable pearl be dangerous instead of beneficial (p. 230)? Can something be accomplished through non-action (*wu wei* 無為) instead of action (p. 103)?

What does Zhuangzi mean by “non-action”? Customs and conventions can be grouped under the umbrella category: *artificial*. To “non-” something for Zhuangzi is to undo the artificial, to return to a more natural way of doing things. Non-action, non-governing, non-thinking, non-interference—these all mean to strip away the clever, intentional, one-size-fits-all solution and to do only what the situation calls for. The cook carving up the cow (p. 41) is the classic example of non-action. We see it also in the old wheelwright (p. 96), the cicada-catcher (p. 140), and the bell-stand maker (p. 146). Each one empties himself of desire and expectation—anything that could interfere with the operation itself—and responds only to the requirements of the moment. Zhuangzi says we should use the mind like a mirror (p. 77)—reflecting only what is in front of us and not bringing

along any extraneous thoughts, worries, hopes, or fears. This is how we return to the natural.

The obvious objection you may have of equating the natural with the good probably involves the many examples of things that are natural but not good: poisons, mosquitoes, aging, earthquakes, cancer, shark attacks, etc. This is where we can see how Zhuangzi differs from so many other religions/philosophies. According to Christianity, humans are born sinful. In Islam, humans must submit themselves to the wishes of Allah. In Hinduism and much of Buddhism, the world we live in is an illusory world of suffering. By contrast, we see in Zhuangzi (and in Chinese philosophy broadly), the belief that the world is pretty darn good just as it is. Why? Because everything more or less fits together so that all things (more or less) can flourish for a time. Then they decline and other things flourish. Everything is in a particular phase of a particular cycle. Everything is always changing. It is only because of these cycles and changes that any one thing—including you and I—can ever flourish at all.

So, from a narrow point of view, focused on any particular thing that happens to be on the down side of a cycle—growing old, getting cancer, being attacked by a shark—nature can seem dangerous and unforgiving. But my aging and dying makes room for the next human being. The random mutations that result in cancer can also result in evolutionary adaptation. My being eaten by a shark feeds that shark. From the larger perspective, the cycles continue, which is a good thing—because they make all good things (as viewed from narrow perspectives) possible.

This is not a variety of pre-determined fate. There is no author, no designer, no grand plan (pp. 98, 191). There is no “reason” that I get eaten by a shark. No “reason” that I get cancer. Zhuangzi is fine with the idea that stuff just happens. That’s the nature of nature. But just as nature is not determined, nature is also not entirely random. To Zhuangzi, nature (*tian* 天) is a self-organizing spontaneity (*ziran* 自然). It has a rhythm and a generativity, and we can tap into it. The word Zhuangzi (and other early Chinese) used for this generative rhythm is *dao* 道. Many times in this book, we see Zhuangzi and others refer to “the Dao.” This is what they mean—a rhythm of the universe,

a kind of roughly predictable logic, a way that things work, a path that each individual thing takes through its existence. The universe has the Dao, which is, more or less, good because it is the ground for all of the good things we have in life. A government or a person can be more or less in tune with the Dao; and being more in tune with it increases the chances of its people flourishing. How to be in tune with the Dao? Non-action, non-interference, non-striving, and so on. Reduce your desires and expectations. Find your own specific path and pursue that. Are you a cicada-catcher? Then catch cicadas. Are you a wheel-maker? Then make wheels. Empty yourself of all social expectations and personal desires and just be yourself. Move according to your natural mechanism (p. 114). Each particular thing has its particular Dao (pp. 33, 134). If each thing follows it, then all things will naturally flourish (more or less, at least for a time). Humans have the dubious distinction of being able to fall off their path by trying too hard, by pursuing limitless desires, by wanting too much. Scale it back, Zhuangzi says. Don’t bring yourself grief (unless your path entails that for a time (p. 49)).

Getting good at non-doing can resemble a kind of spiritual practice. Zhuangzi even uses the term “spirit” (*shen* 神). *Shen* fundamentally refers to a kind of animating energy that can range in meaning from the energy that it takes to work hard (p. 103) to the vaguely supernatural (p. 122) to very definite spirits and gods. For Zhuangzi, to reduce desires, to follow your specific path, to be yourself, is to nurture your spirit rather than exhausting it. A well-nurtured spirit can come through particular practices, as in Yan Hui’s account of mental fasting (p. 48) and his “sitting in forgetting” (p. 73), or it can simply be there naturally (pp. 62, 103, 139). Either way, you are getting at what is already there.

Why, by the way, is Yan Hui—Confucius’s prized disciple—depicted as a follower of Zhuangzi’s philosophy? Even Confucius humbles himself to Laozi. What’s going on? The easy answer is that Zhuangzi is just borrowing these characters and putting them to his own use. The more complicated—and interesting—answer is that there is some overlap between the philosophy of Zhuangzi and Confucius. But wasn’t Confucius a

Confucian and Zhuangzi a Daoist, and aren't those two philosophies in direct opposition to one another? Actually, no.

Confucius wasn't a Confucian because really there is no such thing as "Confucianism," *per se*. He is known as a *ru* 儒, a term that we translate into English as "Confucian" but which does not refer to the person of Confucius. Properly speaking, we should say that Confucius's beliefs belong to Ruism, not Confucianism. Also, Zhuangzi did not identify as a Daoist; in fact, there was no such school of thought during his time. That label came along later and was applied to him retrospectively. Both Zhuangzi and Confucius (and most other early Chinese thinkers) encouraged people to follow the Dao. In that sense, they were both little-d daoists. But what we now call Daoism has an emphasis on the very broad perspective of natural cycles and individual paths, whereas what we call Confucianism focuses more on the intermediate realm of ordering human society (but still, when done well, in harmony with natural cycles and individual human paths). The difference between the two schools of thought was more a difference in emphasis than a difference in dogma. In fact, over Chinese history, intellectuals tended to emphasize one or the other depending on their stage of life or their opportunities in a more just or less just society. If the "Dao was in the world," then they would feel safe working in government and taking on a Confucian perspective. If the "Dao was not in the world," they would retreat to the safety of a reclusive, Daoist lifestyle. Unlike so many other religions and philosophies around the world that see each other as mutually exclusive and even fight wars over their disagreements, Daoists and Confucians tend to see themselves as two sides of the same coin. But Daoists, as we see in *Zhuangzi* (pp. 62, 208), are not averse to calling out the narrowness and inflexibility that tends to crop up when Confucians over-emphasize custom and convention.

III. THE ARTIST AND HIS WORK

When I was a kid and the daily newspaper was dropped at our doorstep, I loved reading the comic strips and the political cartoons. They could be cute, amusing, and insightful all at

once. When I came across C. C. Tsai's illustrated versions of the Chinese classics, I recognized the same brilliant combination of wit and wisdom and fell in love with his books.

I would be remiss if I finished this introduction without introducing the inimitable Chih-chung Tsai (蔡志忠), who goes by "C. C." in English, and whose own story is as amazing as anything he depicts in his books. The way he tells it, he knew at the age of five that he would draw for a living, and, at the age of fifteen, his father gave him permission to drop out of school and move from their small town to the metropolis of Taipei, where a comic publisher had welcomed him after receiving an unsolicited manuscript, not realizing how young he was. The young C. C. developed his own humorous comic book characters, all the while honing his skills and learning from other illustrators. During a required three-year stint in the military, he devoted his free time to educating himself in art history and graphic design. On leaving the military he tested into a major movie and television production company, beating out other applicants with their formal educations. There, he had the good fortune of coming across a cache of Disney films, and taught himself animation. Soon he was making his own short films, and then decided to open his own animation studio, winning Taiwan's equivalent of the Oscar just two years later.

Always looking for a new challenge, C. C. began a syndicated comic strip, which quickly expanded to five different strips in magazines and newspapers across Southeast Asia. At the height of his popularity as a syndicated cartoonist, he turned in yet another direction—the illustration of the Chinese classics in comic book format. They were an instant success and propelled him to the top of the bestseller list. That's what you have in your hand.

According to C. C., the secret to his success is not ambition, or even hard work. It's just about having fun and following his interests. One of his interests has been studying the classics. Remember, he dropped out of middle school. By ordinary standards, he should be unable to grasp the language of ancient China. The early Chinese wrote in a language that is to contemporary Chinese as Latin is to contemporary Spanish or Italian.

But he is a tireless autodidact, with a nearly photographic memory. He knows as much about the Chinese classics as many PhDs in the field. The main difference between him and a tenured professor is that he isn't interested in the refined disputes and distinctions on which scholars spend their careers. He merely wants to understand the ideas and share them with others. This book, and others in the series, is the result of playtime in his modest studio—serious and lighthearted, whimsical and profound all at once.

In working with the classics, C. C. stays close to tradition, and in his illustrations he more or less follows the prominent commentaries. This means that the texts that underpin his books are pretty much the same as the texts that underpin other translations you will find on bookstore shelves, with incidental differences here and there that are insignificant to the overall meaning.

C. C. translated the Classical language into contemporary Chinese so that the average reader could understand it. While respecting his interpretive choices where there is ambiguity,

I've also chosen to translate with an eye to the Classical language, rather than just from his contemporary Chinese. This helps avoid the attenuation of meaning that happens when communication goes through too many steps—like in the “telephone” game that children play.

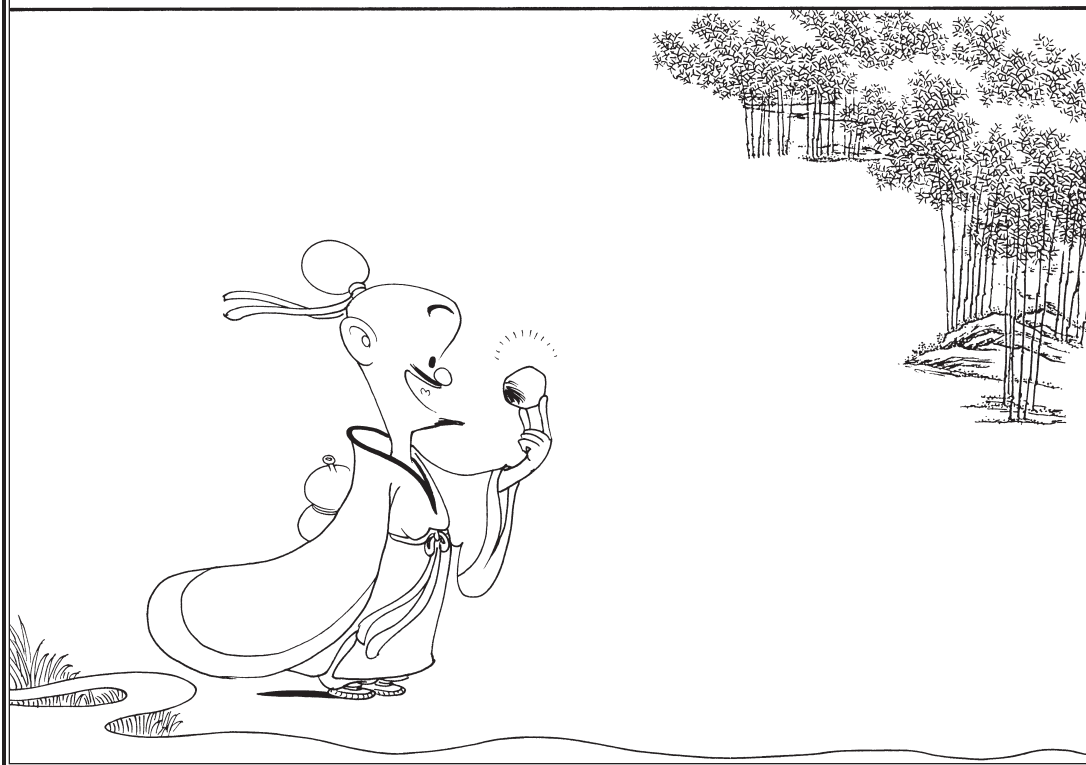
In the *Zhuangzi*, stories are used to illustrate particular points and are embedded in larger contexts. C. C. pulls the story out, illustrates it in a series of panels, and then sums up the moral of the story in the final balloon. For the summary, C. C. draws from the original context and traditional commentaries to make the idea relevant to a contemporary reader. The reader should have full confidence that each episode comes straight out of the *Zhuangzi* with little alteration. As with his other adaptations, the advantage that C. C.'s versions of the classics have over regular, text-only editions is the visual dimension that brings the reader directly into the world of the ancients.

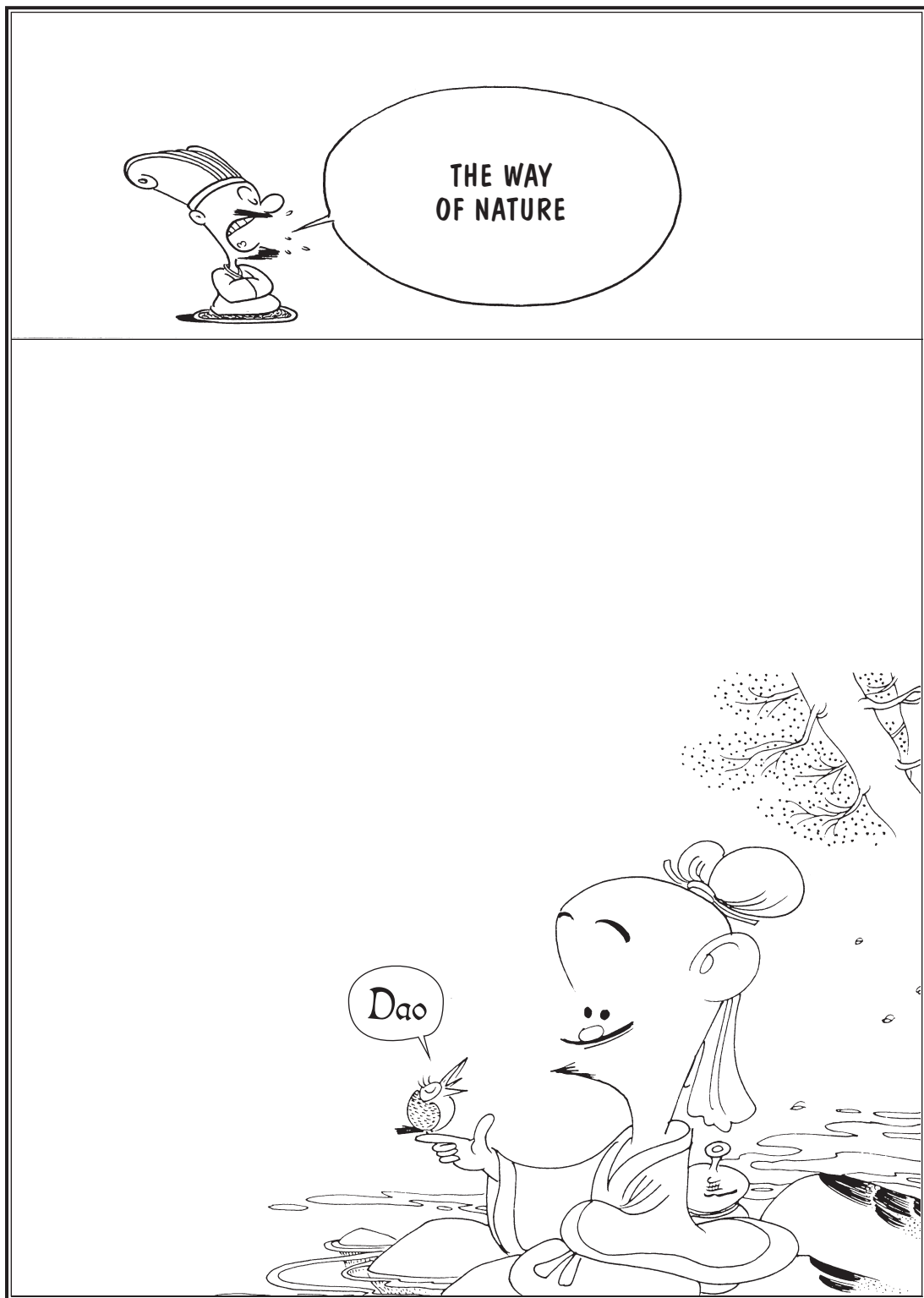
I hope that you enjoy this English version of C. C.'s illustrated *Zhuangzi* as much as so many others have enjoyed the original Chinese version.

THE WAY OF NATURE



ZHUANGZI





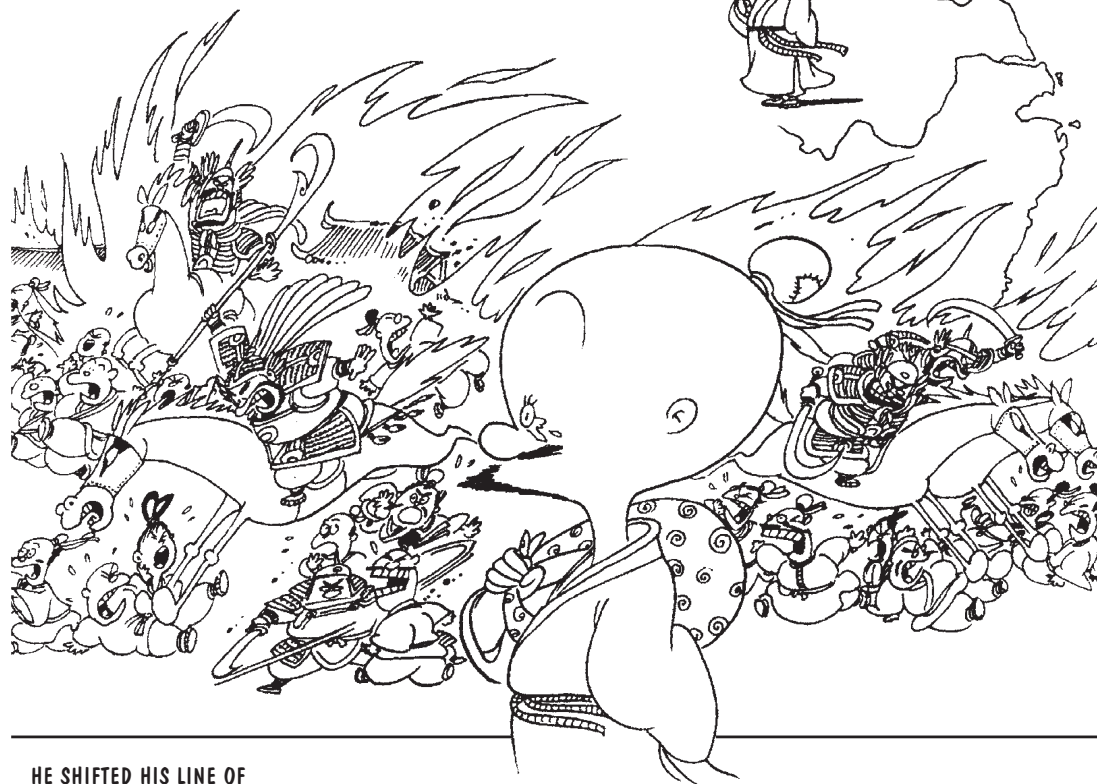
莊子者，蒙人也，名周。周嘗為蒙漆園吏，與梁惠王、齊宣王同時。其學無所不闕，然其要本歸於老子之言。故其著書十餘萬言，大抵率寓言也。作漁父、盜跖、胠篋，以詆訛孔子之徒，以明老子之術。畏累虛、亢桑子之屬，皆空語無事實。然善屬書離辭，指事類情，用剽剝儒、墨，雖當世宿學不能自解免也。其言洸洋自恣以適己，故自王公大人不能器之。

【史記·老子韓非列傳】

夫莊子者，可謂知本矣，故未始藏其狂言，言雖無會而獨應者也。夫應而非會，則雖當無用；言非物事，則雖高不行；與夫寂然不動，不得已而後起者，固有間矣，斯可謂知無心者也。夫心無為，則隨感而應，應隨其時，言唯謹爾。故與化為體，流萬代而冥物，豈曾設對獨邁而游談乎方外哉！此其所以不經而為百家之冠也。

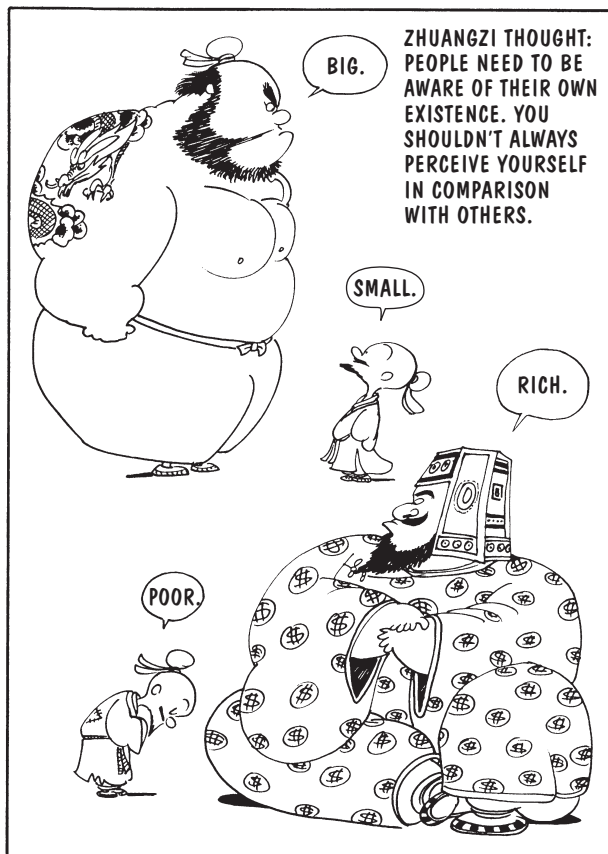
郭象《莊子序》

THE NAME OF OUR HERO IS ZHUANG ZHOU. LIKE ALL CHINESE NAMES THE SURNAME COMES FIRST, FOLLOWED BY THE GIVEN NAME. TO SHOW RESPECT FOR HIS VAST WISDOM, WE ADD THE WORD "ZI" TO HIS SURNAME, JUST LIKE KONGZI (CONFUCIUS), MENGZI (MENCIUS), AND LAOZI. ZHUANGZI LIVED DURING THE FOURTH CENTURY BCE, A TIME KNOWN AS THE WARRING STATES PERIOD IN CHINA. THIS WAS A PERIOD OF DISUNITY IN WHICH RIVAL NATIONS BATTLED CONSTANTLY FOR MORE LAND AND GREATER POWER. AS A RESULT, IT WAS ALSO A TIME OF WIDESPREAD DEATH AND DESTRUCTION. ZHUANGZI SAW THIS AND WAS DEEPLY SADDENED BY IT.

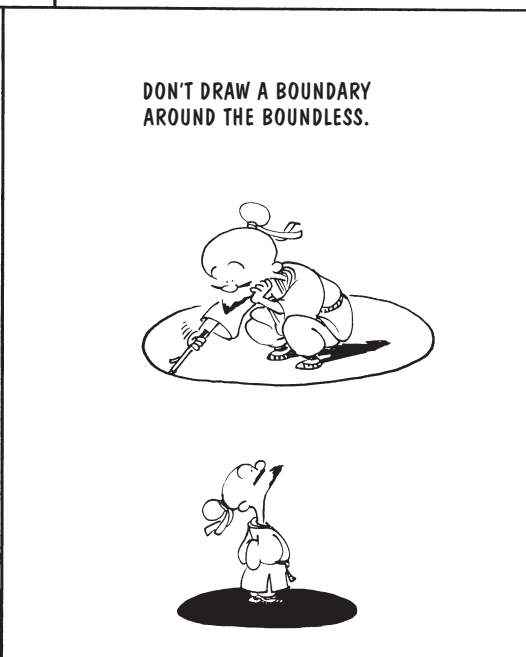
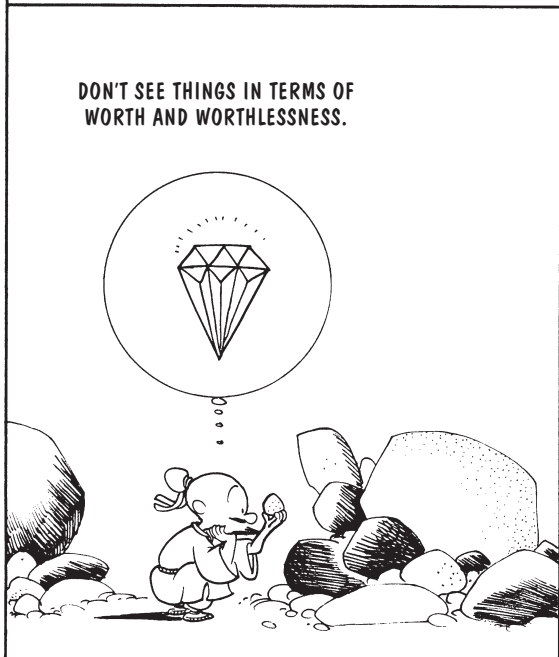
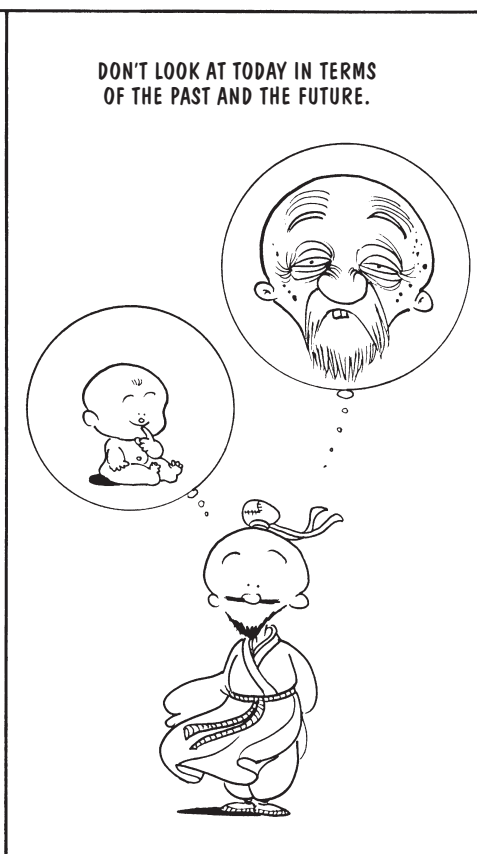


HE SHIFTED HIS LINE OF SIGHT FROM HUMAN SOCIETY TO THE LIMITLESSNESS OF TIME AND SPACE.





ZHUANGZI THOUGHT:
PEOPLE NEED TO BE
AWARE OF THEIR OWN
EXISTENCE. YOU
SHOULDN'T ALWAYS
PERCEIVE YOURSELF
IN COMPARISON
WITH OTHERS.



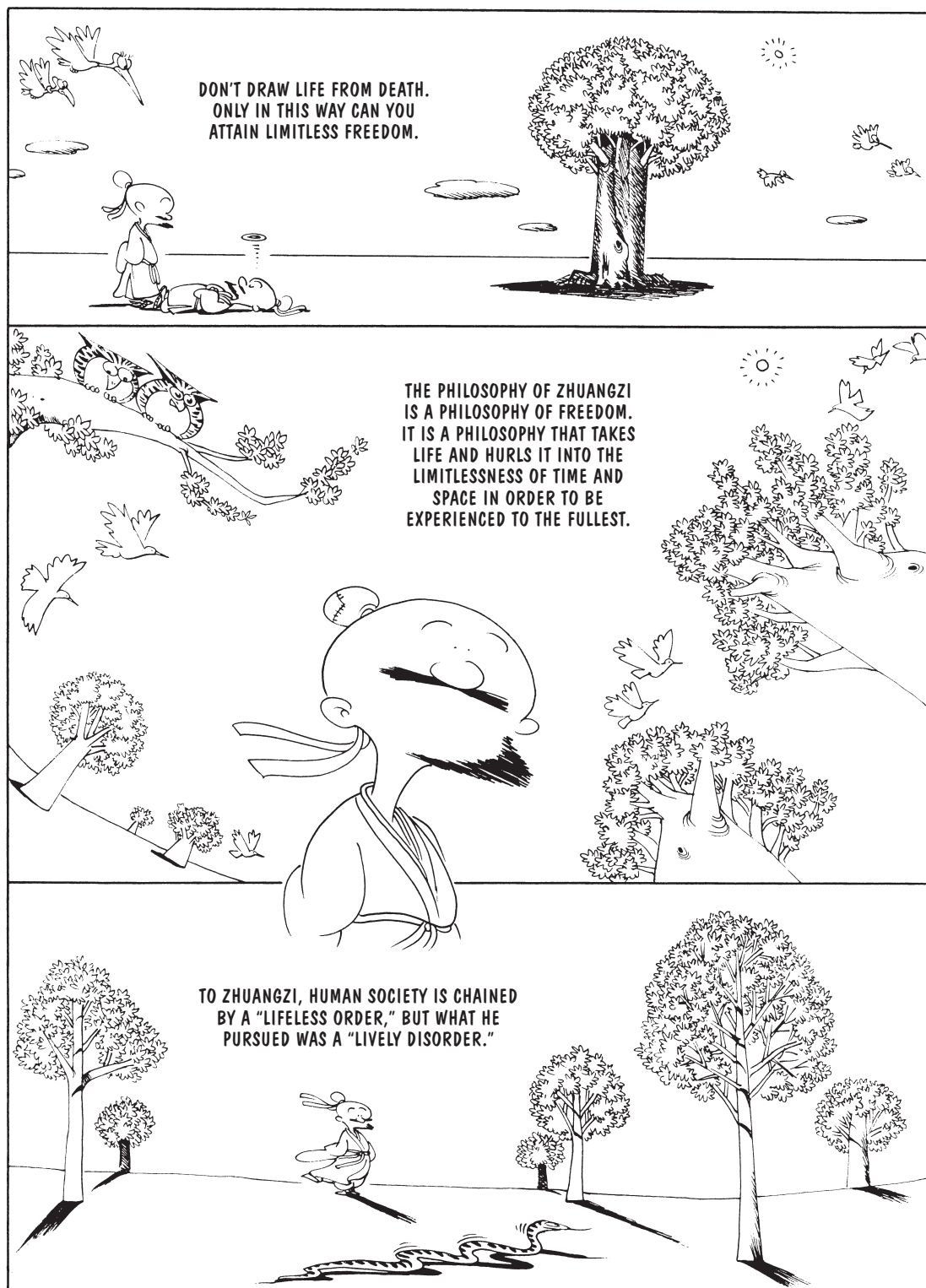
莊子者，姓莊，名周，（太史公云：字子休。）梁國蒙縣人也。六國時，為漆園吏，與魏惠王、齊宣王、楚威王同時，（李頤云：與齊愍王同時。）齊楚嘗聘以為相，不應。時人皆尚遊說，莊生獨高尚其事，優遊自得，依老氏之旨，著書十餘萬言，以逍遙自然無為齊物而已，大抵皆寓言，歸之於理，不可案文責也。

陸德明《莊子序》

夫莊子者，所以申道德之深根，述重玄之妙旨，暢無為之恬淡，明獨化之窅冥，鉗捷九流，括囊百氏，諒區中之至教，實象外之微言者也。

其人姓莊，名周，字子休，生宋國睢陽蒙縣，師長桑公子，受號南華仙人。當戰國之初，降衰周之末，歎蒼生之業薄，傷道德之陵夷，乃慷慨發憤，爰著斯論。其言大而博，其旨深而遠，非下士之所聞，豈淺識之能究！

成玄英《莊子序》



CHAPTER 1

Carefree Living



CHAPTER 1
CAREFREE LIVING

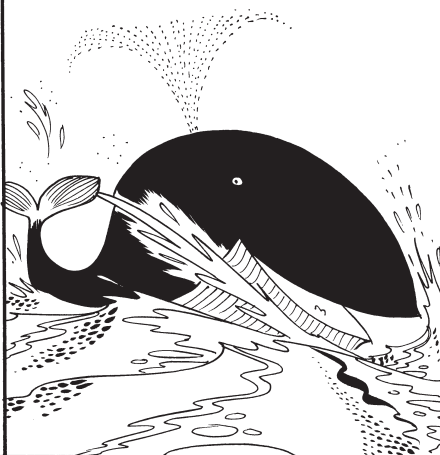
北冥有魚，其名為鯢。鯢之大，不知其幾千里也。化而為鳥，其名為鵬。鵬之背，不知其幾千里也；怒而飛，其翼若垂天之雲。是鳥也，海運則將徙於南冥……。

天之蒼蒼，其正色邪？其遠而無所至極邪？其視下也，亦若是則已矣。

THE
GIANT
BIRD

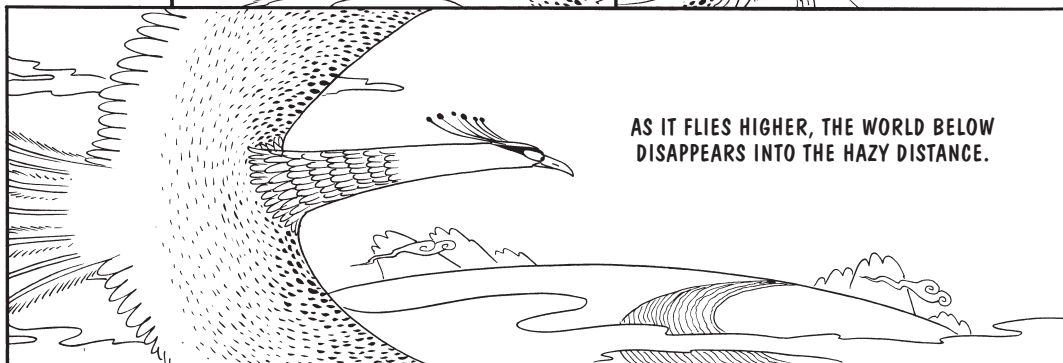


IN THE NORTHERN SEA THERE IS A
GIANT FISH CALLED THE KUN, WHICH
IS HUNDREDS OF MILES LONG.

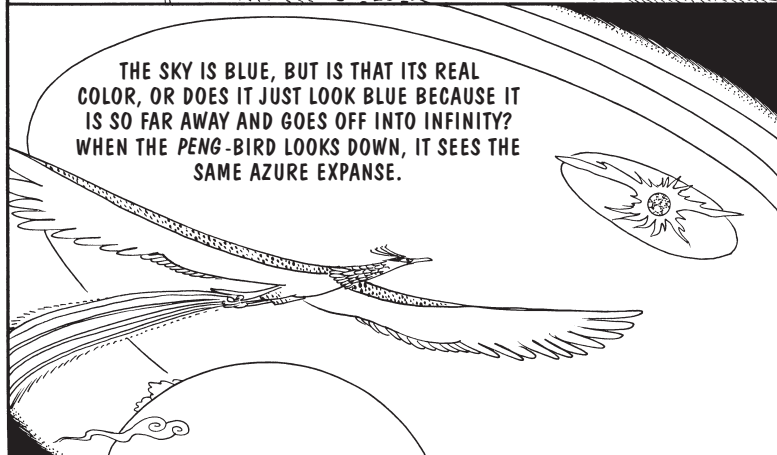


IT TRANSFORMS
INTO A GIANT BIRD
CALLED THE PENG,
WHICH HAS A
WINGSPAN
HUNDREDS OF
MILES WIDE. WHEN
IT CHARGES UP
INTO THE AIR, ITS
WINGS ARE LIKE
CLOUDS HANGING
IN THE SKY.

AS IT FLIES HIGHER, THE WORLD BELOW
DISAPPEARS INTO THE HAZY DISTANCE.



THE SKY IS BLUE, BUT IS THAT ITS REAL
COLOR, OR DOES IT JUST LOOK BLUE BECAUSE IT
IS SO FAR AWAY AND GOES OFF INTO INFINITY?
WHEN THE PENG-BIRD LOOKS DOWN, IT SEES THE
SAME AZURE EXPANSE.



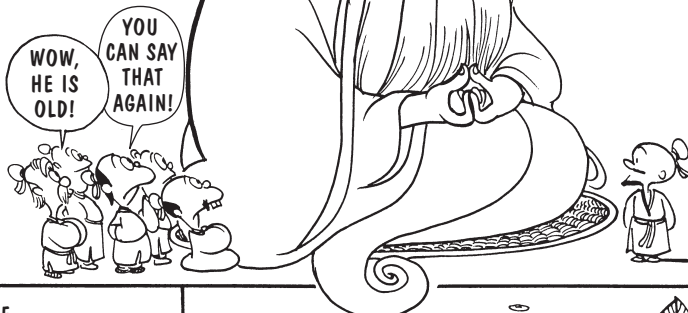
YOUR HEART
MUST BE OPENED
WIDE BEFORE IT CAN
BE BOUNDLESS. DON'T
LOOK AT THINGS FROM
ANY CERTAIN POINT OF
VIEW OR POINT IN TIME.
RATHER, BECOME
ONE WITH
HEAVEN AND
EARTH.



THE SUMMER CICADA AND THE WONDER TORTOISE



PEOPLE SAY THAT ONCE
THERE WAS A MAN
NAMED PENG ZU, WHO
AT EIGHT HUNDRED
YEARS OLD HAD LIVED
THE LONGEST LIFE EVER.



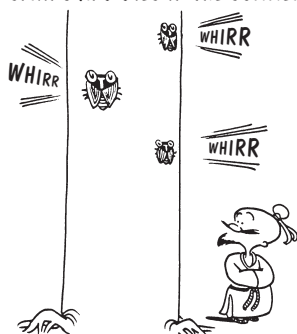
THERE IS A SMALL INSECT CALLED THE
MORNING BUG THAT IS BORN IN THE
MORNING AND IS DEAD BY NIGHTFALL.



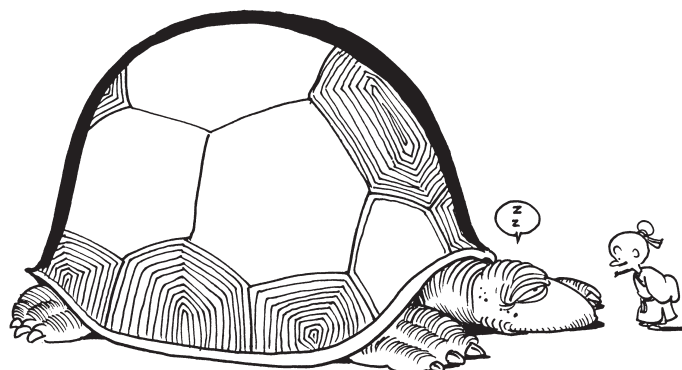
IT DOESN'T EVEN
KNOW WHAT
NIGHTTIME IS.



THERE IS ANOTHER INSECT CALLED THE
SUMMER CICADA THAT IS BORN IN THE
SPRING AND DIES IN THE SUMMER.



HOWEVER, IN THE SOUTHERN PART OF CHU,
THERE LIVED THE GIANT WONDER TORTOISE,
TO WHICH FIVE HUNDRED YEARS
WAS A MERE SPRING.



IT
DOESN'T
EVEN
KNOW

WHAT THE FOUR
SEASONS ARE.



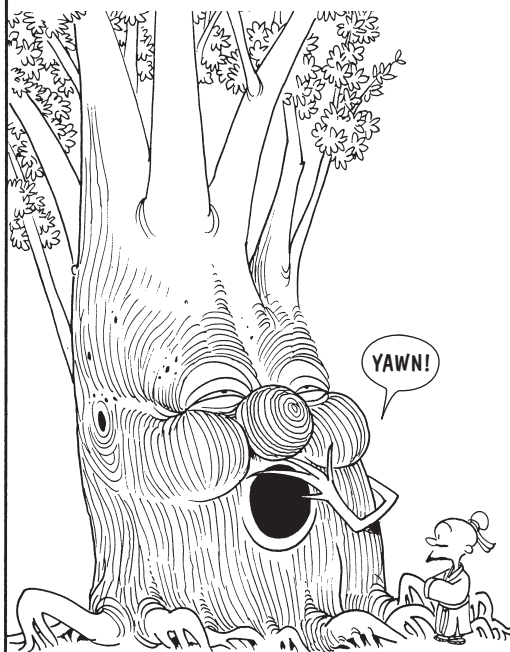
CHAPTER 1 CAREFREE LIVING

小知不及大知，小年不及大年。奚以知其然也？朝菌不知晦朔，蟪蛄不知春秋，此小年也。楚之南有冥靈者，以五百歲為春，五百歲為秋；

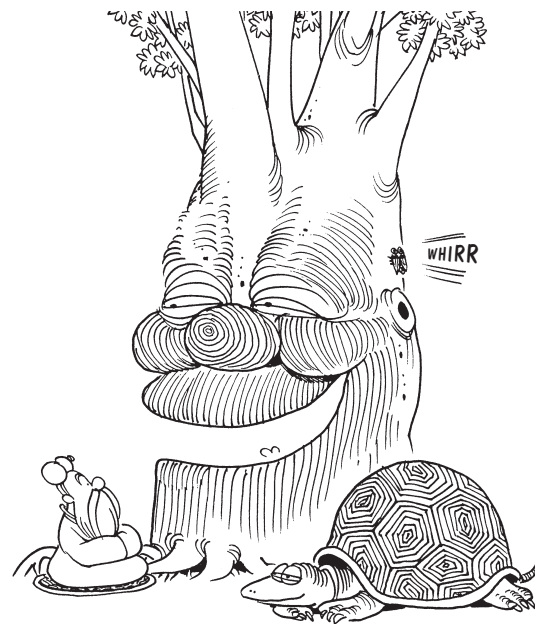
CHAPTER 1
CAREFREE LIVING

上古有大椿者，以八千歲為春，八千歲為秋。而彭祖乃今以久特聞，眾人匹之，不亦悲乎！

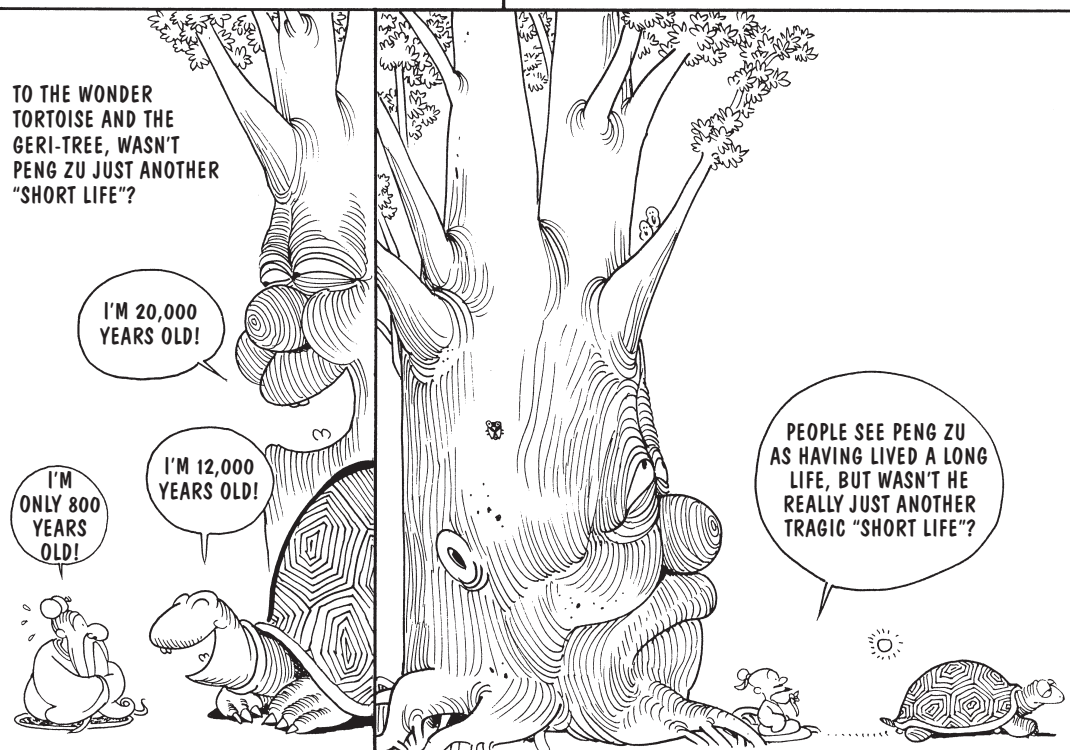
AND A LONG, LONG TIME AGO, THERE LIVED THE GERI-TREE, TO WHICH EIGHT THOUSAND YEARS WAS A MERE AUTUMN ...



THE MORNING BUG AND THE SUMMER CICADA ARE CALLED "SHORT LIVES," WHILE THE WONDER TORTOISE AND THE GERI-TREE ARE CALLED "LONG LIVES." THE "SHORT LIVES" WILL NEVER UNDERSTAND THE "LONG LIVES."



TO THE WONDER TORTOISE AND THE GERI-TREE, WASN'T PENG ZU JUST ANOTHER "SHORT LIFE"?



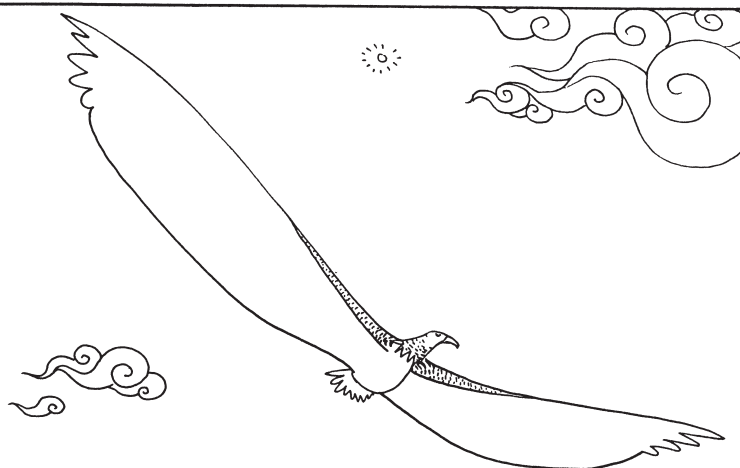
I'M ONLY 800 YEARS OLD!

I'M 12,000 YEARS OLD!

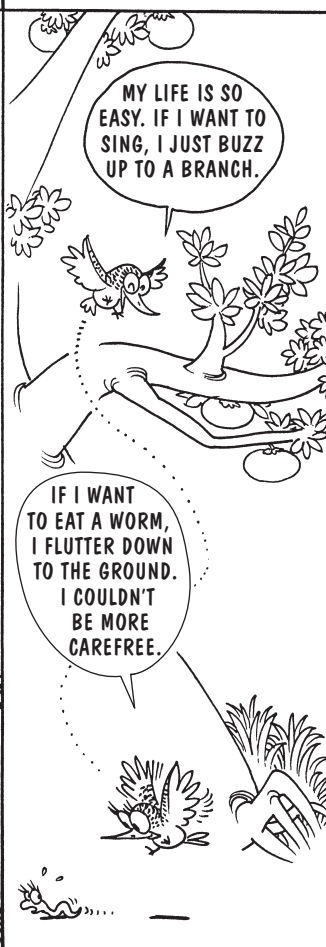
PEOPLE SEE PENG ZU AS HAVING LIVED A LONG LIFE, BUT WASN'T HE REALLY JUST ANOTHER TRAGIC "SHORT LIFE"?

有鳥焉，其名為鵬，背若泰山，翼若垂天之雲，搏扶搖羊角而上者九萬里，絕雲氣，負青天，然後圖南，且適南冥也。斥鴳笑之曰：「彼且奚適也？我騰躍而上，不過數仞而下，翱翔蓬蒿之間，此亦飛之至也。而彼且奚適也？」此小大之辯也。

THE LITTLE
SPARROW'S
SMALL HAPPINESS

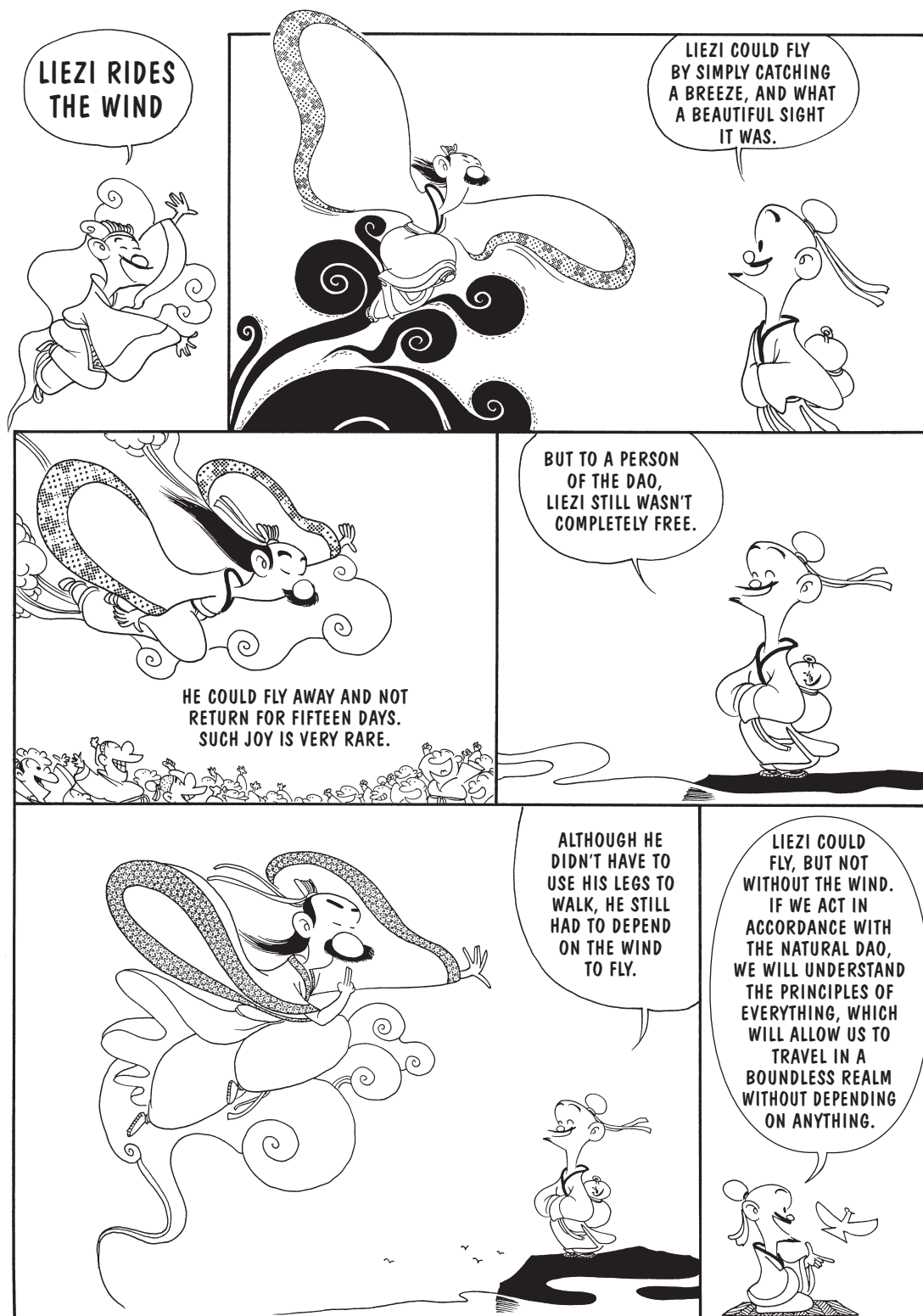


THE GREAT PENG-BIRD SOARS AT A
HEIGHT OF NINE THOUSAND MILES.



CHAPTER 1
CAREFREE LIVING

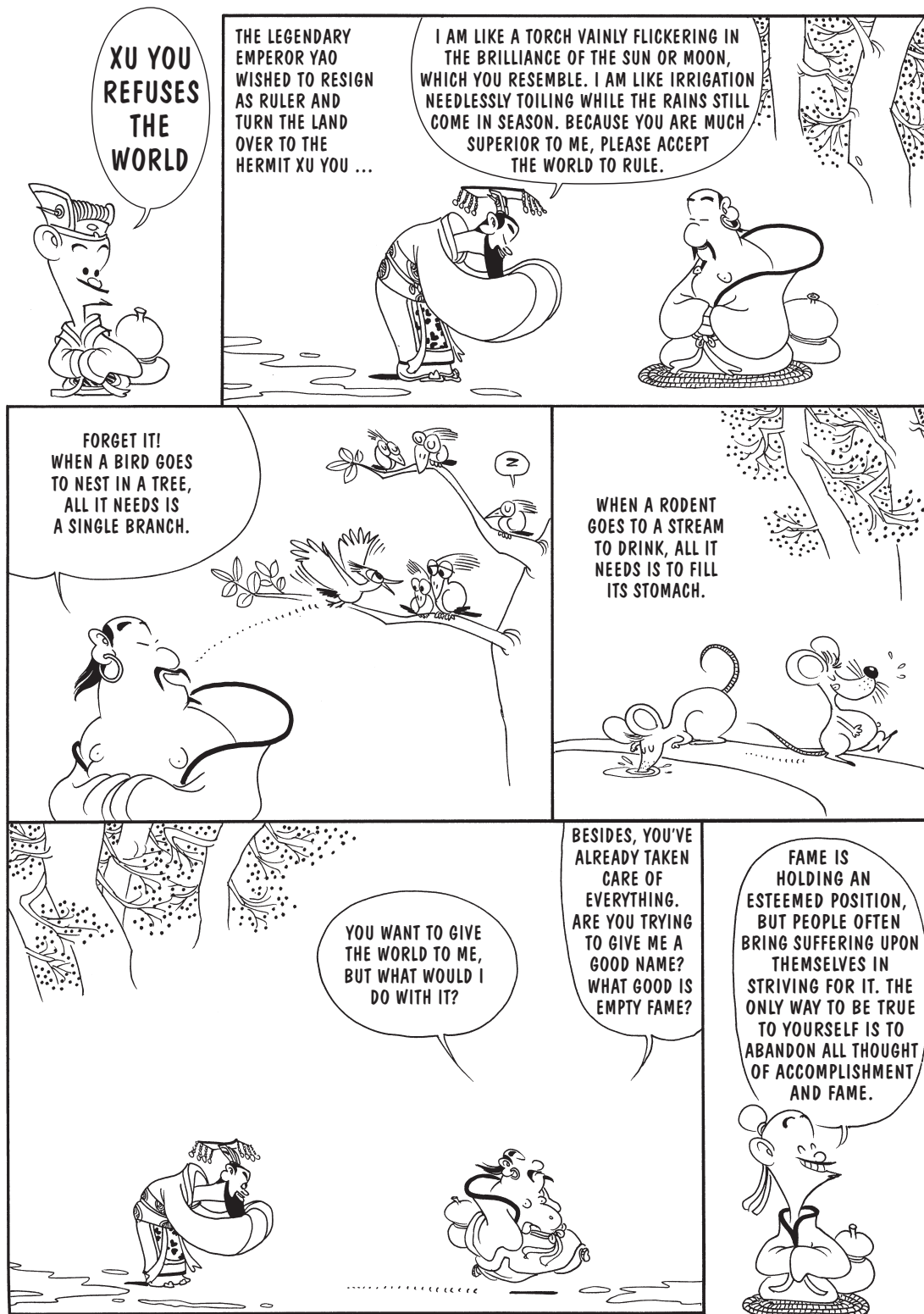
夫列子御風而行，泠然善也，旬有五日而後反。彼於致福者，未數數然也。此雖免乎行，猶有所待者也。若夫乘天地之正，而御六氣之辯，以遊無窮者，彼且惡乎待哉！故曰：至人無己，神人無功，聖人無名。



CHAPTER 1
CAREFREE LIVING

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

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

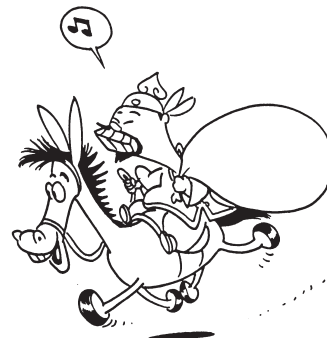


宋人資章甫而適諸越，越人斷髮文身，無所用之。堯治天下之民，平海內之政，往見四子藐姑射之山，汾水之陽，
窅然喪其天下焉。

THE TATTOOED
YUE PEOPLE



ONE DAY, A MAN FROM
SONG WENT TO THE
SOUTHERN STATE OF YUE
TO SELL HATS AND SHIRTS,
THINKING HE COULD MAKE
LOTS OF MONEY.

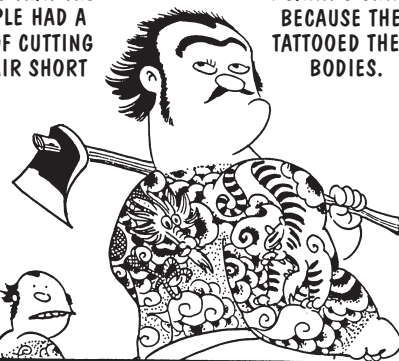


GET YER SHIRTS!
BEEYOOTEFUL AND
FASHIONABLE HATS AND
SHIRTS FOR SALE!



WHAT HE DIDN'T
KNOW WAS THAT THE
YUE PEOPLE HAD A
CUSTOM OF CUTTING
THEIR HAIR SHORT

AND NOT
WEARING SHIRTS
BECAUSE THEY
TATTOOED THEIR
BODIES.



USELESS
JUNK.



USEFUL AND USELESS,
ACHIEVEMENT AND FAILURE,
ARE ALL RELATIVE, AND NONE ARE
NECESSARILY CONSISTENT OVER TIME.
THE ACHIEVEMENT AND FAILURE OF
THE LEGENDARY KINGS YAO AND SHUN
ARE LIKE THE USEFULNESS AND
USELESSNESS OF THE SONG MAN'S
GARMENTS. NOTHING IS
FOR SURE.



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

HUIZI'S GIANT GOURDS

HUIZI WAS AN OLD
FRIEND OF ZHUANGZI.

ONE DAY,
THE KING GAVE ME
SOME SEEDS OF THE
GIANT CALABASH.

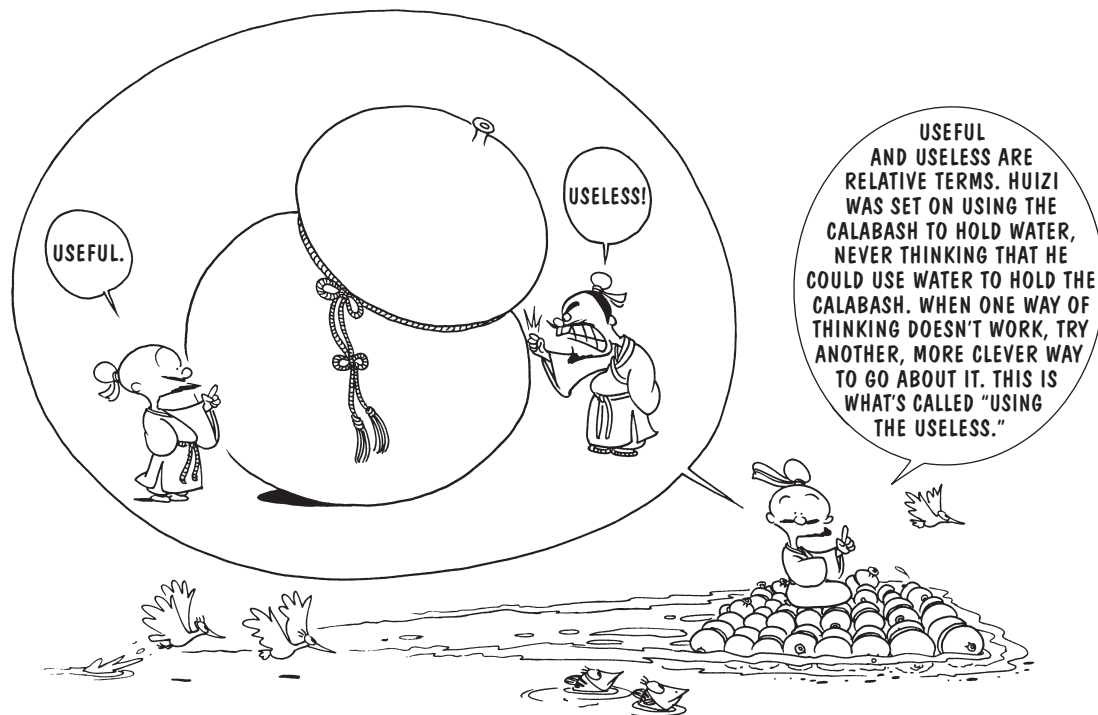
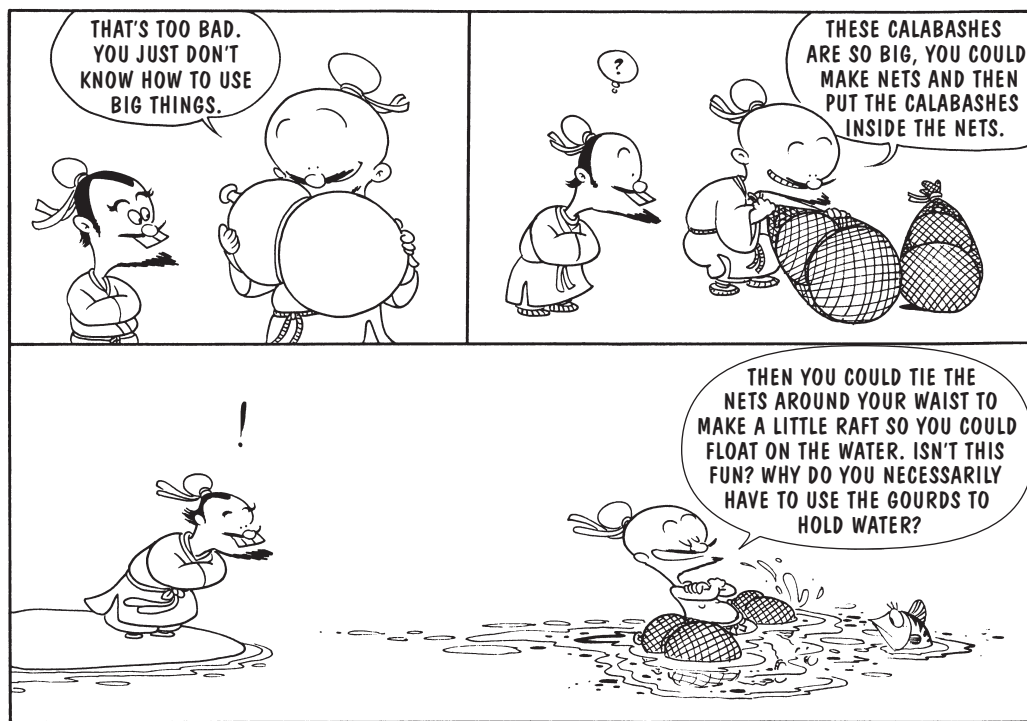
I PLANTED THEM,
AND THE CALABASHES
TURNED OUT TO BE
HUGE. ONE OF THEM
ALONE COULD HOLD
FIVE GALLONS.

BUT THEY WERE
WEAK, AND IF YOU
FILLED THEM WITH
WATER, THEY'D
BREAK AS SOON AS
YOU PICKED
THEM UP.

AND THEY COULDN'T
BE CUT IN HALF TO
BE USED AS LADLES
BECAUSE THEY WERE
TOO BRITTLE.

THE CALABASHES MAY
HAVE BEEN BIG BUT THEY
WERE TOO BIG, SO BIG THAT
THEY WERE USELESS. SO I
THREW THEM AWAY.

莊子曰：「夫子固拙於用大矣……。今子有五石之瓠，何不慮以為大樽而浮乎江湖，而憂其瓠落無所容？則夫子猶有蓬之心也夫！」

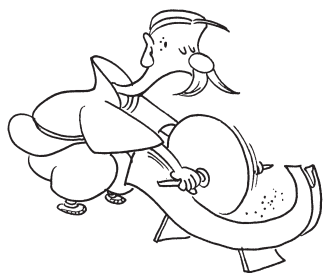


宋人有善為不龜手之藥者，世世以泚澣統為事。客聞之，請買其方百金。聚族而謀曰：『我世世為泚澣統，不過數金；今一朝而鬻技百金，請與之。』客得之，以說吳王。

THE SONG
FAMILY'S SECRET
FORMULA



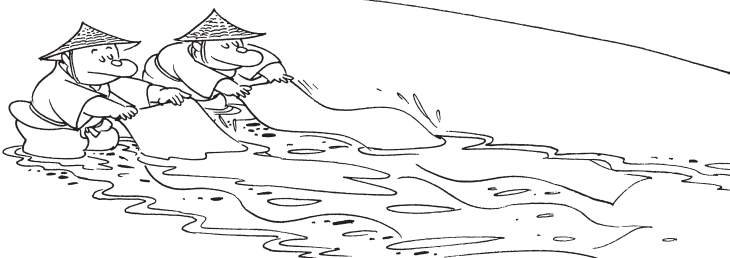
IN THE STATE OF SONG, THERE LIVED
A FAMILY WHO KNEW HOW TO MAKE
A CERTAIN KIND OF MEDICINE.



THIS MEDICINE COULD PROTECT THE SKIN
FROM CRACKING AND CHAFING FROM
PROLONGED EXPOSURE TO COLD WATER.



KEEPING THIS MEDICINE TO
THEMSELVES, GENERATION
AFTER GENERATION OF THE
SONG FAMILY DID A BUSINESS
IN CLOTH BLEACHING.



THEN ONE DAY, A TRAVELER FOUND
OUT ABOUT THE FORMULA FOR THE
MEDICINE AND BOUGHT IT FOR ONE
HUNDRED GOLD PIECES.



THIS IS
WORTH A
FORTUNE!



HE PRESENTED THE
SECRET FORMULA TO
THE KING OF WU AND
EXPLAINED HOW IT
COULD BE USED IN A
MILITARY CAMPAIGN.



CHAPTER 1
CAREFREE LIVING

越有難，吳王使之將，冬與越人水戰，大敗越人，裂地而封之。能不龜手，一也；或以封，或不免於汙濇統，則所用之異也。

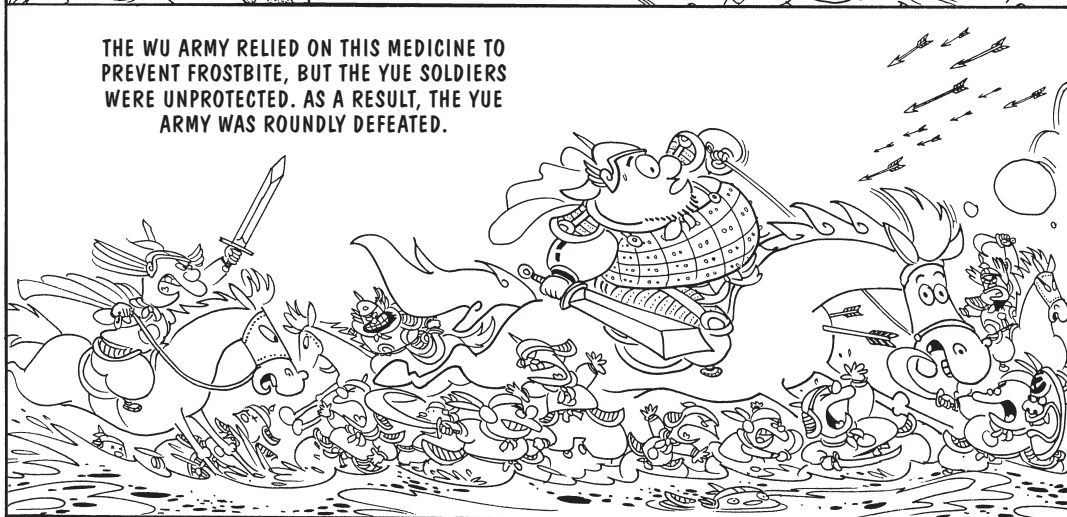
AT THAT TIME, THE STATES
OF WU AND YUE WERE
BITTER ENEMIES.



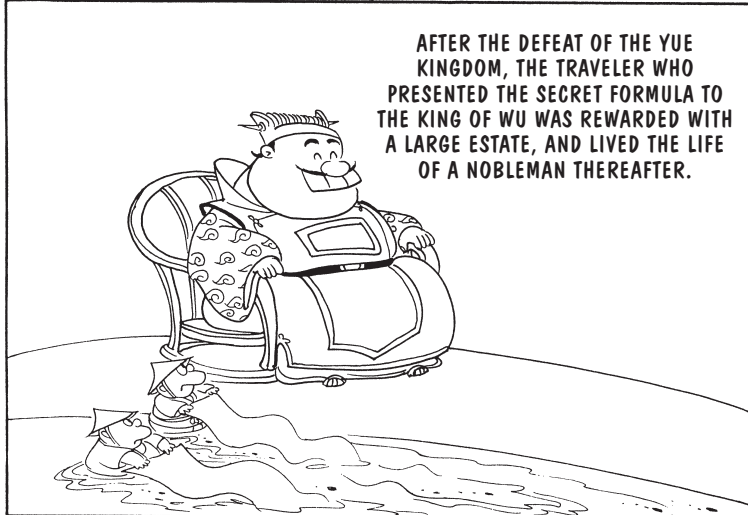
AFTER GETTING THE SECRET FORMULA FOR
THIS MEDICINE, THE KING OF WU
LAUNCHED A WINTER OFFENSIVE BY WATER.



THE WU ARMY RELIED ON THIS MEDICINE TO
PREVENT FROSTBITE, BUT THE YUE SOLDIERS
WERE UNPROTECTED. AS A RESULT, THE YUE
ARMY WAS ROUNDLY DEFEATED.



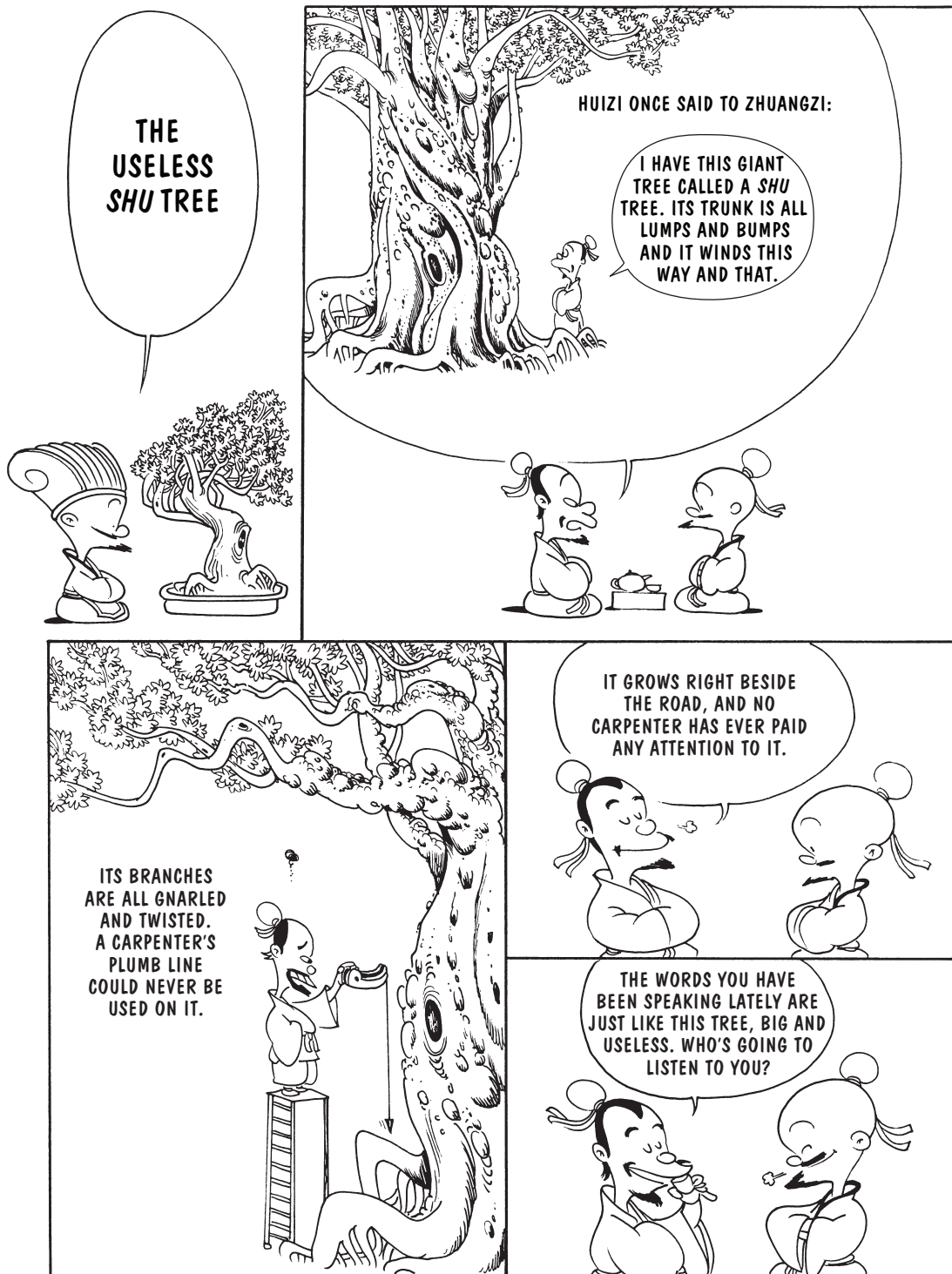
AFTER THE DEFEAT OF THE YUE
KINGDOM, THE TRAVELER WHO
PRESENTED THE SECRET FORMULA TO
THE KING OF WU WAS REWARDED WITH
A LARGE ESTATE, AND LIVED THE LIFE
OF A NOBLEMAN THEREAFTER.



ALTHOUGH
IT WAS THE SAME
FORMULA, SOME PEOPLE
DIDN'T KNOW HOW TO USE IT,
SO THEY SPENT THEIR LIVES
BLEACHING CLOTH. BUT WHEN
A FLEXIBLE PERSON WHO
COULD THINK OF NEW IDEAS
CAME ALONG, HE ENDED
UP LIVING THE LIFE OF
A WEALTHY MAN.



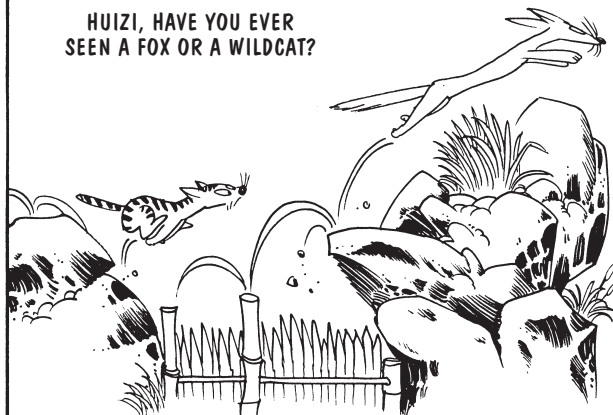
惠子謂莊子曰：「吾有大樹，人謂之樗。其大本擁腫而不中繩墨，其小枝卷曲而不中規矩，立之塗，匠者不顧。今子之言，大而無用，眾所同去也。」



CHAPTER 1
CAREFREE LIVING

莊子曰：「子獨不見狸狌乎？卑身而伏，以候敖者；東西跳梁，不避高下；中於機辟，死於罔罟。今夫麋牛，其大若垂天之雲。此能為大矣，而不能執鼠。」

HUIZI, HAVE YOU EVER
SEEN A FOX OR A WILDCAT?



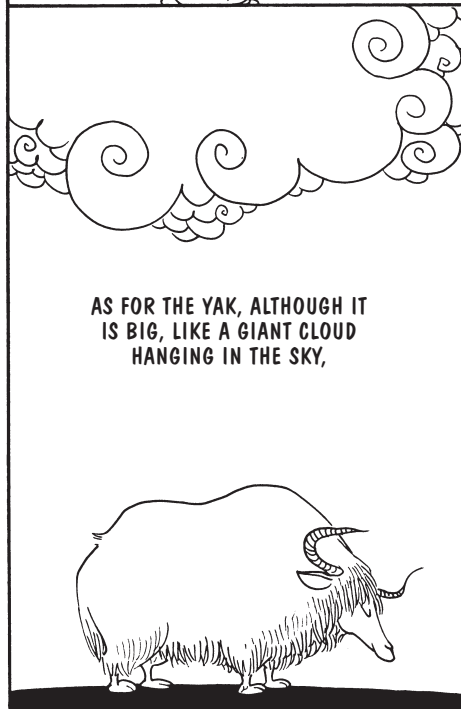
IN ORDER TO CATCH THEIR PREY, THEY
ARE ALWAYS JUMPING OVER THINGS
AND RUNNING ALL OVER THE PLACE.
ALTHOUGH THEY ARE VERY AGILE...



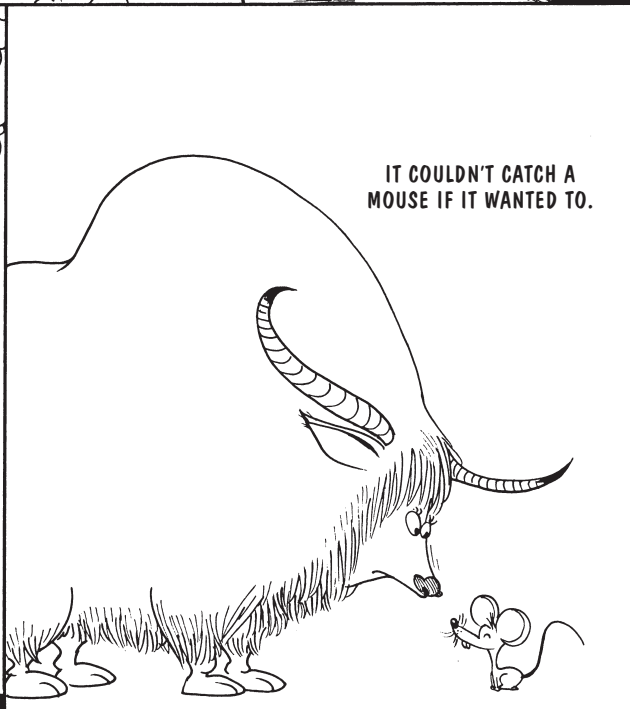
EVENTUALLY, THEY WILL FALL
INTO A TRAP AND DIE.



AS FOR THE YAK, ALTHOUGH IT
IS BIG, LIKE A GIANT CLOUD
HANGING IN THE SKY,

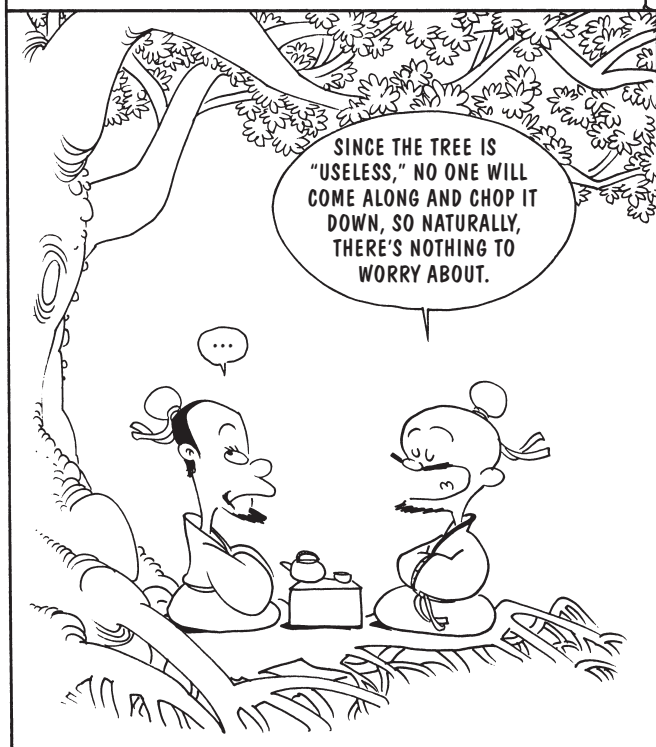
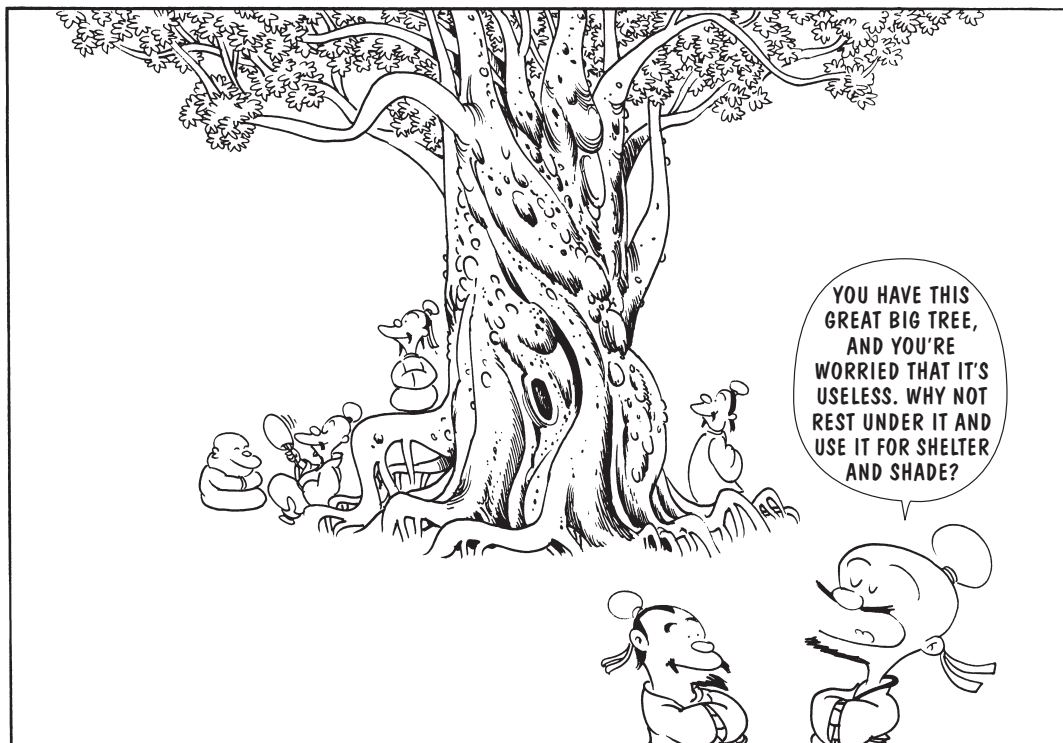


IT COULDN'T CATCH A
MOUSE IF IT WANTED TO.



CHAPTER 1
CAREFREE LIVING

今子有大樹，患其無用，何不樹之於無何有之鄉，廣莫之野，彷徨乎無為其側，逍遙乎寢臥其下。不夭斤斧，物無害者，無所可用，安所困苦哉！」

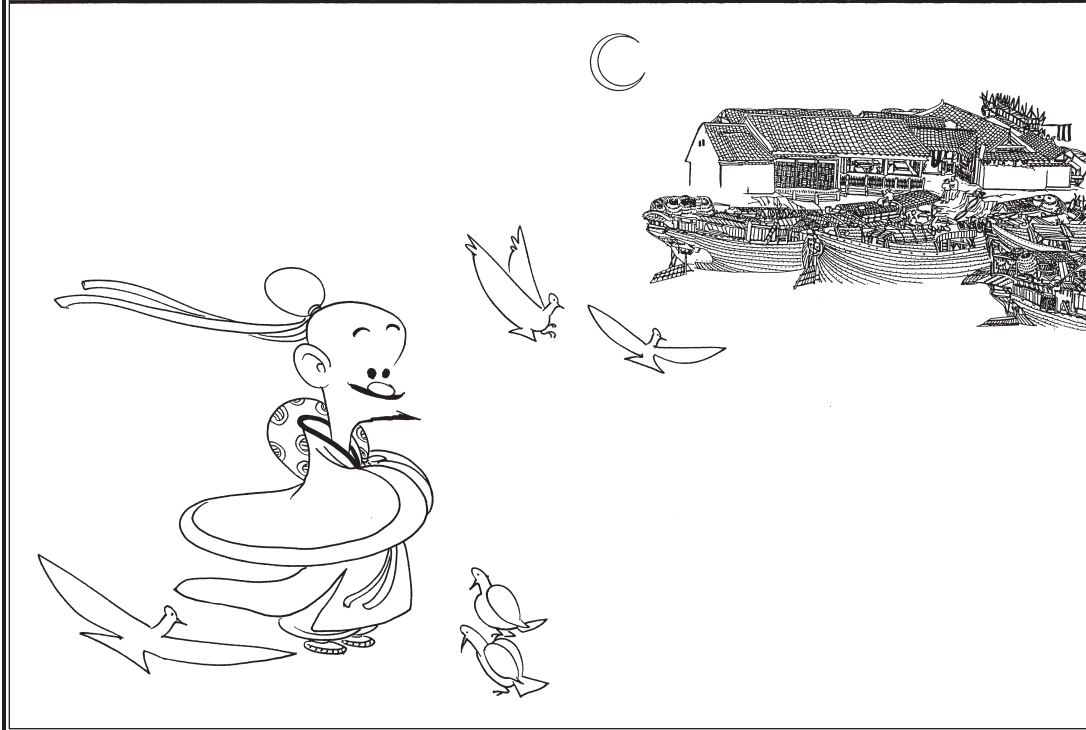


THERE'S NOTHING THE SHU TREE COULD BE USED FOR, SO IT WASN'T CHOPPED DOWN. TO THE SHU TREE, USING USELESSNESS WAS ITS GREATEST ADVANTAGE.



CHAPTER 2

**On Seeing
Things Evenly**



南郭子綦隱几而坐，仰天而噓，嗒焉似喪其耦。顏成子游立侍乎前，曰：「何居乎？形固可使如槁木，而心固可使如死灰乎？今之隱几者，非昔之隱几者也。」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！」

MUSIC OF
THE EARTH

ONE DAY, WHILE NANGUO
ZIQI WAS LEANING AGAINST A
TABLE WITH HIS HEAD TILTED
BACK, HE LEISURELY FELL
INTO A STATE OF NO-SELF.

MASTER, YOU DON'T
SEEM TO BE YOURSELF
TODAY. WHAT'S THE
MATTER?

HMM.

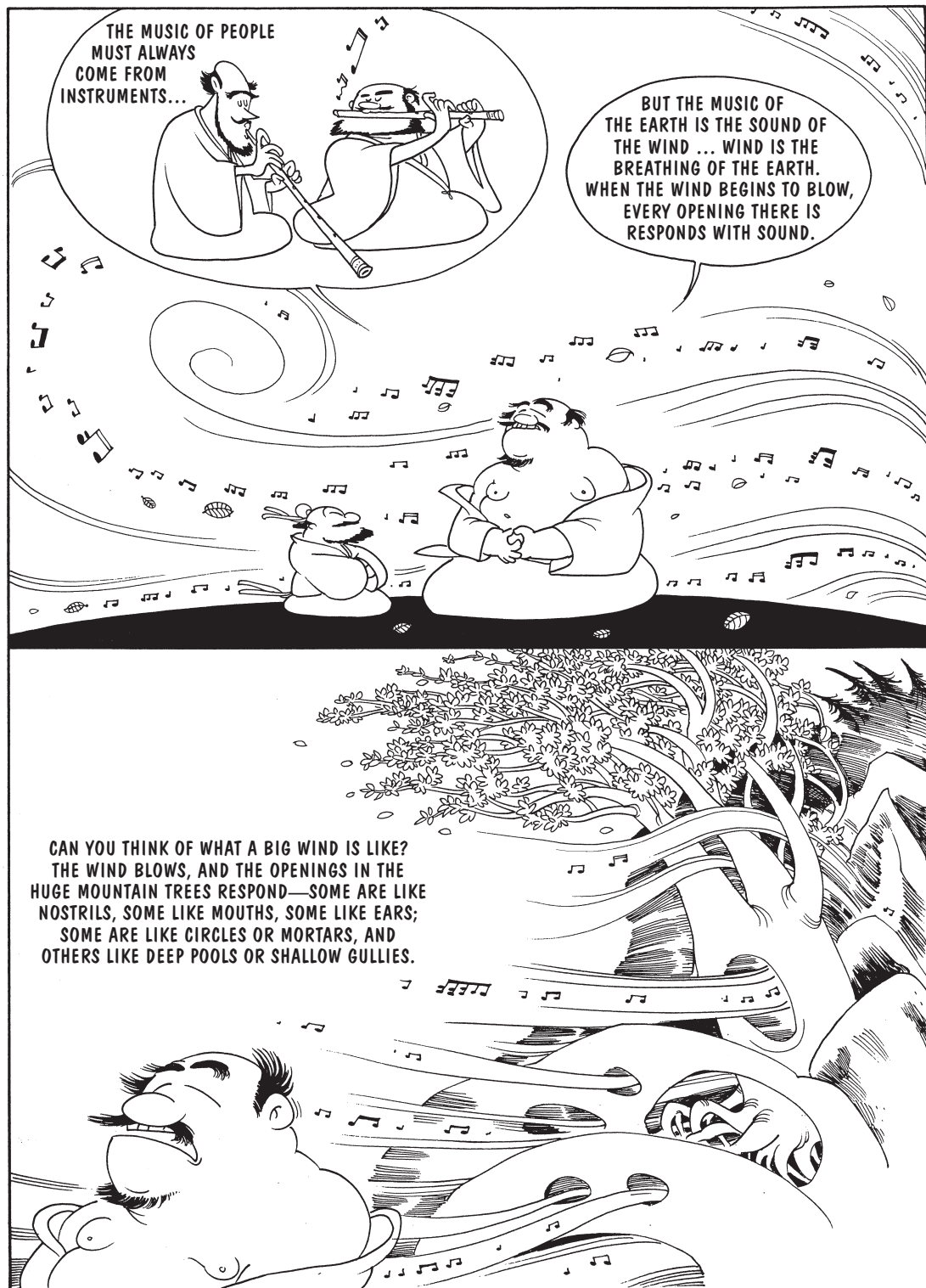
GOOD QUESTION, ZIYOU.
I JUST ENTERED A WORLD
WHERE I FORGOT MY OWN
EXISTENCE.

YOU KNOW, YOU HAVE HEARD
THE MUSIC OF PEOPLE, BUT YOU HAVE
NEVER HEARD THE MUSIC OF THE EARTH.

AND EVEN IF YOU
HAVE HEARD THE MUSIC
OF THE EARTH, YOU HAVE
NEVER REALLY HEARD THE
MUSIC OF HEAVEN!

CHAPTER 2
ON SEEING THINGS
EVENLY

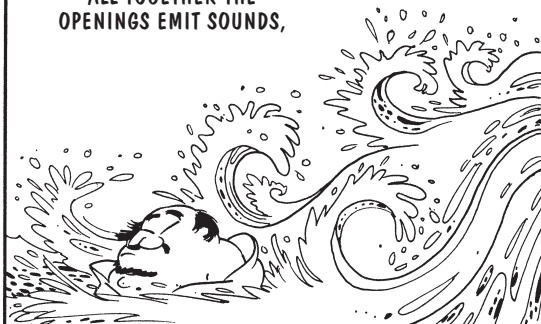
子游曰：「敢問其方。」子綦曰：「夫大塊噫氣，其名為風。是唯無作，作則萬竅怒呿。而獨不聞之寥寥乎？山林之畏佳，大木百圍之竅穴，似鼻，似口，似耳，似枅，似圈，似臼，似洼者，似汚者，



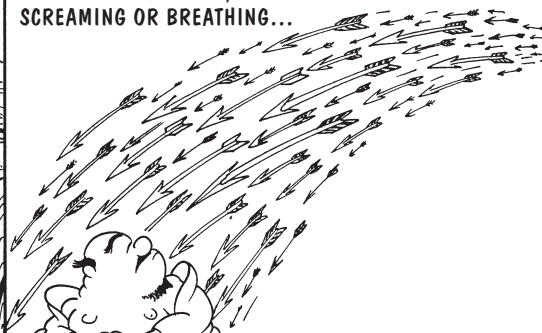
CHAPTER 2
ON SEEING THINGS
EVENLY

激者，謫者，叱者，吸者，叫者，譟者，突者，咬者，前者唱于而隨者唱喁。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，之刁刁乎？」

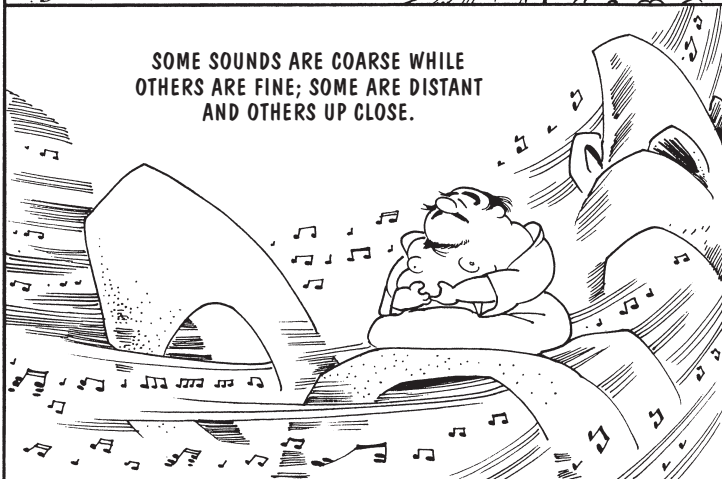
ALL TOGETHER THE
OPENINGS EMIT SOUNDS,



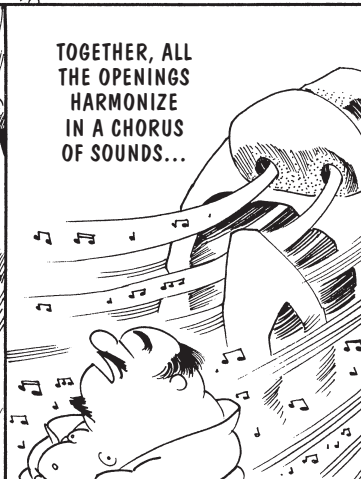
LIKE RUSHING WATER, OR A
SHOWER OF ARROWS; LIKE
SCREAMING OR BREATHING...



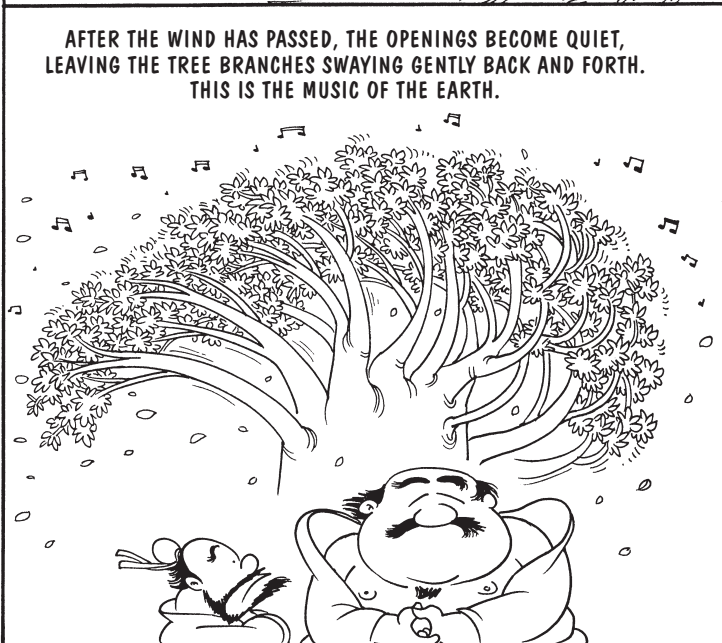
SOME SOUNDS ARE COARSE WHILE
OTHERS ARE FINE; SOME ARE DISTANT
AND OTHERS UP CLOSE.



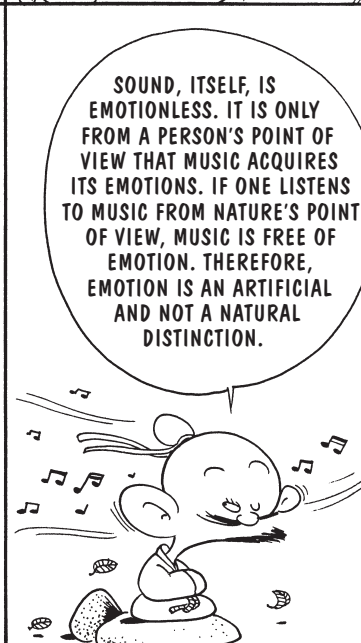
TOGETHER, ALL
THE OPENINGS
HARMONIZE
IN A CHORUS
OF SOUNDS...



AFTER THE WIND HAS PASSED, THE OPENINGS BECOME QUIET,
LEAVING THE TREE BRANCHES SWAYING GENTLY BACK AND FORTH.
THIS IS THE MUSIC OF THE EARTH.



SOUND, ITSELF, IS
EMOTIONLESS. IT IS ONLY
FROM A PERSON'S POINT OF
VIEW THAT MUSIC ACQUIRES
ITS EMOTIONS. IF ONE LISTENS
TO MUSIC FROM NATURE'S POINT
OF VIEW, MUSIC IS FREE OF
EMOTION. THEREFORE,
EMOTION IS AN ARTIFICIAL
AND NOT A NATURAL
DISTINCTION.



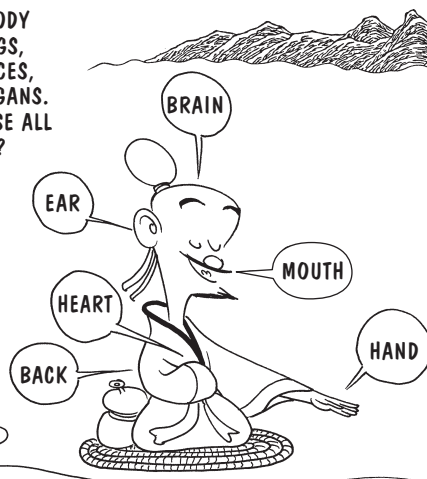
CHAPTER 2
ON SEEING THINGS
EVENLY

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

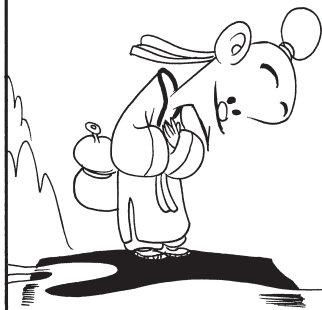
WHO'S
THE
MASTER?



A PERSON'S BODY
HAS ARMS, LEGS,
JOINTS, ORIFICES,
AND VITAL ORGANS.
HOW ARE THESE ALL
COORDINATED?



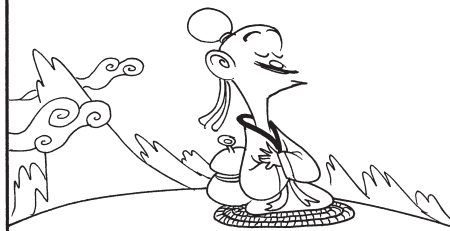
ARE THEY ALL THERE TO SERVE ME?
HOW CAN SERVANTS BE COORDINATED?



DO THEY TAKE TURNS COORDINATING
EACH OTHER? OR IS THERE A GENUINE
MASTER THAT CONTROLS THEM ALL?



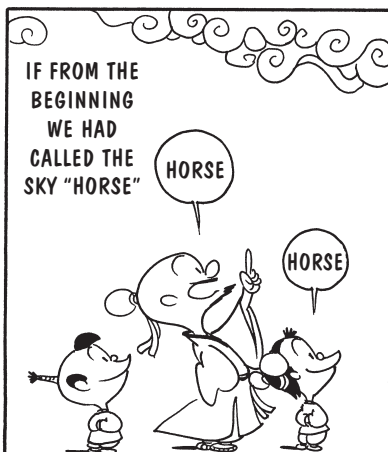
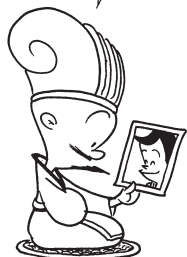
WHETHER OR NOT WE COME TO KNOW THIS MASTER WILL NOT
ALTER ITS GENUINENESS ONE WAY OR THE OTHER.



EVERYONE HAS
THEIR OWN
GENUINE MIND,
WHICH IS A
MINIATURE OF THE
NATURAL DAO. SO, IF
YOU CAN ACT IN
ACCORDANCE WITH IT,
YOU WILL NEVER
BE FAR FROM
THE DAO.



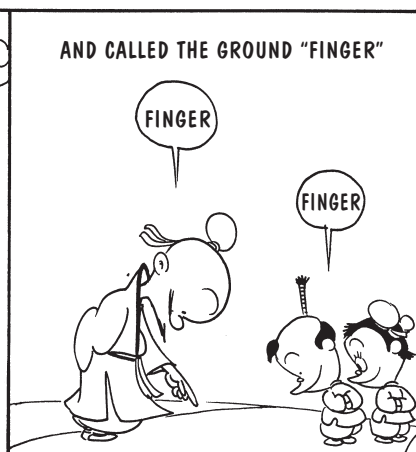
IS XI SHI
REALLY
BEAUTIFUL?



IF FROM THE
BEGINNING
WE HAD
CALLED THE
SKY "HORSE"

HORSE

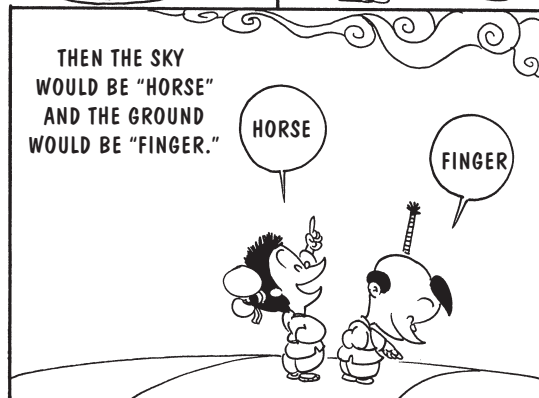
HORSE



AND CALLED THE GROUND "FINGER"

FINGER

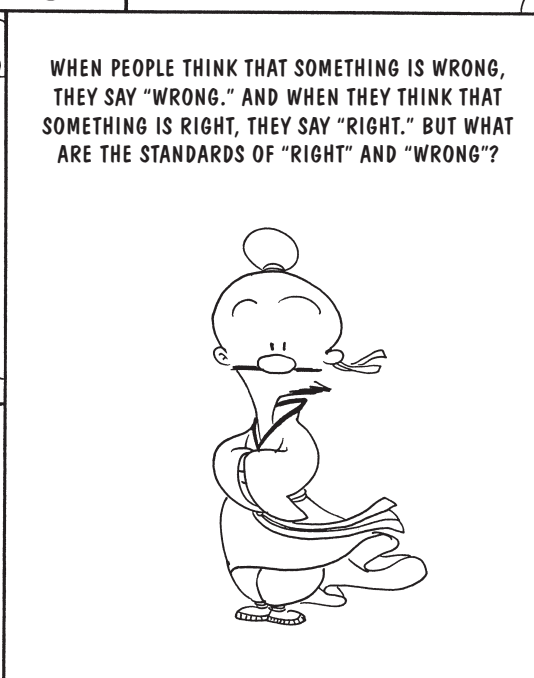
FINGER



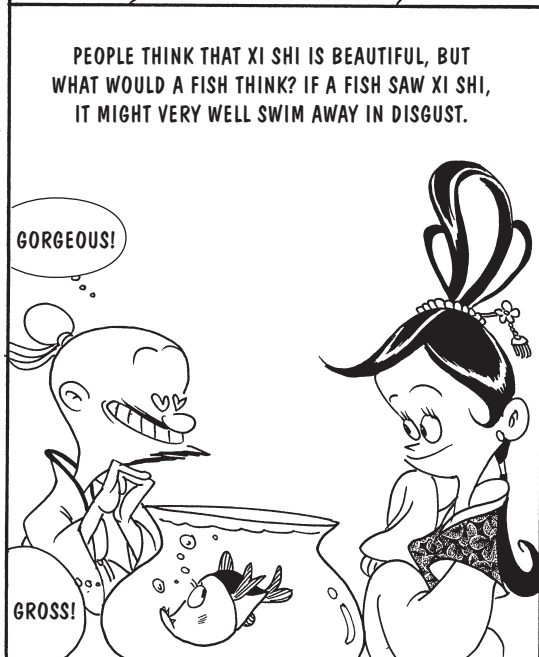
THEN THE SKY
WOULD BE "HORSE"
AND THE GROUND
WOULD BE "FINGER."

HORSE

FINGER



WHEN PEOPLE THINK THAT SOMETHING IS WRONG,
THEY SAY "WRONG." AND WHEN THEY THINK THAT
SOMETHING IS RIGHT, THEY SAY "RIGHT." BUT WHAT
ARE THE STANDARDS OF "RIGHT" AND "WRONG"?



PEOPLE THINK THAT XI SHI IS BEAUTIFUL, BUT
WHAT WOULD A FISH THINK? IF A FISH SAW XI SHI,
IT MIGHT VERY WELL SWIM AWAY IN DISGUST.

GORGEOUS!

GROSS!



IN CREATING KNOWLEDGE
FROM A HUMAN STANDPOINT,
PEOPLE TRAP THEMSELVES IN
THEIR OWN LIMITED WORLD.

CHAPTER 2 ON SEEING THINGS EVENLY

天地，一指也；萬物，一馬也。可乎可，不可乎不可。道行之而成，物謂之而然。惡乎然？然於然。惡乎不然？不然於不然。物固有所然，物固有所可。無物不然，無物不可。故為是舉莛與楹，厲與西施，恢恢

CHAPTER 2
ON SEEING THINGS
EVENLY

唯達者知通為一，為是不用而寓諸庸。庸也者，用也；用也者，通也；通也者，得也；適得而幾矣。因是已。已而不知其然，謂之道。勞神明為一而不知其同也，謂之朝三。何謂朝三？曰狙公賦芋，曰：「朝三而莫四。」眾狙皆怒。曰：「然則朝四而莫三。」眾狙皆悅。名實未虧而喜怒為用，亦因是也。是以聖人和之以是非而休乎天鈞，是之謂兩行。

THREE AT DAWN
AND FOUR AT
DUSK



ONE MORNING, A MONKEY TRAINER BROUGHT IN A BASKET FULL OF CHESTNUTS TO FEED HIS MONKEYS.



HE SAID
TO THEM:

I'LL GIVE YOU EACH
THREE IN THE MORNING
AND FOUR AT NIGHT,
HOW'S THAT?



OKAY THEN, I'LL GIVE
YOU FOUR IN THE
MORNING AND THREE
AT NIGHT.



WHOOPE!
YEAH!

THERE'S REALLY
NO DIFFERENCE
BETWEEN "THREE AT
DAWN AND FOUR AT DUSK"
AND "FOUR AT DAWN AND
THREE AT DUSK," BUT THE
SIMPLE ALTERATION TURNED
THE MONKEYS' ANGER INTO
DELIGHT. DO PEOPLE EVER
MAKE THE SAME MISTAKE
AS THE MONKEYS?
THINK ABOUT IT.

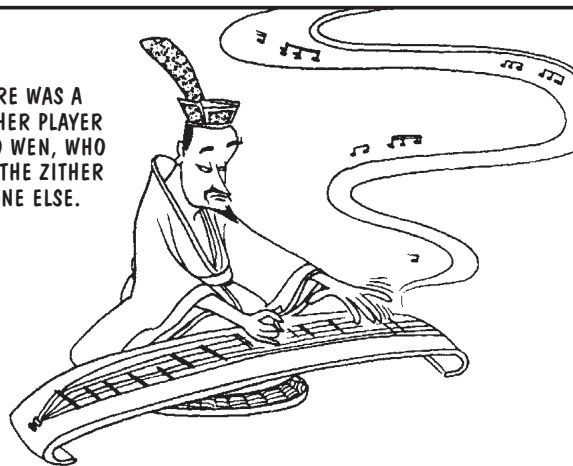


古之人，其知有所至矣。惡乎至？有以為未始有物者，至矣，盡矣，不可以加矣。其次以為有物矣，而未始有封也。其次以為有封焉，而未始有是非也。是非之彰也，道之所以虧也。道之所以虧，愛之所以成。果且有成與虧乎哉？果且無成與虧乎哉？有成與虧，故昭氏之鼓琴也；無成與虧，故昭氏之不鼓琴也。

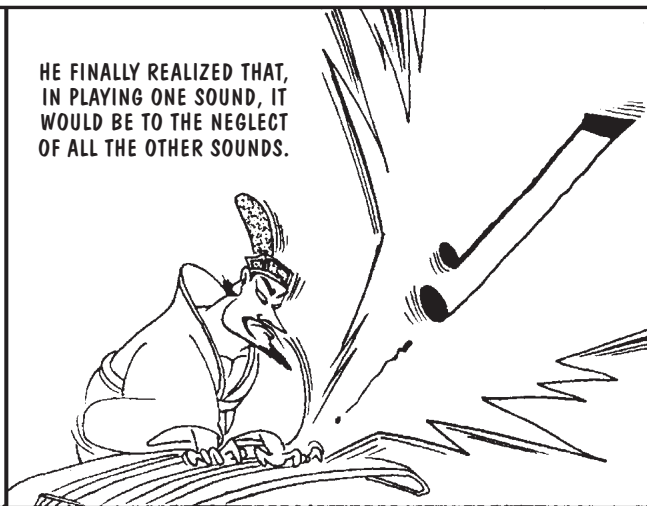
ZHAO WEN QUILTS
THE ZITHER



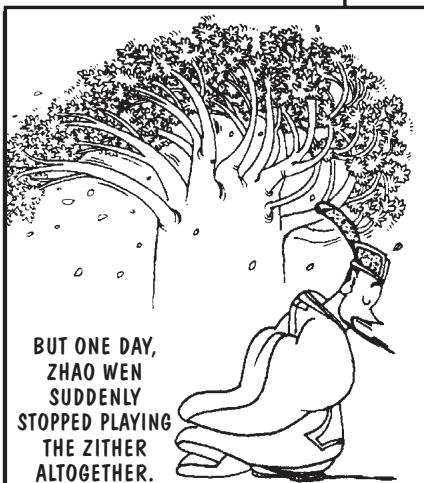
ONCE THERE WAS A
FAMOUS ZITHER PLAYER
NAMED ZHAO WEN, WHO
COULD PLAY THE ZITHER
LIKE NO ONE ELSE.



HE FINALLY REALIZED THAT,
IN PLAYING ONE SOUND, IT
WOULD BE TO THE NEGLECT
OF ALL THE OTHER SOUNDS.



BUT ONE DAY,
ZHAO WEN
SUDDENLY
STOPPED PLAYING
THE ZITHER
ALTOGETHER.



IT WAS ONLY WHEN HE WASN'T
PLAYING THAT HE COULD HEAR
EVERYTHING IN COMPLETE HARMONY.



THE PRINCIPLES
OF MUSIC AND WOOD
CARVING ARE ALIKE—
WHEN A WOOD CARVING
IS FINISHED, IT HAS BEEN
CREATED AT THE EXPENSE
OF ALL THE WOOD THAT HAS
BEEN CARVED AWAY. ONLY
THE MUSIC OF NATURE
IS COMPLETE AND
UNDIMINISHED.



CHAPTER 2
ON SEEING THINGS
EVENLY

昭文之鼓琴也，師曠之枝策也，惠子之據梧也，三子之知幾乎，皆其盛者也。

HUIZI
LEANS
AGAINST
A TREE



HUIZI WAS A MAN OF GREAT
RHETORICAL SKILL, AND HE SPENT
HIS LIFE DEBATING WITH OTHERS.



VICTORY!

DEFEAT.



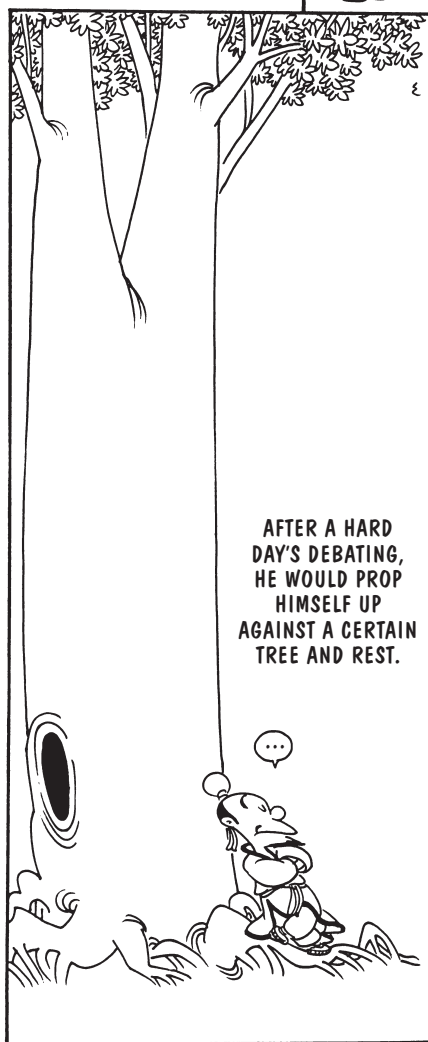
ONE DAY, WHILE RESTING THERE, HE
SUDDENLY REALIZED THE PRINCIPLE OF
NOT DEBATING.



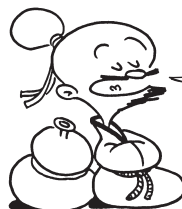
AFTER THAT, HE NEVER DEBATED
WITH ANYONE EVER AGAIN.



AFTER A HARD
DAY'S DEBATING,
HE WOULD PROP
HIMSELF UP
AGAINST A CERTAIN
TREE AND REST.

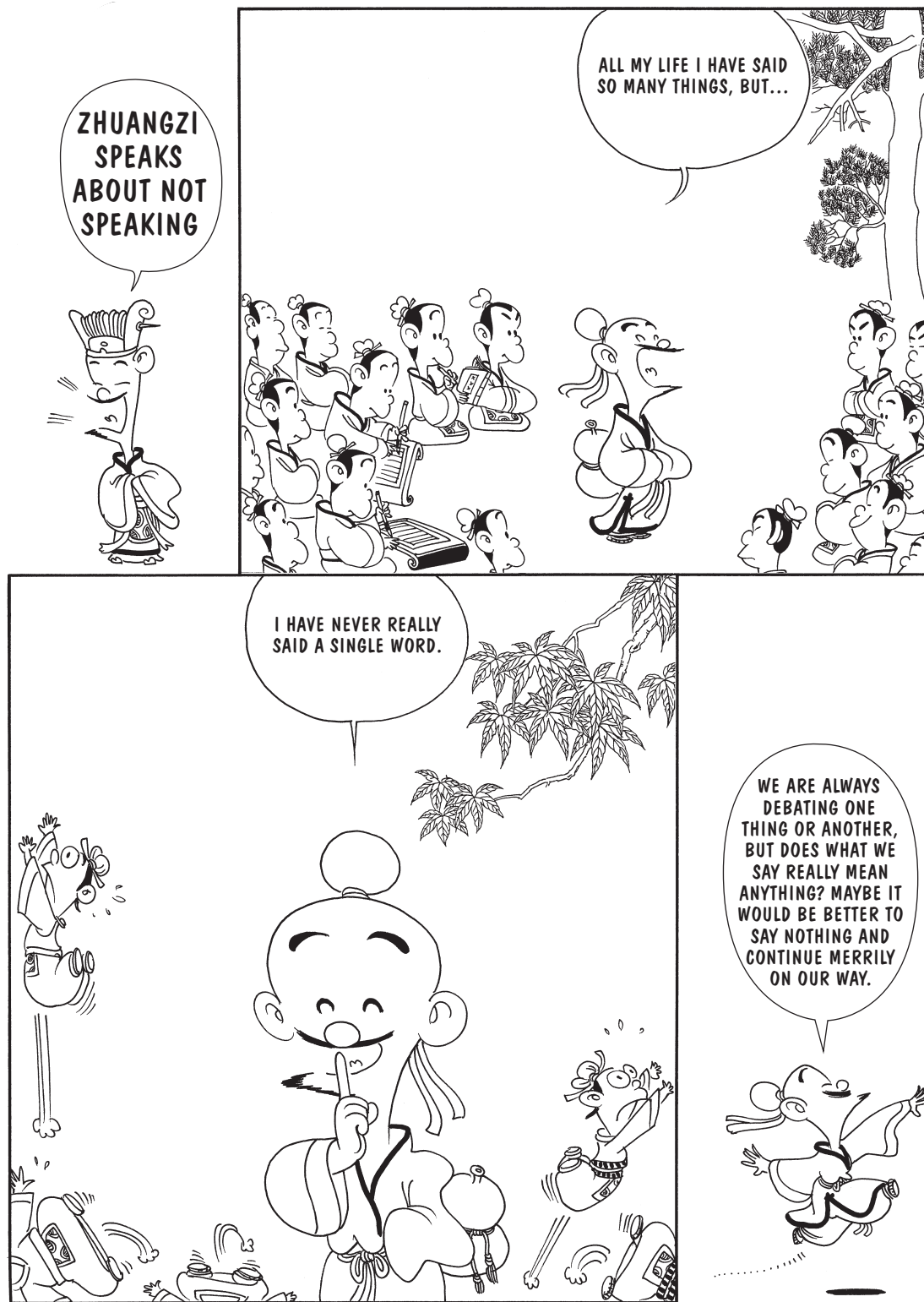


CAN RELYING ON RHETORIC
TO DEFEAT SOMEONE IN A DEBATE
REALLY BE CONSIDERED A VICTORY?
IF YOU THINK SO, THEN YOU'VE
ALREADY BEEN DEFEATED.



CHAPTER 2
ON SEEING THINGS
EVENLY

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，而未始有無之果孰有孰無也。今我則已有謂矣，而未始知吾所謂之其果有謂乎，其果無謂乎？天下莫大於秋豪之末，而大山為小；莫壽乎殤子，而彭祖為夭。天地與我並生，而萬物與我為一。既已為一矣，且得有言乎？既已謂之一矣，且得無言乎？一與言為二，二與一為三。自此以往，巧歷不能得，而況其凡乎！故自無適有以至於三，而況自有適有乎！無適焉，因是已。



CHAPTER 2
ON SEEING THINGS
EVENLY

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

YAO'S
QUESTION



THE LEGENDARY EMPEROR
YAO ONCE ASKED HIS
MINISTER SHUN:

I WANT TO INVADE THE THREE
STATES OF ZONG, KUAI, AND
XU'AO, AND EVERY TIME I SIT
ON THE THRONE, I CAN'T
GET IT OUT OF MY HEAD.
WHY IS THIS?

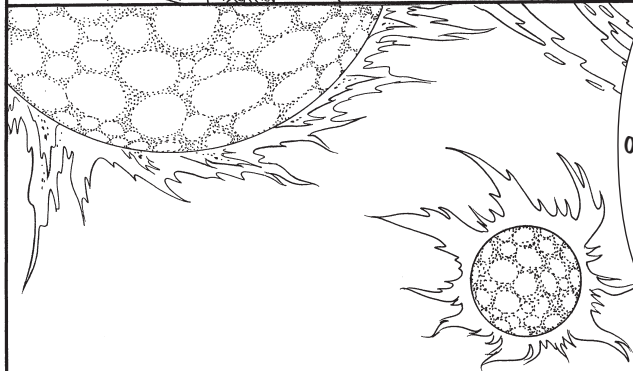


THE SOVEREIGNS OF
THOSE THREE STATES ARE
SMALL FRY COMPARED TO
YOU. WHY EVEN
BOTHR WITH THEM?



THAT PEOPLE
HAVE INFINITE
DESIRE'S STEMS
ENTIRELY FROM A
SENSE OF "SELF."
AS SOON AS THERE
IS A "SELF," ONE
TENDS TO REJECT
"OTHERS." ALL
THINGS IN NATURE
ARE UNIQUE, AND
EACH HAS ITS OWN
PARTICULAR VALUE.
THIS IS WHY WE
CAN ALL SHINE
WITHOUT
BLOCKING EACH
OTHER OUT.

ORIGINALLY, WHEN
THERE WERE TEN SUNS
SHINING DOWN ON THE
MYRIAD THINGS, THEY
NEVER BLOCKED EACH
OTHER OUT. SO HOW IS IT
THAT A VIRTUOUS MAN,
WHOSE MAGNANIMITY
SHINES DOWN ON ALL
PEOPLE EVEN IN PLACES
THE SUN DOESN'T REACH,
CANNOT TOLERATE
THREE OTHER STATE
SOVEREIGNS?



DOES WANG NI
KNOW?

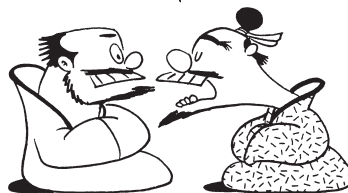


NIE QUE ASKED WANG NI:

IS THERE A STANDARD
OF KNOWLEDGE FOR
ALL THINGS?



HOW SHOULD
I KNOW?



SHEESH!
WHAT A
LETDOWN ...



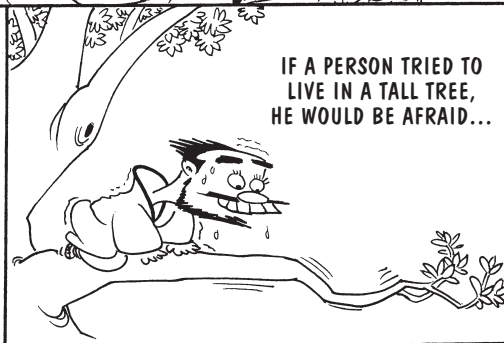
DON'T BE
DISAPPOINTED.



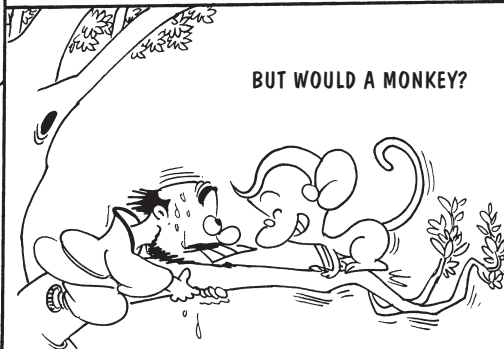
HOW DO YOU KNOW
THAT WHEN I SAY "KNOW,"
I DON'T REALLY MEAN "NOT KNOW"?
OR WHEN I SAY "NOT KNOW,"
I DON'T REALLY MEAN
"KNOW"?



IF A PERSON TRIED TO
LIVE IN A TALL TREE,
HE WOULD BE AFRAID...



BUT WOULD A MONKEY?



LET ME ASK
YOU THIS:
IF A PERSON SLEEPS IN A
DAMP PLACE,
HE IS LIKELY
TO GET
ARTHRITIS,
RIGHT? BUT
WOULD A
MUDFISH?



CHAPTER 2
ON SEEING THINGS
EVENLY

齧缺問乎王倪曰：「子知物之所同是乎？」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：民溼寢則腰疾偏死，鰭然乎哉？木處則惴慄恟懼，猨猴然乎哉？

CHAPTER 2
ON SEEING THINGS
EVENLY

三者孰知正處？民食芻豢，麋鹿食薦，螂且甘帶，鴟鴞者鼠，四者孰知正味？猨狢狙以為雌，麋與鹿交，鰭與魚游。毛嬙、麗姬，人之所美也；魚見之深入，鳥見之高飛，麋鹿見之決驟。四者孰知天下之正色哉？自我觀之，仁義之端，是非之塗，樊然殽亂，吾惡能知其辯！



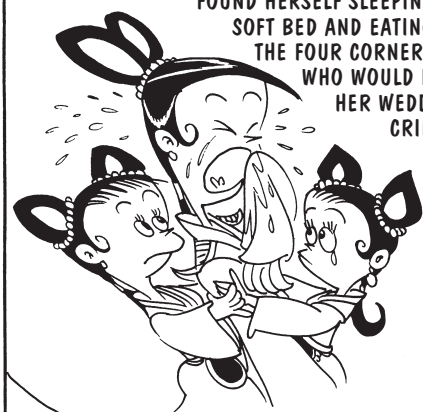
予嘗為女妄言之，女以妄聽之，奚？旁日月，挾宇宙，為其脗合，置其滑濬，以隸相尊。眾人役役，聖人愚芑，參萬歲而一成純。萬物盡然，而一是相蘊。予惡乎知說生之非惑邪！予惡乎知惡死之非弱喪而不知歸者邪！麗之姬，艾封人之子也。晉國之始得之也，涕泣沾襟；及其至於王所，與王同筐床，食芻豢，而後悔其泣也。予惡乎知夫死者不悔其始之蘄生乎！

LI JI'S
TEARS

ON LI JI'S WEDDING DAY, SHE
WAS TO BE MARRIED AGAINST
HER WILL TO DUKE XIAN OF JIN.
SHE WAS SO SAD THAT SHE
DRENCHED HER WEDDING
DRESS IN TEARS.



BUT AFTER SHE WAS MARRIED, SHE
FOUND HERSELF SLEEPING ON A BIG,
SOFT BED AND EATING FOOD FROM
THE FOUR CORNERS OF THE EARTH.
WHO WOULD BELIEVE THAT ON
HER WEDDING DAY, SHE HAD
CRIED HER EYES OUT?

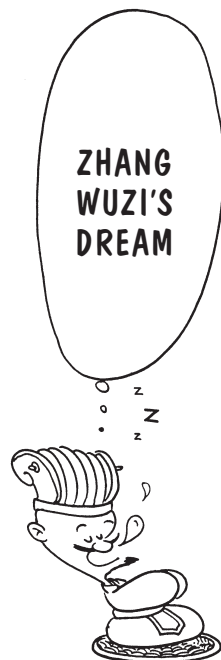


EVERYONE IS
AFRAID OF DYING,
BUT MAYBE DEATH
WILL BE SO GREAT
THAT WE'LL END UP
REGRETTING HAVING
EVER LIVED.

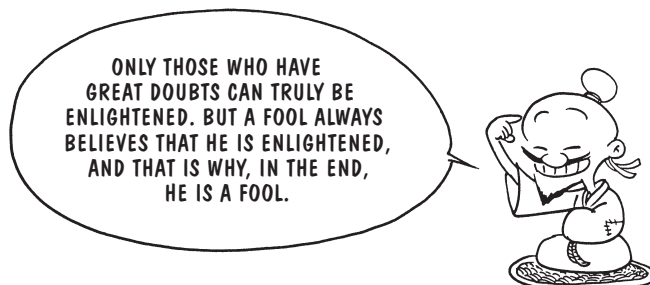
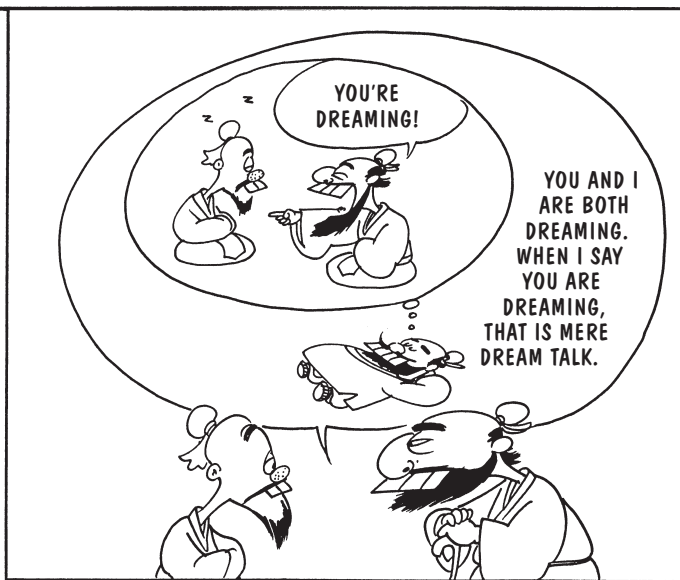
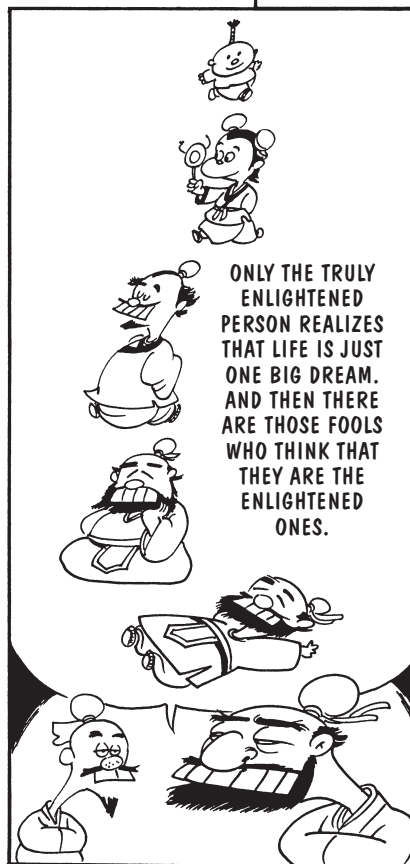
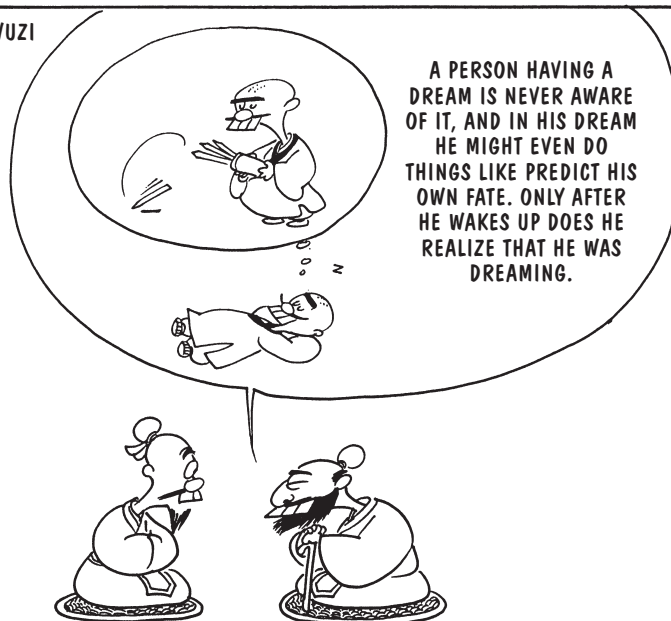


CHAPTER 2
ON SEEING THINGS
EVENLY

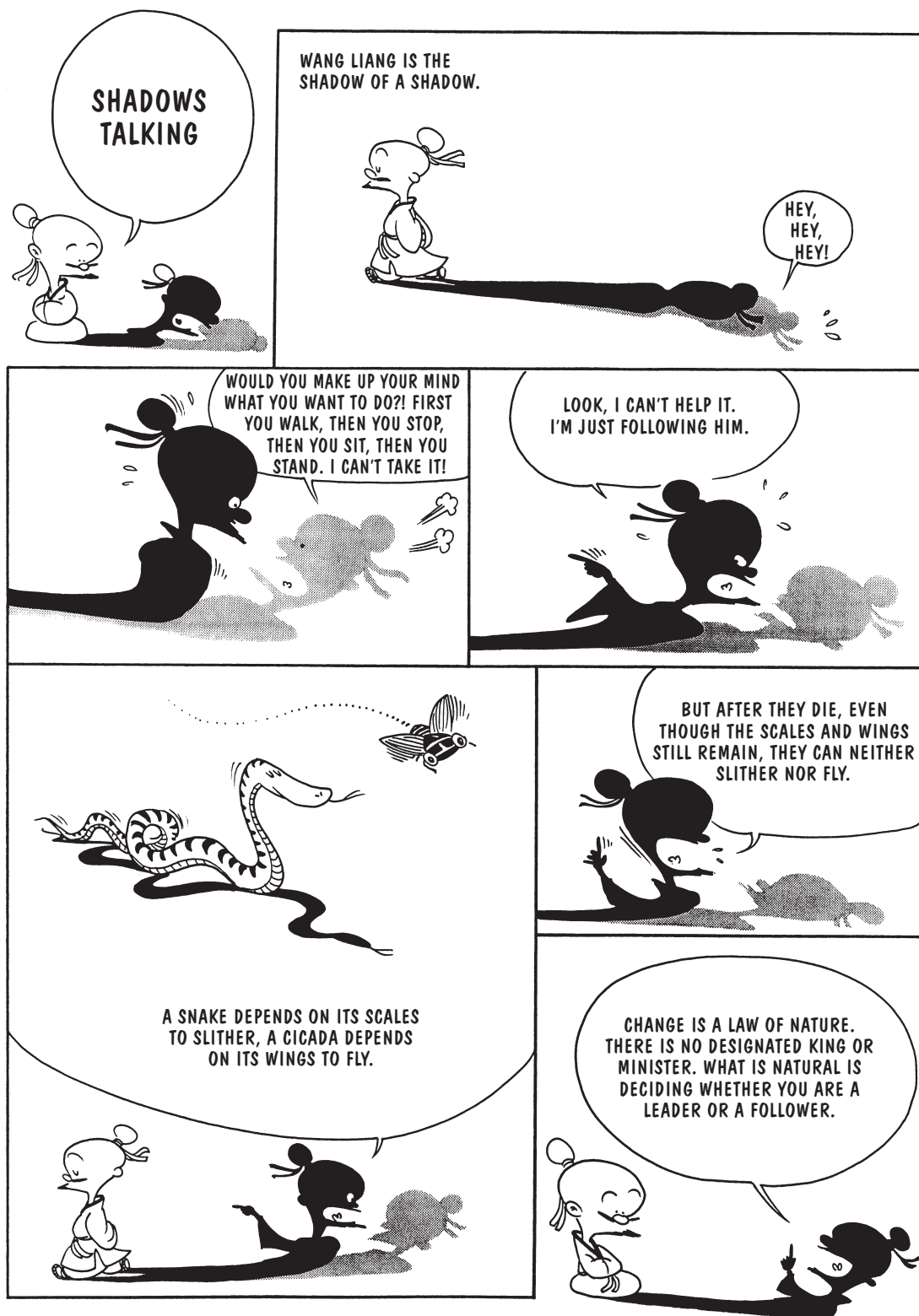
夢飲酒者，旦而哭泣；夢哭泣者，旦而田獵。方其夢也，不知其夢也。夢之中又占其夢焉，覺而後知其夢也。且有大覺而後知此其大夢也，而愚者自以為覺，竊竊然知之。君乎，牧乎，固哉！丘也與女，皆夢也；予謂女夢，亦夢也。是其言也，其名為弔詭。萬世之後而一遇大聖，知其解者，是旦暮遇之也。



ZHANG WUZI
SAID TO
JU QUE:



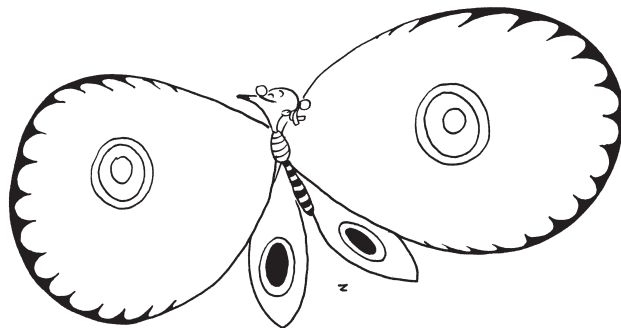
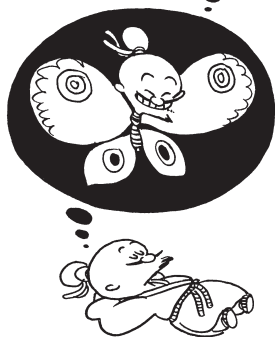
罔兩問景曰：「曩子行，今子止；曩子坐，今子起；何其無特操與？」景曰：「吾有待而然者邪？吾所待又有待而然者邪？吾待蛇蚺蜩翼邪？惡識所以然！惡識所以不然！」



CHAPTER 2
ON SEEING THINGS
EVENLY

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

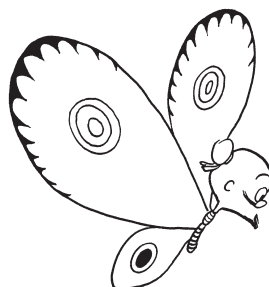
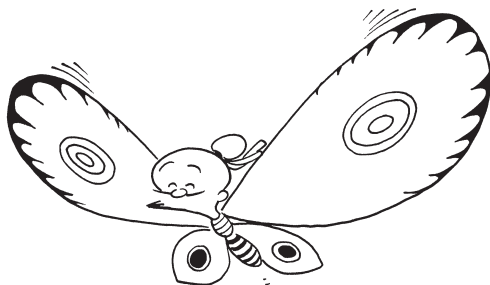
THE DREAM OF
THE BUTTERFLY



ONE DAY AT ABOUT SUNSET,
ZHUANGZI DOZED OFF AND
DREAMED THAT HE TURNED
INTO A BUTTERFLY.



HE FLAPPED HIS WINGS, AND SURE ENOUGH,
HE WAS A BUTTERFLY—WHAT A JOYFUL
FEELING! AS HE FLUTTERED ABOUT, HE
COMPLETELY FORGOT THAT HE WAS ZHUANGZI.



SOON, THOUGH, HE
REALIZED THAT
THAT PROUD
BUTTERFLY WAS IN
FACT ZHUANGZI.

WAS IT ZHUANGZI WHO DREAMED
THAT HE WAS A BUTTERFLY, OR
WAS IT A BUTTERFLY WHO
DREAMED THAT IT WAS ZHUANGZI?

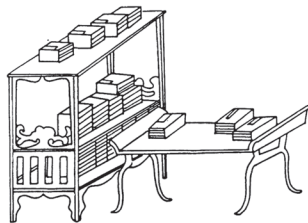


MAYBE ZHUANGZI WAS THE
BUTTERFLY, AND MAYBE THE
BUTTERFLY WAS ZHUANGZI.



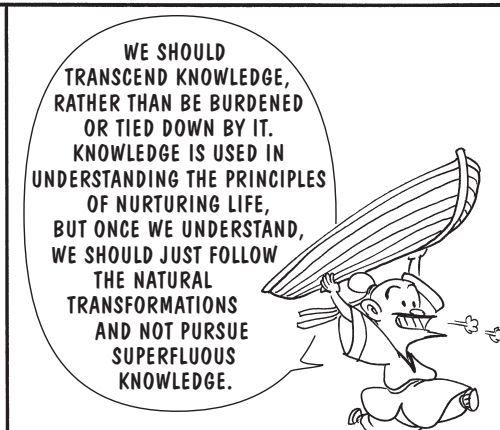
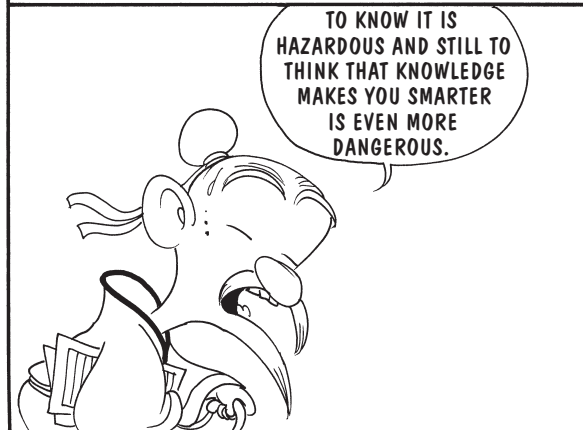
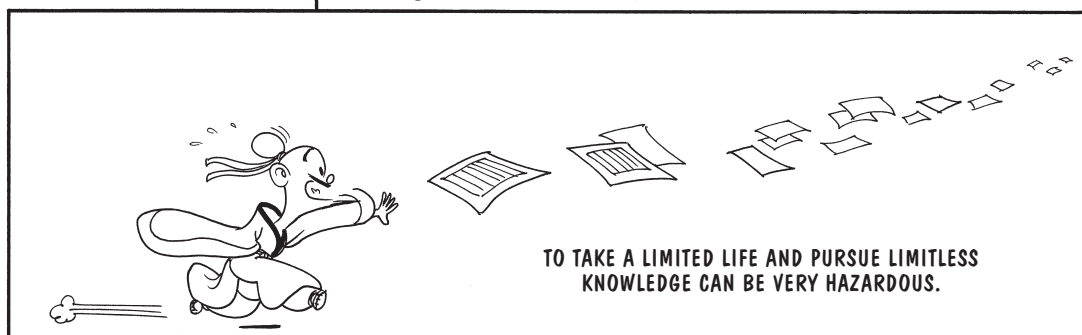
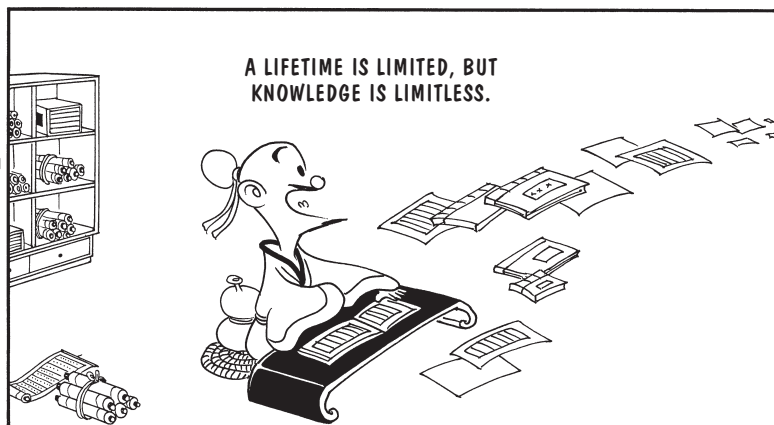
CHAPTER 3

The Basics of Nurturing Life



CHAPTER 3
THE BASICS OF
NURTURING LIFE

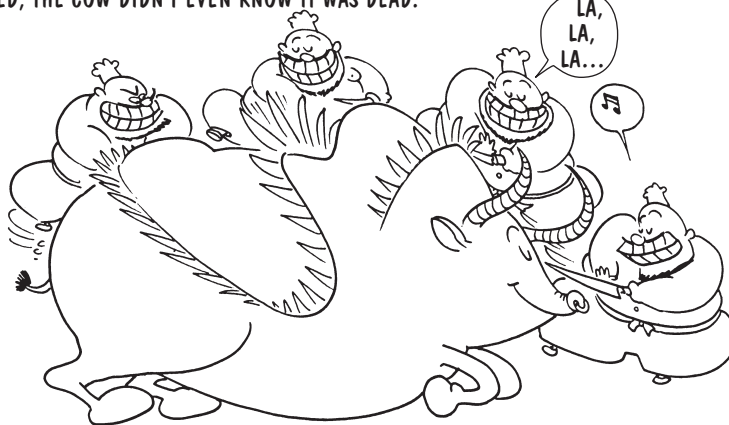
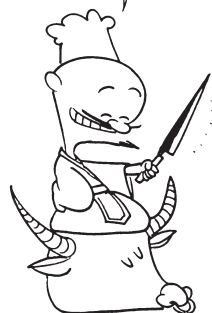
吾生也有涯，而知也無涯。以有涯隨無涯，殆已；已而為知者，殆而已矣。為善無近名，為惡無近刑。緣督以為經，可以保身，可以全生，可以養親，可以盡年。



庖丁為文惠君解牛，手之所觸，肩之所倚，足之所履，膝之所踣，砉然騞然，奏刀騞然，莫不中音。合於桑林之舞，乃中經首之會。文惠君曰：「請，善哉！技蓋至此乎？」庖丁釋刀對曰：「臣之所好者道也，進乎技矣。始臣之解牛之時，所見非牛者。三年之後，未嘗見全牛也。方今之時，臣以神遇而不以目視，官知止而神欲行。依乎天理，批大郤，導大窾，因其固然。技經肯綮之未嘗，而況大軋乎！」

A CERTAIN COOK WAS ONCE COMMISSIONED TO BUTCHER A COW FOR KING HUI. AS HE WORKED, HIS MOVEMENTS WERE GRACEFUL AND FLAWLESS. THE SOUND OF THE KNIFE BETWEEN THE BONES WAS LIKE A WHISPER IN THE NIGHT. WHEN THE COOK WAS FINISHED, THE COW DIDN'T EVEN KNOW IT WAS DEAD.

THE COOK
CARVES
UP A COW



WOW, I NEVER
IMAGINED THAT A COOK
COULD ATTAIN SUCH A
HIGH LEVEL OF SKILL.

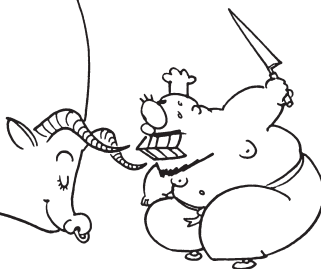
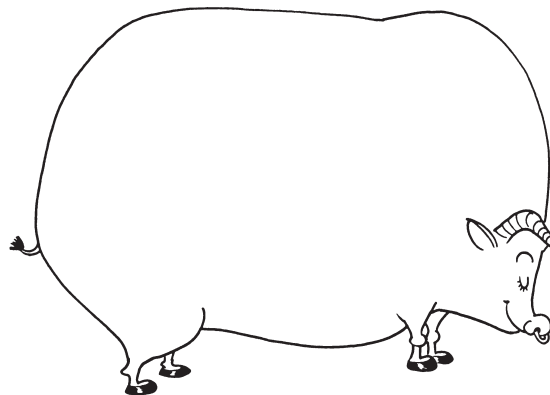
IT WAS
NOTHING,
REALLY.



YOU SEE, WHEN I BUTCHER A COW,
IT'S NOT SKILL THAT I USE,
IT'S THE *DAO*.

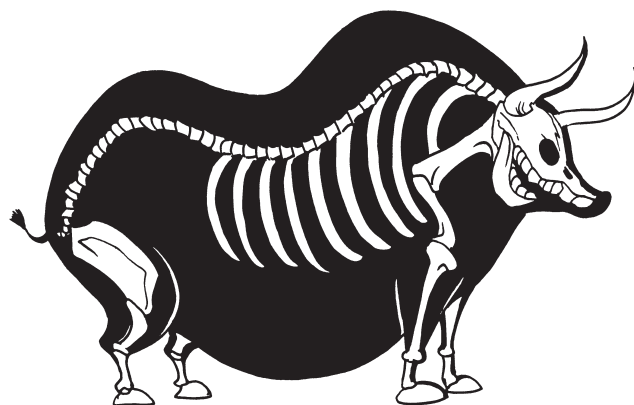


WHEN I FIRST BEGAN BUTCHERING COWS,
WHAT I SAW WAS THE WHOLE COW.

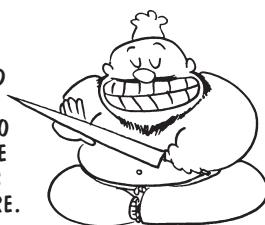


CHAPTER 3
THE BASICS OF
NURTURING LIFE

良庖歲更刀，割也；族庖月更刀，折也。今臣之刀十九年矣，所解數千牛矣，而刀刃若新發於硎。彼節者有間，而刀刃者無厚；以無厚入有間，恢恢乎其於遊刃必有餘地矣，是以十九年而刀刃若新發於硎。雖然，每至於族，吾見其難為，怵然為戒，視為止，行為遲。動刀甚微，謦然已解，如土委地。提刀而立，為之四顧，為之躊躇滿志，善刀而藏之。」文惠君曰：「善哉！吾聞庖丁之言，得養生焉。」



BUT AFTER I HAD BEEN AT IT FOR A FEW YEARS AND BUTCHERED A GOOD NUMBER OF COWS, WHAT I SAW WAS NO LONGER THE WHOLE COW BUT JUST ITS SKELETAL STRUCTURE.



EVER SINCE THEN, I STOPPED USING MY EYES AND USED MY MIND INSTEAD, TO INTUIT MY WAY AROUND THE COW.

THE AVERAGE COOK GOES THROUGH A KNIFE EVERY MONTH, BECAUSE HE HACKS AND CHOPS.



A GOOD COOK CHANGES KNIVES ONCE A YEAR, BECAUSE HE CHOPS BUT DOESN'T HACK.



BECAUSE I NEITHER HACK NOR CHOP, I'VE USED THIS SAME KNIFE FOR NINETEEN YEARS, AND IT'S STILL LIKE NEW.

BARELY ONE MONTH ...

NINETEEN YEARS.



MY KNIFE GLIDES IN AND OUT BETWEEN THE BONE JOINTS, MOVING AS IT PLEASES; THE COW SUFFERS NO PAIN AND, IN THE END, DOESN'T EVEN KNOW IT'S DEAD.



FANTASTIC! WHAT YOU HAVE SAID TODAY HAS TAUGHT ME A LOT ABOUT HOW TO GET ALONG IN LIFE.



THE COMPLEXITIES OF LIFE ARE LIKE THE SKELETAL STRUCTURE OF THE COW, AND THOSE WHO DON'T UNDERSTAND HOW TO APPROACH THEM END UP RUNNING AROUND IN CIRCLES, WASTING ALL THEIR ENERGY.



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

THE
MAN
WITH
ONE
LEG

WHEN GONGWEN XUAN FIRST SAW
AN OFFICIAL WITH ONLY ONE LEG,
HE WAS VERY SURPRISED...



THEN AFTER THINKING ABOUT IT,
HE FINALLY REALIZED...

HE MAY ONLY HAVE ONE LEG,
BUT AS LONG AS HE WAS BORN
THAT WAY RATHER THAN HAVING
HAD IT CUT OFF AS PUNISHMENT
FOR A CRIME, IT IS IN
ACCORDANCE WITH
NATURE!



IF EVERYONE WERE BORN WITH
ONE LEG, WE WOULD THINK IT VERY
UNNATURAL TO SUDDENLY SEE SOMEONE
WITH TWO LEGS. AS LONG AS SOMEONE IS
BORN THE WAY THEY ARE, BE IT WITH ONE
LEG, TWO LEGS, OR AS MANY LEGS AS A
MILLIPEDE, IT IS NATURAL.

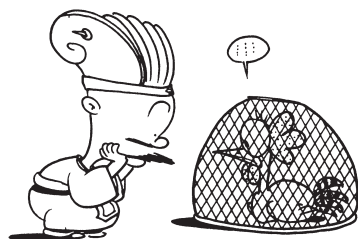


WE HAVE TO LIVE WITH THE
BODY WE WERE BORN WITH AND
DEAL WITH CIRCUMSTANCES AS THEY
COME. IF WE CAN DO THIS, THEN WE
WON'T FEEL COLD IN WATER OR HOT IN
FIRE, AND WE WILL ENCOUNTER NO
OBSTACLES IN LIFE.



澤雉十步一啄，百步一飲，不斲畜乎樊中。神雖王，不善也。

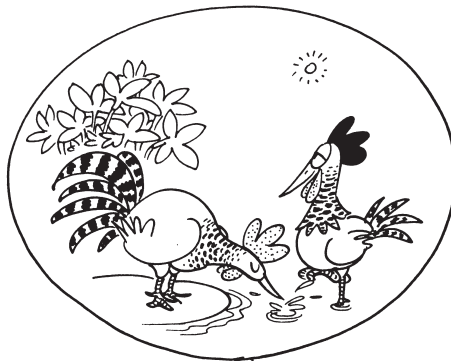
THE CAGED
PHEASANT



FINDING FOOD ISN'T EASY FOR THE WILD PHEASANT,
TRAVELING TEN STEPS BEFORE GETTING A SINGLE WORM.

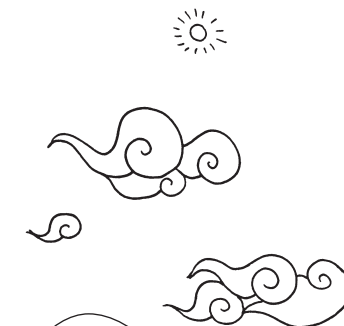
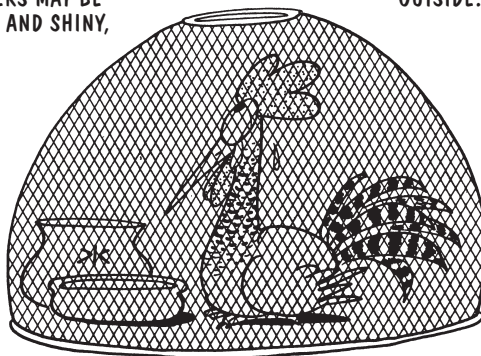


AND EVEN THOUGH IT HAS TO WALK
A HUNDRED PACES FOR A DRINK OF
WATER, IT STILL PREFERS THIS TO
BEING LOCKED UP IN A CAGE.



A CAGED PHEASANT MAY
HAVE ENOUGH TO EAT
AND DRINK AND ITS
FEATHERS MAY BE
BRIGHT AND SHINY,

BUT IT WILL ALWAYS
CRAVE THE FREEDOM
OF BEING ON THE
OUTSIDE.



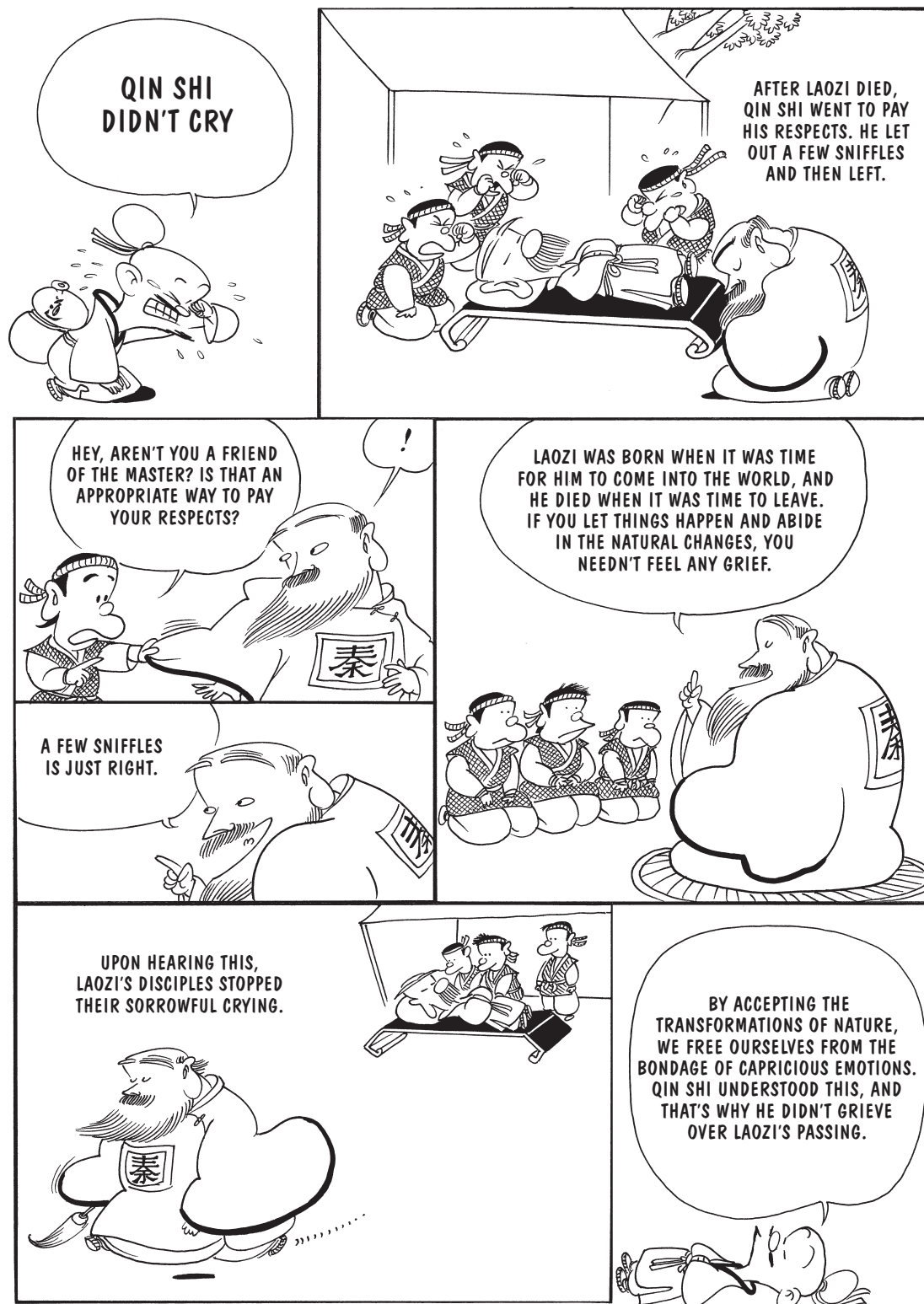
THE
PERSON WHO
UNDERSTANDS
HOW TO NURTURE
LIFE WOULD NEVER
PURSUE MATERIAL
PLEASURES AT
THE EXPENSE
OF FREEDOM.

YET IN
TODAY'S
SOCIETY,
HOW MANY
TRULY
CAREFREE
PEOPLE DO
YOU SEE?

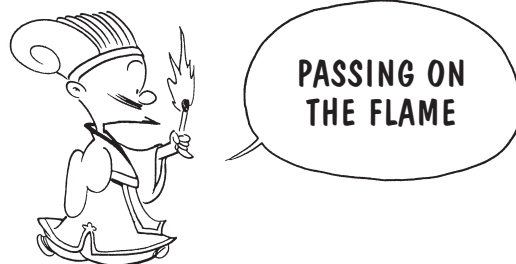


CHAPTER 3
THE BASICS OF
NURTURING LIFE

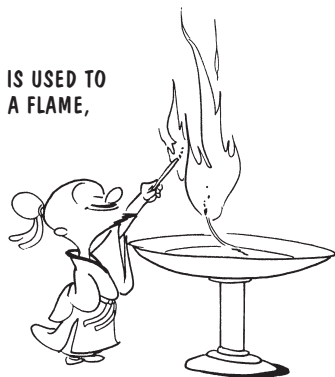
老聃死，秦失弔之，三號而出。弟子曰：「非夫子之友邪？」曰：「然。」「然則弔焉若此，可乎？」曰：「然。始也吾以為其人也，而今非也。向吾入而弔焉，有老者哭之，如哭其子；少者哭之，如哭其母。彼其所以會之，必有不蘄言而言，不蘄哭而哭者。是遁天倍情，忘其所受，古者謂之遁天之刑。適來，夫子時也；適去，夫子順也。安時而處順，哀樂不能入也，古者謂是帝之縣解。」



指窮於為薪，火傳也，不知其盡也。



WHEN OIL IS USED TO
SUSTAIN A FLAME,

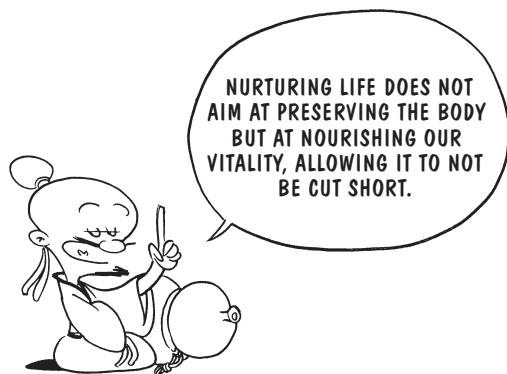


EVEN THOUGH THE OIL
MAY BE CONSUMED,

THE FLAME CAN BE
TRANSFERRED TO
ANOTHER FUEL.

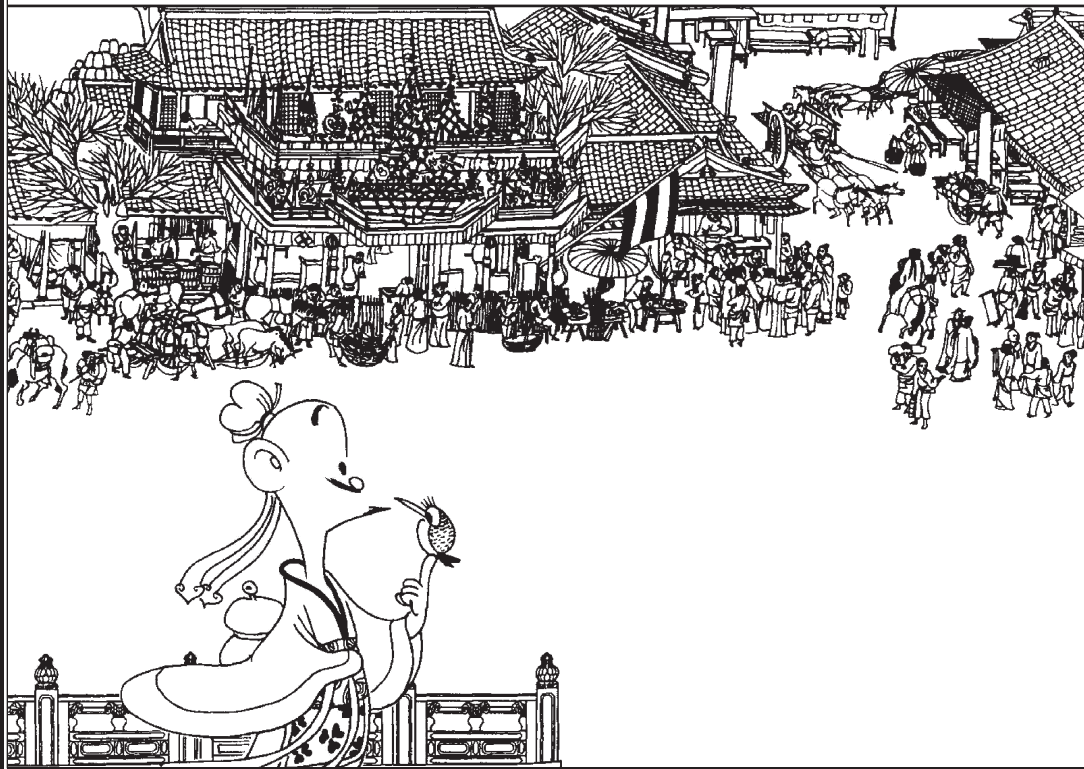


WHO KNOWS HOW
LONG IT CAN GO ON?



CHAPTER 4

In Human Society



CHAPTER 4
IN HUMAN SOCIETY

顏回見仲尼，請行。曰：「奚之？」曰：「將之衛。」曰：「奚為焉？」曰：「回聞衛君，其年壯，其行獨，輕用其國，而不見其過……吾無以進矣，敢問其方。」仲尼曰：「齋，吾將語若！有而為之，其易邪？易之者，暱天不宜。」顏回曰：「回之家貧，唯不飲酒茹葷者數月矣。若此，則可以為齋乎？」曰：「是祭祀之齋，非心齋也。」回曰：「敢問心齋？」仲尼曰：「若一志，無聽之以耳而聽之以心，無聽之以心而聽之以氣！聽止於耳，心止於符。氣也者，虛而待物者也。唯道集虛。虛者，心齋也。」

MENTAL
FASTING



BECAUSE THE
SOVEREIGN OF WEI
WAS VERY WICKED,
YAN HUI ASKED
CONFUCIUS...



MASTER,
PLEASE LET ME GO
REFORM HIM!



OF COURSE YOU
CAN GO, BUT I'M
AFRAID THAT IF
YOU GO WITH THE
INTENTION OF
REFORMING HIM,
IT WILL BE
DIFFICULT.



WHY DON'T YOU GO
HOME AND FAST FOR
A FEW DAYS,
AND THEN
WE'LL TALK
ABOUT IT?



BUT BECAUSE I
COME FROM A POOR
FAMILY, IT HAS
ALREADY BEEN
SEVERAL MONTHS
SINCE I'VE HAD ANY
ALCOHOL OR MEAT.



THAT IS THE
FASTING TO BE
DONE FOR
SACRIFICIAL
CEREMONIES.
IT'S NOT MENTAL
FASTING.



WHAT IS
MENTAL
FASTING?



FIRST, GET RID OF ALL
INTENTIONAL MENTAL ACTIVITY
AND MAKE YOUR MIND AN EXPANSE
OF EMPTINESS, THEN YOU WILL BE
ABLE TO RESPOND NATURALLY TO
EVERYTHING. IF YOU CAN DO
THIS, THEN OTHERS WILL
RESPOND TO YOU.



ACTING
INTENTIONALLY
MEANS ACTING WITH
THE SELF IN MIND,
WHICH WILL CAUSE YOU
TO BE CONSCIOUS OF
GAIN AND LOSS. WE
SHOULD ELIMINATE THE
EGO AND NOT WORK FOR
ACHIEVEMENT, FAME,
OR THE SELF. IF WE CAN
DO THIS, THEN WE CAN
TRANSFORM
OTHERS.



THE MAN ON FIRE

A PRINCE OF CHU NAMED ZIGAO WAS ABOUT TO DEPART TO THE STATE OF QI AS AN ENVOY...

MY MISSION THIS TIME IS VERY SERIOUS. IF I FAIL, I WILL HAVE WRONGED MY SOVEREIGN, AND IF I SUCCEED, I WILL STILL BE PLAGUED BY ILL HEALTH DUE TO THE STRESS.

I WILL SUFFER EITHER WAY. PLEASE TELL ME WHAT TO DO.

HOW DO YOU FEEL RIGHT NOW?

I'M SO WORRIED I FEEL LIKE I'M ON FIRE, AND I JUST WANT TO GUZZLE COLD WATER TO PUT IT OUT.

YOU CAN STOP WORRYING BECAUSE IN LIFE THERE ARE TWO THINGS THAT ARE UNAVOIDABLE. ONE IS FATE, AND ONE IS RIGHTEOUSNESS. THE RELATIONSHIP BETWEEN A PARENT AND A CHILD IS ONE OF FATE. THE RELATIONSHIP BETWEEN A SOVEREIGN AND VASSAL IS ONE OF RIGHTEOUSNESS.

SO, IN THESE TWO KINDS OF SITUATIONS YOU MUST SET ASIDE THOUGHTS OF YOURSELF AND THOUGHTS OF GAIN AND LOSS, AND JUST ACT AS THE CIRCUMSTANCES DICTATE. THAT'S ALL.

DON'T TRY TO CHANGE FATE OR FORCE SUCCESS, JUST FOLLOW THE NATURAL CIRCUMSTANCES AND DO YOUR BEST.

CHAPTER 4 IN HUMAN SOCIETY

葉公子高將使於齊，問於仲尼曰：「王使諸梁也甚重……今吾朝受命而夕飲冰，我其內熱與！吾未至乎事之情，而既有陰陽之患矣；事若不成，必有人道之患。是兩也，為人臣者不足以任之，子其有以語我來！」仲尼曰：「天下有大戒二：其一，命也；其一，義也。子之愛親，命也，不可解於心；臣之事君，義也，無適而非君也，無所逃於天地之間。是之謂大戒。是以夫事其親者，不擇地而安之，孝之至也；夫事其君者，不擇事而安之，忠之盛也……為人臣子者，固有所不得已。行事之情而忘其身，何暇至於悅生而惡死！夫子其行可矣！」

CHAPTER 4
IN HUMAN SOCIETY

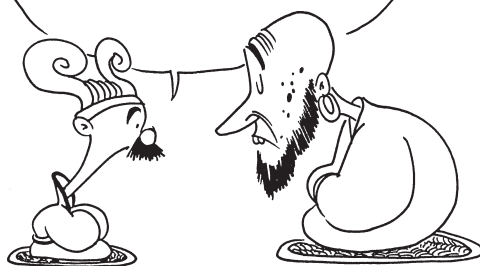
顏闔將傳衛靈公大子，而問於蘧伯玉曰：「有人於此，其德天殺。與之為無方，則危吾身。其知適足以知人之過，而不知其所以過。若然者，吾奈之何？」蘧伯玉曰：「善哉問乎！戒之，慎之，正女身哉！形莫若就，心莫若和。雖然，之二者有患。就不欲入，和不欲出。形就而入，且為顛為滅，為崩為蹶。心和而出，且為聲為名，為妖為孽。彼且為嬰兒，亦與之為嬰兒；彼且為無町畦，亦與之為無町畦；彼且為無崖，亦與之為無崖。」

LIKE A MANTIS
STOPPING A CART



THERE WAS A
MAN NAMED
YAN HE, WHO
WAS ABOUT
TO GO ON A
MISSION TO
PERSUADE THE
EVIL PRINCE FU
TO CHANGE HIS
WAYS. BEFORE
LEAVING, HE WENT
TO QU BOYU
FOR ADVICE:

THERE IS A PERSON WHO IS A KILLER BY
NATURE. IF LEFT TO HIS OWN DEVICES,
HE WILL BRING HARM UPON THE NATION.



AND IF ONE
ATTEMPTS TO
PERSUADE HIM
OTHERWISE, HE
WILL BRING
HARM UPON THE
PERSUADER.



THIS PERSON SEES ONLY
THE FAULTS OF OTHERS
AND IS BLIND TO HIS OWN
SHORTCOMINGS. WHAT
CAN BE DONE?



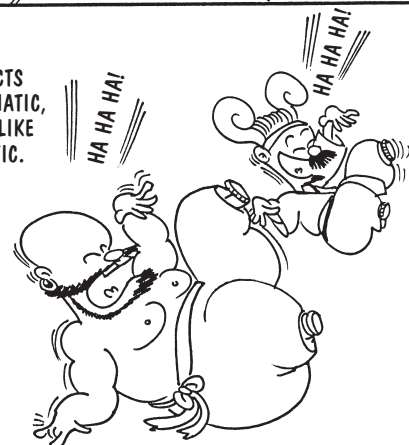
IN DEALING WITH THIS TYPE
OF PERSON, YOU MUST
FIRST BE FLEXIBLE
AND CONFORM TO HIS
BEHAVIOR. DON'T
ANGER HIM.



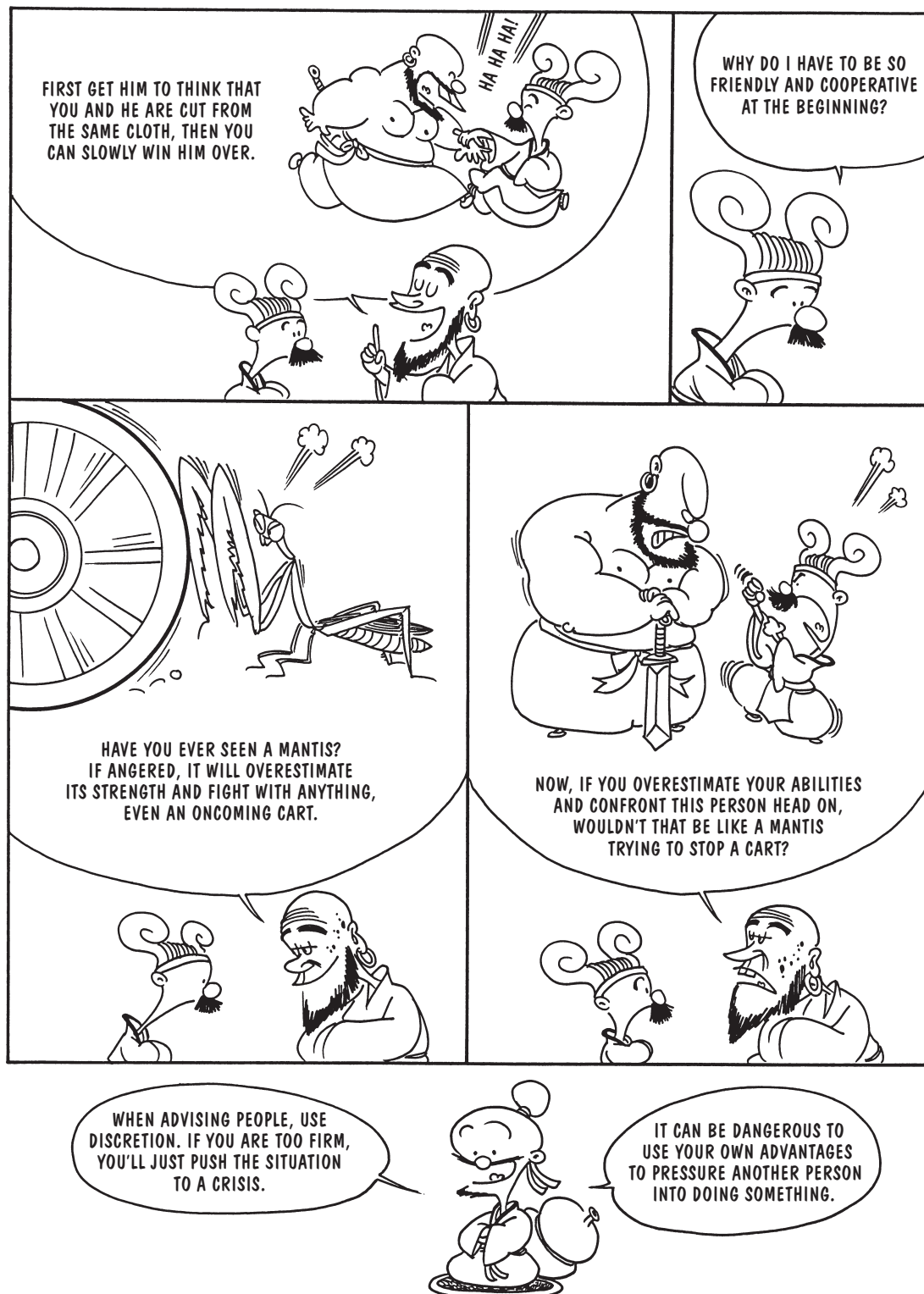
IF HE ACTS LIKE A CHILD,
YOU ACT LIKE A CHILD.



IF HE ACTS
LIKE A LUNATIC,
YOU ACT LIKE
A LUNATIC.



達之，入於無疵。汝不知夫螳螂乎？怒其臂以當車轍，不知其不勝任也，是其才之美者也。戒之，慎之！
積伐而美者以犯之，幾矣。」



汝不知夫養虎者乎？不敢以生物與之，為其殺之之怒也；不敢以全物與之，為其決之之怒也；時其飢飽，達其怒心。虎之與人異類而媚養己者，順也；故其殺者，逆也。

THE
TIGER TRAINER

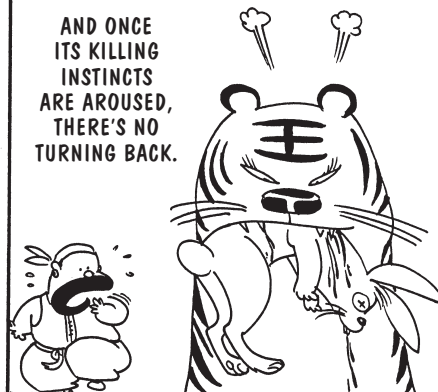


TRAINING TIGERS IS A VERY DANGEROUS BUSINESS.
A PERSON WHO UNDERSTANDS THE ART OF TIGER TRAINING
WOULD NEVER FEED A LIVE ANIMAL TO A TIGER.



THIS IS BECAUSE, IN
THE ACT OF KILLING,
A TIGER BECOMES
INCENSED,

AND ONCE
ITS KILLING
INSTINCTS
ARE AROUSED,
THERE'S NO
TURNING BACK.



THEREFORE, THE
TRAINER ALWAYS TAKES
HIS ANIMAL'S NATURE
INTO ACCOUNT,



AND THE FEARSOME
TIGER GROWS UP AS
TAME AS A PUSSYCAT.

MEOW.

THAT'S A
GOOD KITTY...



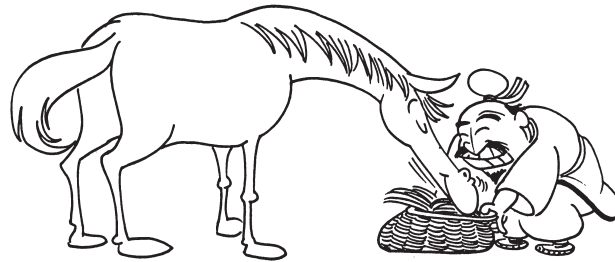
A TIGER HAS
ITS NATURE, TOO,
AND IF IT IS
ATTENDED TO WITH
CARE, THE TIGER
WILL BE FRIENDLY
INSTEAD OF
FEARSOME.



夫愛馬者，以筐盛矢，以蜃盛溺。適有蚊虻僕緣，而拊之不時，則缺銜毀首碎胸。意有所至而愛有所亡，可不慎邪！

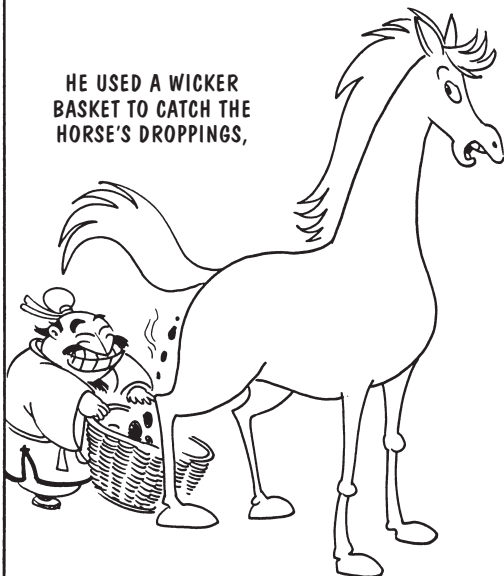
THE
HORSE LOVER

THERE WAS ONCE A MAN WHO LOVED HIS HORSE VERY MUCH.



HE WAITED ON IT HAND AND FOOT.

HE USED A WICKER
BASKET TO CATCH THE
HORSE'S DROPPINGS,



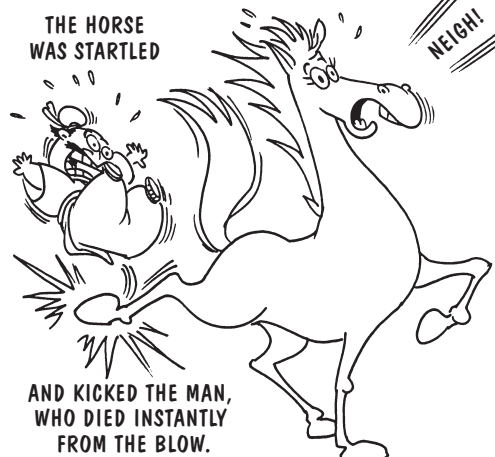
AND A HUGE CONCH SHELL
TO CATCH ITS URINE.



ONE DAY, WHEN THE MAN WENT TO SLAP A
HORSEFLY OFF HIS HORSE'S BACKSIDE



THE HORSE
WAS STARTLED

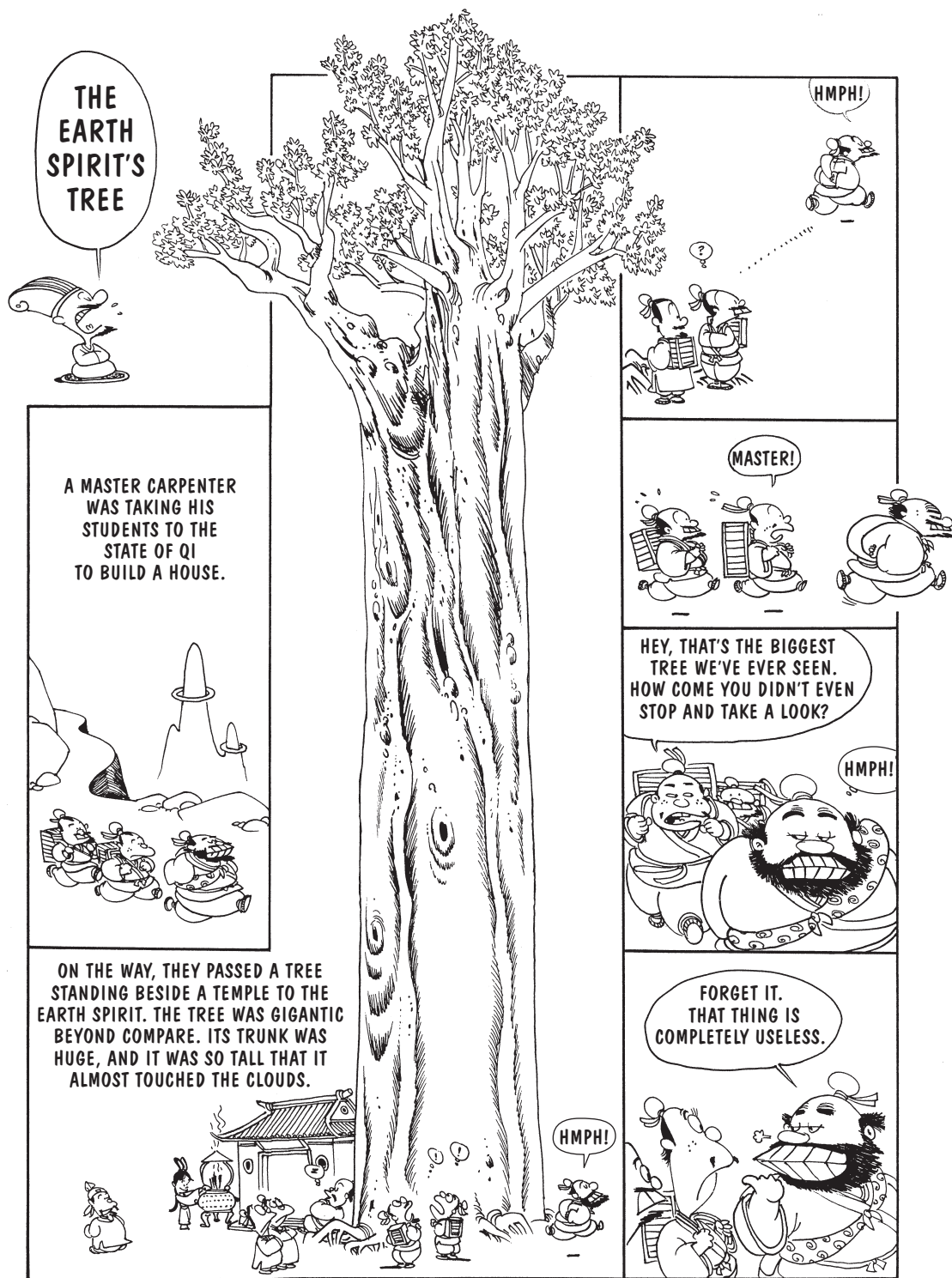


AND KICKED THE MAN,
WHO DIED INSTANTLY
FROM THE BLOW.

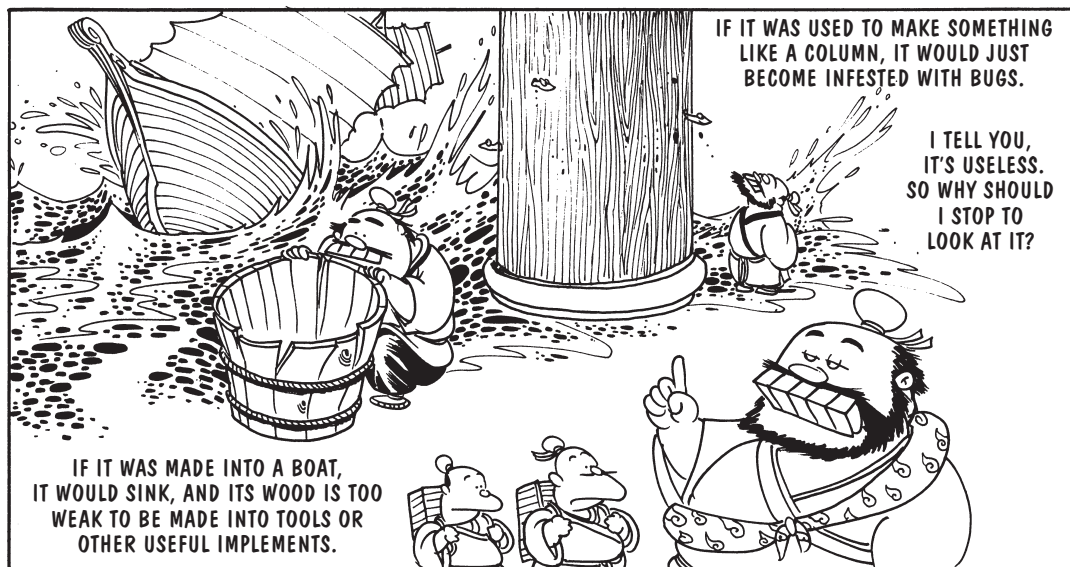
YOU MAY LOVE A PERSON,
BUT THAT PERSON WILL NOT
NECESSARILY UNDERSTAND
YOUR LOVE.



匠石之齊，至乎曲轅，見櫟社樹。其大蔽數千牛，絜之百圍，其高臨山十仞而後有枝，其可以為舟者旁十數。觀者如市，匠伯不顧，遂行不輟。弟子厭觀之，走及匠石，曰：「自吾執斧斤以隨夫子，未嘗見材如此其美也。先生不肯視，行不輟，何邪？」曰：「已矣，勿言之矣！散木也。」



以為舟則沈，以為棺槨則速腐，以為器則速毀，以為門戶則液槁，以為柱則蠹。是不材之木也，無所可用，故能若是之壽。」匠石歸，櫟社見夢曰：「女將惡乎比予哉？若將比予於文木邪？夫柎梨橘柚，果蓏之屬，實熟則剝，剝則辱；大枝折，小枝泄。此以其能苦其生者也，故不終其天年而中道夭，自掊擊於世俗者也。物莫不若是。且予求無所可用久矣，幾死，乃今得之，為予大用。使予也而有用，且得有此大也邪？且也若與予也皆物也，奈何哉其相物也？而幾死之散人，又惡知散木！」

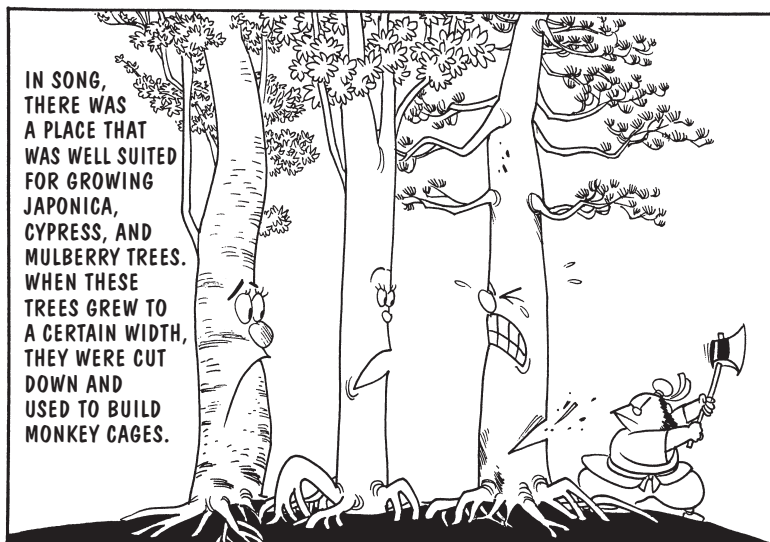


宋有荆氏者，宜楸柏桑。其拱把而上者，求狙猴之杙者斫之；三圍四圍，求高名之麗者斫之；七圍八圍，貴人富商之家求禪傍者斫之。故未終其天年，而中道之夭於斧斤，此材之患也。

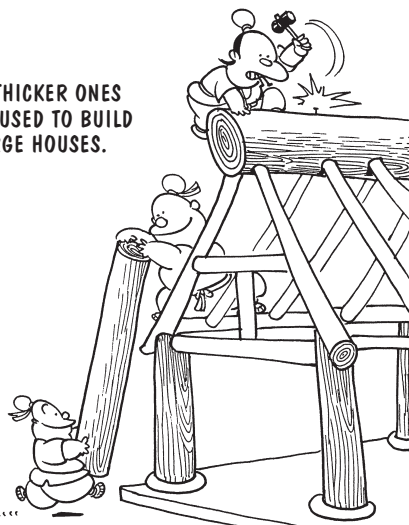
**A TREE'S
NATURAL
LIFE SPAN**



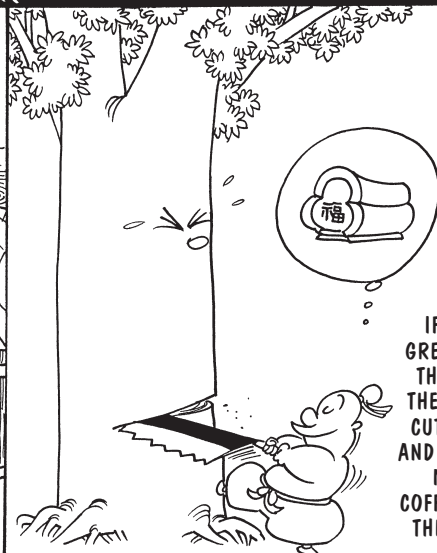
IN SONG,
THERE WAS
A PLACE THAT
WAS WELL SUITED
FOR GROWING
JAPONICA,
CYPRESS, AND
MULBERRY TREES.
WHEN THESE
TREES GREW TO
A CERTAIN WIDTH,
THEY WERE CUT
DOWN AND
USED TO BUILD
MONKEY CAGES.



THE THICKER ONES
WERE USED TO BUILD
LARGE HOUSES.

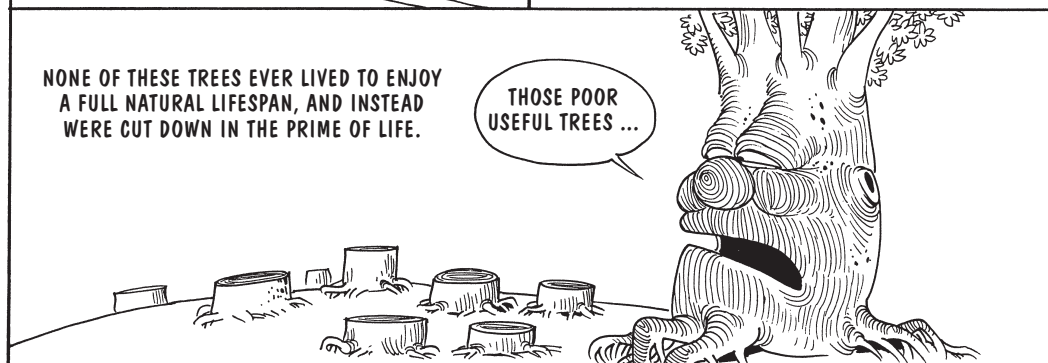


IF THEY
GREW EVEN
THICKER,
THEY WERE
CUT DOWN
AND USED TO
MAKE
COFFINS FOR
THE RICH.



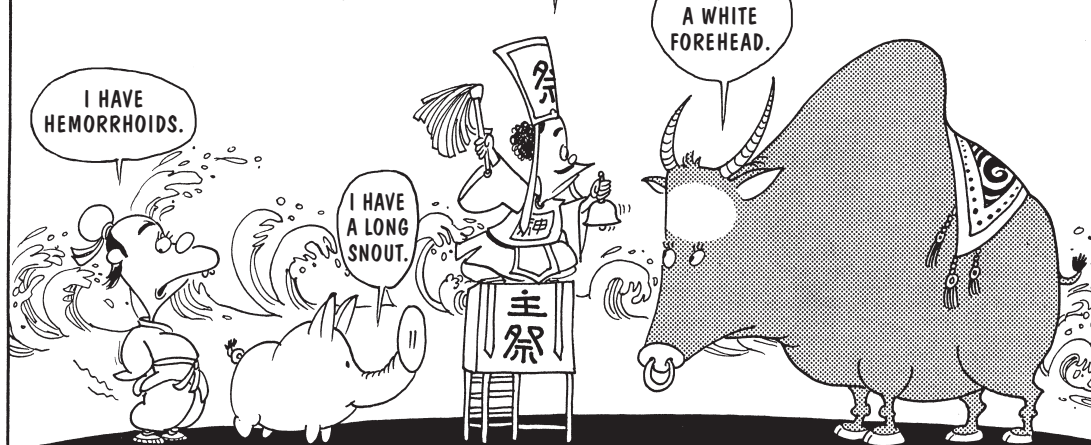
NONE OF THESE TREES EVER LIVED TO ENJOY
A FULL NATURAL LIFESPAN, AND INSTEAD
WERE CUT DOWN IN THE PRIME OF LIFE.

THOSE POOR
USEFUL TREES ...

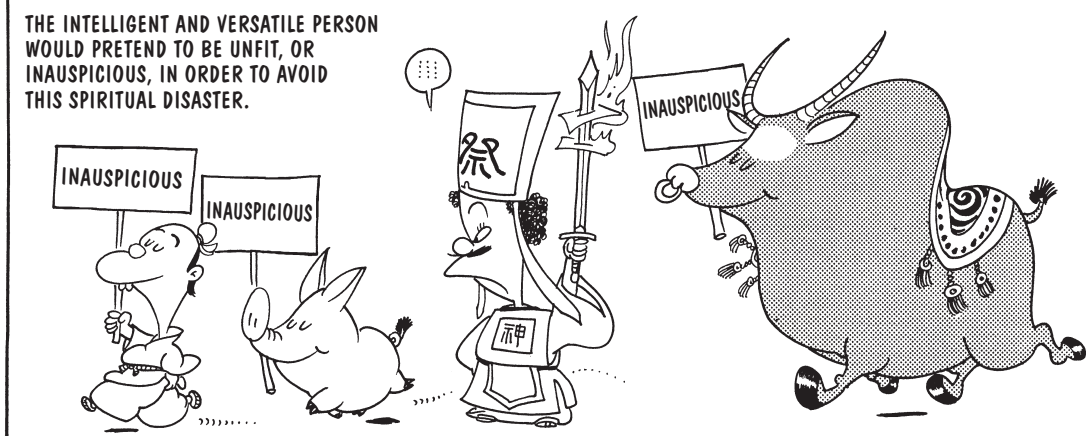


故解之以牛之白額者與豚之亢鼻者，與人有痔病者不可以適河。此皆巫祝以知之矣，所以為不祥也。此乃神人之所以為大祥也。

IN ANCIENT TIMES, DURING THE SACRIFICE TO THE RIVER GOD, THE SHAMAN WOULD NEVER CHOOSE A COW WITH A WHITE FOREHEAD, A PIG WITH A LONG SNOUT, OR A PERSON WITH HEMORRHOIDS TO THROW INTO THE RIVER AS A SACRIFICE. THEY WERE CONSIDERED TO BE "INAUSPICIOUS."



THE INTELLIGENT AND VERSATILE PERSON WOULD PRETEND TO BE UNFIT, OR INAUSPICIOUS, IN ORDER TO AVOID THIS SPIRITUAL DISASTER.



BEAUTIFUL AND UGLY EACH HAVE THEIR OWN SPECIAL CHARACTERISTICS. IT'S NOT NECESSARY TO DISTINGUISH BETWEEN "GOOD" AND "BAD" AND "AUSPICIOUS" AND "INAUSPICIOUS."



IF A WOMAN IS CHOSEN TO BE SACRIFICED TO THE RIVER GOD BECAUSE OF HER BEAUTY, THEN IS BEAUTY AUSPICIOUS OR INAUSPICIOUS?

AUSPICIOUS?

INAUSPICIOUS?

支離疏者，頤隱於齊，肩高於頂，會撮指天，五管在上，兩髀為脅。挫鍼治癰，足以餬口；鼓篋播精，足以食十人。上徵武士，則支離攘臂於其間；上有大役，則支離以有常疾不受功；上與病者粟，則受三鍾與十束薪。夫支離其形者，猶足以養其身，終其天年，又況支離其德者乎！

THE FREAK



THERE ONCE WAS A VERY PECULIAR MAN NAMED ZHILI SHU, WHOSE BODY WAS TERRIBLY DEFORMED. HIS HEAD WAS BENT DOWN BELOW HIS NAVEL, HIS SHOULDERS REACHED UP ABOVE THE TOP OF HIS HEAD, HIS HAIR STUCK OUT IN ALL DIRECTIONS, HIS VITAL ORGANS WERE ALL OUT OF PLACE, AND HIS STOMACH HUNG DOWN BETWEEN HIS THIGHS.

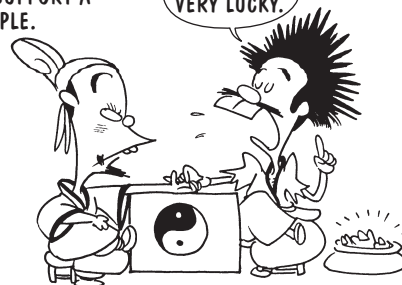


BY HELPING PEOPLE WITH THEIR LAUNDRY, ZHILI SHU COULD MAKE ENOUGH MONEY TO GET BY.

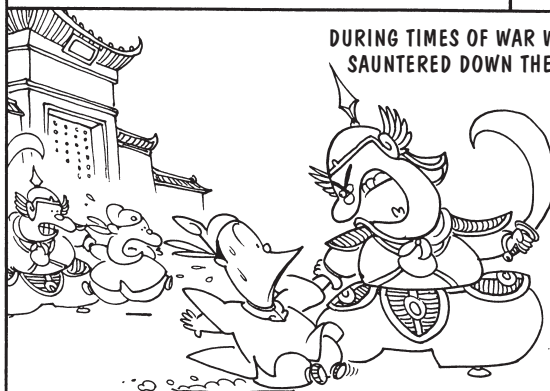


AND BY TELLING FORTUNES, HE COULD SUPPORT A DOZEN PEOPLE.

VERY LUCKY, VERY LUCKY.



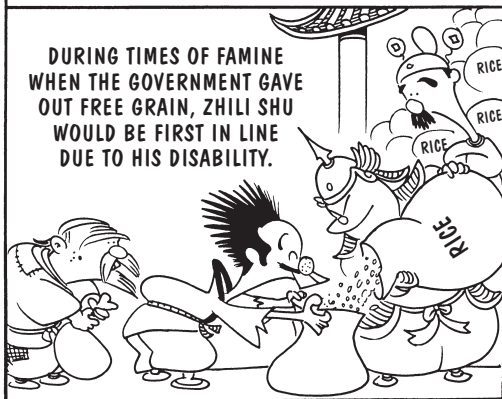
DURING TIMES OF WAR WHEN PEOPLE WERE CONSCRIPTED BY FORCE, ZHILI SHU SAUNTERED DOWN THE STREET KNOWING THAT NO ARMY WOULD WANT HIM.



HUMBY DEE DUM DUM.

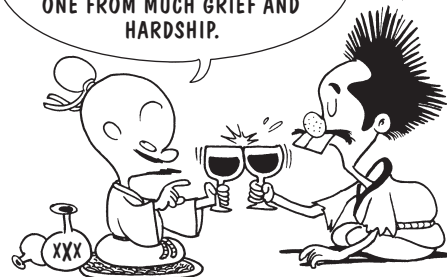


DURING TIMES OF FAMINE WHEN THE GOVERNMENT GAVE OUT FREE GRAIN, ZHILI SHU WOULD BE FIRST IN LINE DUE TO HIS DISABILITY.



THE WISE PERSON DOESN'T CARE ABOUT AN UNAPPEALING ASPECT OR DISABILITY. THESE ATTRIBUTES CAN ALSO SAVE ONE FROM MUCH GRIEF AND HARDSHIP.

RIGHT!

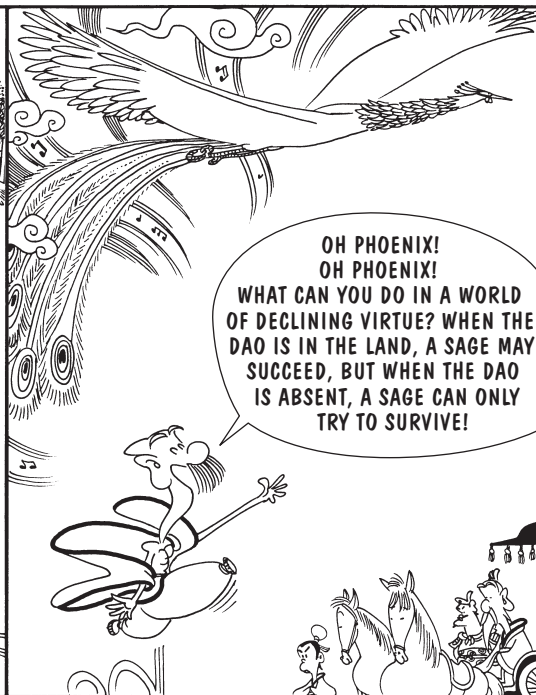


孔子適楚，楚狂接輿遊其門曰：「鳳兮鳳兮，何如德之衰也！來世不可待，往世不可追也。天下有道，聖人成焉；天下無道，聖人生焉。方今之時，僅免刑焉。福輕乎羽，莫之知載；禍重乎地，莫之知避。已乎已乎，臨人以德！殆乎殆乎，畫地而趨！迷陽迷陽，無傷吾行！吾行郢曲，無傷吾足！」

THE
MADMAN
OF CHU



WHEN CONFUCIUS WAS TRAVELING TO THE VARIOUS STATES ADVISING SOVEREIGNS, HE CAME TO THE STATE OF CHU. CRAZY JIEYU SAW THAT CONFUCIUS WAS ENDANGERING HIMSELF THROUGH HIS AGENDA OF VIRTUE, AND ADVISED HIM WITH A SONG...



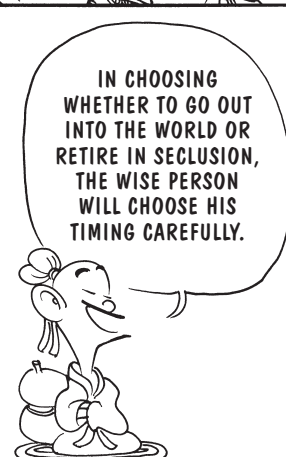
OH PHOENIX!
OH PHOENIX!
WHAT CAN YOU DO IN A WORLD OF DECLINING VIRTUE? WHEN THE DAO IS IN THE LAND, A SAGE MAY SUCCEED, BUT WHEN THE DAO IS ABSENT, A SAGE CAN ONLY TRY TO SURVIVE!



FORGET IT! FORGET IT!
IN THESE TIMES, DON'T USE YOUR BRILLIANCE TO SHOW UP OTHER PEOPLE'S BLEMISHES.



OH BRAMBLES,
OH BRAMBLES,
YOU CAN'T HURT MY FEET,
FOR I WALK A CROOKED PATH.

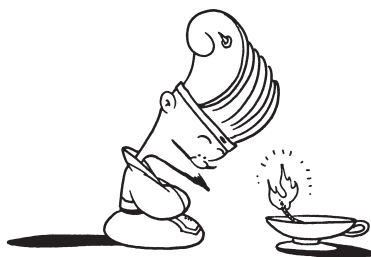


IN CHOOSING WHETHER TO GO OUT INTO THE WORLD OR RETIRE IN SECLUSION, THE WISE PERSON WILL CHOOSE HIS TIMING CAREFULLY.

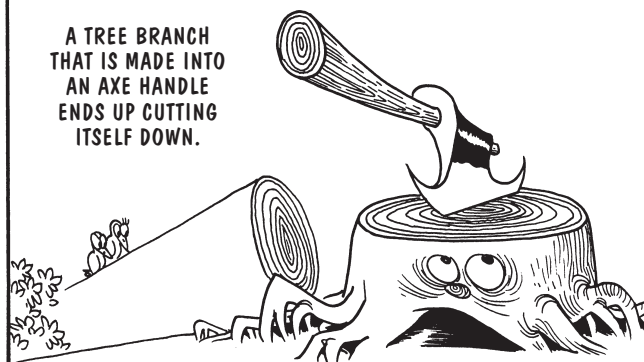
CHAPTER 4
IN HUMAN SOCIETY

山木自寇也，膏火自煎也。桂可食，故伐之；漆可用，故割之。人皆知有用之用，而莫知無用之用也。

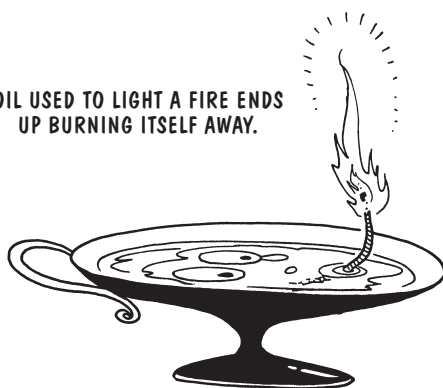
OIL BURNS
ITSELF OUT



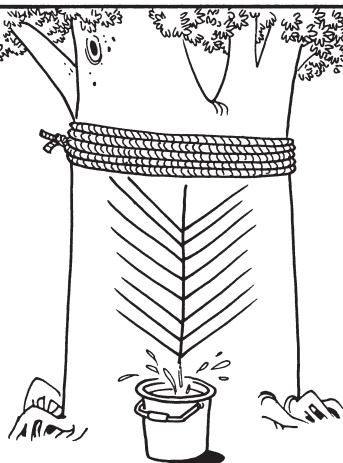
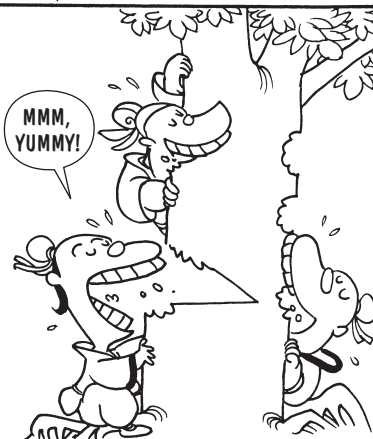
A TREE BRANCH
THAT IS MADE INTO
AN AXE HANDLE
ENDS UP CUTTING
ITSELF DOWN.



OIL USED TO LIGHT A FIRE ENDS
UP BURNING ITSELF AWAY.

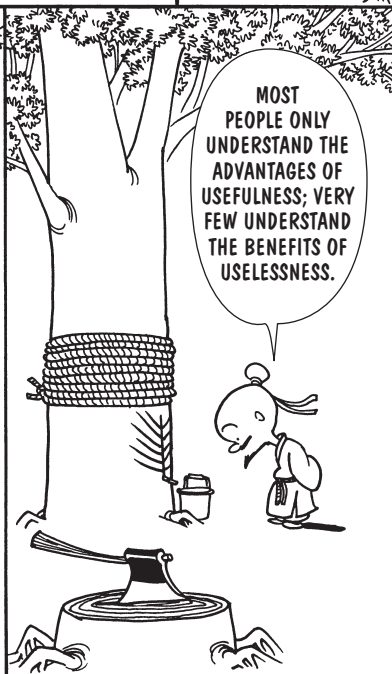


THE CINNAMON
TREE IS HEWN
DOWN TO BE
CONSUMED
BY PEOPLE.



THE VARNISH TREE THAT CAN PROTECT
AGAINST DECAY ENDS UP SLASHED
BY PEOPLE'S KNIVES.

MOST
PEOPLE ONLY
UNDERSTAND THE
ADVANTAGES OF
USEFULNESS; VERY
FEW UNDERSTAND
THE BENEFITS OF
USELESSNESS.



THE FAMOUS WAR
STRATEGISTS, SHANG
YANG, WU QI, SU QIN,
AND ZHANG YI, WERE VERY
INTELLIGENT MEN, BUT NONE
OF THEM DIED A NATURAL
DEATH. SOMETIMES
INTELLIGENCE IS THE
MEANS THAT TAKES
ONE'S OWN LIFE.



TOELESS SHU



THERE ONCE WAS A MAN IN LU BY THE NAME OF TOELESS SHU SHAN. TOELESS SHU HAD HAD HIS TOES CHOPPED OFF FOR COMMITTING A CRIME.



ONE DAY, HE WALKED ON HIS STUMPS TO GO SEE CONFUCIUS.



IT'S BECAUSE YOU DIDN'T CARE ABOUT YOUR OWN WELL-BEING THAT YOU HAD YOUR TOES CUT OFF. IT'S TOO LATE TO CHANGE THAT NOW.



I MAY NOT HAVE ANY TOES, BUT THE REST OF MY BODY IS STILL HERE, AND I CAME TO YOU IN THE HOPE OF PRESERVING THAT.



I APOLOGIZE.

YOU ARE A WISE MAN. PLEASE COME IN AND TEACH MY DISCIPLES.



TOELESS SHU SHAN WAS A MAN OF HIGH VIRTUE, AND THAT IS WHY CONFUCIUS CHANGED HIS ATTITUDE TOWARD HIM. A SIMPLE DISABILITY DOES NOT MAKE ONE A CRIPPLE.

BUT TOELESS SHU HAD ALREADY STARTED ON HIS WAY.



CHAPTER 5 REPLETE WITH VIRTUE

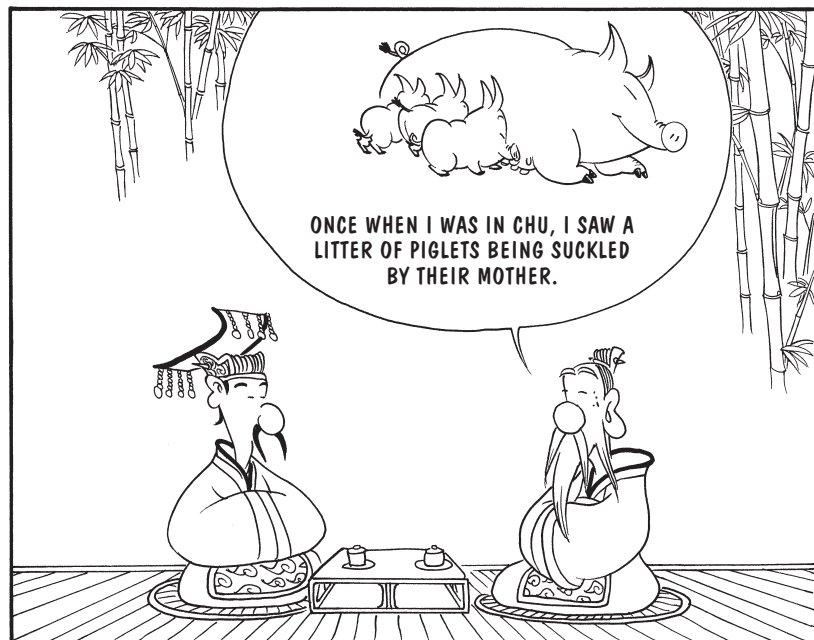
魯有兀者叔山無趾，踵見仲尼。仲尼曰：「子不謹，前既犯患若是矣。雖今來，何及矣！」無趾曰：「吾唯不知務而輕用吾身，吾是以亡足。今吾來也，猶有尊足者存，吾是以務全之也。夫天無不覆，地無不載，吾以夫子為天地，安知夫子之猶若是也！」孔子曰：「丘則陋矣。夫子胡不入乎，請講以所聞！」無趾出。

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！」

CHAPTER 5
REPLETE WITH VIRTUE

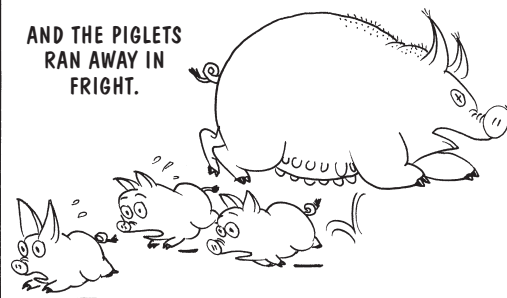
仲尼曰：「丘也嘗使於楚矣，適見純子食於其死母者，少焉胸若皆棄之而走。不見已焉爾，不得類焉爾。所愛其母者，非愛其形也，愛使其形者也。」

BODY
AND
SPIRIT

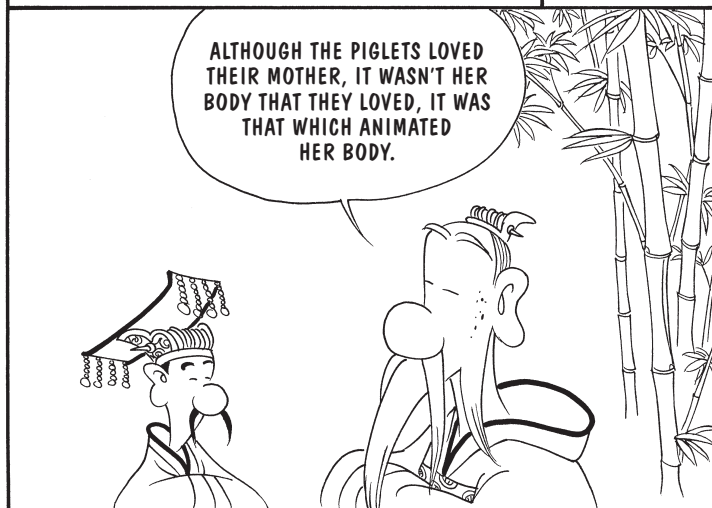


ALL OF A SUDDEN, THE MOTHER
ROLLED UP HER EYES AND DIED,

AND THE PIGLETS
RAN AWAY IN
FRIGHT.



ALTHOUGH THE PIGLETS LOVED
THEIR MOTHER, IT WASN'T HER
BODY THAT THEY LOVED, IT WAS
THAT WHICH ANIMATED
HER BODY.



THE BODY OF A LIVING
SOW AND A NEWLY DEAD
SOW LOOK THE SAME,
BUT THE SPIRIT IS
COMPLETELY DIFFERENT.



惠子謂莊子曰：「人故無情乎？」莊子曰：「然。」惠子曰：「人而無情，何以謂之人？」莊子曰：「道與之貌，天與之形，惡得不謂之人？」惠子曰：「既謂之人，惡得無情？」莊子曰：「是非吾所謂情也。吾所謂無情者，言人之不以好惡內傷其身，常因自然而不益生也。」惠子曰：「不益生，何以有其身？」莊子曰：「道與之貌，天與之形，以好惡內傷其身。今子外乎子之神，勞乎子之精，倚樹而吟，據槁梧而瞑。天選子之形，子以堅白鳴！」



CHAPTER 6

The Grand Master



CHAPTER 6
THE GRAND MASTER

且有真人而後有真知。何謂真人？古之真人，不逆寡，不雄成，不護士。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。是知之能登假於道也若此。

WHAT
IS A
GENUINE
PERSON?

ONLY A GENUINE PERSON CAN
HAVE GENUINE WISDOM.

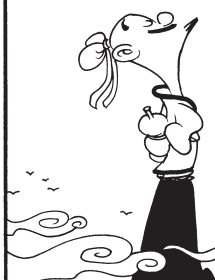
THE GENUINE PEOPLE OF OLD
WERE NOT DISCOURAGED BY FAILURE,
WERE NOT PROUD OF SUCCESS,
AND DID NOT SCHEME FOR THINGS.



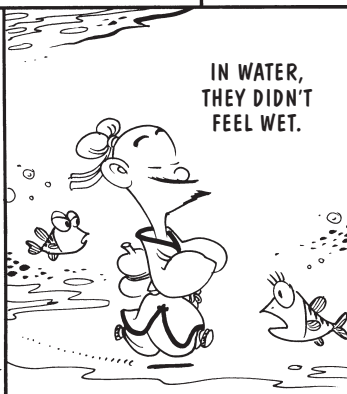
THEY DID NOT REGRET MISSED OPPORTUNITIES, AND
WHEN THEY SUCCESSFULLY GRASPED OPPORTUNITY,
THEY WERE NOT CONCEITED ABOUT IT.



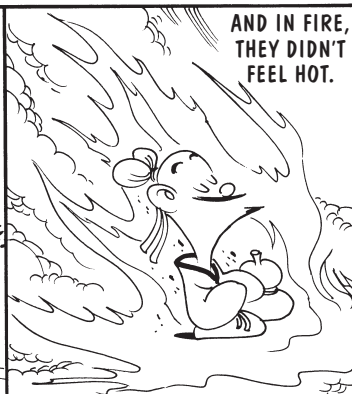
ON MOUNTAIN PEAKS,
THEY DIDN'T SHIVER.



IN WATER,
THEY DIDN'T
FEEL WET.



AND IN FIRE,
THEY DIDN'T
FEEL HOT.



ONLY WISDOM SUCH AS THIS CAN ATTAIN
TO THE REALM OF THE DAO.

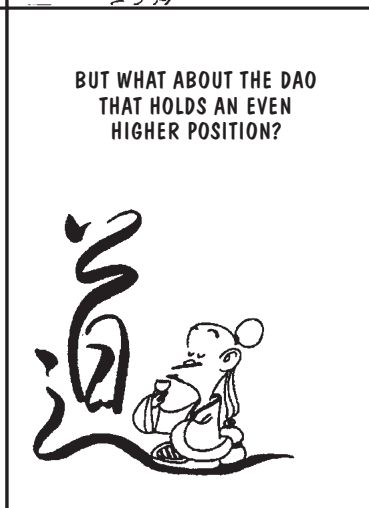
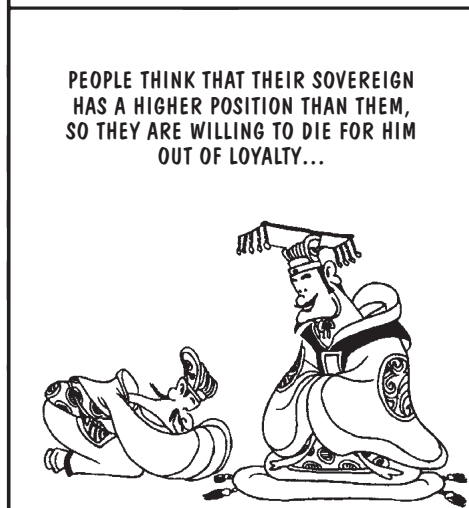
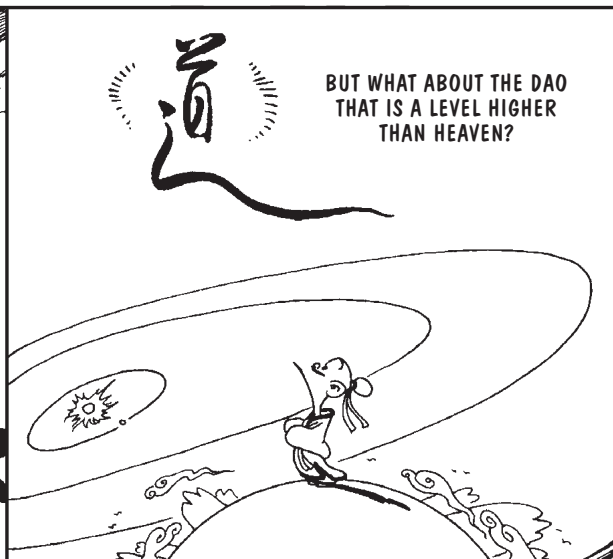
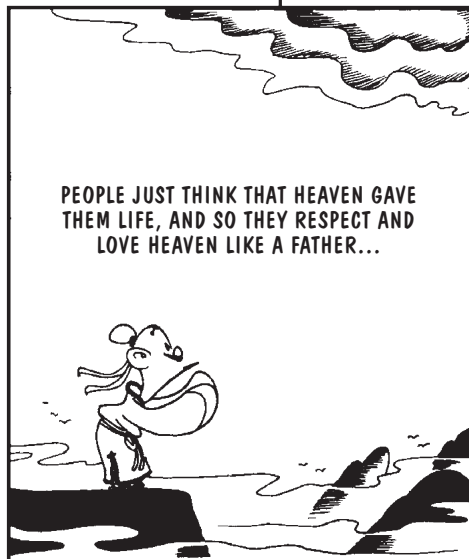
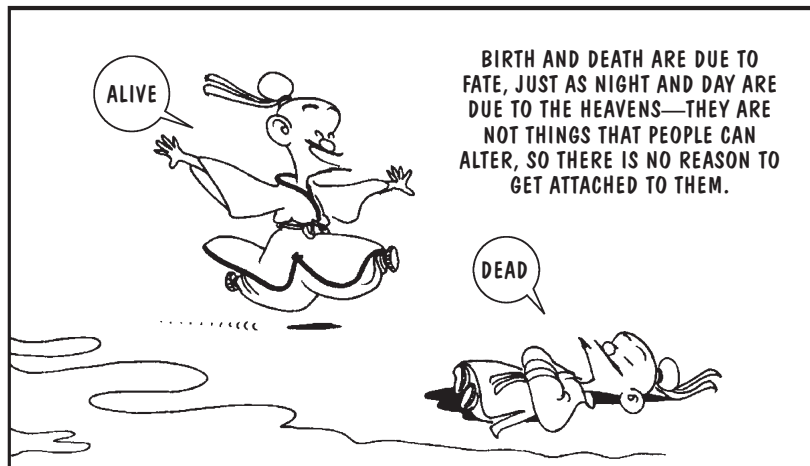


NOT JOYFUL AT BIRTH,
NOT REFUSING DEATH;
GLADLY ACCEPTING THINGS AS
THEY HAPPEN; NOT USING THE
INTELLECT TO HARM THE DAO;
NOT CONTRIVING TO
ASSIST NATURE—
THIS IS A
GENUINE PERSON!



CHAPTER 6
THE GRAND MASTER

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，相呴以濕，相濡以沫，不如相忘於江湖。與其譽堯而非桀也，不如兩忘而化其道。

MINDLESS
OF EACH
OTHER

WHEN A RIVER OR
LAKE DRIES UP...

THE FISH ARE TRAPPED ON
LAND AND WET EACH OTHER
WITH THEIR MUCUS, JUST
TRYING TO STAY ALIVE...

HERE, MOISTEN
YOURSELF WITH
THIS SO YOU
DON'T DRY OUT.

OH, THANK YOU!
YOU'RE SO
BENEVOLENT AND
RIGHTEOUS...

WHAT'S BETTER THAN THIS IS TO HAVE THE RIVERS AND LAKES
FULL OF WATER AND THE FISH LEISURELY SWIMMING ABOUT
COMPLETELY CAREFREE AND MINDLESS OF EACH OTHER.

BENEVOLENCE
IS, AFTER ALL,
LIMITED. WHEN
PEOPLE NEED TO USE
BENEVOLENCE TO HELP
EACH OTHER, THE WORLD
HAS ALREADY TURNED BAD.
NATURE'S LOVE IS
LIMITLESS, SO WE SHOULD
BE MINDLESS OF EACH
OTHER IN NATURE, JUST
LIKE THE FISH IN
RIVERS AND
LAKES.

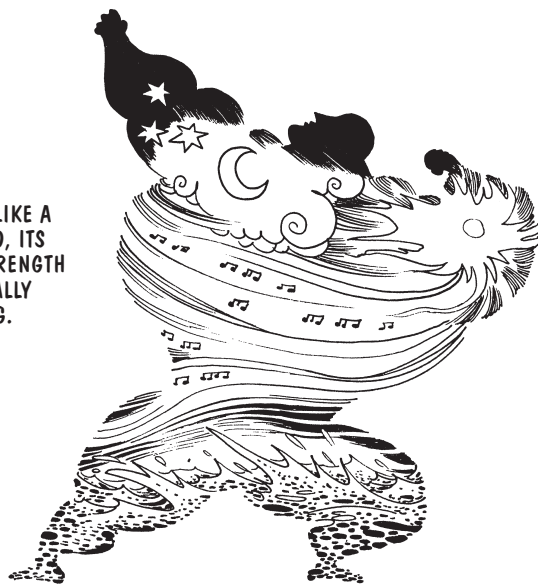
CHAPTER 6
THE GRAND MASTER

夫大塊載我以形，勞我以生，佚我以老，息我以死……。故聖人將遊於物之所不得遯而皆存。善夭善老，
善始善終，人猶效之，又況萬物之所係，而一化之所得乎！

NATURE THE
SUPERHERO



NATURE IS LIKE A
SUPERHERO, ITS
LIMITLESS STRENGTH
CONTINUALLY
PULSING.



NATURE GAVE ME MY BODY,



GAVE ME VITALITY SO THAT
I CAN WORK HARD,



GAVE ME AGE SO THAT I CAN GROW
OLD IN EASE AND COMFORT,



AND GAVE ME DEATH SO THAT I
CAN HAVE EVERLASTING PEACE.



NATURE IS
CONSTANTLY
CHANGING, AND PEOPLE
HAVE TO ACKNOWLEDGE
AND ADAPT TO THESE
CHANGES. THIS WAY,
REACTIONS OF DELIGHT
AND FEAR WILL DISSIPATE,
AND THE DISTINCTION
BETWEEN LIFE AND
DEATH WILL LOSE ITS
SIGNIFICANCE.



CHAPTER 6
THE GRAND MASTER

夫藏舟於壑，藏山於澤，謂之固矣。然而夜半有力者負之而走，昧者不知也。藏小大有宜，猶有所遯。若

HIDING THE
WORLD IN
THE WORLD



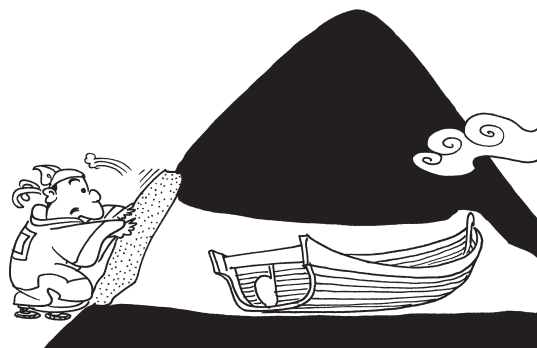
NATURE CHANGES
CONSTANTLY. ANYONE
WHO LOVES LIFE AND
HATES DEATH DOESN'T
UNDERSTAND THE
PRINCIPLES OF
NATURE.



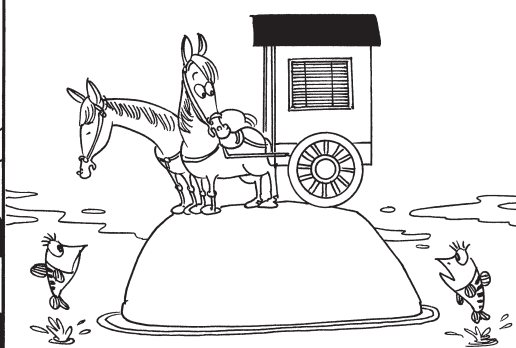
BUT OF COURSE
PEOPLE FEAR
DEATH!



THIS KIND OF PERSON IS
LIKE SOMEONE WHO HIDES
HIS BOAT IN A MOUNTAIN...



OR HIS CARRIAGE ON AN ISLAND.
HE THINKS IT'S SECURE.



THEN, IN THE MIDDLE OF THE NIGHT, A
GIANT COMES ALONG AND CARRIES
THE WHOLE MOUNTAIN AWAY.
MEANWHILE, THAT PERSON IS STILL
LOST IN HIS DREAMS, CONFIDENT THE
BOAT IS SAFELY HIDDEN AWAY.



GIVE LIFE AND
DEATH OVER TO
NATURE. HIDING
THE WORLD IN
THE WORLD IS
THE PROPER
WAY TO EMULATE
NATURE, THE
GREAT MASTER.



CHAPTER 6
THE GRAND MASTER

子貢曰：「然則夫子何方之依？」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。」



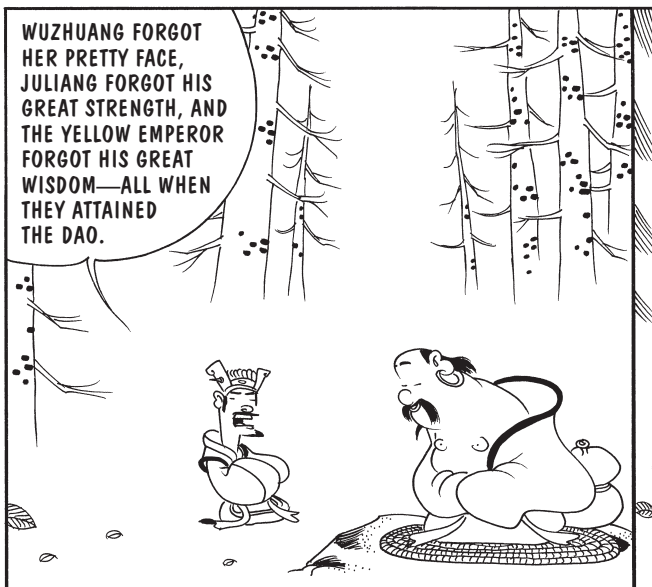
意而子見許由。許由曰：「堯何以資汝？」意而子曰：「堯謂我：『汝必躬服仁義而明言是非。』」許由曰：「而奚來為軹？夫堯既已黥汝以仁義，而剕汝以是非矣，汝將何以遊夫遙蕩恣睢轉徙之塗乎？」意而子曰：「雖然，吾願遊於其藩。」許由曰：「不然。夫盲者無以與乎眉目顏色之好，瞽者無以與乎青黃黼黻之觀。」



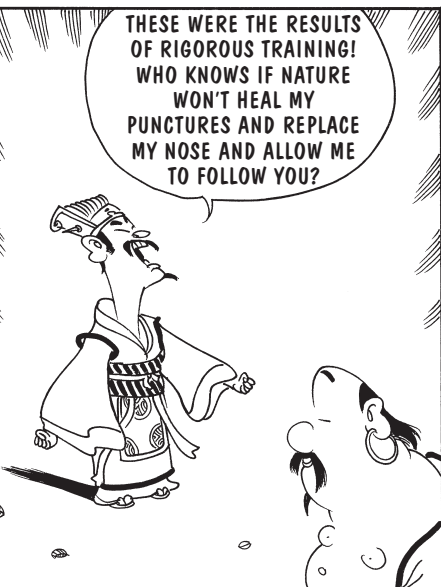
CHAPTER 6
THE GRAND MASTER

意而子曰：「夫無莊之失其美，據梁之失其力，黃帝之亡其知，皆在鑪捶之間耳。庸詎知夫造物者之不息我黥而補我劓，使我乘成以隨先生邪？」許由曰：「噫！未可知也。我為汝言其大略。吾師乎！吾師乎！齋萬物而不為義，澤及萬世而不為仁，長於上古而不為老，覆載天地刻彫眾形而不為巧，此所遊已。」

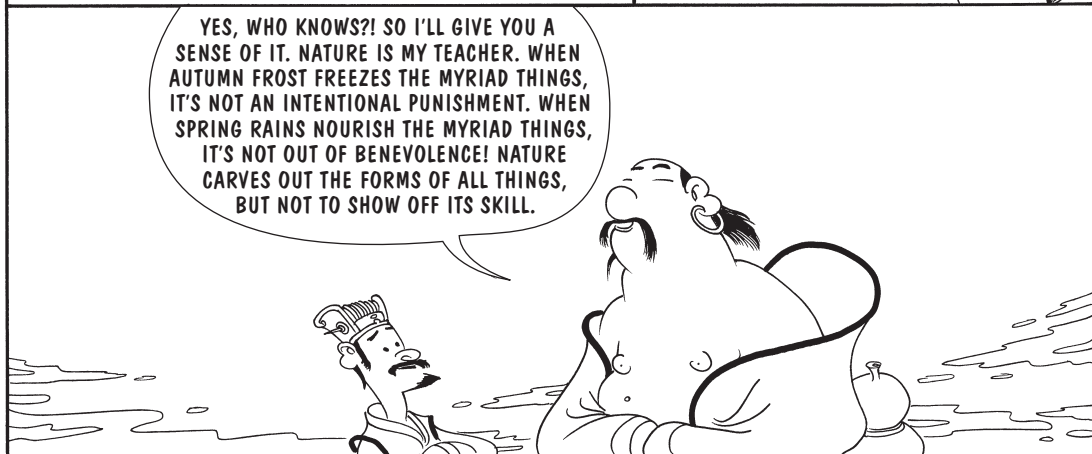
WUZHANG FORGOT
HER PRETTY FACE,
JULIANG FORGOT HIS
GREAT STRENGTH, AND
THE YELLOW EMPEROR
FORGOT HIS GREAT
WISDOM—ALL WHEN
THEY ATTAINED
THE DAO.



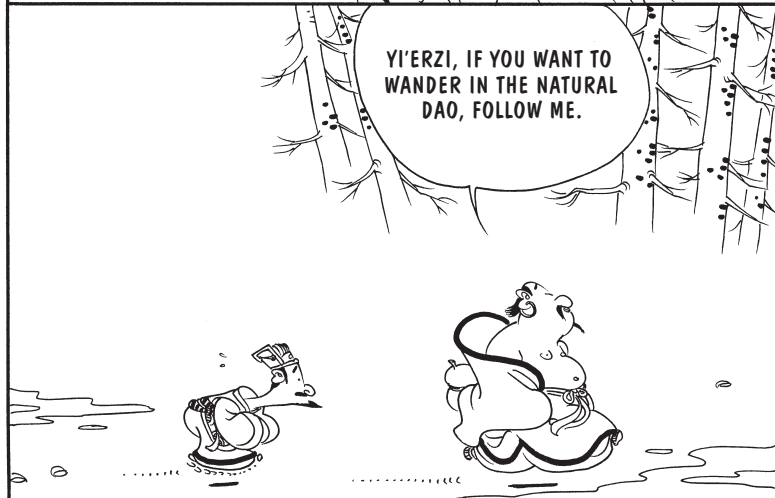
THESE WERE THE RESULTS
OF RIGOROUS TRAINING!
WHO KNOWS IF NATURE
WON'T HEAL MY
PUNCTURES AND REPLACE
MY NOSE AND ALLOW ME
TO FOLLOW YOU?



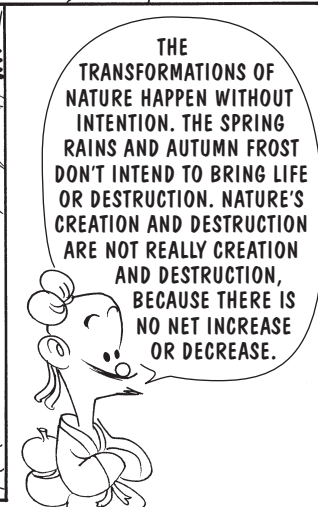
YES, WHO KNOWS?! SO I'LL GIVE YOU A
SENSE OF IT. NATURE IS MY TEACHER. WHEN
AUTUMN FROST FREEZES THE MYRIAD THINGS,
IT'S NOT AN INTENTIONAL PUNISHMENT. WHEN
SPRING RAINS NOURISH THE MYRIAD THINGS,
IT'S NOT OUT OF BENEVOLENCE! NATURE
CARVES OUT THE FORMS OF ALL THINGS,
BUT NOT TO SHOW OFF ITS SKILL.



YI'ERZI, IF YOU WANT TO
WANDER IN THE NATURAL
DAO, FOLLOW ME.



THE
TRANSFORMATIONS OF
NATURE HAPPEN WITHOUT
INTENTION. THE SPRING
RAINS AND AUTUMN FROST
DON'T INTEND TO BRING LIFE
OR DESTRUCTION. NATURE'S
CREATION AND DESTRUCTION
ARE NOT REALLY CREATION
AND DESTRUCTION,
BECAUSE THERE IS
NO NET INCREASE
OR DECREASE.



CHAPTER 6
THE GRAND MASTER

顏回曰：「回益矣。」仲尼曰：「何謂也？」曰：「回忘禮樂矣。」曰：「可矣，猶未也。」
 「回益矣。」曰：「何謂也？」曰：「回忘仁義矣。」曰：「可矣，猶未也。」
 「可矣，猶未也。」他日，復見，曰：

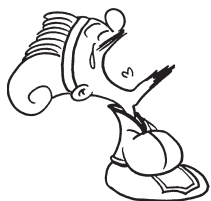


CHAPTER 6
THE GRAND MASTER

他日，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。」



**ZISANG
QUESTIONS
HIS FATE**



**ZIYU AND ZISANG WERE
GOOD FRIENDS.**



**ONCE WHEN IT HAD RAINED FOR MORE
THAN TEN DAYS IN A ROW, ZIYU TOOK
SOME FOOD AND WENT TO SEE ZISANG.**



**MOTHER! FATHER! HEAVEN!
OH! WOE IS ME!**



**WHAT'S
WRONG?**



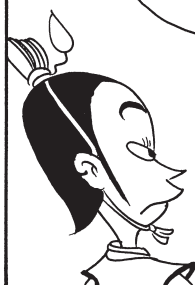
**I'M SICK, AND THESE
PAST FEW DAYS I'VE
BEEN THINKING...**



**WHO MADE ME SO
WRETCHED? WAS IT
MY PARENTS? WAS IT
NATURE?**



**NO ONE WISHED THIS UPON ME,
AND YET HERE I AM. OH, MY
WRETCHEDNESS MUST BE FATE!**



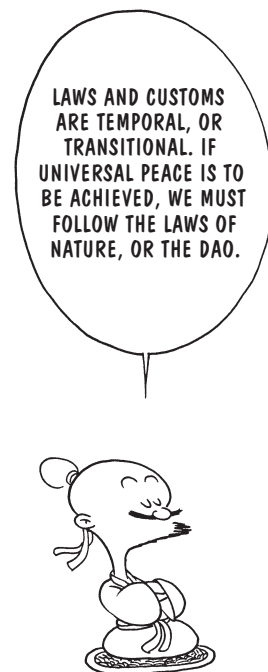
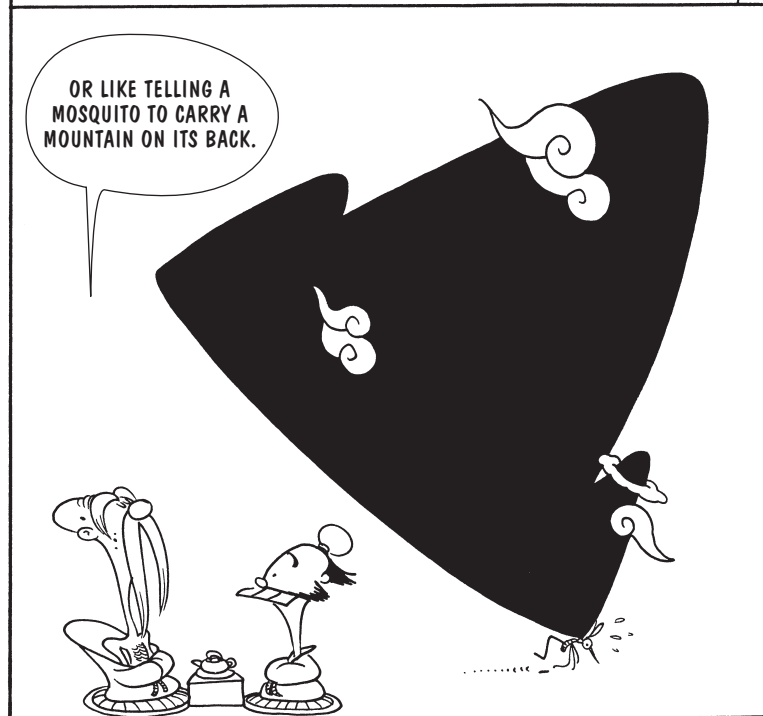
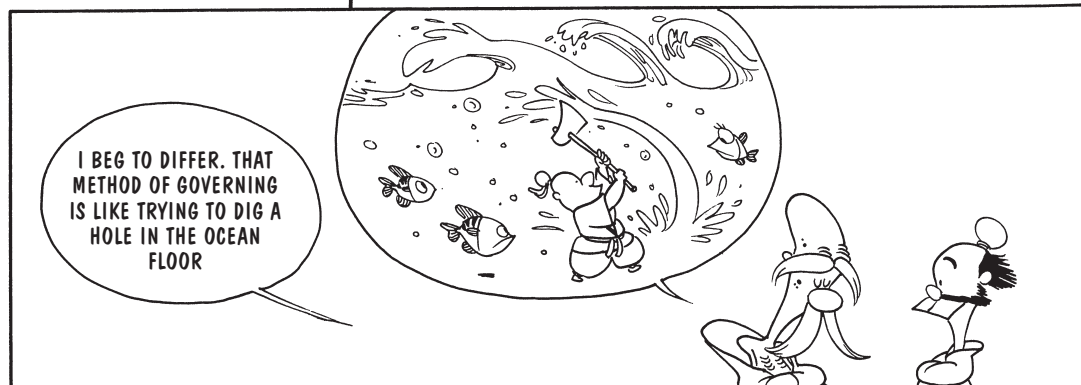
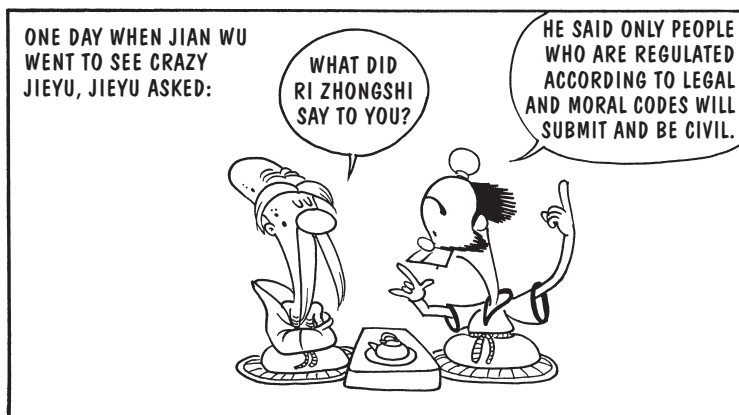
**THOSE THINGS THAT
HAPPEN BY CHANCE ARE CALLED
FATE. BEING BORN A PRINCE OR A
PAUPER IS SOMETHING WE CANNOT
CONTROL, SO WE MUST ACCEPT OUR FATE
AND FIND SOLACE IN OUR FRIEND,
THE DAO.**



**CHAPTER 6
THE GRAND MASTER**

子與與子桑友，而霖雨十日。子與曰：「子桑殆病矣！」裹飯而往食之。至子桑之門，則若歌若哭，鼓琴曰：「父邪！母邪！天乎！人乎！」有不任其聲而趨舉其詩焉。子與入，曰：「子之歌詩，何故若是？」曰：「吾思夫使我至此極者而弗得也。父母豈欲吾貧哉？天無私覆，地無私載，天地豈私貧我哉？求其為之者而不得也。然而至此極者，命也夫！」

肩吾見狂接輿。狂接輿曰：「日中始何以語女？」肩吾曰：「告我君人者以已出經式義度，人孰敢不聽而化諸！」狂接輿曰：「是欺德也；其於治天下也，猶涉海鑿河而使蚊負山也。」



無為名尸，無為謀府；無為事任，無為知主。體盡無窮，而遊無朕；盡其所受乎天，而無見得，亦虛而已。
至人之用心若鏡，不將不迎，應而不藏，故能勝物而不傷。

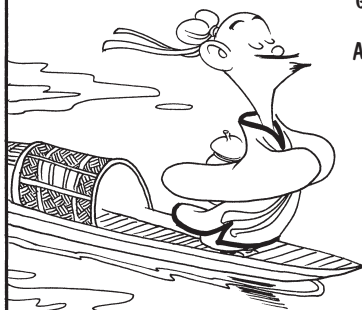
THE
MIND IS
LIKE A
MIRROR



DO NOT PURSUE FAME,
DO NOT OCCUPY YOURSELF WITH SCHEMING,
DO NOT CONCERN YOURSELF WITH TRIFLES,
DO NOT STRIVE FOR GREAT WISDOM.



EXPERIENCE THE
BOUNDLESS AND
WANDER IN INFINITY.
USE WHAT NATURE HAS
GIVEN YOU WITHOUT
BOASTING ABOUT
ACHIEVEMENTS. JUST
BE EMPTY.



THE PERFECT PERSON'S MIND IS LIKE A
MIRROR, ACCEPTING THINGS AS THEY COME
AND GO, NEITHER WELCOMING THEM IN, NOR
SHOWING THEM OUT,



RESPONDING TO THINGS NATURALLY
WITHOUT STORING THEM UP. THEREFORE,
THE PERFECT PERSON IS ABLE TO
OVERCOME MATERIAL THINGS AND
NOT BE HARMED BY THEM.



THE PERFECT PERSON
TREATS THE MIND
LIKE A MIRROR. WHEN
SOMETHING HAPPENS,
RESPOND, AND WHEN
IT'S OVER, EMPTY
YOUR MIND OF IT.
GENUINELY
APPRECIATE
EVERY MOMENT
OF LIFE.



CHAPTER 7
FIT TO BE RULER

南海之帝為儵，北海之帝為忽，中央之帝為渾沌。儵與忽時相與遇於渾沌之地，渾沌待之甚善。儵與忽謀報渾沌之德，曰：「人皆有七竅以視聽食息，此獨無有，嘗試鑿之。」日鑿一竅，七日而渾沌死。

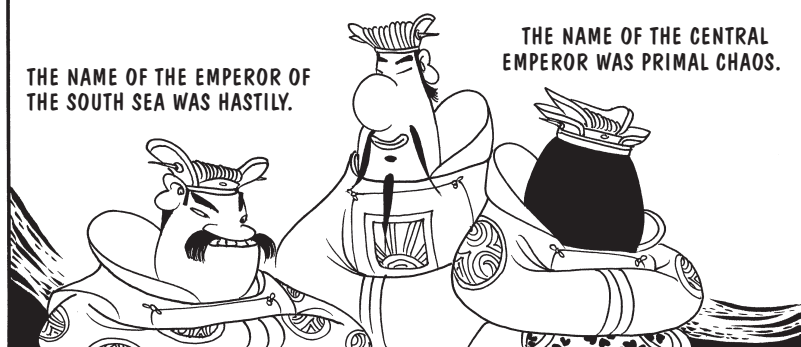
THE
DEATH
OF
PRIMAL
CHAOS



THE NAME OF THE EMPEROR OF
THE NORTH SEA WAS SUDDENLY.

THE NAME OF THE EMPEROR OF
THE SOUTH SEA WAS HASTILY.

THE NAME OF THE CENTRAL
EMPEROR WAS PRIMAL CHAOS.



HASTILY AND SUDDENLY OFTEN WENT TO THE LAND
OF PRIMAL CHAOS, AND PRIMAL CHAOS TREATED
THEM WITH GREAT GENEROSITY.



EVERYONE HAS SEVEN
ORIFICES TO SEE, HEAR, EAT,
AND BREATHE WITH. WHY DON'T
WE MAKE SOME FOR PRIMAL
CHAOS AS A LITTLE GIFT?

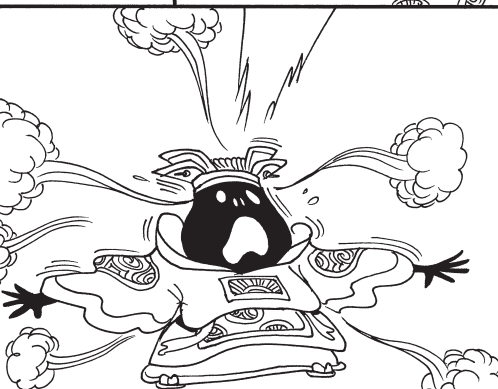
GOOD
IDEA!



SO HASTILY AND SUDDENLY
MADE SOME ORIFICES FOR
PRIMAL CHAOS...



ONE PER DAY...



AND ON THE SEVENTH DAY,
PRIMAL CHAOS PERISHED.



NON-ACTION
IS THE ESSENCE
OF NATURE.
IF IT IS TAMPERED
WITH BY THE
INGENUITY OF PETTY
INTELLIGENCE, IT
WILL BREAK DOWN
AND PERISH.

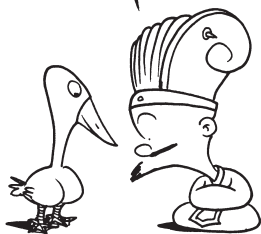


駢拇枝指，出乎性哉！而侈於德。附贅縣疣，出乎形哉！而侈於性。多方乎仁義而用之者，列於五藏哉！而非道德之正也。是故駢於足者，連無用之肉也；枝於手者，樹無用之指也；多方駢枝於五藏之情者，淫僻於仁義之行，而多方於聰明之用也。



長者不為有餘，短者不為不足。是故鳧脛雖短，續之則憂；鶴脛雖長，斷之則悲。故性長非所斷，性短非所續，無所去憂也。意仁義其非人情乎！彼仁人何其多憂也？

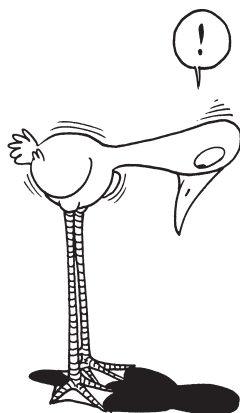
ARE A DUCK'S
LEGS TOO SHORT?



NATURALLY LONG CAN'T
BE TOO LONG, AND
NATURALLY SHORT
CAN'T BE TOO SHORT.



ALTHOUGH A DUCK'S LEGS
ARE VERY SHORT, IT
CERTAINLY WOULDN'T
WANT THEM LENGTHENED.



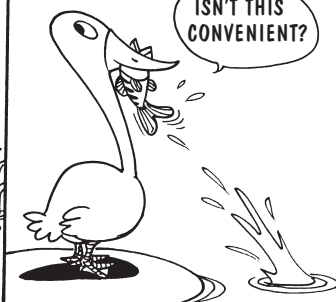
AND ALTHOUGH A CRANE'S LEGS ARE VERY
LONG, IT WOULD BE OUTRAGED IF THEY
WERE SHORTENED.



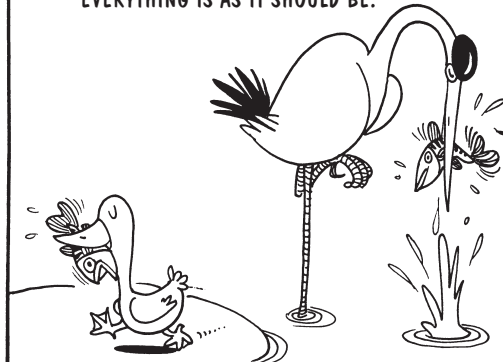
A DUCK'S LEGS ARE SHORT, BUT
ITS NECK IS LONG IN RELATION.



ISN'T THIS
CONVENIENT?



AND A CRANE'S LEGS ARE LONG, WHILE ITS
NECK IS SHORT IN RELATION. SO IN THE END,
EVERYTHING IS AS IT SHOULD BE.



TRY NOT TO
DISTINGUISH LONG AND
SHORT ACCORDING TO HUMAN
STANDARDS. INSTEAD, OBSERVE
THEIR FUNCTIONS IN NATURE, AND
YOU'LL SEE THAT LONG IS NO
LONGER LONG AND SHORT IS
NO LONGER SHORT.



夫小惑易方，大惑易性。何以知其然邪？…故嘗試論之，自三代以下者，天下莫不以物易其性矣。小人則以身殉利，士則以身殉名，大夫則以身殉家，聖人則以身殉天下。故此數子者，事業不同，名聲異號，其於傷性以身為殉，一也。

GREAT
CONFUSION
ALTERS
ONE'S
NATURE



A MINOR CONFUSION WILL ALTER ONE'S SENSE OF DIRECTION, BUT A GREAT CONFUSION WILL ALTER ONE'S ORIGINAL NATURE. SINCE THE THREE DYNASTIES PERIOD, THERE HAS BEEN NO ONE WHO DIDN'T ALTER THEIR ORIGINAL NATURE WITH EXTERNAL THINGS.

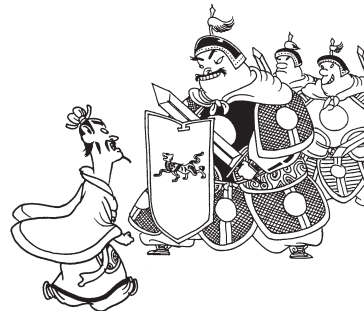


PETTY PEOPLE SACRIFICE
THEMSELVES FOR PROFIT,

FAME IS FOR THE
BIRDS. PROFIT IS
WHAT COUNTS.



OFFICIALS SACRIFICE
THEMSELVES FOR FAME,

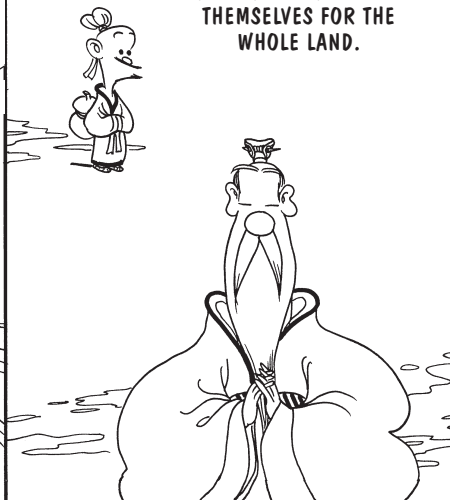


NOBLEMEN SACRIFICE
THEMSELVES FOR
FAMILY,

FOR MY
COUNTRY AND
MY FAMILY, LIFE
IS NOT TO BE
CHERISHED.



AND SAGES SACRIFICE
THEMSELVES FOR THE
WHOLE LAND.



THESE PEOPLE ARE
ALL DIFFERENT, WITH
DIFFERENT TITLES AND
DIFFERENT STATIONS
IN LIFE, BUT THEIR
HARMING OF THEIR
ORIGINAL NATURES AND
SACRIFICING THEMSELVES
IS THE SAME. THEY ARE
ALL CONFUSED.



臧與穀，二人相與牧羊而俱亡其羊。問臧奚事，則挾策讀書；問穀奚事，則博塞以遊。二人者，事業不同，其於亡羊均也。伯夷死名於首陽之下，盜跖死利於東陵之上，二人者，所死不同，其於殘生傷性均也，奚必伯夷之是而盜跖之非乎！天下盡殉也。彼其所殉仁義也，則俗謂之君子；其所殉貨財也，則俗謂之小人。其殉一也，則有君子焉，有小人焉；若其殘生損性，則盜跖亦伯夷已，又惡取君子小人於其間哉！

THE LOST GOAT



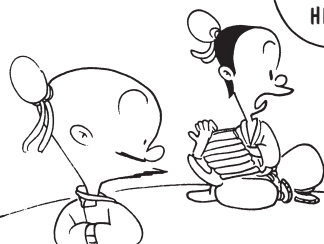
TWO MEN NAMED ZANG AND GU WERE TAKING CARE OF THEIR GOATS ONE DAY WHEN:

I LOST A GOAT!

I DID, TOO!



IT JUST WALKED AWAY WHILE I WAS SITTING HERE STUDYING!



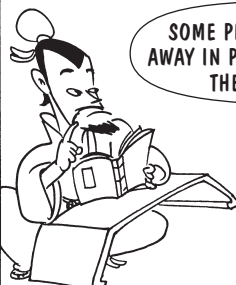
I WAS GAMBLING WHEN MINE WALKED AWAY!



ALTHOUGH ZANG AND GU WERE DOING TWO ENTIRELY DIFFERENT THINGS, THE FINAL RESULT OF BOTH WAS A LOST GOAT.



SOME PEOPLE THROW THEIR LIVES AWAY IN PURSUIT OF FAME. OTHERS IN THE PURSUIT OF RICHES.



STATESMEN THROW THEIR LIVES AWAY TRYING TO SAVE THE COUNTRY, AND SAGES THROW THEIR LIVES AWAY TRYING TO SAVE THE WORLD.



THE REASONS MAY BE DIFFERENT, BUT, IN THE END, THEIR LIVES ARE WASTED.

IT DOESN'T MATTER WHAT EXCUSES ARE MADE, DEIFYING NATURE IS THROWING ONE'S LIFE AWAY, AND THAT JUST CREATES MORE CONFUSION.



馬，蹄可以踐霜雪，毛可以禦風寒，齧草飲水，翹足而陸，此馬之真性也。雖有義臺路寢，無所用之。及至伯樂，曰：「我善治馬。」

THE HORSE
TRAINER'S
TRANSGRESSIONS

A HORSE'S HOOVES CAN STAND ON
FROST AND SNOW, AND ITS FUR CAN
PROTECT IT FROM COLD WINDS.

IT EATS GRASS AND DRINKS
WATER; THEN, STRETCHING
ITS LEGS, IT LEAPS INTO THE
AIR. THIS IS THE ORIGINAL
NATURE OF HORSES.

IF YOU WERE TO BUILD A
LUXURIOUS MANSION FOR IT, THE
HORSE WOULD SEE IT AS USELESS.

BUT EVER SINCE THE GREAT
HORSE TRAINER BO LE, THE
SITUATION HAS CHANGED...

I'M THE BEST HORSE
TRAINER EVER!

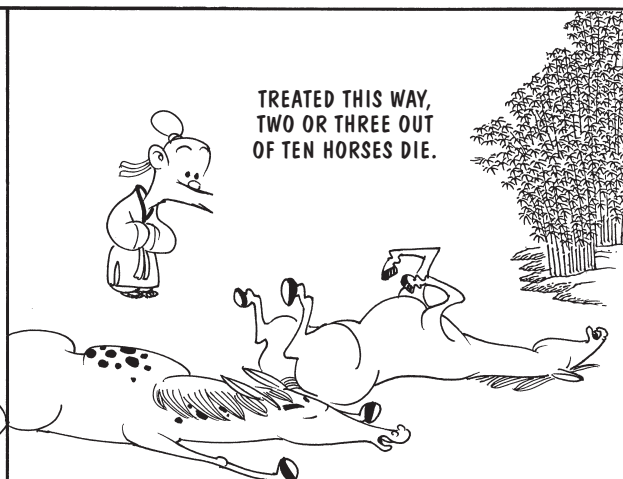
CHAPTER 9
HORSE HOOVES

燒之，剔之，刻之，錐之，連之以羈轡，編之以阜棧，馬之死者十二三矣；飢之，渴之，馳之，驟之，整之，齊之，前有概飾之患，而後有鞭策之威，而馬之死者已過半矣……此亦治天下者之過也。

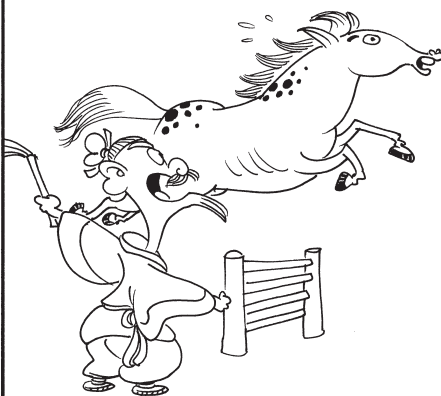
THEY USE HOT METAL TO MAKE THE COATS GLISTEN, CLIP THE MANES, TRIM THE HOOVES, AND BRAND THEM.



TREATED THIS WAY, TWO OR THREE OUT OF TEN HORSES DIE.



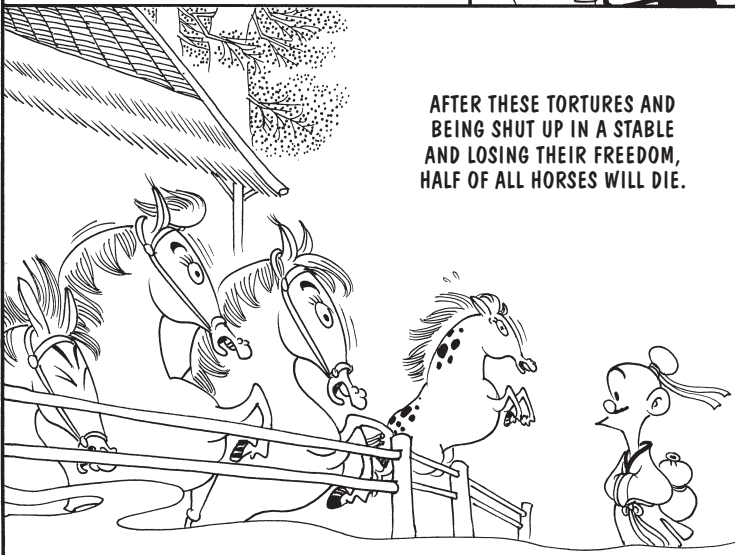
THEN PEOPLE TRAIN THEM FOR ENDURANCE, DISCIPLINING THEM THROUGH HUNGER AND THIRST.



THEY USE A WHIP TO CONTROL THE HORSES' SPEED, ALTERNATING BETWEEN FAST AND SLOW.



AFTER THESE TORTURES AND BEING SHUT UP IN A STABLE AND LOSING THEIR FREEDOM, HALF OF ALL HORSES WILL DIE.



THROUGH NON-INTENTIONAL ACTION, THE PEOPLE ARE NATURALLY TRANSFORMED. THROUGH TRANQUILITY AND NON-INTERFERENCE, THE PEOPLE ARE NATURALLY UPRIGHT. A SAGE TRIES TO GOVERN BY CONTRIVING PROPRIETY, MUSIC, RIGHTEOUSNESS, AND BENEVOLENCE, AND WITH THEM, HYPOCRISY AND DECEIT ARISE.



夫赫胥氏之時，民居不知所為，行不知所之，含哺而熙，鼓腹而遊，民能以此矣。及至聖人，屈折禮樂以匡天下之形，縣跂仁義以慰天下之心，而民乃始踴跂好知，爭歸於利，不可止也。此亦聖人之過也。

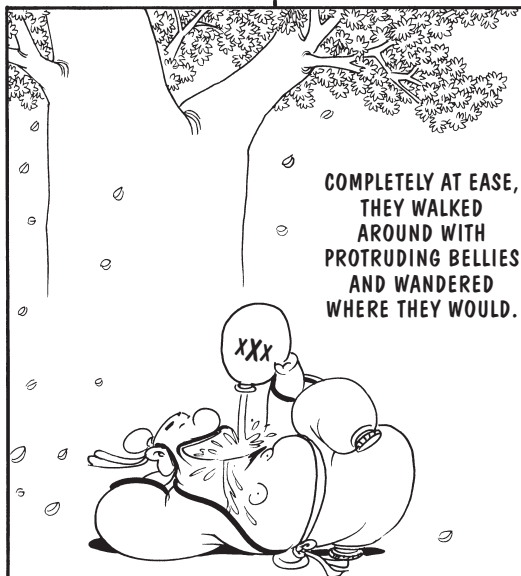
THE HARM OF MORALITY



IN HIGHEST ANTIQUITY, PEOPLE LIVED CONTENTEDLY, OBLIVIOUS TO WHAT THEY WERE DOING OR WHERE THEY WERE GOING.



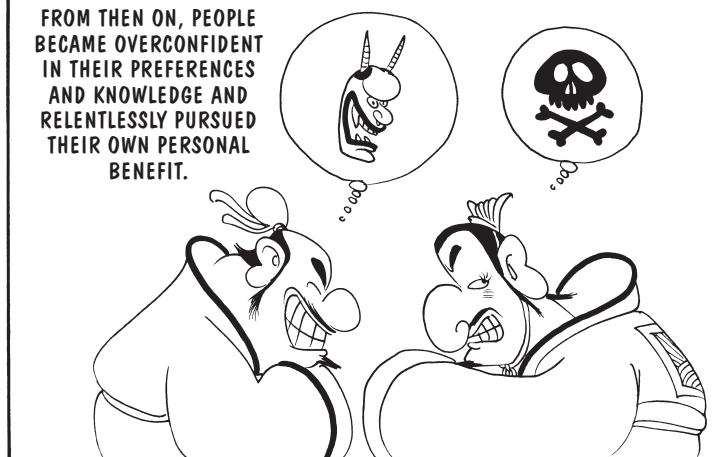
COMPLETELY AT EASE, THEY WALKED AROUND WITH PROTRUDING BELLIES AND WANDERED WHERE THEY WOULD.



THEN SAGES CAME ALONG, CONTRIVING PROPRIETY AND MUSIC TO RECTIFY PEOPLE'S APPEARANCES, AND PROMOTING BENEVOLENCE AND RIGHTEOUSNESS TO TRANSFORM THEIR ORIGINAL NATURES.



FROM THEN ON, PEOPLE BECAME OVERCONFIDENT IN THEIR PREFERENCES AND KNOWLEDGE AND RELENTLESSLY PURSUED THEIR OWN PERSONAL BENEFIT.



WITH THE DESTRUCTION OF THE DAO, MORALITY ARISES. WITH THE COMING OF INTELLIGENCE, DECEPTION AND HYPOCRISY ARISE. IN HIGHEST ANTIQUITY, PEOPLE WERE IGNORANT YET HONEST. THEY DIDN'T EVEN KNOW WHAT DECEPTION AND HYPOCRISY WERE, SO WHY WOULD THEY NEED MORALITY?



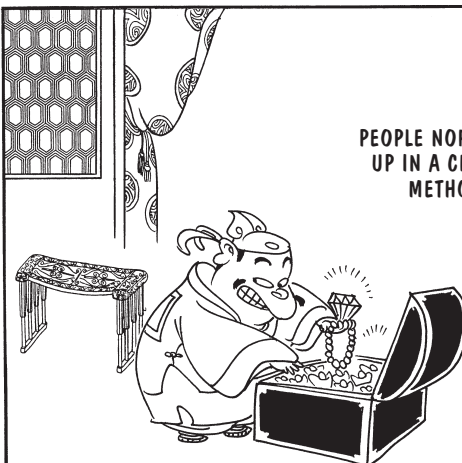
CHAPTER 10
STOLEN CHESTS

將為袂篋探囊發匱之盜而為守備，則必攝緘縶，固肩鏑，此世俗之所謂知也。然而巨盜至，則負匱揭篋擔囊而趨，唯恐緘縶肩鏑之不固也。然則鄉之所謂知者，不乃為大盜積者也？故嘗試論之，世俗所謂知者，有不為大盜積者乎？所謂聖者，有不為大盜守者乎？何以知其然邪？

**THEFT
PREVENTION**



PEOPLE NORMALLY LOCK THEIR VALUABLES UP IN A CHEST, THINKING IT'S THE BEST METHOD OF PREVENTING THEFT.

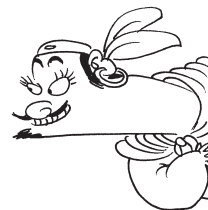


NO THIEF WILL EVER OPEN THAT LOCK.

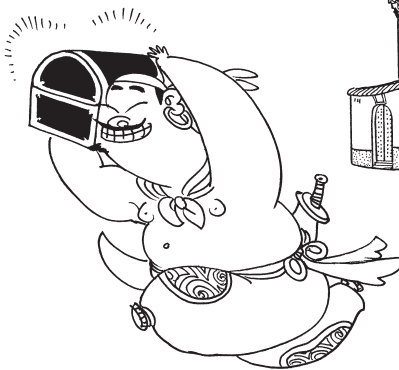


THEN ONE EVENING A BURGLAR COMES ALONG...

I SEE EVERYTHING IS NEATLY PACKED FOR ME!



I'LL JUST TAKE THE WHOLE THING.

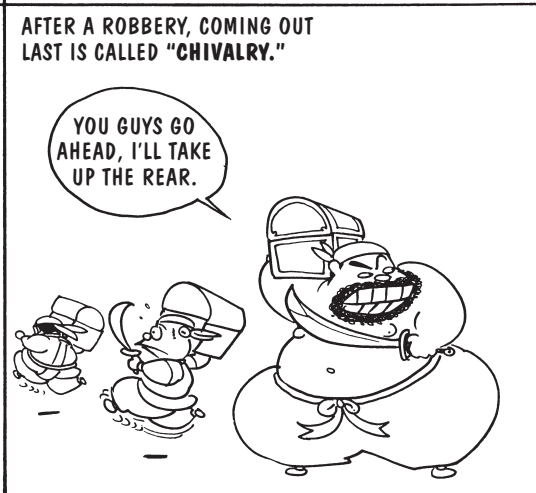
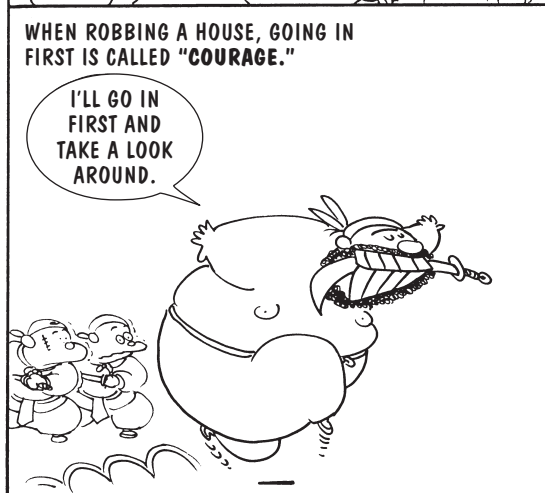
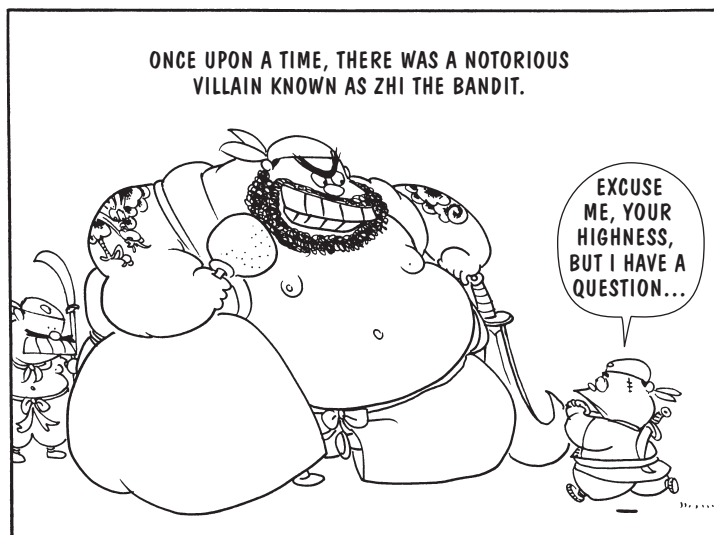
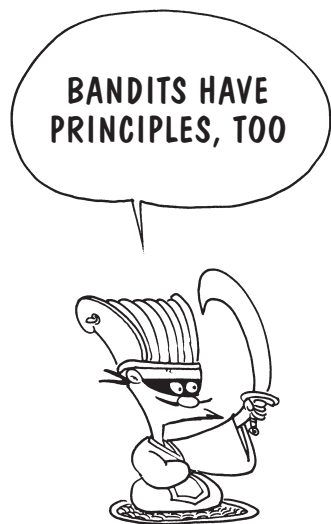


AND ON THE WAY HOME, HIS ONLY WORRY IS THAT THE LOCK MIGHT NOT BE SECURE ENOUGH!

COMMON INGENUITY OFTEN INVITES UNINTENDED HARM. RULERS CREATED PROPRIETY AND LAWS TO PREVENT CRIMES, BUT CRIMINALS (OFTEN THE RULERS THEMSELVES) SIMPLY USURP THEM FOR THEIR OWN PROTECTION.



跖之徒問於跖曰：「盜亦有道乎？」跖曰：「何適而無有道邪！」夫妄意室中之藏，聖也；入先，勇也；出後，義也；



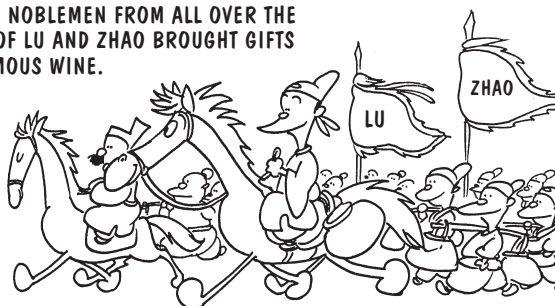
知可否，知也；分均，仁也。五者不備而能成大盜者，天下未之有也。由是觀之，善人不得聖人之道不立，跖不得聖人之道不行；天下之善人少而不善人多，則聖人之利天下也少而害天下也多。



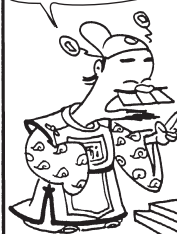
GOOD WINE,
BAD WINE



ONCE, THE STATE OF CHU THREW A MAGNIFICENT FEAST AND INVITED NOBLEMEN FROM ALL OVER THE LAND. THE STATES OF LU AND ZHAO BROUGHT GIFTS OF THEIR MOST FAMOUS WINE.



I HEAR THAT ZHAO WINE IS OF A MOST EXCELLENT VINTAGE. MAY I HAVE A TASTE?



SORRY!



YOUR MAJESTY, ZHAO INTENTIONALLY SENT US INFERIOR QUALITY WINE!



THOSE SCOUNDRELS!



BLAST IT!

THIS CURT REJECTION ANGERED THE CHU WINE MINISTER, WHO THEN SWITCHED THE ZHAO WINE WITH THE INFERIOR LU WINE.



AFTER THE FEAST, THE CHU KING SENT OUT AN ARMY, WHICH SURROUNDED AND CAPTURED THE CAPITAL OF ZHAO.



WINE CAN BRING NOT ONLY HAPPINESS AND GOOD TIMES, IT CAN ALSO BRING DEATH AND DESTRUCTION.



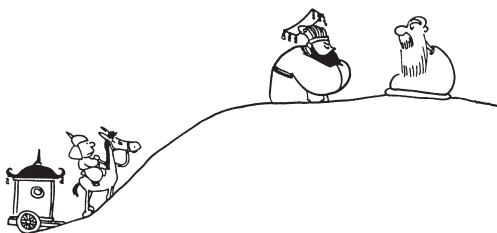
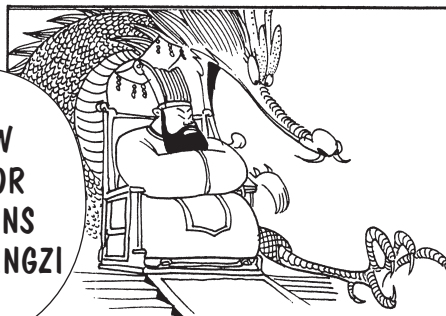
故曰，脣竭則齒寒，魯酒薄而邯鄲圍，聖人生而大盜起。掊擊聖人，縱舍盜賊，而天下始治矣。夫川竭而谷虛，丘夷而淵實。聖人已死，則大盜不起，天下平而無故矣。

许慎注《淮南子》云：「楚会诸侯。鲁赵俱献酒于楚王。鲁酒薄而赵酒厚。楚之主酒吏求酒于赵，赵不与。吏怒，乃以赵厚酒易鲁薄酒奏之。楚王以赵酒薄故围邯鄲也。」

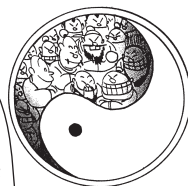
黃帝立為天子十九年，令行天下，聞廣成子在於空同之上，故往見之，曰：「……吾欲取天地之精，以佐五穀，以養民人，吾又欲官陰陽，以遂群生，為之奈何？」廣成子曰：「……所欲官者，物之殘也。自而治天下，雲氣不待族而雨，草木不待黃而落，日月之光益以荒矣。而佞人之心翦翦者，又奚足以語至道！」黃帝退，捐天下，築特室，席白茅，間居三月，復往邀之……曰：「……治身奈何而可以長久？」廣成子蹶然而起，曰：「……無視無聽，抱神以靜，形將自正。必靜必清，無勞女形，無搖女精，乃可以長生。目無所見，耳無所聞，心無所知，女神將守形，形乃長生。慎女內，閉女外，多知為敗……我守其一以處其和。」

THE YELLOW EMPEROR QUESTIONS GUANGCHENGZI

WHEN THE YELLOW EMPEROR HAD BEEN REIGNING FOR NINETEEN YEARS AND HAD BROUGHT CIVILIZATION TO THE LAND, HE HEARD ABOUT AN ENLIGHTENED MASTER NAMED GUANGCHENGZI. OUT OF CURIOSITY, THE EMPEROR WENT TO SEE HIM.



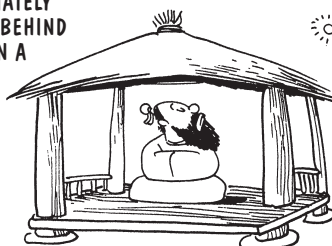
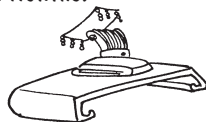
I WANT TO USE THE VITALITY OF NATURE TO HARMONIZE THE YIN AND THE YANG; THIS WILL BRING UNPRECEDENTED HARVESTS. I WANT TO HELP MY PEOPLE CULTIVATE THEIR ORIGINAL NATURES ...



YOU SAY YOU WANT TO USE THE VITALITY OF THE DAO TO ENHANCE THE NATURAL PROCESSES? THIS WILL ONLY DESTROY THEM. DON'T YOU UNDERSTAND THAT TO USE OUR INTELLECT TO CHANGE THINGS ONLY MAKES MATTERS WORSE?



UPON HEARING THIS, THE EMPEROR'S PASSION TURNED TO DUST AND HE IMMEDIATELY ABDICATED. HE LEFT THE WORLD BEHIND AND WENT TO LIVE BY HIMSELF IN A GRASS HUT. HE STAYED THERE IN PEACE AND SOLITUDE FOR THREE MONTHS.



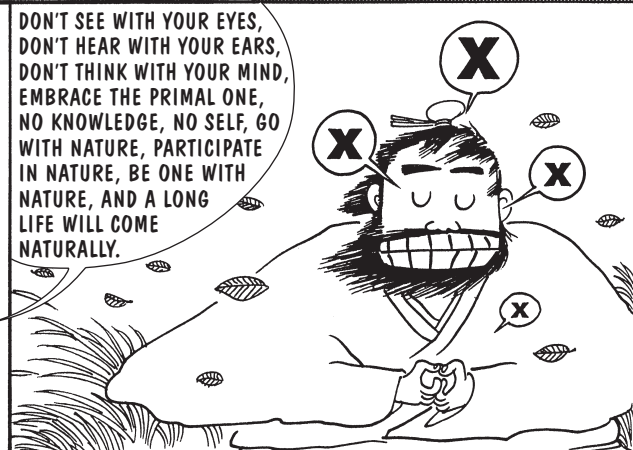
HOW SHOULD I GOVERN MY BODY THAT I MAY LIVE A LONG LIFE?



THE DAO IS CHAOTIC, NEITHER BRIGHT NOR DARK.



DON'T SEE WITH YOUR EYES, DON'T HEAR WITH YOUR EARS, DON'T THINK WITH YOUR MIND, EMBRACE THE PRIMAL ONE, NO KNOWLEDGE, NO SELF, GO WITH NATURE, PARTICIPATE IN NATURE, BE ONE WITH NATURE, AND A LONG LIFE WILL COME NATURALLY.



大人之教，若形之於影，聲之於響。有問而應之，盡其所懷，為天下配。處乎無嚮，行乎無方。挈汝適復之撓撓，以遊無端；出入無旁，與日無始；頌論形軀，合乎大同，大同而無己。無己，惡乎得有有！睹有者，昔之君子；睹無者，天地之友。

NATURE'S
FRIEND

THERE IS A KIND OF SAGE WHO
EMULATES THE WISDOM OF NATURE.

HIS METHODS
OF TEACHING AND
TRANSFORMING ARE
LIKE THE RELATIONSHIP
OF A FORM AND ITS SHADOW...

...A SOUND AND ITS ECHO. WHERE THERE'S
A QUESTION, THERE'S AN ANSWER;
WHERE THERE'S AN ACTION,
THERE'S A REACTION.

HELLO...

HELLO!

FROM INSIDE OUT, HE COOPERATES
WITH NATURE. WHEN HE IS AT REST,
THERE IS NO SOUND.

WHEN HE MOVES, HE LEAVES NO TRACE.
THEREFORE, HE IS ABLE TO BRING
THOSE WHO ARE MUDDLED
AND CONFUSED BACK TO
THE NATURAL DAO.

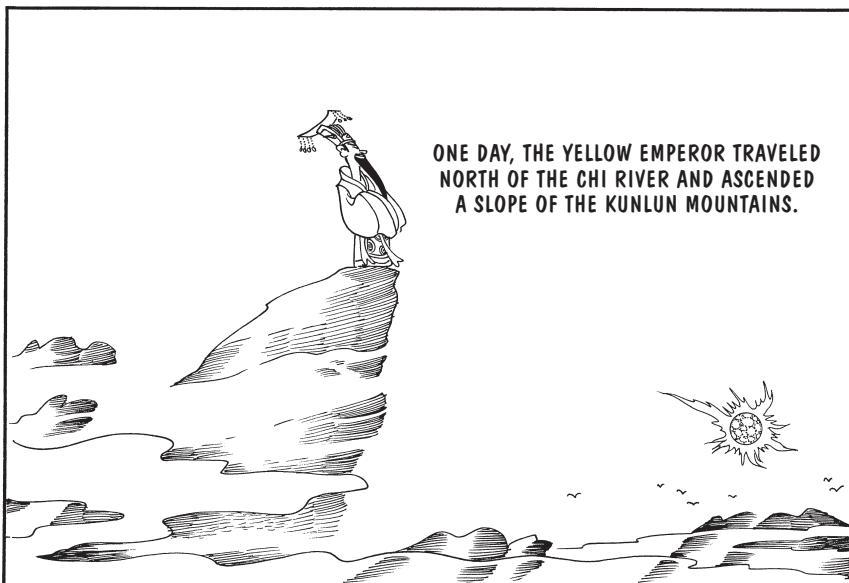
THOSE WHO FOCUS ON THE SELF AS CORPOREAL FORM
HAVE OFTEN BEEN THOUGHT TO BE THE WISE ONES, BUT
THE PERSON WHO IS ABLE TO SEE THE NO-SELF IS THE
TRUE COMPANION OF NATURE.

ONLY THE
SELFLESS PERSON CAN LIVE
UP TO THE STANDARDS OF NATURE
BECAUSE YOUR BODY IS JUST ONE
TEMPORARY FORM IN NATURE'S
CONSTANTLY CHANGING PROCESS.
SELFISHNESS IS TRYING TO HANG
ONTO WHAT YOU HAVE.

CHAPTER 12
HEAVEN AND EARTH

黃帝遊乎赤水之北，登乎崑崙之丘而南望，還歸，遺其玄珠。使知索之而不得，使離朱索之而不得，

THE
LOST
PEARL

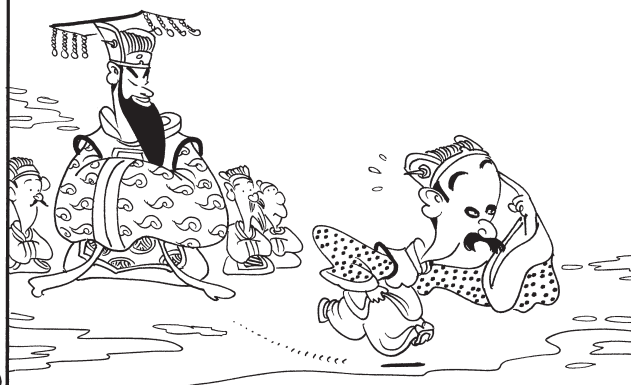


ONE DAY, THE YELLOW EMPEROR TRAVELED
NORTH OF THE CHI RIVER AND ASCENDED
A SLOPE OF THE KUNLUN MOUNTAINS.

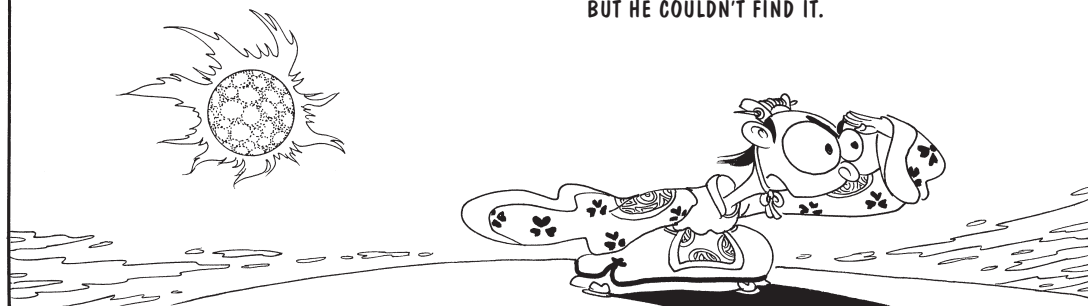
ON HIS WAY BACK,
HE LOST HIS MYSTERIOUS PEARL...



HE ORDERED KNOWLEDGE TO GO LOOK FOR IT,
BUT HE COULDN'T FIND IT.



THEN HE SENT LI ZHU TO LOOK FOR IT WITH HIS KEEN EYES,
BUT HE COULDN'T FIND IT.



使喫詬索之而不得也。乃使象罔，象罔得之。黃帝曰：「異哉！象罔乃可以得之乎？」

CHI GOU, THE GREAT DEBATER, SEARCHED,
BUT HE COULDN'T FIND IT, EITHER.



IMAGELESS,
WHY DON'T
YOU GO
LOOK FOR
IT?

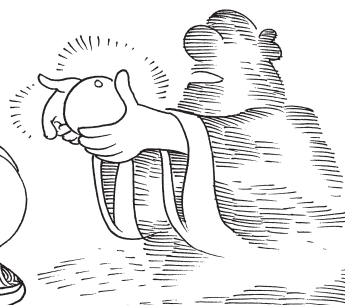


YES,
YOUR
MAJESTY.

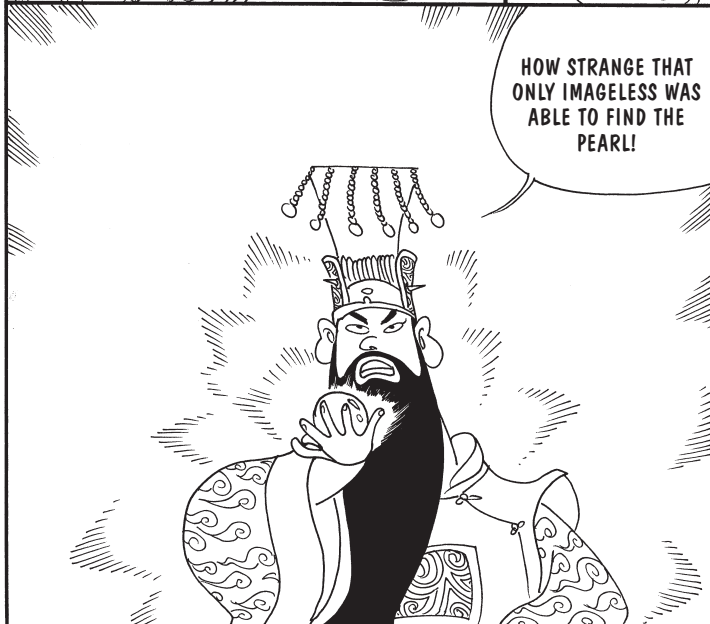
FINALLY, IT WAS IMAGELESS WHO
FOUND THE MYSTERIOUS PEARL.



HERE
IT IS,
YOUR
MAJESTY.



HOW STRANGE THAT
ONLY IMAGELESS WAS
ABLE TO FIND THE
PEARL!



THE DAO CANNOT BE
OBTAINED BY WAY OF
KNOWLEDGE, THE SENSES,
OR DEBATE. ONLY
NON-INTENTION AND
NON-AFFECTATION CAN
FIND IT—BECAUSE THE
DAO IS A REALM BEYOND
THE INTELLECT AND THE
SENSES.



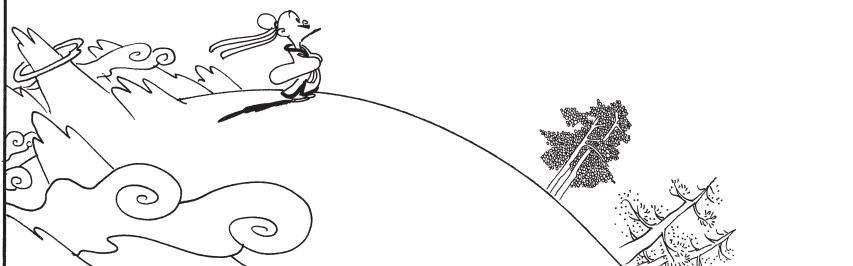
CHAPTER 13
THE HEAVENLY DAO

天道運而無所積，故萬物成；帝道運而無所積，故天下歸；聖道運而無所積，故海內服。明於天，通於聖，六通四辟於帝王之德者，其自為也，昧然無不靜者矣。聖人之靜也，非曰靜也善，故靜也；萬物無足以撓心者，故靜也。

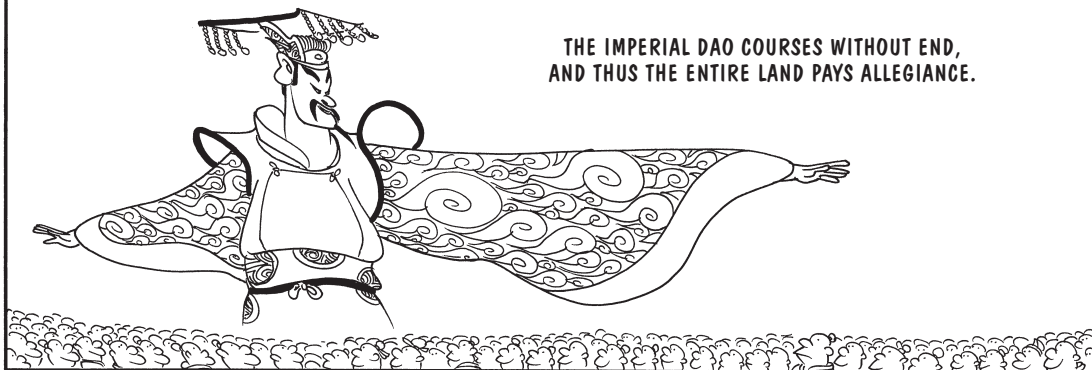
THE
HEAVENLY
DAO



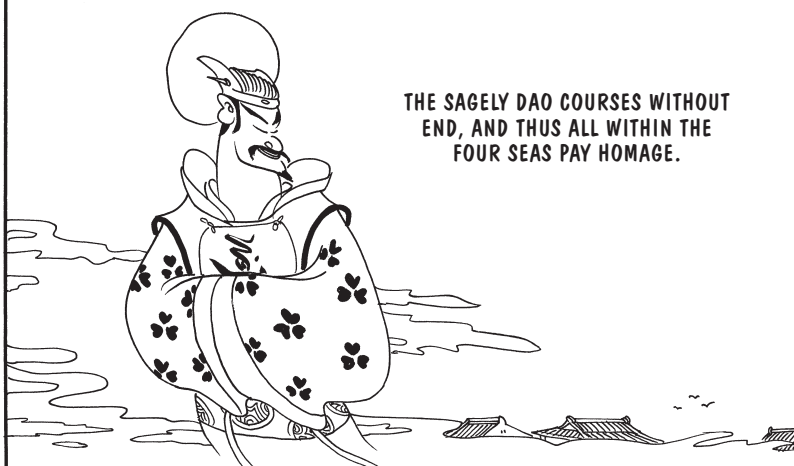
THE HEAVENLY DAO COURSES
WITHOUT END, AND THUS THE
MYRIAD THINGS ARISE.



THE IMPERIAL DAO COURSES WITHOUT END,
AND THUS THE ENTIRE LAND PAYS ALLEGIANCE.



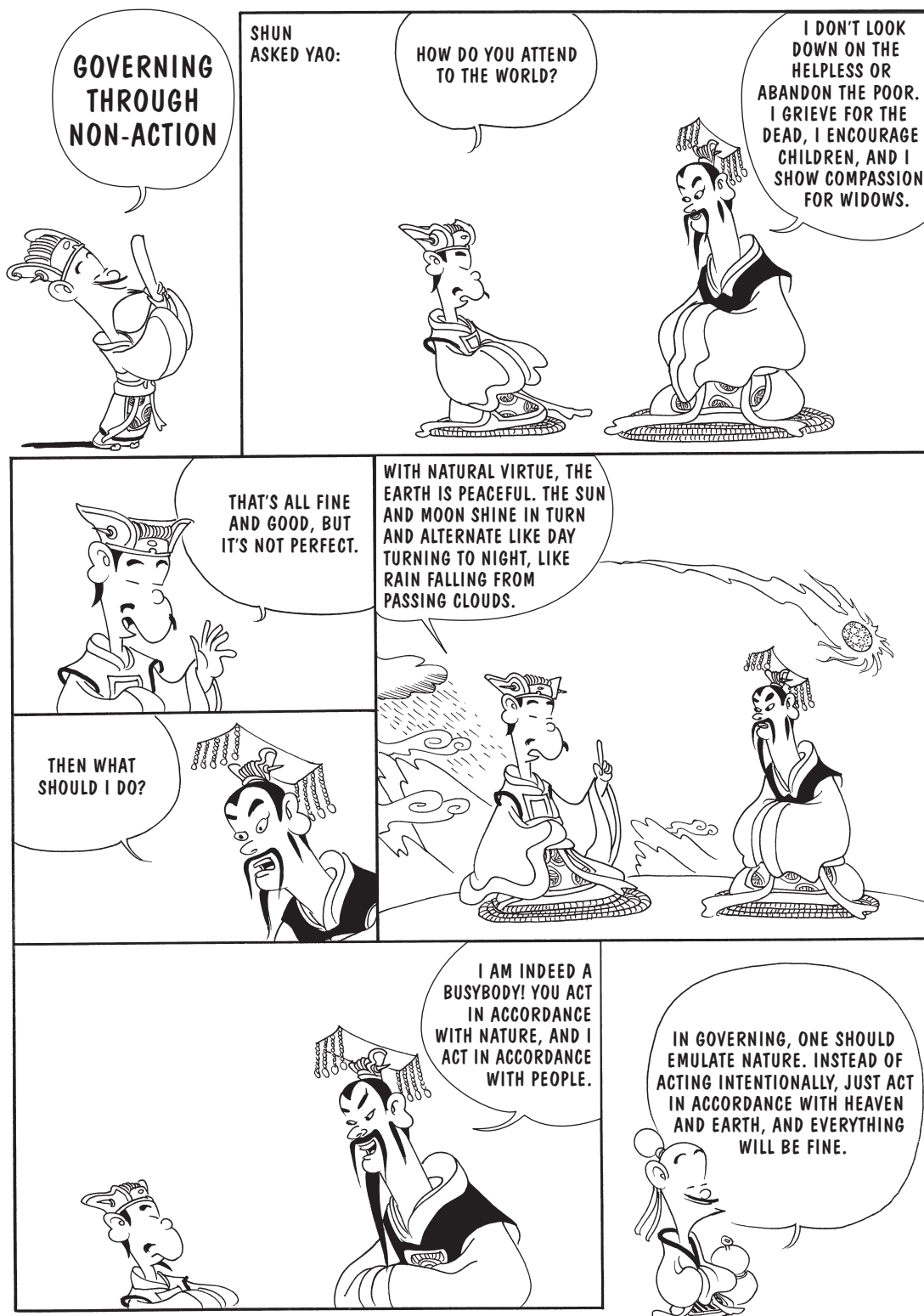
THE SAGELY DAO COURSES WITHOUT
END, AND THUS ALL WITHIN THE
FOUR SEAS PAY HOMAGE.



THE COURSING
OF THE DAO IS
UNENDING, AND IN THE
NATURAL REALM THE
MYRIAD THINGS MOVE
ABOUT OF THEIR OWN
ACCORD. THE SAGE
EMULATES THE DAO AND
LOOKS AFTER THE
MYRIAD THINGS
WITH A SERENE
MIND.

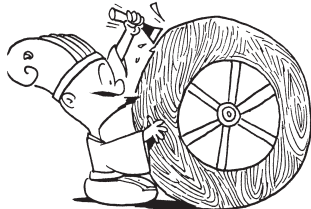


昔者舜問於堯曰：「天王之用心何如？」堯曰：「吾不敖無告，不廢窮民，苦死者，嘉孺子而哀婦人。此吾所以用心已。」舜曰：「美則美矣，而未大也。」堯曰：「然則何如？」舜曰：「天德而出寧，日月照而四時行，若晝夜之有經，雲行而雨施矣。」堯曰：「膠膠擾擾乎！予，天之合也；我，人之合也。」夫天地者，古之所大也，而黃帝堯舜之所共美也。故古之王天下者，奚為哉？天地而已矣。

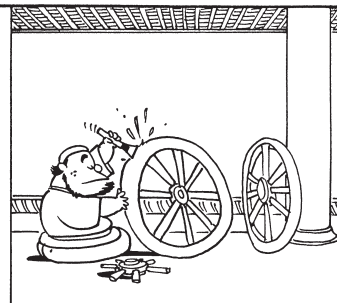


桓公讀書於堂上。輪扁斲輪於堂下，釋椎鑿而上，問桓公曰：「敢問，公之所讀者何言邪？」公曰：「聖人之言也。」曰：「聖人在乎？」公曰：「已死矣。」曰：「然則君之所讀者，古人之糟魄已夫！」桓公曰：「寡人讀書，輪人安得議乎！有說則可，無說則死。」輪扁曰：「臣也以臣之事觀之。斲輪，徐則甘而不固，疾則苦而不入。」

THE OLD
WHEELWRIGHT



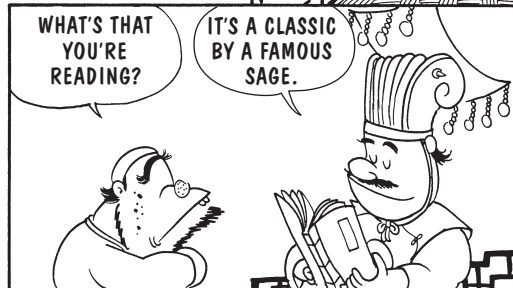
ONE DAY WHILE DUKE HUAN
SAT IN HIS PALACE READING



AN OLD MAN NAMED BIAN
THE WHEELWRIGHT SAT JUST
OUTSIDE MAKING WHEELS.

WHAT'S THAT
YOU'RE
READING?

IT'S A CLASSIC
BY A FAMOUS
SAGE.

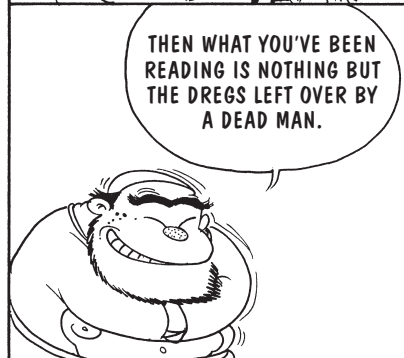


IS THAT FAMOUS
SAGE STILL ALIVE?

OH NO, HE'S
LONG DEAD.

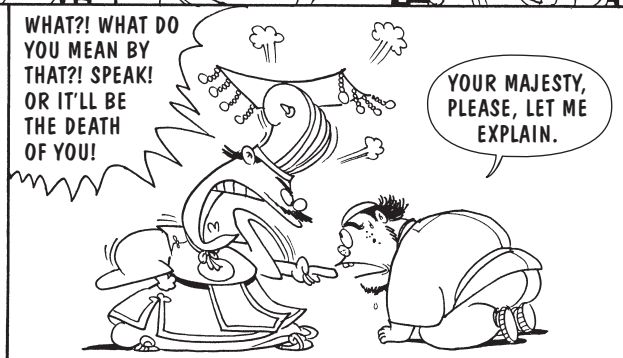


THEN WHAT YOU'VE BEEN
READING IS NOTHING BUT
THE DREGS LEFT OVER BY
A DEAD MAN.



WHAT?! WHAT DO
YOU MEAN BY
THAT?! SPEAK!
OR IT'LL BE
THE DEATH
OF YOU!

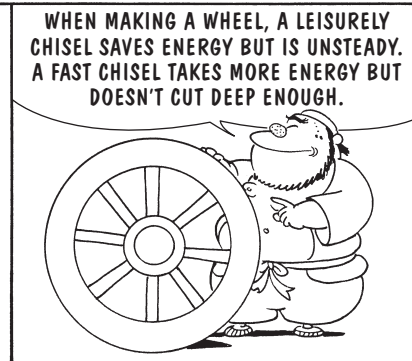
YOUR MAJESTY,
PLEASE, LET ME
EXPLAIN.



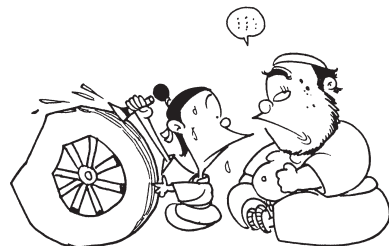
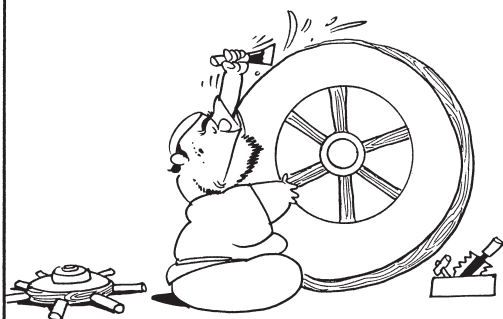
I AM A WHEELWRIGHT,
SO LET ME USE WHEEL-
MAKING AS AN EXAMPLE.



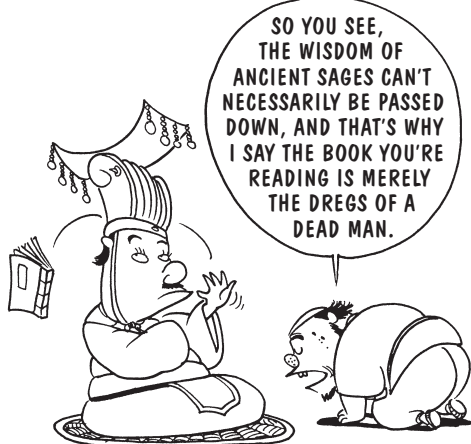
WHEN MAKING A WHEEL, A LEISURELY
CHISEL SAVES ENERGY BUT IS UNSTEADY.
A FAST CHISEL TAKES MORE ENERGY BUT
DOESN'T CUT DEEP ENOUGH.



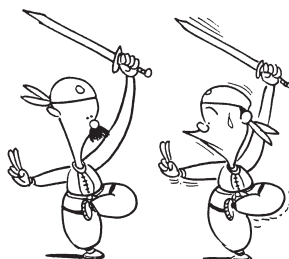
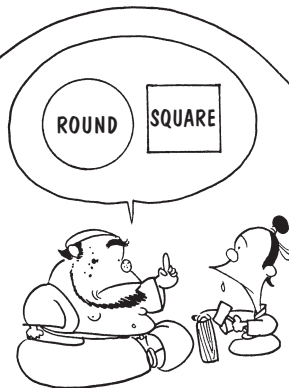
THE SECRET TO WHEELMAKING IS A CHISEL THAT IS NEITHER LEISURELY NOR FAST, BUT ONE THAT MOVES EXACTLY AS YOU WISH IT.



I CAN EXPLAIN THIS TO MY SON, BUT I CAN'T PASS ON THE SKILL TO HIM, AND THAT IS WHY AT SEVENTY YEARS OLD, I AM STILL MAKING WHEELS.



SO YOU SEE, THE WISDOM OF ANCIENT SAGES CAN'T NECESSARILY BE PASSED DOWN, AND THAT'S WHY I SAY THE BOOK YOU'RE READING IS MERELY THE DREGS OF A DEAD MAN.



A CRAFTSMAN CAN ONLY TEACH HIS STUDENT WHAT ROUND AND SQUARE MEAN, BUT HE CAN'T PASS ON THE SKILL ITSELF. A FENCING INSTRUCTOR CAN TEACH YOU THE NECESSARY POSITIONS, BUT HE CAN'T MAKE YOU A GREAT SWORDSMAN. A LOVER OF BOOKS OFTEN THINKS THAT THE WORDS THEMSELVES ARE OF GREAT VALUE, BUT IT IS ACTUALLY THE MEANING THAT ISN'T RECORDED BY LANGUAGE THAT IS VALUABLE. A PERSON WHO KNOWS HOW TO MEMORIZE DOESN'T NECESSARILY KNOW HOW TO STUDY.

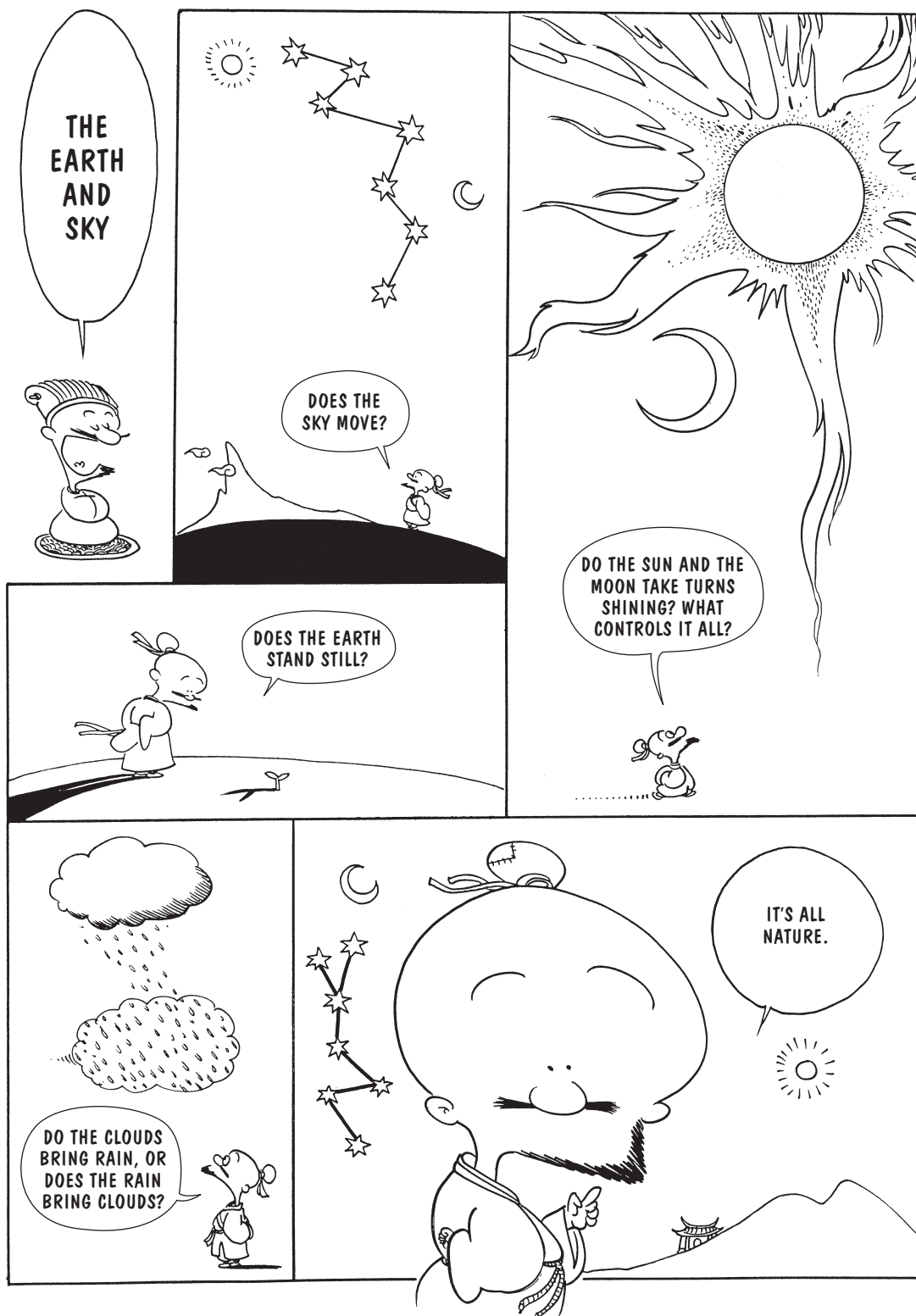


CHAPTER 13 THE HEAVENLY DAO

不徐不疾，得之於手，而應於心，口不能言，有數存焉於其間。臣不能以喻臣之子，臣之子亦不能受之於臣，是以行年七十而老斲輪。古之人與其不可傳也死矣，然則君之所讀者，古人之糟魄已夫！」

CHAPTER 14
THE MOVING SKY

天其運乎？地其處乎？日月其爭於所乎？孰主張是？孰維綱是？孰居無事推而行是？意者其有機緘而不得已邪？意者其運轉而不能自止邪？雲者為雨乎？雨者為雲乎？孰隆施是？孰居無事淫樂而勸是？風起北方，一西一東，有上彷徨，孰噓吸是？孰居無事而披拂是？敢問何故？



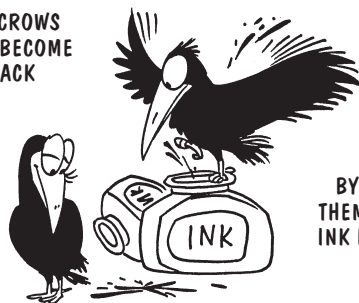
孔子見老聃而語仁義。老聃曰：「夫播糠眯目，則天地四方易位矣；蚊虻嚼膚，則通昔不寐矣。夫仁義憊然乃憤吾心，亂莫大焉。吾子使天下無失其朴，吾子亦放風而動，總德而立矣，又奚傑然若負建鼓而求亡子者邪？夫鵠不日浴而白，烏不日黔而黑。黑白之朴，不足以為辯；名譽之觀，不足以為廣。」

CROWS AND SEAGULLS

ONE DAY, CONFUCIUS DROPPED IN ON LAOZI TO DISCUSS BENEVOLENCE AND RIGHTEOUSNESS.



AND CROWS DON'T BECOME BLACK



BY DIPPING THEMSELVES IN INK EVERY DAY.

BLACK AND WHITE ARE BOTH NATURAL CHARACTERISTICS. SO YOU CAN'T SAY ONE IS BETTER THAN THE OTHER.

WHITE IS BEAUTIFUL!

BLACK IS BEAUTIFUL!

GIMME A BREAK!



IN THE COURSE OF THE CONVERSATION, LAOZI SAID:

SEAGULLS DON'T BECOME WHITE BY WASHING THEMSELVES EVERY DAY.

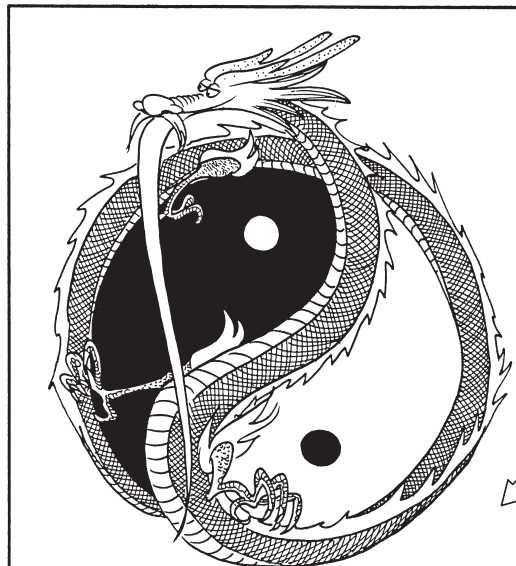


TO A PERSON WHO UNDERSTANDS THE DAO, WHEN YOU USE BENEVOLENCE AND RIGHTEOUSNESS TO DISTINGUISH BETWEEN GOOD AND EVIL, YOU'RE MAKING THE SAME MISTAKE.



孔子見老聃歸，三日不談。弟子問曰：「夫子見老聃，亦將何規哉？」孔子曰：「吾乃今於是乎見龍！龍，合而成體，散而成章，乘乎雲氣而養乎陰陽。予口張而不能噤，予又何規老聃哉！」

CONFUCIUS
SEES A DRAGON



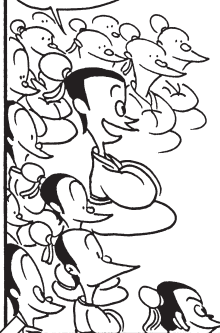
I SAW A DRAGON,
FLOWING WITH THE YIN AND YANG,
CEASELESSLY CHANGING. I OPENED
MY MOUTH, BUT NO SOUND CAME OUT.
WHAT COULD I POSSIBLY TEACH HIM?



AFTER HIS
MEETING WITH
LAOZI, CONFUCIUS
RETURNED HOME
AND DIDN'T SPEAK
FOR THREE DAYS.



MASTER, WHEN
YOU WENT TO
SEE LAOZI,
WHAT DID YOU
TEACH HIM?



UM,
UM,
UM...

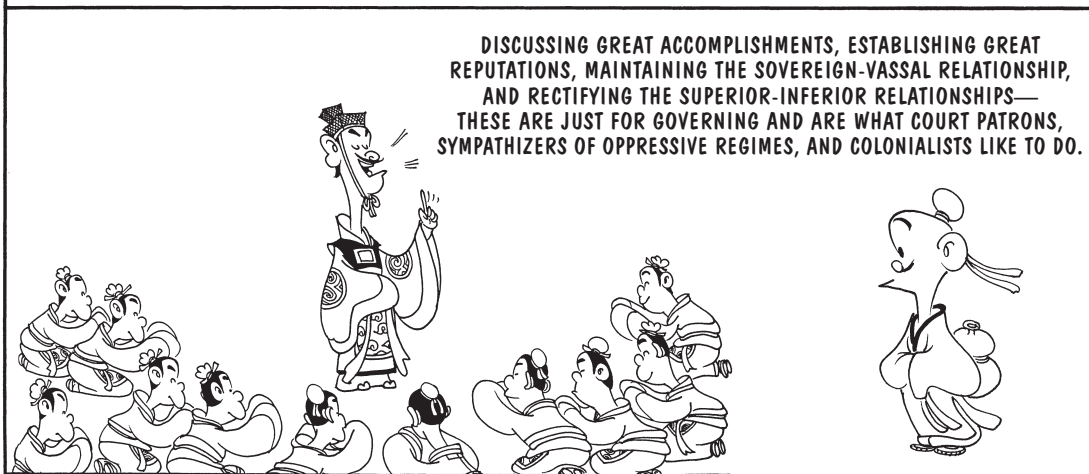
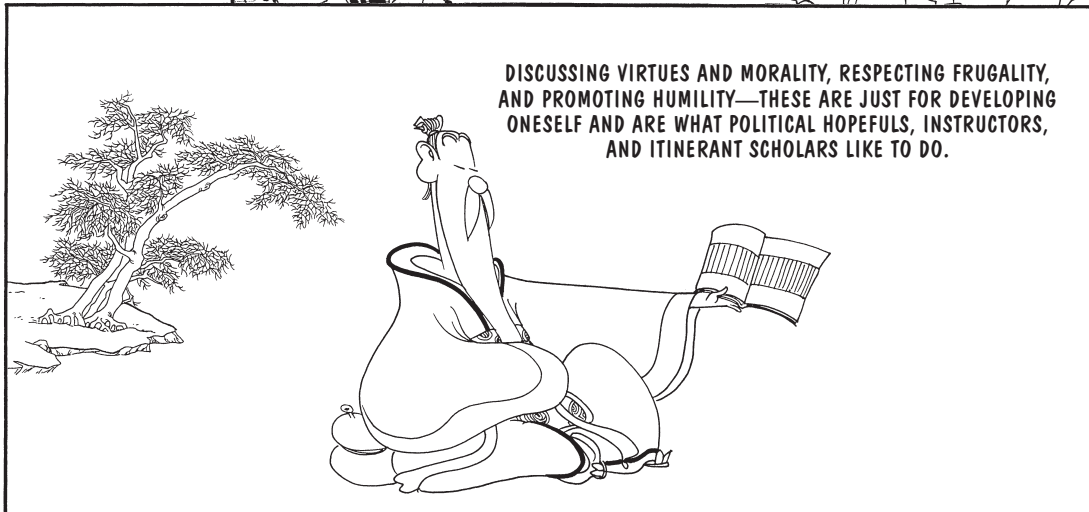
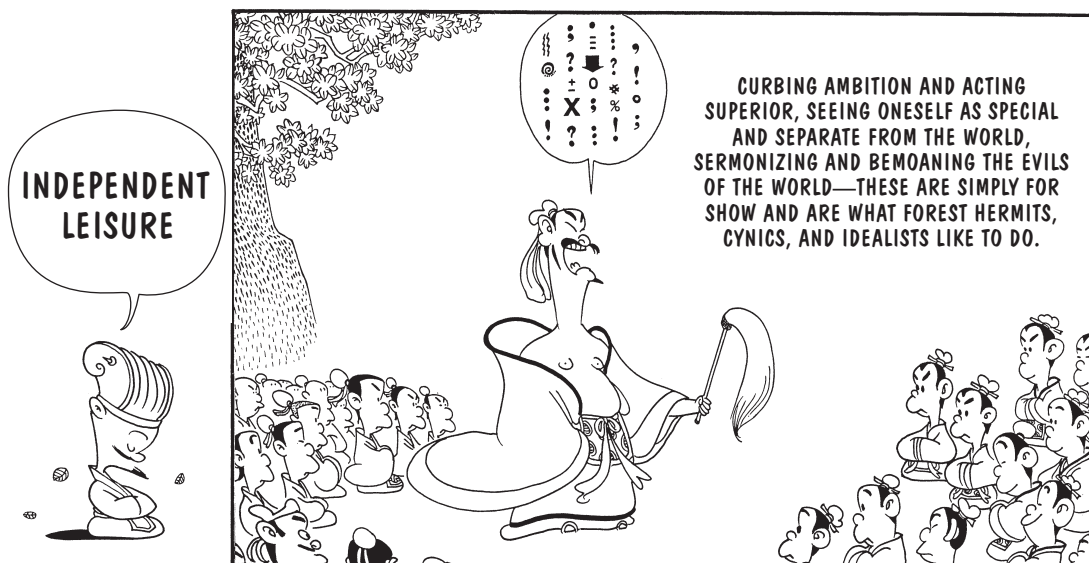


CONFUCIUS KNEW THAT LAOZI
UNDERSTOOD THE WAY OF NATURE—
CEASELESS TRANSFORMATION.
WHEN FACING A PERSON WHO
UNDERSTANDS THE DAO, WORDS
ARE USELESS AND UNNECESSARY.



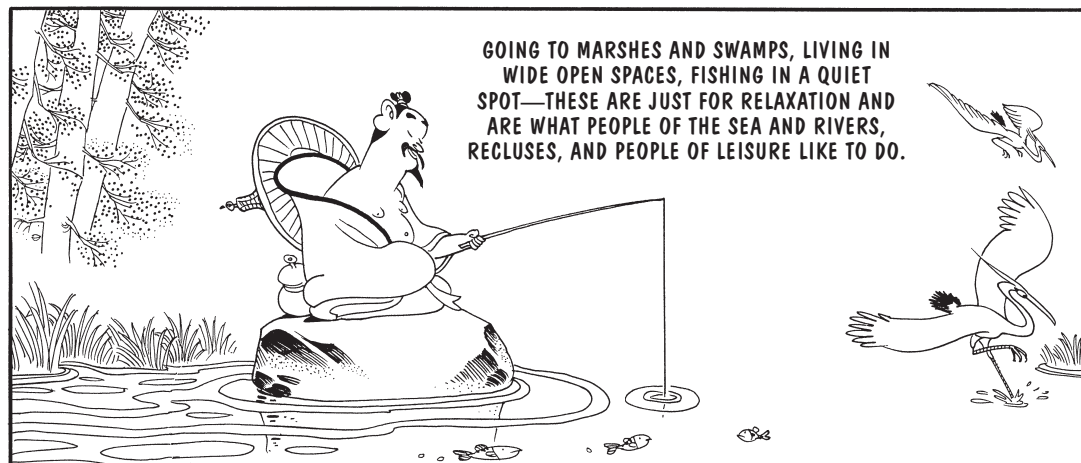
CHAPTER 15
CURBING AMBITION

刻意尚行，離世異俗，高論怨誹，為亢而已矣；此山谷之士，非世之人，枯槁赴淵者之所好也。語仁義忠信，恭儉推讓，為脩而已矣；此平世之士，教誨之人，遊居學者之所好也。語大功，立大名，禮君臣，正上下，為治而已矣，此朝廷之士，尊主彊國之人，致功并兼者之所好也。

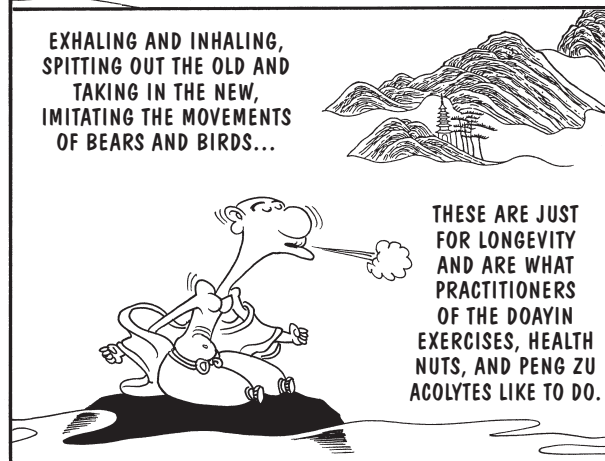


CHAPTER 15
CURBING AMBITION

就數澤，處間曠，釣魚閒處，無為而已矣；此江海之士，避世之人，間暇者之所好也。吹呴呼吸，吐故納新，熊經鳥申，為壽而已矣；此道引之士，養形之人，彭祖壽考者之所好也。若夫不刻意而高，無仁義而脩，無功名而治，無江海而閒，不道引而壽，無不忘也，無不有也，澹然無極而眾美從之。此天地之道，聖人之德也。



GOING TO MARSHES AND SWAMPS, LIVING IN WIDE OPEN SPACES, FISHING IN A QUIET SPOT—THESE ARE JUST FOR RELAXATION AND ARE WHAT PEOPLE OF THE SEA AND RIVERS, RECLUSES, AND PEOPLE OF LEISURE LIKE TO DO.

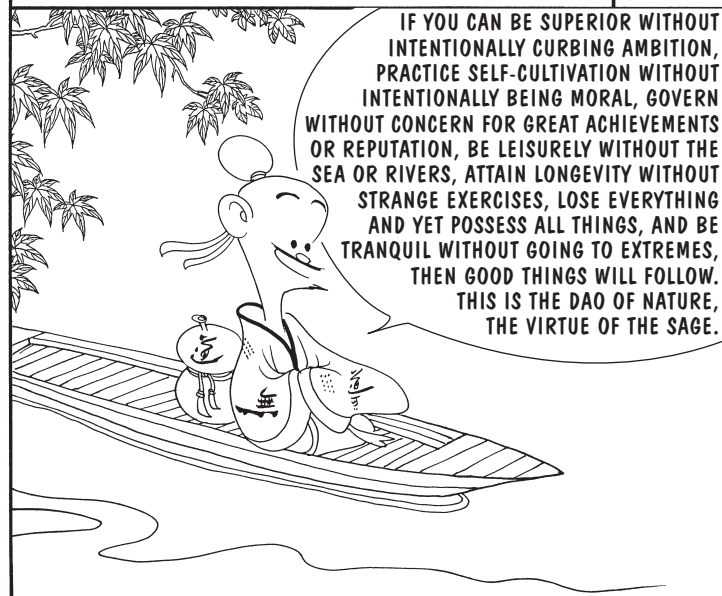


EXHALING AND INHALING, SPITTING OUT THE OLD AND TAKING IN THE NEW, IMITATING THE MOVEMENTS OF BEARS AND BIRDS...

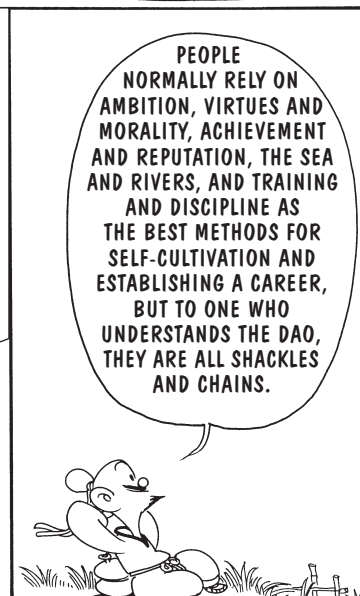
THESE ARE JUST FOR LONGEVITY AND ARE WHAT PRACTITIONERS OF THE DOAYIN EXERCISES, HEALTH NUTS, AND PENG ZU ACOLYTES LIKE TO DO.



BUT THESE ARE ALL UNNATURAL AND CAN END UP BEING DETRIMENTAL.



IF YOU CAN BE SUPERIOR WITHOUT INTENTIONALLY CURBING AMBITION, PRACTICE SELF-CULTIVATION WITHOUT INTENTIONALLY BEING MORAL, GOVERN WITHOUT CONCERN FOR GREAT ACHIEVEMENTS OR REPUTATION, BE LEISURELY WITHOUT THE SEA OR RIVERS, ATTAIN LONGEVITY WITHOUT STRANGE EXERCISES, LOSE EVERYTHING AND YET POSSESS ALL THINGS, AND BE TRANQUIL WITHOUT GOING TO EXTREMES, THEN GOOD THINGS WILL FOLLOW. THIS IS THE DAO OF NATURE, THE VIRTUE OF THE SAGE.



PEOPLE NORMALLY RELY ON AMBITION, VIRTUES AND MORALITY, ACHIEVEMENT AND REPUTATION, THE SEA AND RIVERS, AND TRAINING AND DISCIPLINE AS THE BEST METHODS FOR SELF-CULTIVATION AND ESTABLISHING A CAREER, BUT TO ONE WHO UNDERSTANDS THE DAO, THEY ARE ALL SHACKLES AND CHAINS.

CHAPTER 15
CURBING AMBITION

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，鬱閉而不流，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。夫有干越之劍者，柙而藏之，不敢用也，寶之至也。精神四達並流，無所不極，上際於天，下蟠於地，化育萬物，不可為象，其名為同帝。

ENERGY
AND
SPIRIT



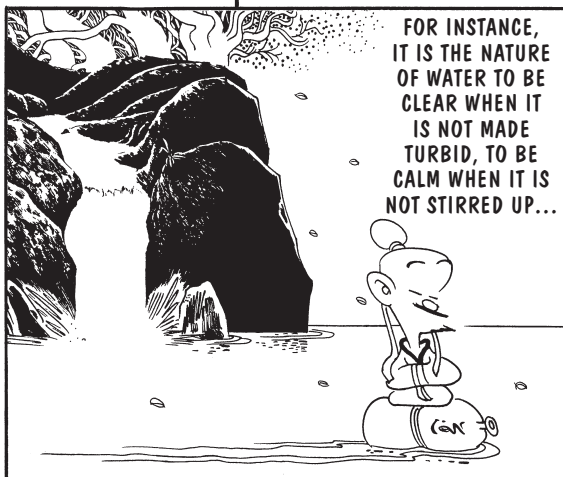
IF THE BODY TOILS WITHOUT REST,
IT WILL BECOME FATIGUED...



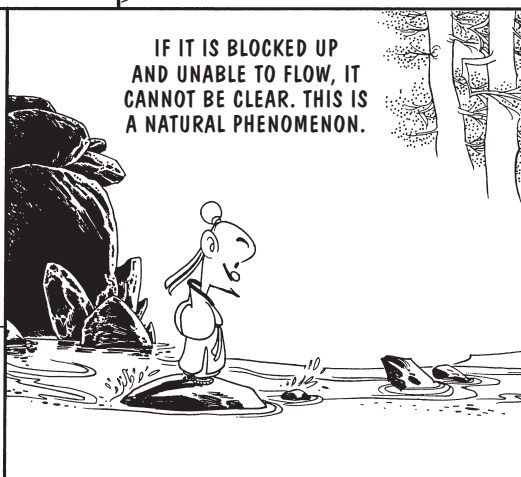
IF ONE'S ENERGY IS USED WITHOUT
A BREAK, IT WILL BE EXHAUSTED...



FOR INSTANCE,
IT IS THE NATURE
OF WATER TO BE
CLEAR WHEN IT
IS NOT MADE
TURBID, TO BE
CALM WHEN IT IS
NOT STIRRED UP...

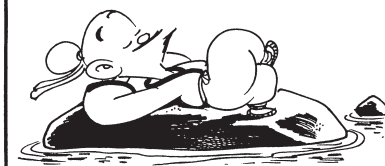


IF IT IS BLOCKED UP
AND UNABLE TO FLOW, IT
CANNOT BE CLEAR. THIS IS
A NATURAL PHENOMENON.



THE SPIRIT IS LIKE A PRECIOUS SWORD.
IT SHOULD BE KEPT IN A CASE AND
NOT IMPRUDENTLY REMOVED.

SO IT IS SAID THAT CLARITY WITHOUT
TURBIDITY, TRANQUILITY WITHOUT
ALTERATION, SIMPLICITY WITHOUT
ACTION, AND MOVEMENT WITH THE
NATURAL WAY ARE ALL THE DAO OF
NURTURING THE SPIRIT.



COMMON PEOPLE
EMPHASIZE SELFISH
BENEFIT, UPRIGHT
PEOPLE EMPHASIZE
REPUTATION, CAPABLE
PEOPLE PRAISE
AMBITION, AND SAGES
CHERISH THE SPIRIT!



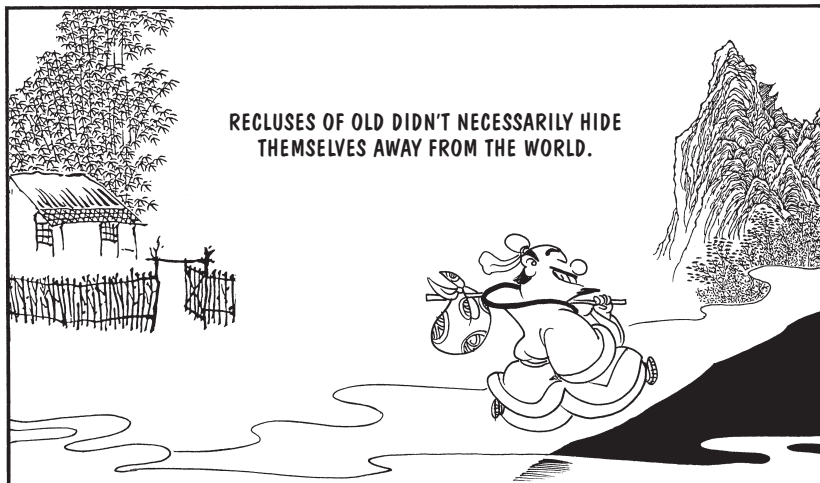
CHAPTER 16
REFORMING
ONE'S NATURE

古之所謂隱士者，非伏其身而弗見也，非閉其言而不出也，非藏其知而不發也，時命大謬也。當時命而大行乎天下，則反一無跡；不當時命而大窮乎天下，則深根寧極而待；此存身之道也。

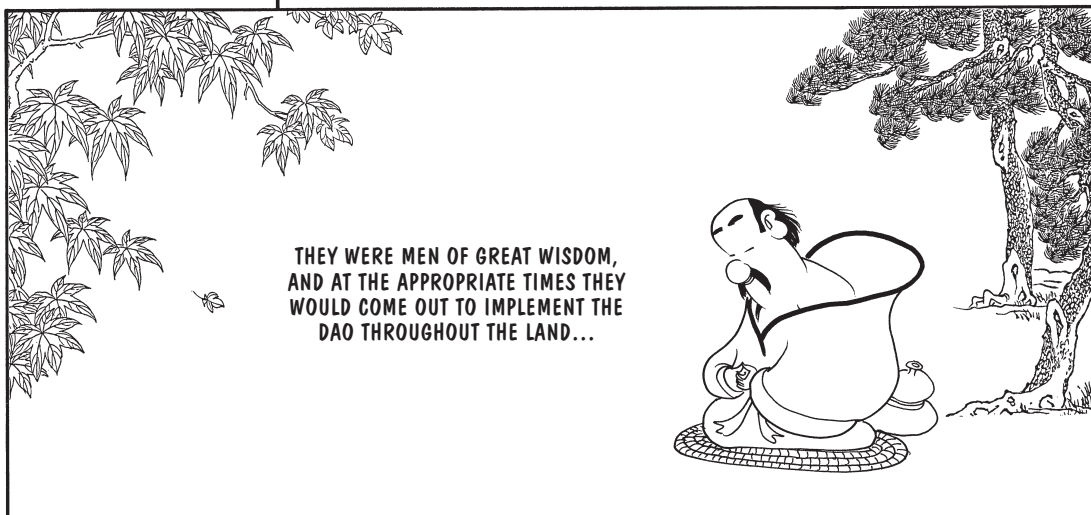
RECLUSES



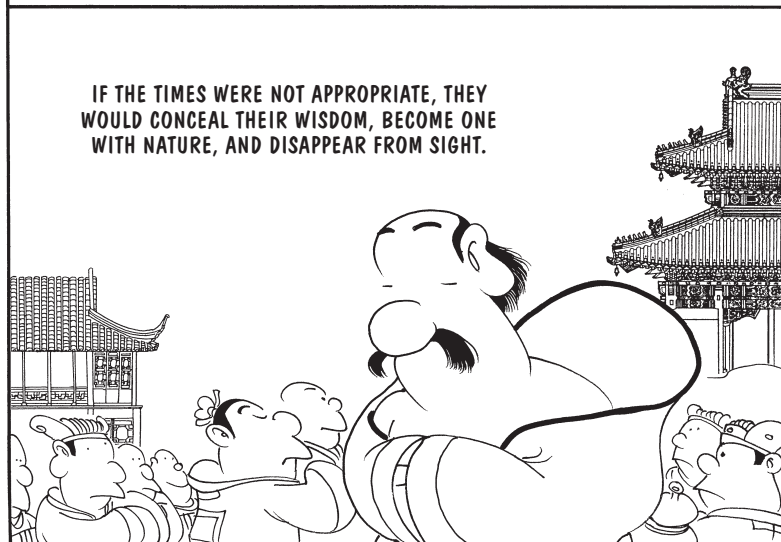
RECLUSES OF OLD DIDN'T NECESSARILY HIDE
THEMSELVES AWAY FROM THE WORLD.



THEY WERE MEN OF GREAT WISDOM,
AND AT THE APPROPRIATE TIMES THEY
WOULD COME OUT TO IMPLEMENT THE
DAO THROUGHOUT THE LAND...



IF THE TIMES WERE NOT APPROPRIATE, THEY
WOULD CONCEAL THEIR WISDOM, BECOME ONE
WITH NATURE, AND DISAPPEAR FROM SIGHT.

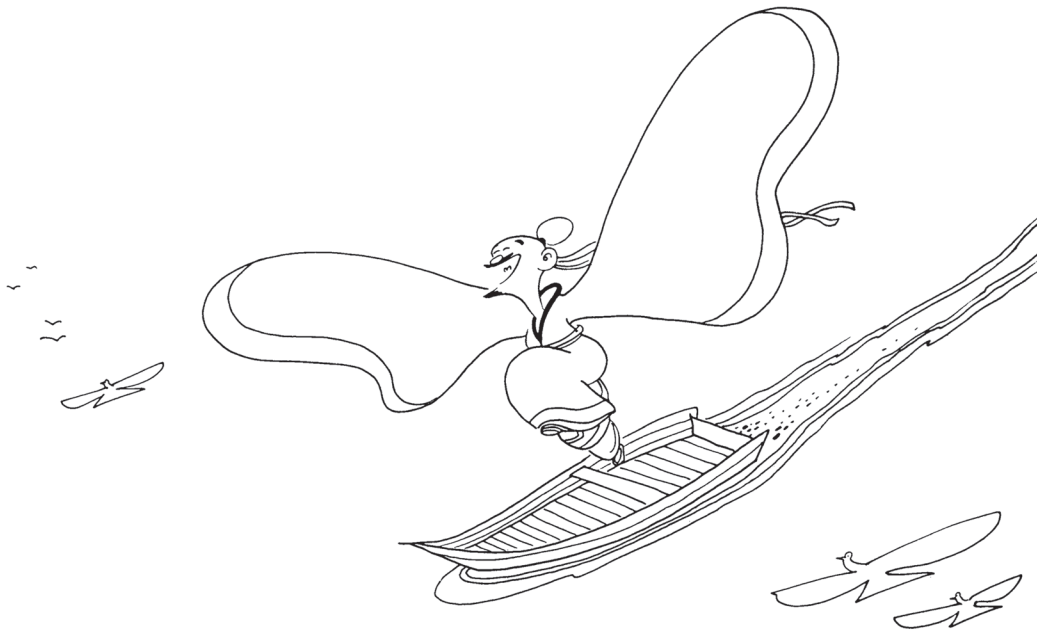


IN THE PAST,
PEOPLE WHO KNEW
HOW TO TAKE CARE OF
THEMSELVES DID NOT GO
AROUND POINTING OUT
THEIR OWN WISDOM; THEY
DIDN'T USE THEIR TIMING
AND INGENUITY TO BRING
SUFFERING TO THE PEOPLE;
AND THEY DIDN'T LET
GREED TIE DOWN THEIR
OWN VIRTUE.



CHAPTER 17

**An
Autumn
Flood**



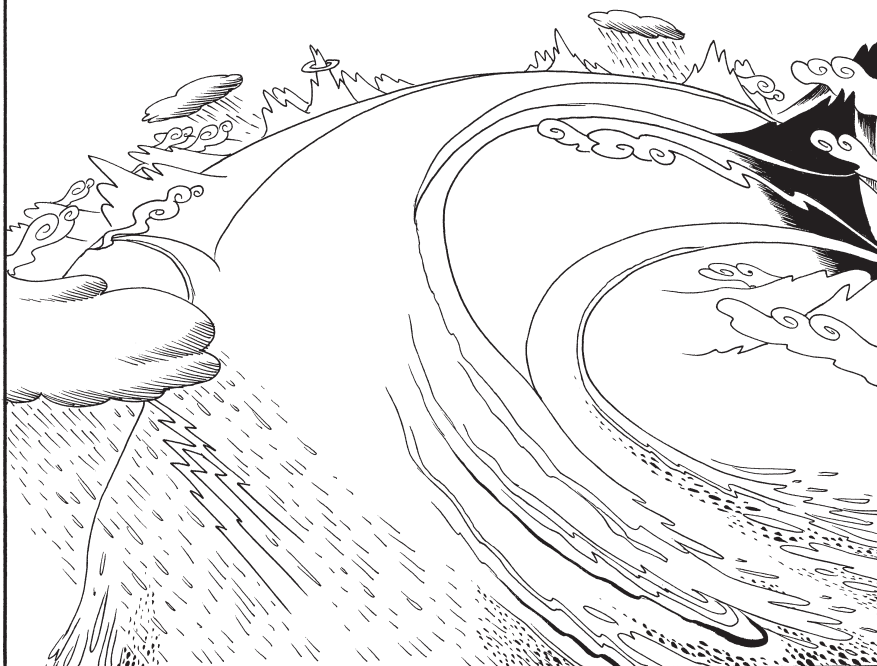
CHAPTER 17
AN AUTUMN FLOOD

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，望洋向若而歎曰：「野語有之曰：『聞道百，以為莫己若』者，我之謂也。且夫我嘗聞少仲尼之聞而輕伯夷之義者，始吾弗信；今我睹子之難窮也，吾非至於子之門則殆矣，吾長見笑於大方之家。」北海若曰：「井蛙不可以語於海者，拘於虛也；夏蟲不可以語於冰者，篤於時也；曲士不可以語於道者，束於教也。今爾出於崖涘，觀於大海，乃知爾醜，爾將可

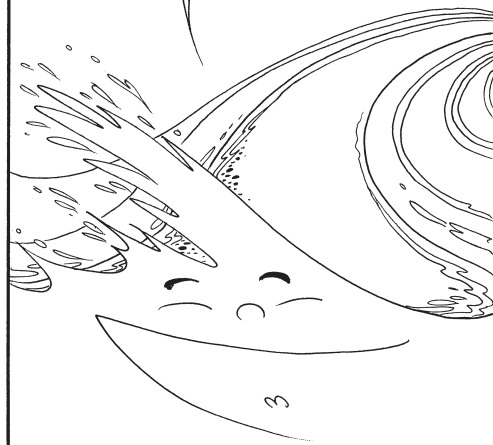
AN
AUTUMN
FLOOD



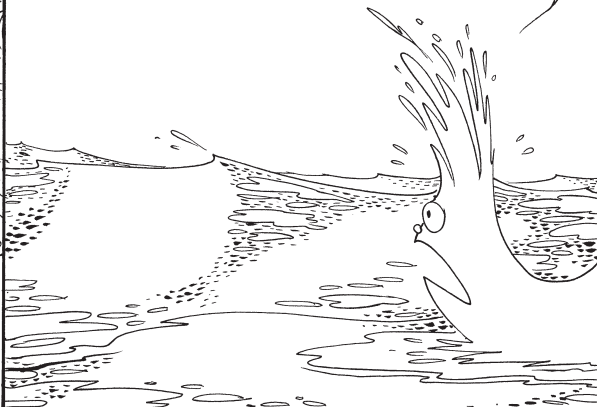
ONCE, WHEN THE AUTUMN RAINS FELL, ALL THE STREAMS AND TRIBUTARIES
POURED INTO THE YELLOW RIVER. AS THE RIVER SWELLED, THE BANKS
FLOODED AND ALL THE SANDBARS DISAPPEARED.



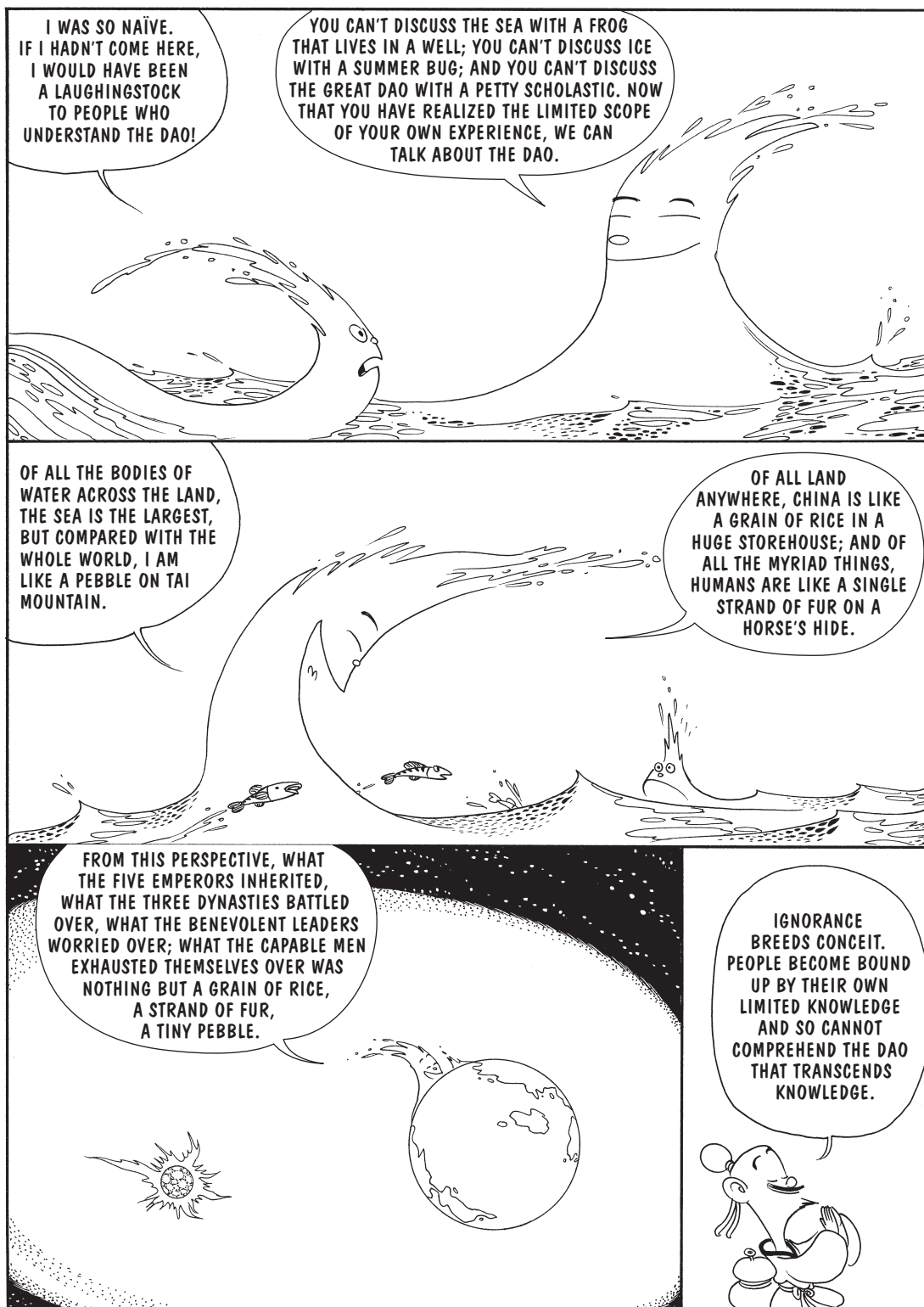
HA HA HA. I'M THE
LARGEST BODY OF WATER
IN THE LAND.



THE LORD OF THE YELLOW RIVER FLOWED
ALONG, DELIGHTED WITH HIS AWESOME BEAUTY.
THEN, HE FLOWED INTO THE NORTHERN
SEA AND LOOKED IN EVERY DIRECTION.
HE SAW A BODY OF WATER SO VAST THAT
HE COULDN'T SEE THE OTHER SHORE...



WOW!
THIS
IS THE
LARGEST
BODY OF
WATER!



CHAPTER 17 AN AUTUMN FLOOD

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；……吾在天地之間，猶小石小木之在大山也，方存乎見少，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，穀食之所生，舟車之所通，人處一焉。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？」

CHAPTER 17
AN AUTUMN FLOOD

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；證彙今故，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，又何以知豪末之足以定至細之倪！又何以知天地之足以窮至大之域！」

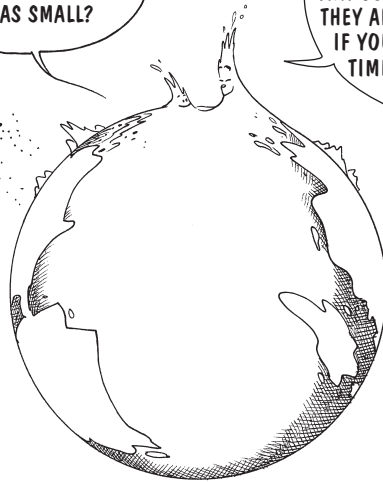
HEAVEN
AND
EARTH
AND A
STRAND OF FUR



THE LORD OF
THE YELLOW
RIVER ASKED THE
SPIRIT OF THE
NORTHERN SEA:

IS IT OKAY TO SEE
HEAVEN AND EARTH AS
BIG, AND A STRAND OF
FUR AS SMALL?

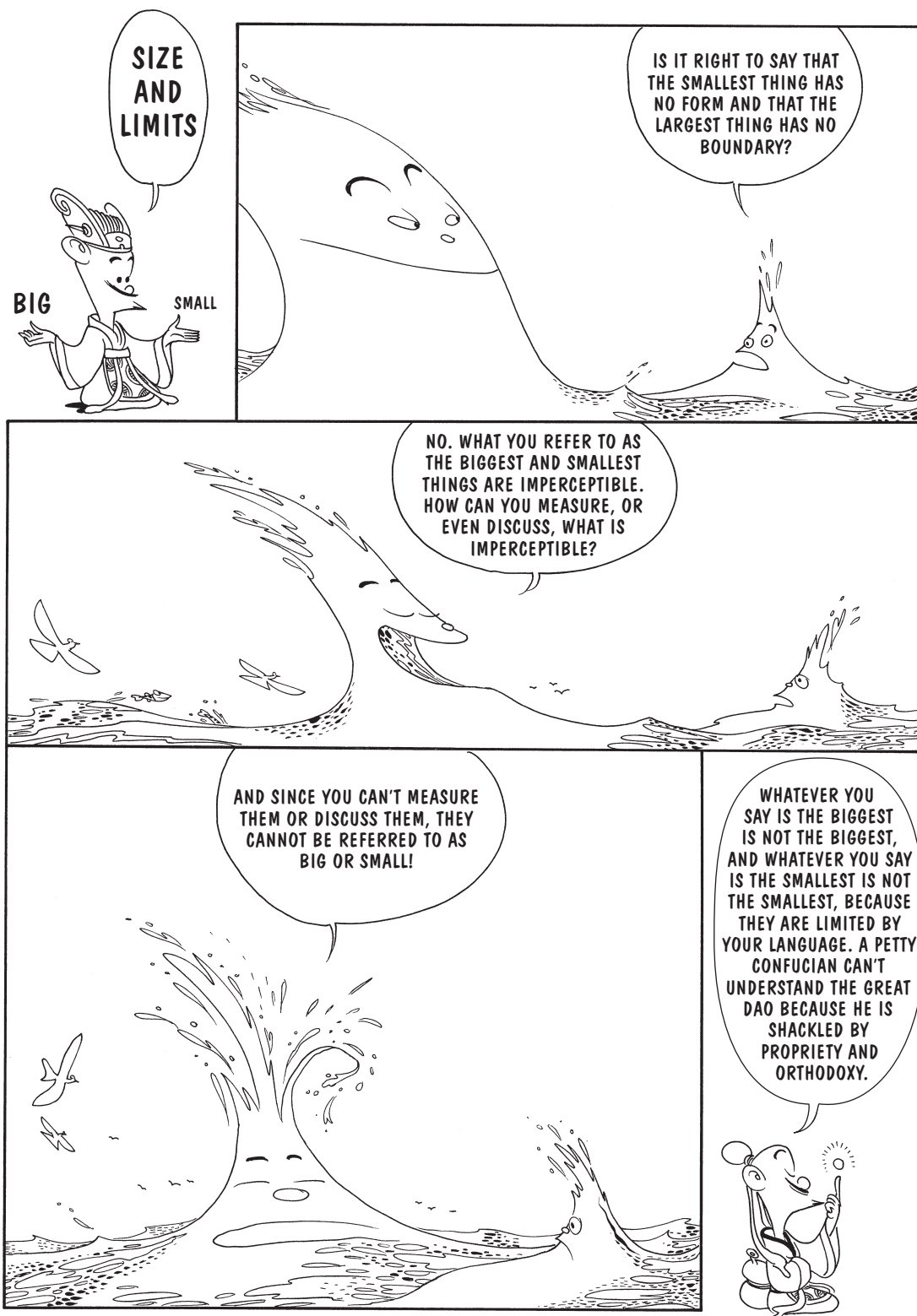
NO. IF YOU TRY TO
MEASURE THE MYRIAD
THINGS, YOU'LL FIND THAT
THEY ARE IMMEASURABLE.
IF YOU TRY TO MEASURE
TIME, YOU'LL SEE THAT
IT IS INFINITE.



THERE IS NO
BEGINNING OR END TO
THE UNIVERSE, AND ITS
TRANSFORMATIONS ARE
UNFATHOMABLE. SO WISE PEOPLE
DON'T SEE DISTANT AS DISTANT OR
NEAR AS NEAR. THEY DON'T SEE BIG
AS MUCH OR SMALL AS LITTLE.
HEAVEN AND EARTH ARE NOT
BIG, AND A STRAND OF FUR
IS NOT SMALL.

TIME,
DISTANCE,
AND SIZE ARE
MEASUREMENTS
MADE FROM A
HUMAN STANDPOINT.
WE SHOULDN'T VIEW
THE MYRIAD THINGS
FROM A HUMAN
STANDPOINT
BECAUSE HUMANS
ARE INTEGRAL
TO THE MYRIAD
THINGS.





CHAPTER 17
AN AUTUMN FLOOD

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；埤，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。」

CHAPTER 17
AN AUTUMN FLOOD

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；知天地之為稊米也，知豪末之為丘山也，則差數等矣。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。」

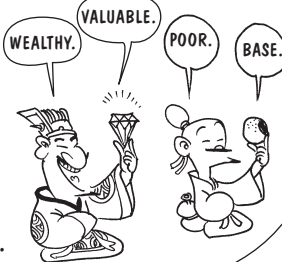
STATUS
AND
THE
DAO



ARE THERE
DIFFERENCES
IN STATUS
AMONG THE
MYRIAD
THINGS?



FROM THE STANDPOINT OF THE DAO,
ALL OF THE MYRIAD THINGS ARE OF
EQUAL STATUS. BUT FROM THE
STANDPOINT OF EACH OF THE
MYRIAD THINGS, EACH SEES ITSELF
AS VALUABLE AND THE OTHERS AS
BASE. FROM THE STANDPOINT OF
SOCIAL CONVENTION, STATUS IS
SOMETHING THAT OTHERS THRUST ON
YOU, WITHOUT ANY SAY OF YOUR OWN.



A THING
ITSELF DOES
NOT POSSESS
GOODNESS OR
STATUS; RATHER,
THOSE ARE ENTIRELY
REFLECTIONS OF
EXTERNAL VALUE
JUDGMENTS. IF YOU
CAN GET BEYOND
CONVENTIONAL
CONCEPTS OF STATUS,
YOU CAN BE FREE OF
ALL OBSTACLES.

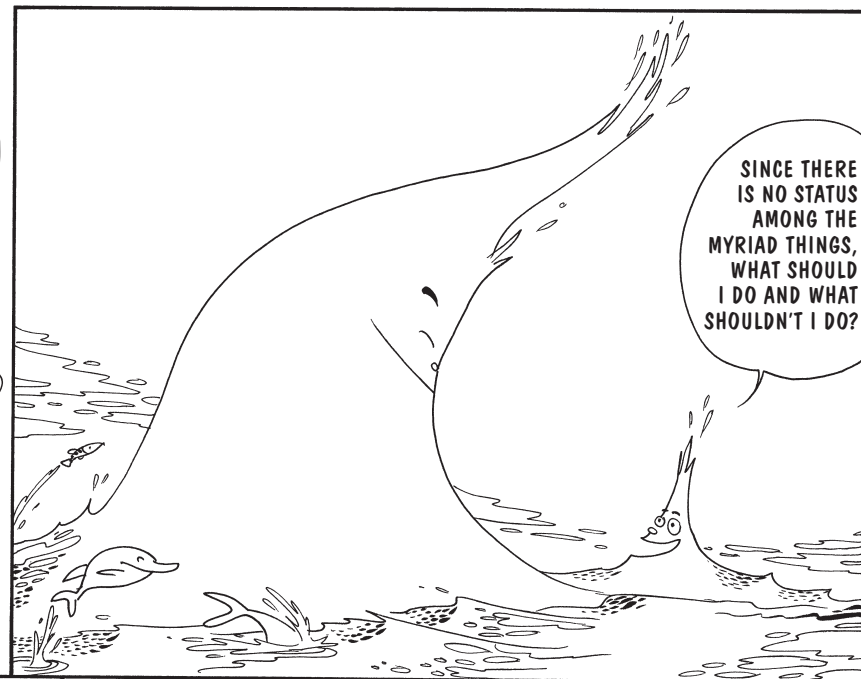


河伯曰：「然則我何為乎，何不為乎？吾辭受趣舍，吾終奈何？」北海若曰：「以道觀之，何貴何賤，是謂反衍；無拘而志，與道大蹇。何少何多，是謂謝施。」

ALTERNATING
FUNCTIONS

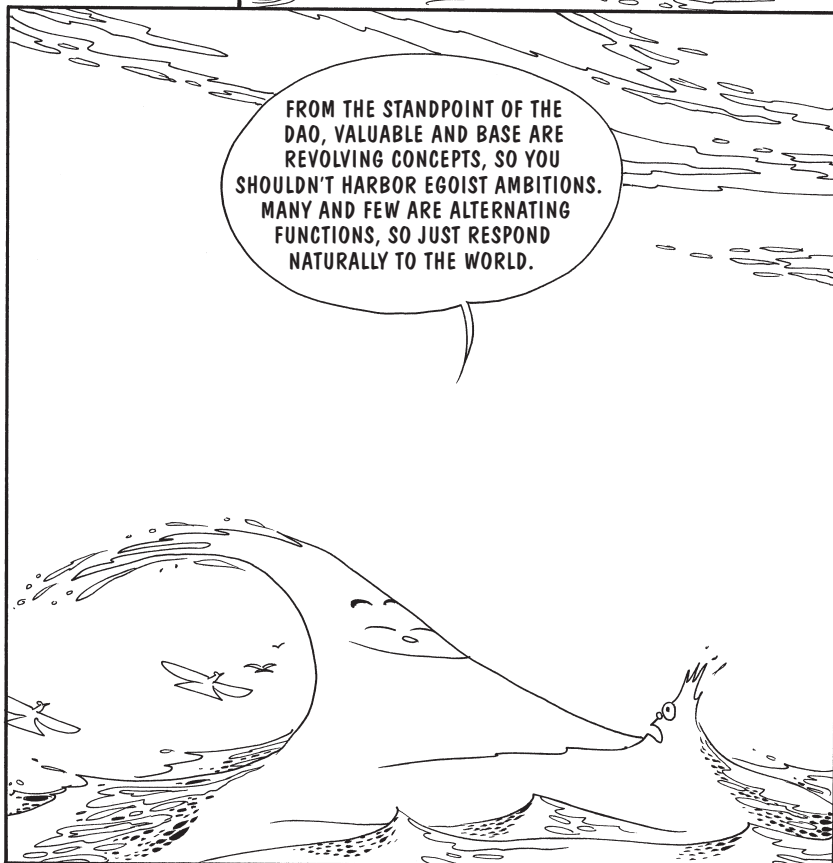


SINCE THERE
IS NO STATUS
AMONG THE
MYRIAD THINGS,
WHAT SHOULD
I DO AND WHAT
SHOULDN'T I DO?



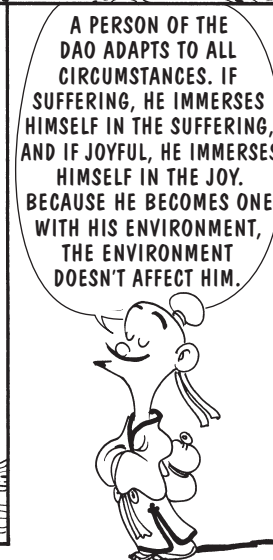
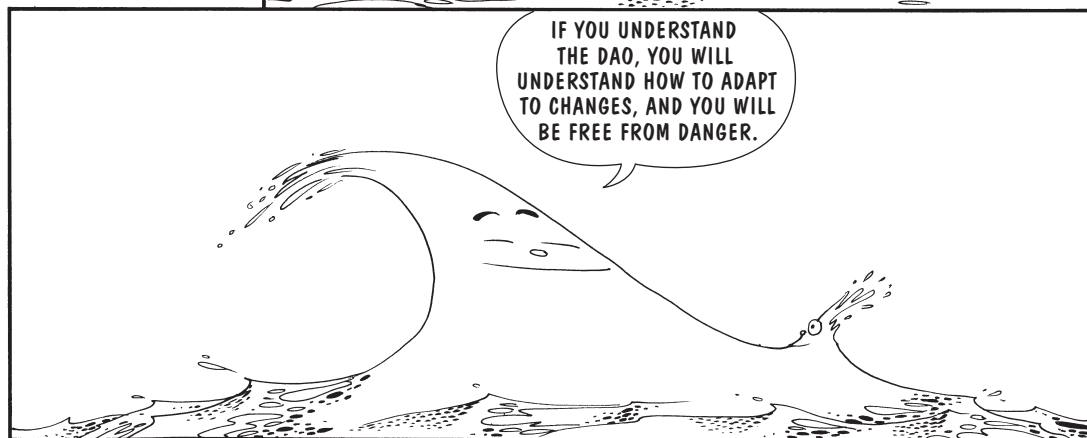
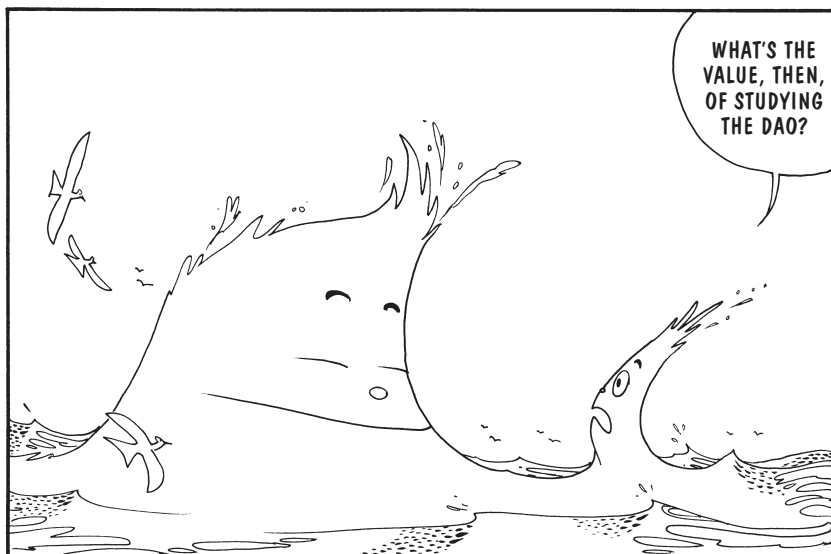
FROM THE STANDPOINT OF THE
DAO, VALUABLE AND BASE ARE
REVOLVING CONCEPTS, SO YOU
SHOULDN'T HARBOR EGOIST AMBITIONS.
MANY AND FEW ARE ALTERNATING
FUNCTIONS, SO JUST RESPOND
NATURALLY TO THE WORLD.

THE
PERSON
WHO BEST
UNDERSTANDS THE
MEANING OF LIFE IS
THE PERSON WHO
TREATS THE MIND LIKE
A MIRROR. RESPOND
COMPLETELY TO THINGS
AS THEY HAPPEN, AND
WHEN THEY ARE OVER
PUT THEM OUT OF YOUR
MIND. DON'T HARBOR
EXPECTATIONS OF THE
FUTURE, AND DON'T
DWELL ON THE
PAST.



CHAPTER 17
AN AUTUMN FLOOD

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；踴躍而屈伸，反要而語極。」



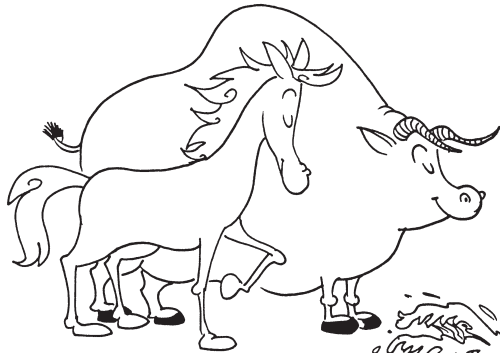
河伯曰：「何謂天，何謂人？」北海若曰：「牛馬四足，是謂天；落馬首，穿牛鼻，是謂人。故曰：無以人滅天，無以故滅命，無以得殉名。謹守而勿失，是謂反其真。」

DON'T RING THE
BULL'S NOSE



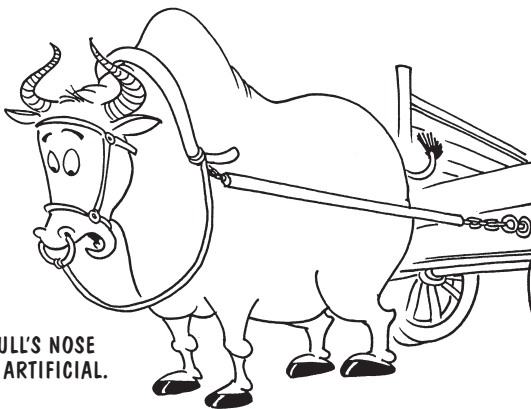
THE LORD OF THE YELLOW
RIVER ASKED THE SPIRIT
OF THE NORTHERN SEA:

WHAT IS NATURAL AND
WHAT IS ARTIFICIAL?



FOUR LEGS ON HORSES
AND COWS IS NATURAL.

A HORSE'S HARNESS...

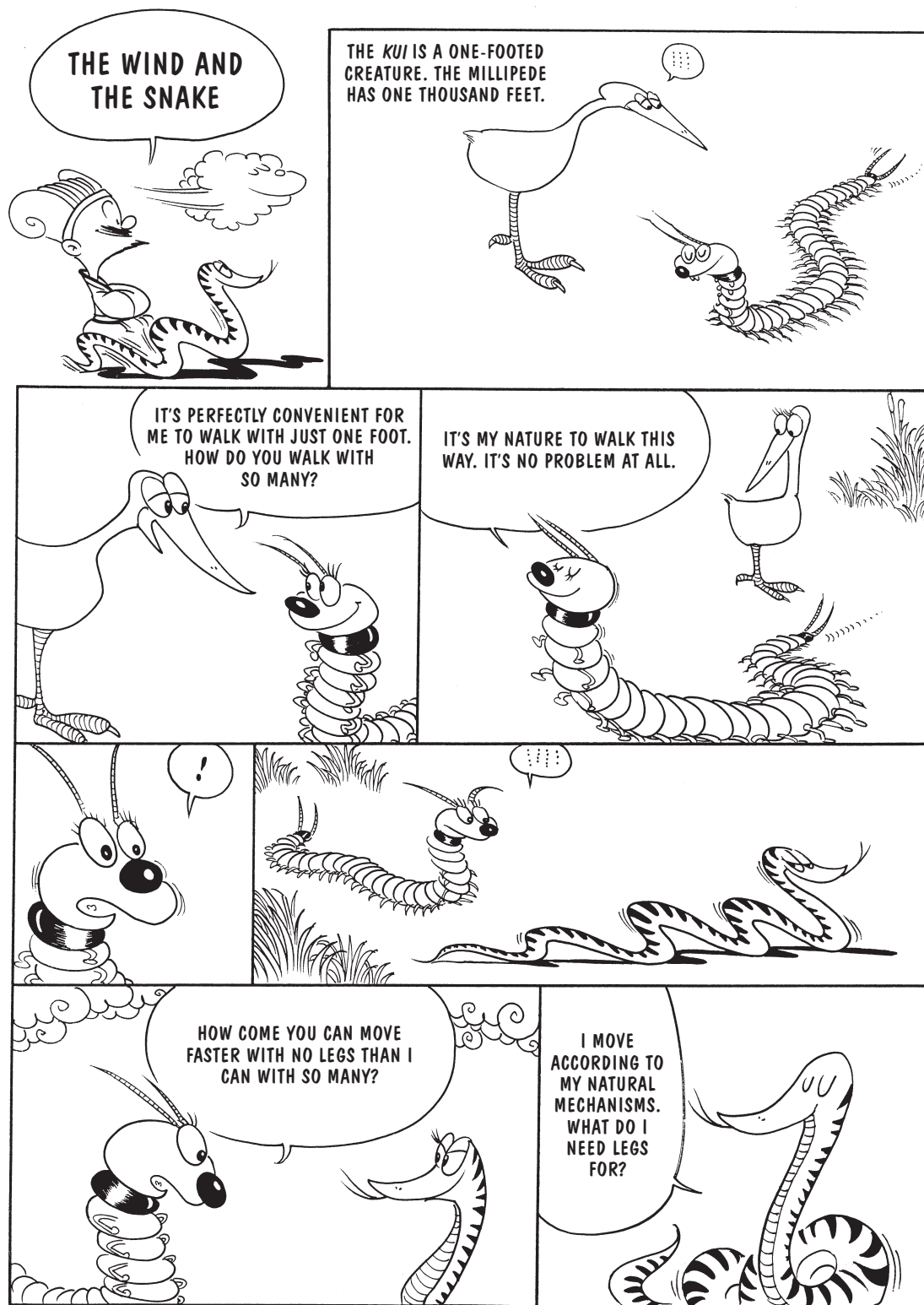


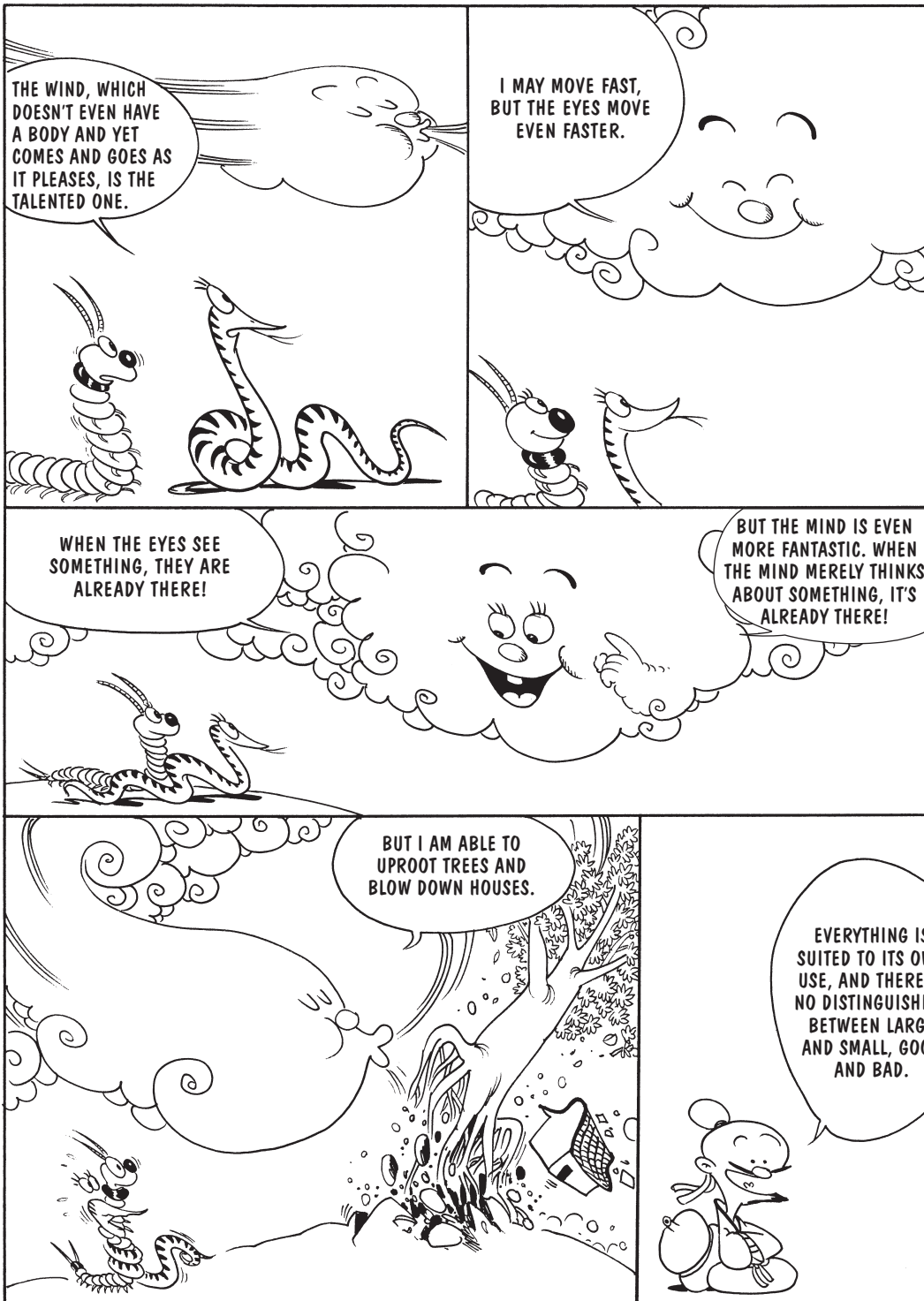
AND A BULL'S NOSE
RING ARE ARTIFICIAL.

ARTIFICIAL KNOWLEDGE, MORALITY,
AND LAWS ALL WORK AGAINST
NATURE, JUST LIKE A HORSE'S
HARNESS AND A BULL'S NOSE RING.



夔謂蛇曰：「吾以一足踰蹕而行，予無如矣。今子之使萬足，獨奈何？」蛇曰：「不然。子不見夫唾者乎？噴則大者如珠，小者如霧，雜而下者不可勝數也。今子動吾天機，而不知其所以然。」蛇謂蛇曰：「吾以眾足行，而不及子之無足，何也？」蛇曰：「夫天機之所動，何可易邪？吾安用足哉！」





蛇謂風曰：「予動吾脊脅而行，則有似也。今子蓬蓬然起於北海，蓬蓬然入於南海，而似無有，何也？」風曰：「然。予蓬蓬然起於北海而入於南海也，然而指我則勝我，踏我亦勝我。雖然，夫折大木，蜚大屋者，唯我能也，故以眾小不勝為大勝也。為大勝者，唯聖人能之。」

CHAPTER 17
AN AUTUMN FLOOD

孔子遊於匡，宋人圍之數匝，而弦歌不悞，子路入見，曰：「何夫子之娛也？」孔子曰：「來！吾語女。我諱窮久矣，而不免，命也；求通久矣，而不得，時也。當堯、舜而天下無窮人，非知得也；當桀、紂而天下無通人，非知失也；時勢適然。夫水行不避蛟龍者，漁父之勇也；

**COURAGE
OF THE
SAGE**



ONE DAY WHILE JOURNEYING TO THE CITY OF KUANG WITH HIS STUDENTS, CONFUCIUS WAS SURROUNDED BY A SONG POSSE WHO MISTOOK HIM FOR THE CRIMINAL YANG HUO.



DON'T PANIC, JUST SIT STILL AND CONTINUE LISTENING TO ME TEACH.

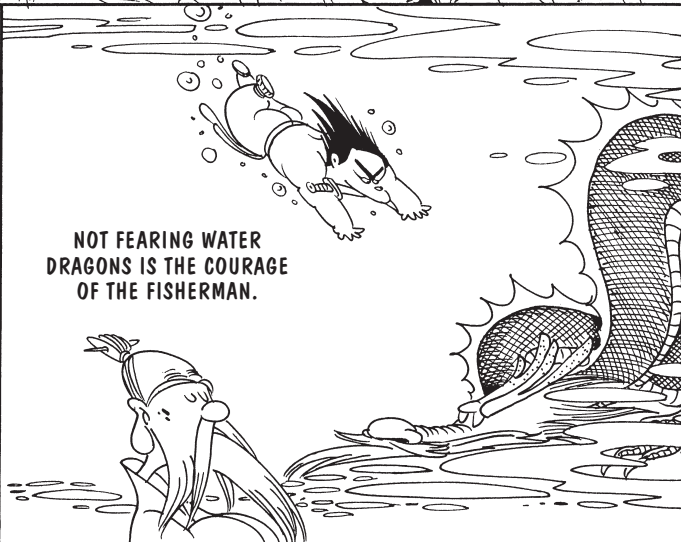


BUT
AREN'T
YOU
AFRAID,
MASTER?

OF COURSE
I AM,
ZHONG
YOU, BUT
LISTEN...

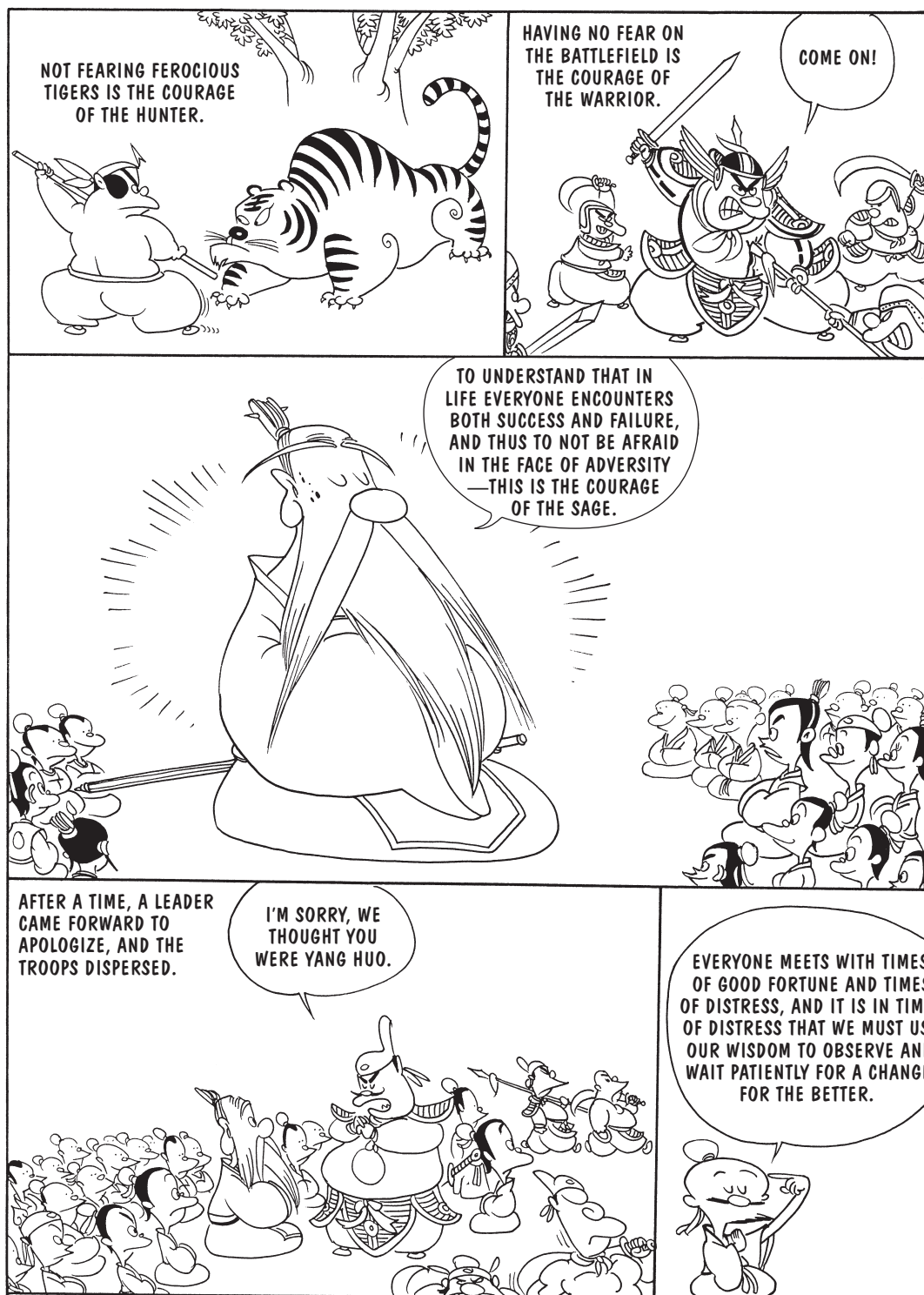


NOT FEARING WATER
DRAGONS IS THE COURAGE
OF THE FISHERMAN.



CHAPTER 17
AN AUTUMN FLOOD

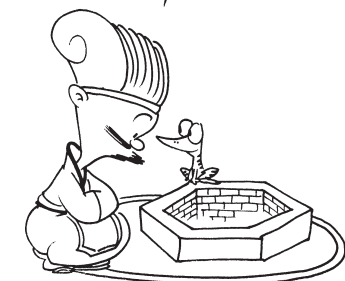
陸行不避兇虎者，獵夫之勇也；白刃交於前，視死若生者，烈士之勇也；知窮之有命，知通之有時，臨大難而不懼者，聖人之勇也。由處矣，吾命有所制矣。」無幾何，將甲者進，辭曰：「以為陽虎也，故圍之。今非也，請辭而退。」



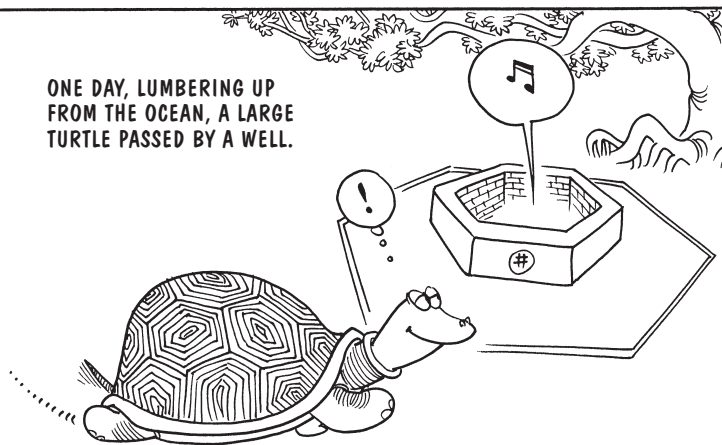
CHAPTER 17
AN AUTUMN FLOOD

子獨不聞夫埵之龜乎？謂東海之鰲曰：「吾樂與！吾跳梁乎井幹之上，入休乎缺甃之崖；赴水則接掖持頤，蹶泥則沒足滅跗；

THE FROG
IN THE WELL



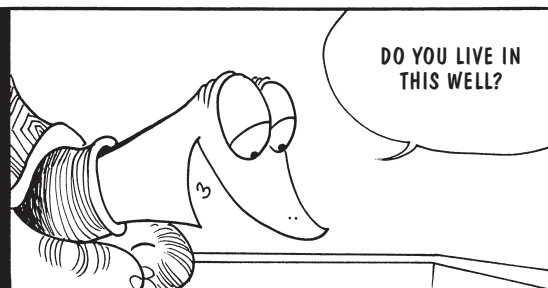
ONE DAY, LUMBERING UP
FROM THE OCEAN, A LARGE
TURTLE PASSED BY A WELL.



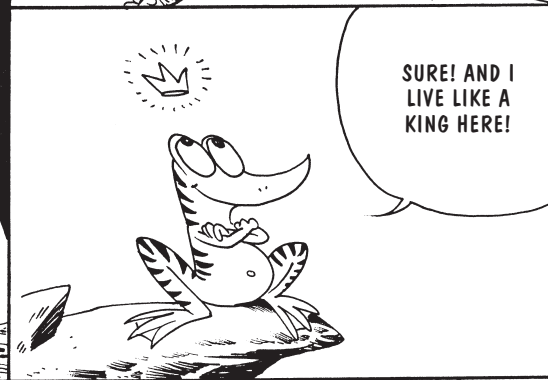
HEY, COME
ON IN AND
SIT FOR A
WHILE.



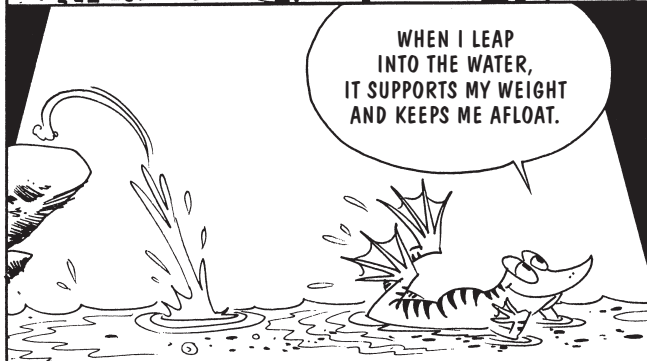
DO YOU LIVE IN
THIS WELL?



SURE! AND I
LIVE LIKE A
KING HERE!



WHEN I LEAP
INTO THE WATER,
IT SUPPORTS MY WEIGHT
AND KEEPS ME AFLOAT.

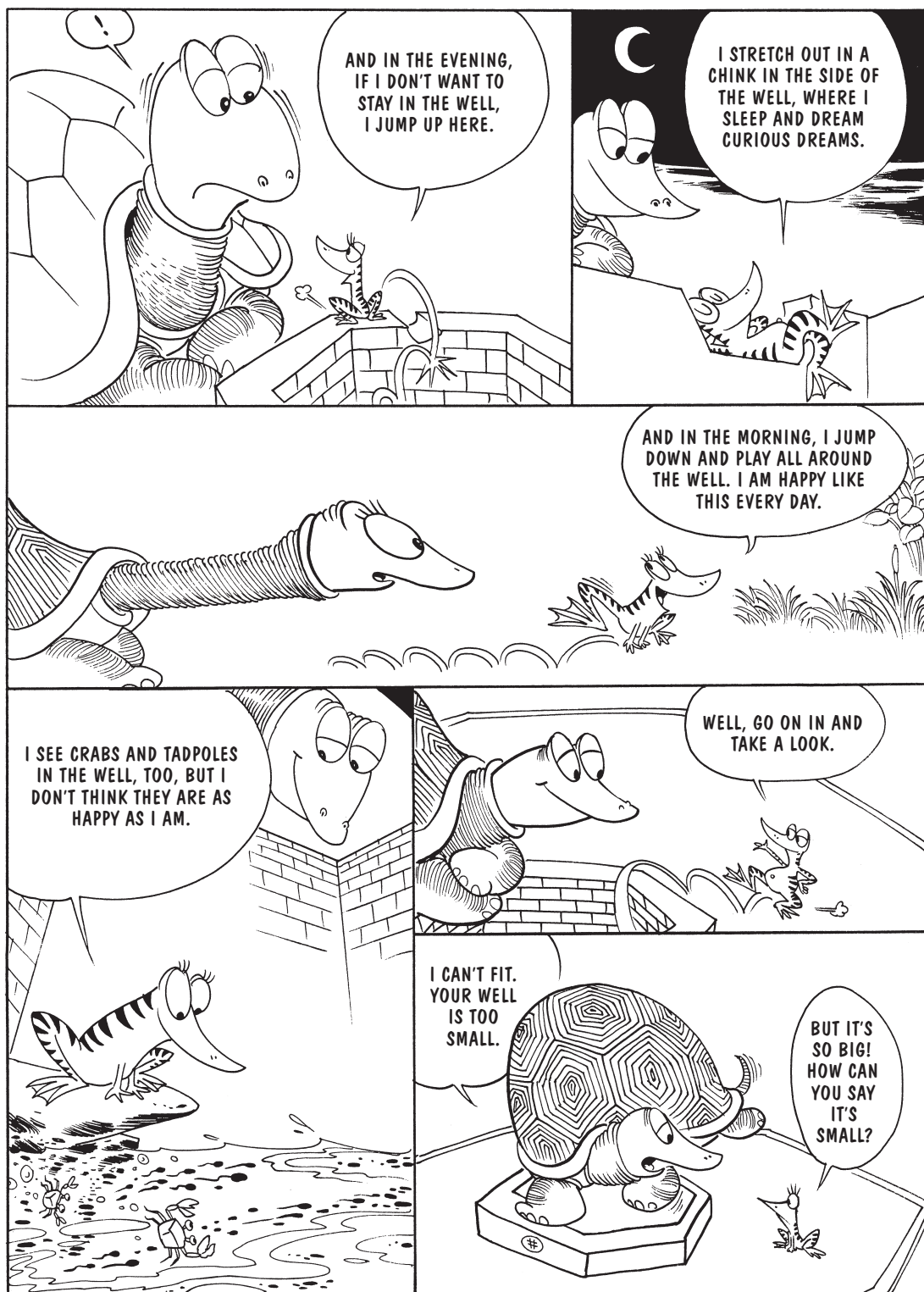


AND WHEN I DIVE
TO THE BOTTOM, I CAN
RELAX AND LET THE MUD
MASSAGE MY LEGS.



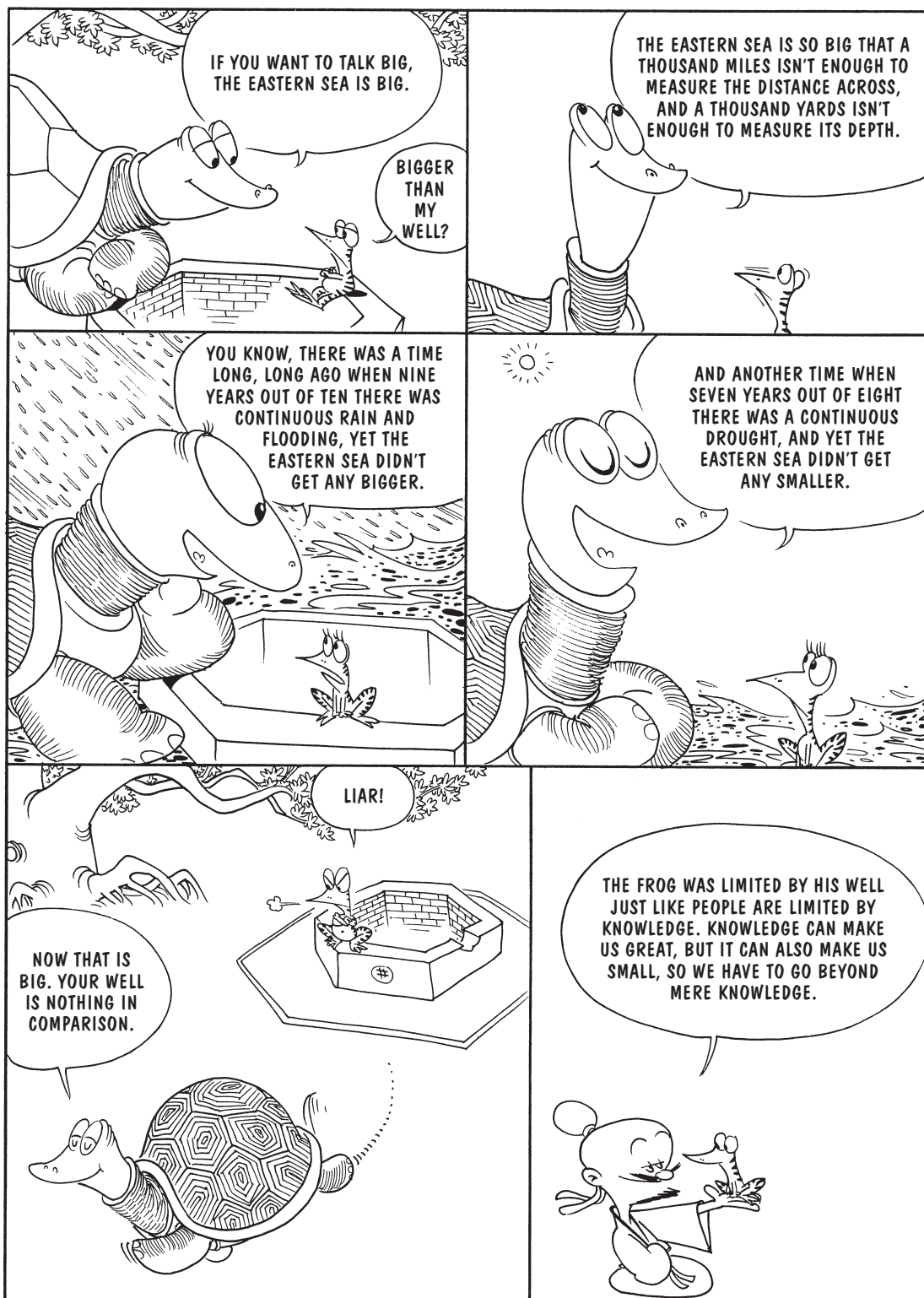
CHAPTER 17
AN AUTUMN FLOOD

還軒蟹與科斗，莫吾能若也。且夫擅一壑之水，而跨時埧井之樂，此亦至矣，夫子奚不時來入觀乎！」東海之蟹左足未入，而右膝已繫矣。



CHAPTER 17
AN AUTUMN FLOOD

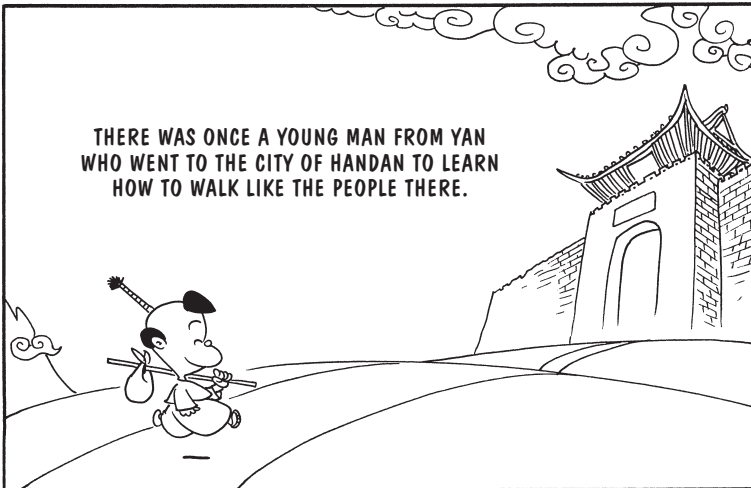
於是逡巡而卻，告之海曰：「夫千里之遠，不足以舉其大；千仞之高，不足以極其深。禹之時十年九潦，而水弗為加益；湯之時八年七旱，而崖不為加損。夫不為頃久推移，不以多少進退者，此亦東海之大樂也。」於是培井之鼃聞之，適適然驚，規規然自失也。且夫知不知是非之竟，而猶欲觀於莊子之言，是猶使蚊負山，商蛇馳河也，必不勝任矣。且夫知不知論極妙之言而自適一時之利者，是非培井之鼃與？



「子獨不聞夫壽陵餘子之學行於邯鄲與？未得國能，又失其故行矣，直匍匐而歸耳。」

LEARNING
HOW TO
WALK IN
HANDAN

THERE WAS ONCE A YOUNG MAN FROM YAN
WHO WENT TO THE CITY OF HANDAN TO LEARN
HOW TO WALK LIKE THE PEOPLE THERE.



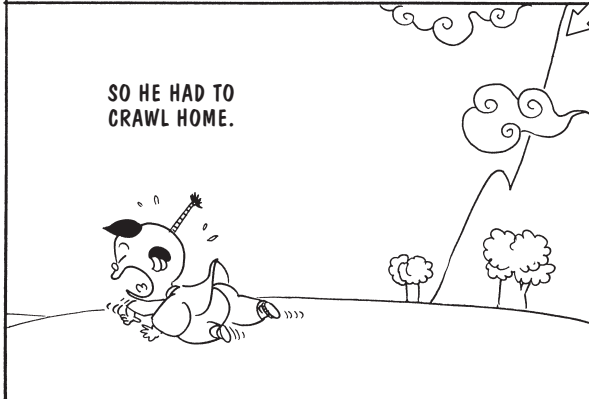
BUT NOT ONLY DID HE
NOT LEARN HOW TO
WALK LIKE THEM,
HE FORGOT HOW TO
WALK ALTOGETHER!



AH!
I CAN'T WALK!



SO HE HAD TO
CRAWL HOME.



AT THE OUTSET, PEOPLE WHO STUDY
ARE IN SEARCH OF THE ESSENCE OF
NATURE, BUT AFTER A WHILE, THEY
GET LOST IN THE FOREST OF BOOKS
AND CAN'T GET OUT.



CHAPTER 17
AN AUTUMN FLOOD

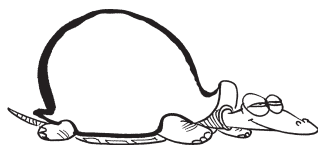
莊子釣於濮水，楚王使大夫二人往先焉，曰：「願以竟內累矣！」莊子持竿不顧，曰：「吾聞楚有神龜，死已三千歲矣，王巾笥而藏之廟堂之上。此龜者，寧其死為留骨而貴乎？寧其生而曳尾於塗中乎？」二大夫曰：「寧生而曳尾塗中。」莊子曰：「往矣！吾將曳尾於塗中。」

TAIL IN
THE MUD



ONE DAY WHEN ZHUANGZI WAS FISHING ON THE BANK OF THE PU RIVER, TWO EMISSARIES FROM CHU STOPPED BY.

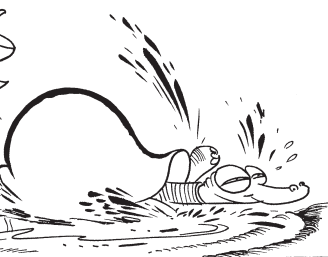
OUR KING WOULD LIKE TO HAND OVER THE REINS OF OUR GOVERNMENT TO YOU. WOULD YOU BE WILLING?



I HAVE HEARD THAT THERE IS A MAGICAL TURTLE IN CHU. IT HAS BEEN DEAD FOR THREE THOUSAND YEARS, BUT ITS SHELL WAS PLACED IN A TEMPLE AND IS USED FOR PROGNOSTICATION. YOU TELL ME: WOULD THAT TURTLE RATHER BE DEAD WITH ITS SHELL HELD IN HIGH HONOR...



OR WOULD IT RATHER BE ALIVE AND DRAGGING ITS TAIL IN THE MUD?



OF COURSE IT WOULD RATHER BE ALIVE AND DRAGGING ITS TAIL IN THE MUD!



YOU GUYS CAN GO ON BACK. I'D RATHER DRAG MY TAIL IN THE MUD, TOO.



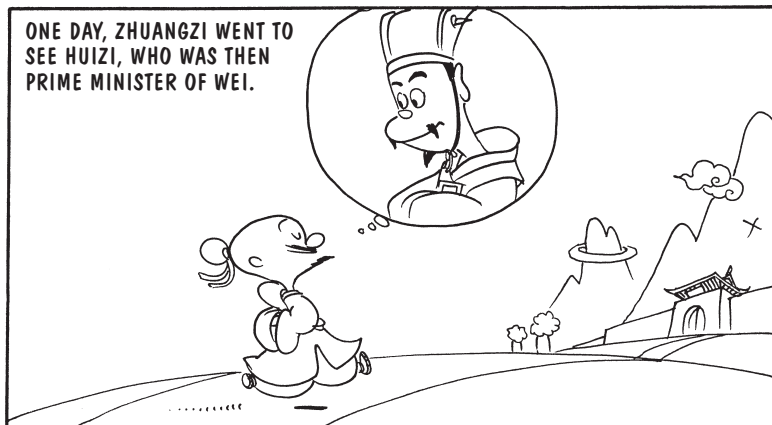
TO GIVE UP YOUR ORIGINAL NATURE FOR THE WORLD'S GLORY AND POWER IS A SERIOUS CASE OF CONFUSION.



A CROW
EATING A
DEAD RAT



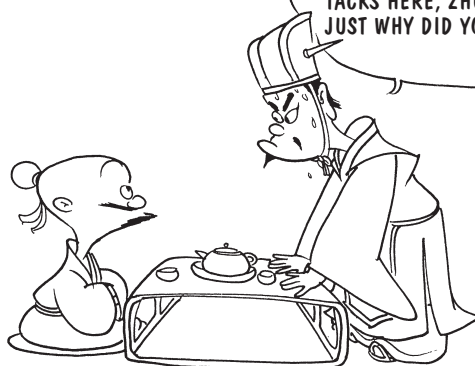
ONE DAY, ZHUANGZI WENT TO
SEE HUIZI, WHO WAS THEN
PRIME MINISTER OF WEI.



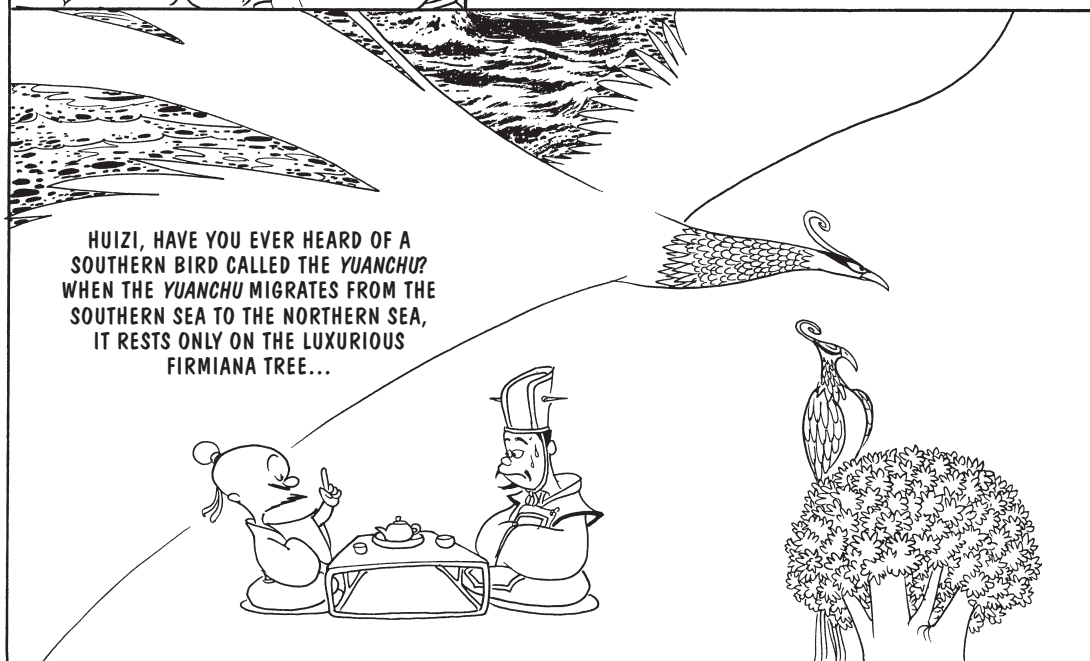
ZHUANGZI SAYS THAT
HE IS JUST COMING
FOR A FRIENDLY VISIT,
BUT HE REALLY WANTS
TO TAKE YOUR PLACE
AS PRIME MINISTER.



LET'S GET DOWN TO BRASS
TACKS HERE, ZHUANGZI.
JUST WHY DID YOU COME?



HUIZI, HAVE YOU EVER HEARD OF A
SOUTHERN BIRD CALLED THE YUANCHU?
WHEN THE YUANCHU MIGRATES FROM THE
SOUTHERN SEA TO THE NORTHERN SEA,
IT RESTS ONLY ON THE LUXURIOUS
FIRMIANA TREE...

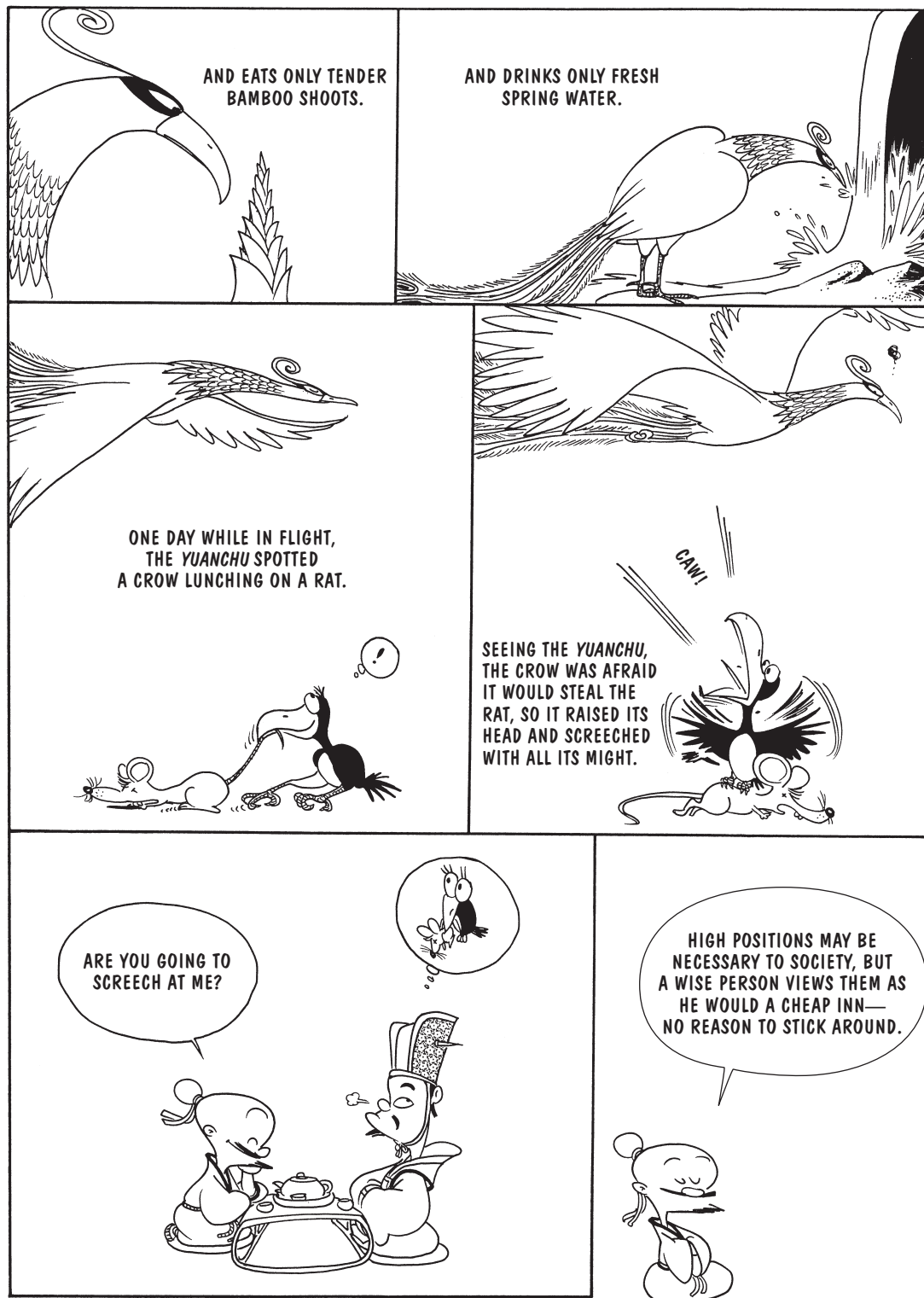


CHAPTER 17 AN AUTUMN FLOOD

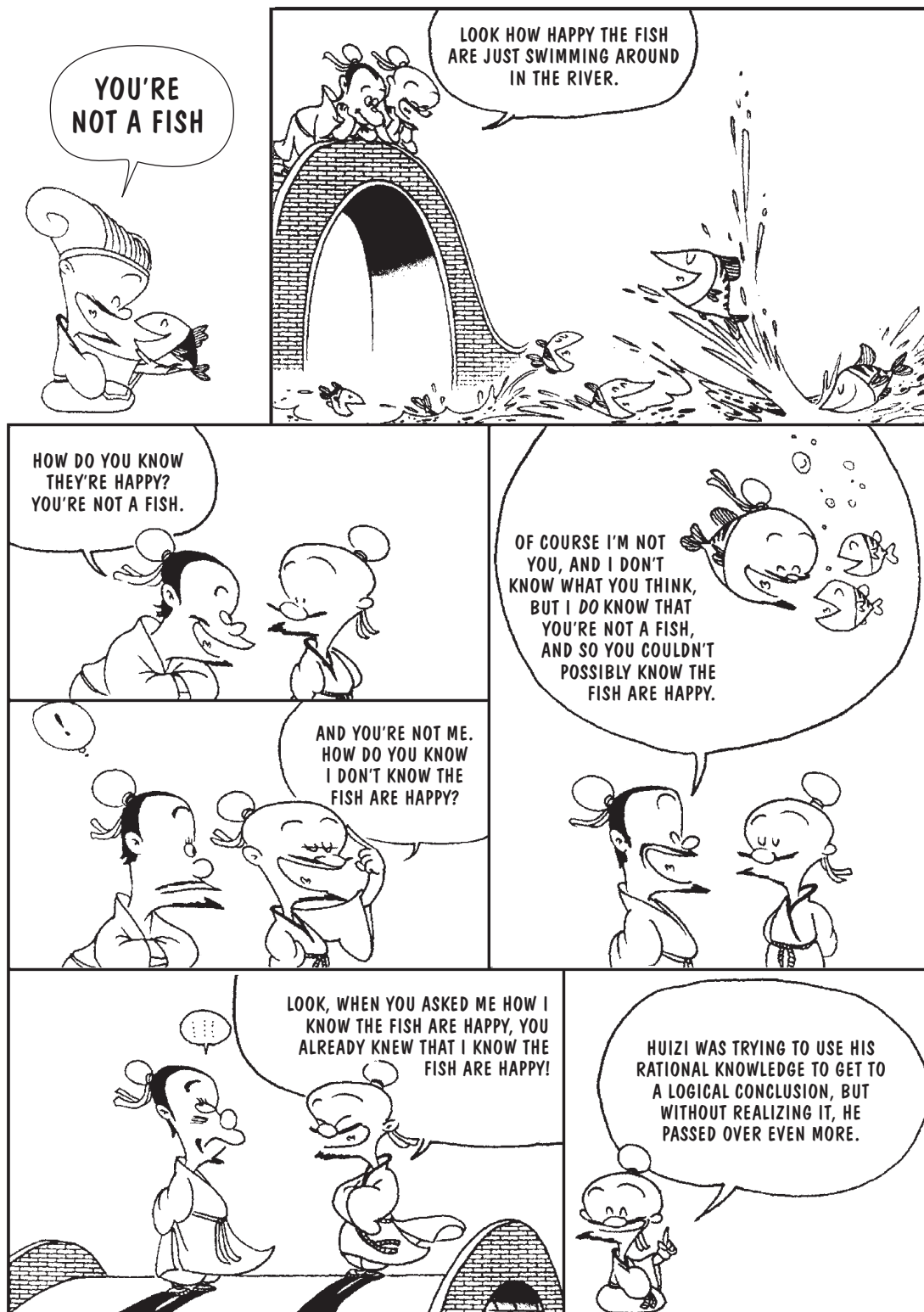
惠子相梁，莊子往見之。或謂惠子曰：「莊子來，欲代子相。」於是惠子恐，搜於國中三日三夜。莊子往見之，曰：「南方有鳥，其名鵩鵩，子知之乎？夫鵩鵩，發於南海而飛於北海，非梧桐不止，

CHAPTER 17
AN AUTUMN FLOOD

非練實不食，非醴泉不飲。於是鷗得腐鼠，鵷鵠過之，仰而視之曰：『嚇！』今子欲以子之梁國而嚇我邪？」

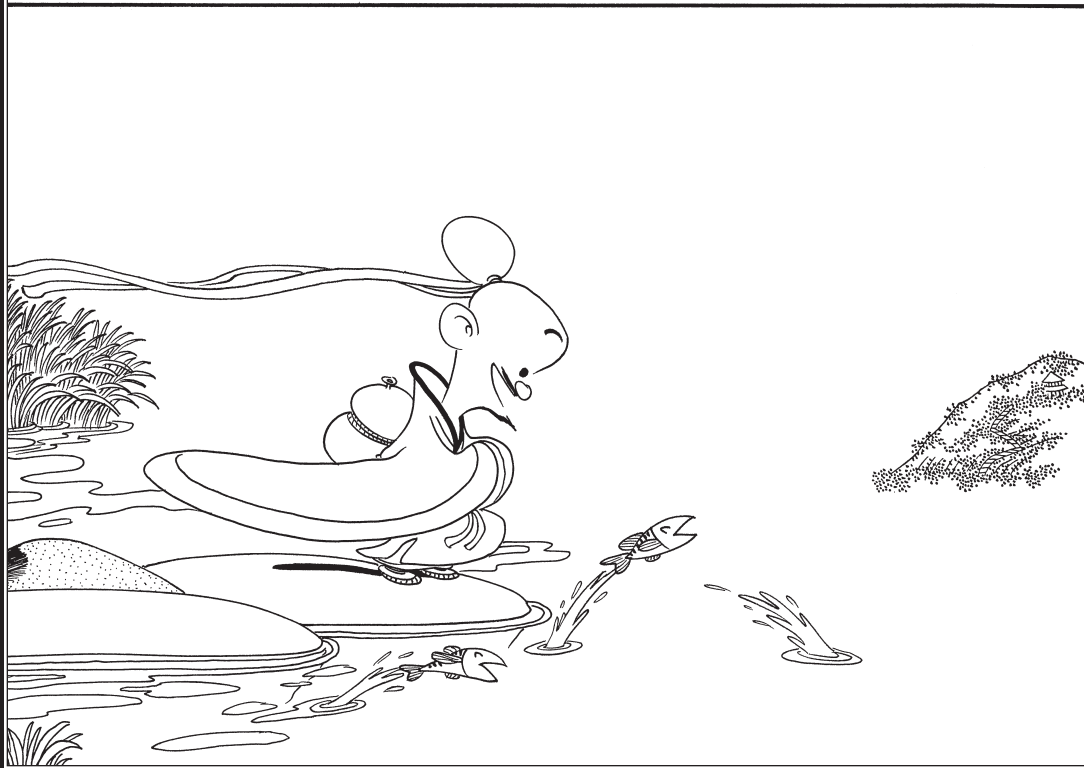


莊子與惠子遊於濠梁之上。莊子曰：「儻魚出游從容，是魚樂也。」惠子曰：「子非魚，安知魚之樂？」莊子曰：「子非我，安知我不知魚之樂？」惠子曰：「我非子，固不知子矣；子固非魚也，子之不知魚之樂，全矣。」莊子曰：「請循其本，子曰『女安知魚樂』云者，既已知吾知之而問我，我知之濠上也。」

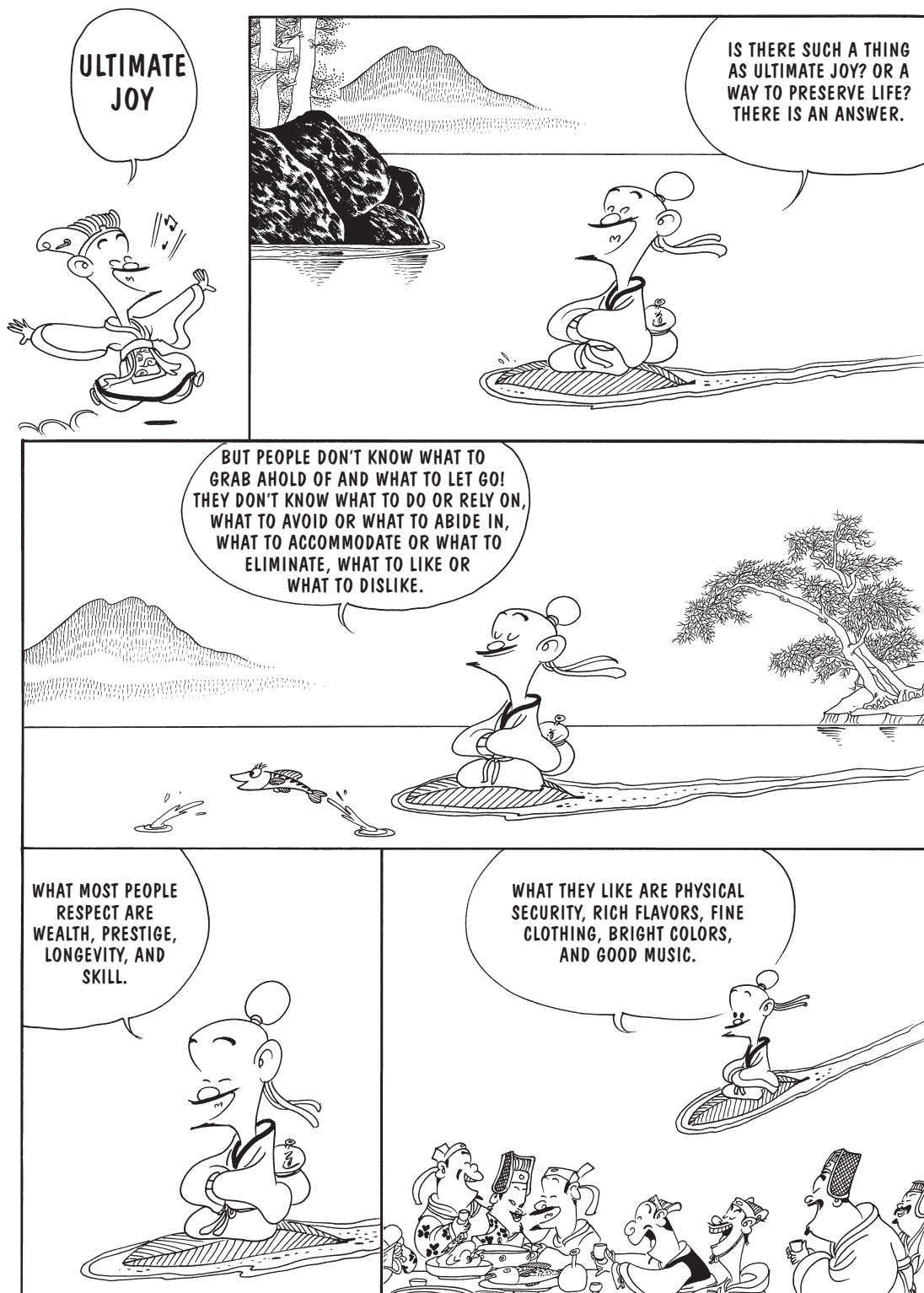


CHAPTER 18

Ultimate Joy

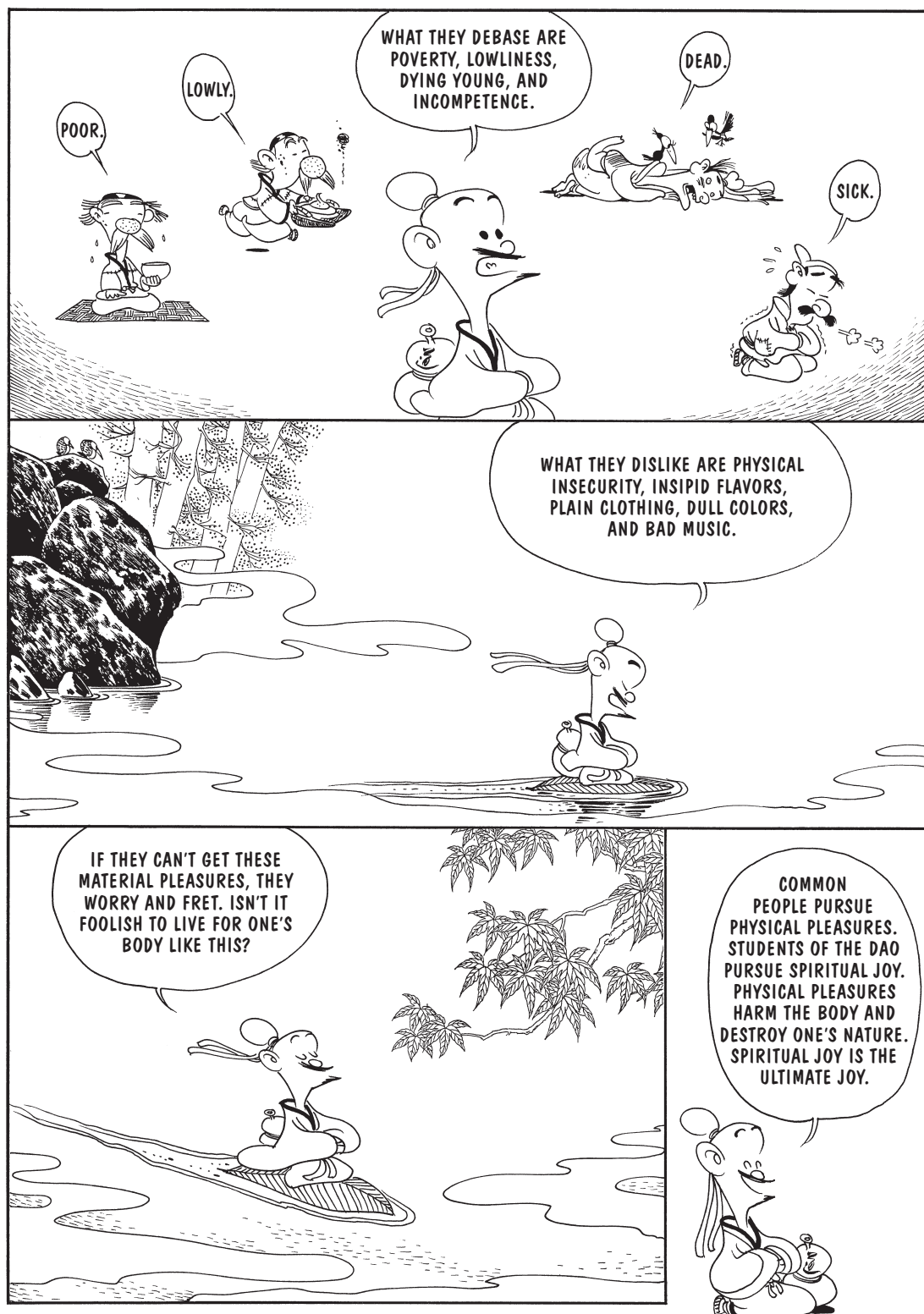


天下有至樂無有哉？有可以活身者無有哉？今奚為奚據？奚避奚處？奚就奚去？奚樂奚惡？夫天下之所尊者，富貴壽善也；所樂者，身安厚味美服好色音聲也；

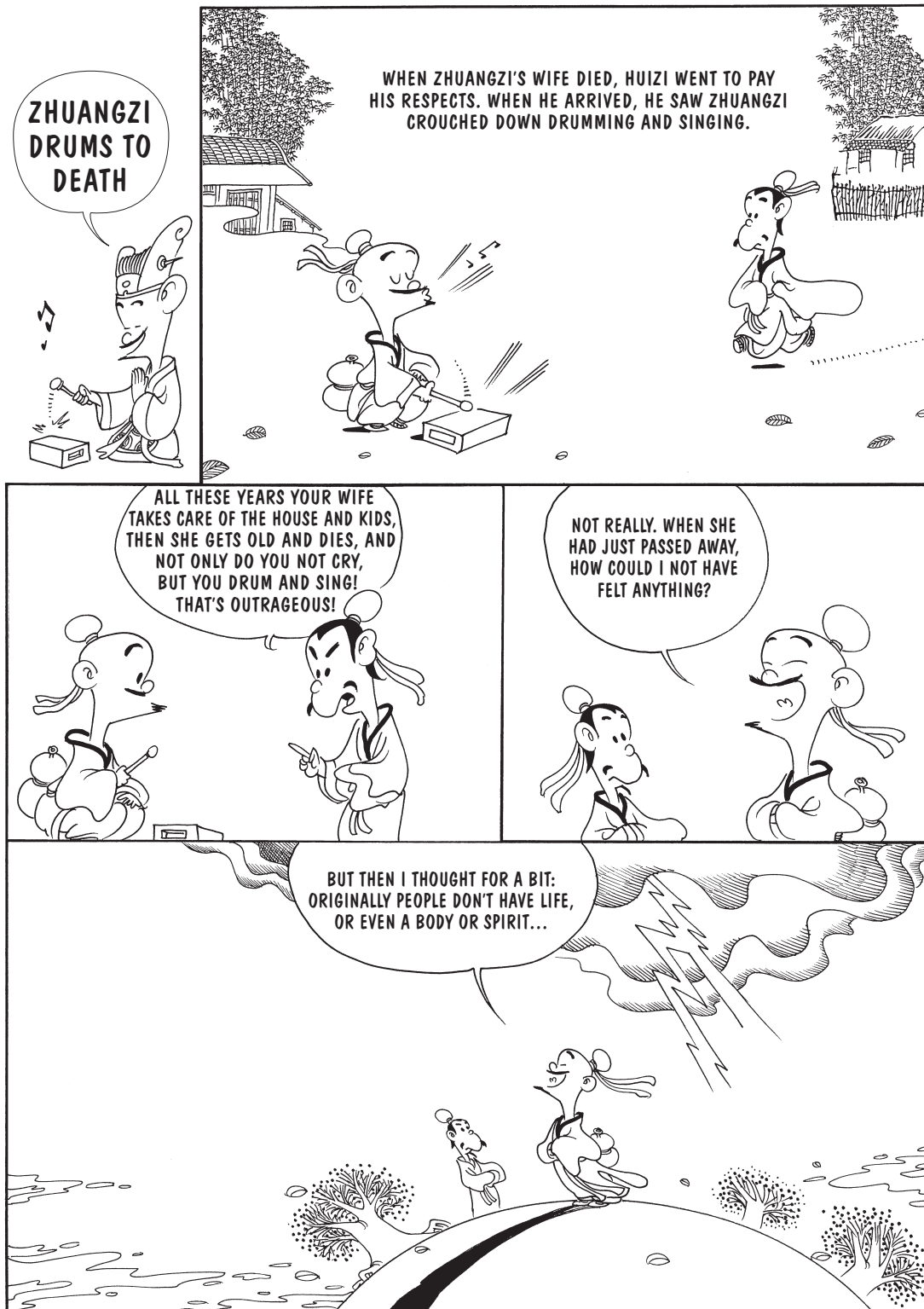


CHAPTER 18
ULTIMATE JOY

所下者，貧賤夭惡也；所苦者，身不得安逸，口不得厚味，形不得美服，目不得好色，耳不得音聲；若不得者，則大憂以懼。其為形也亦愚哉！

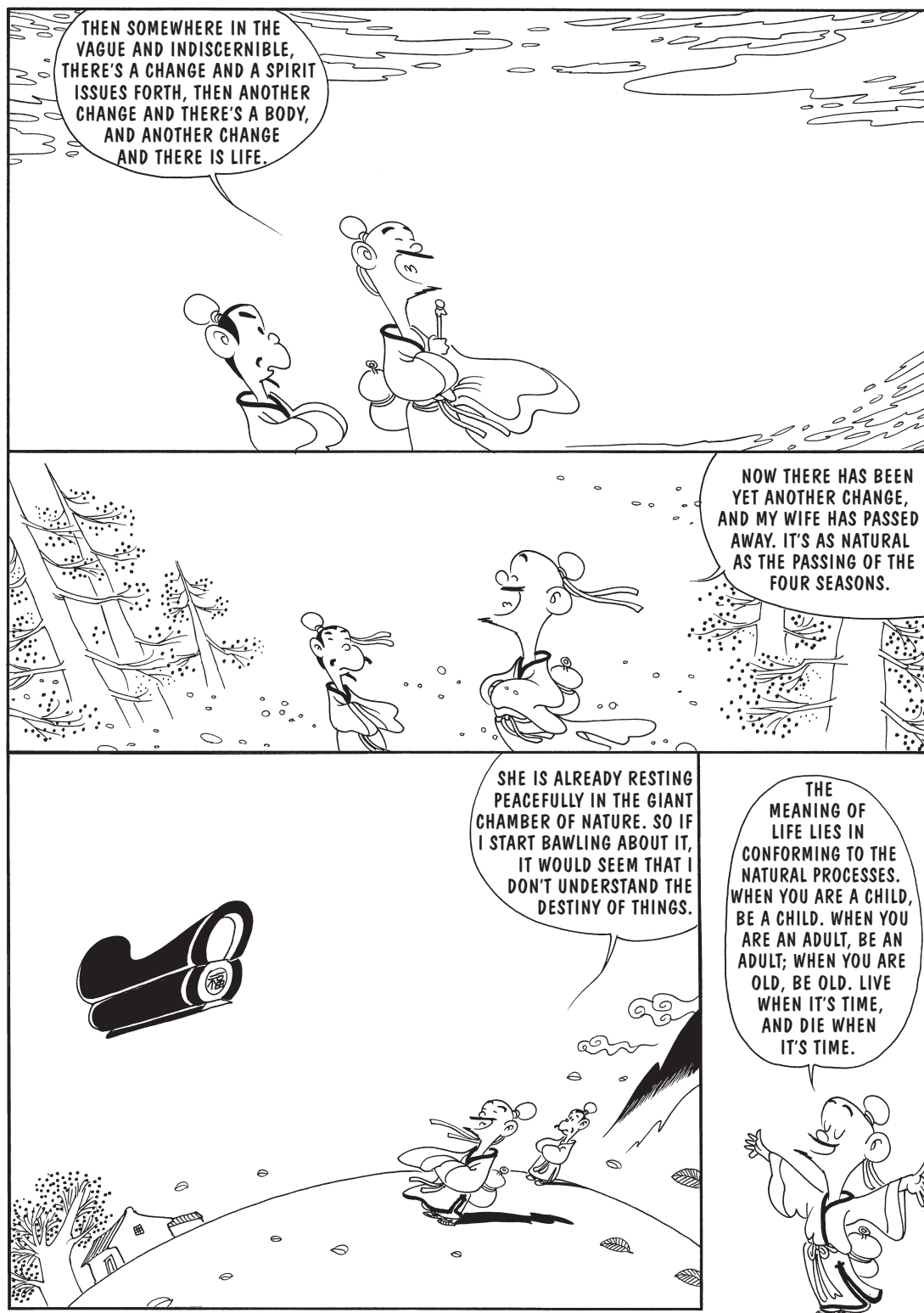


莊子妻死，惠子弔之，莊子則方箕踞鼓盆而歌。惠子曰：「與人居，長子老身，死不哭亦足矣，又鼓盆而歌，不亦甚乎！」莊子曰：「不然。是其始死也，我獨何能無概然！察其始而本無生，非徒無生也而本無形，非徒無形也而本無氣。」

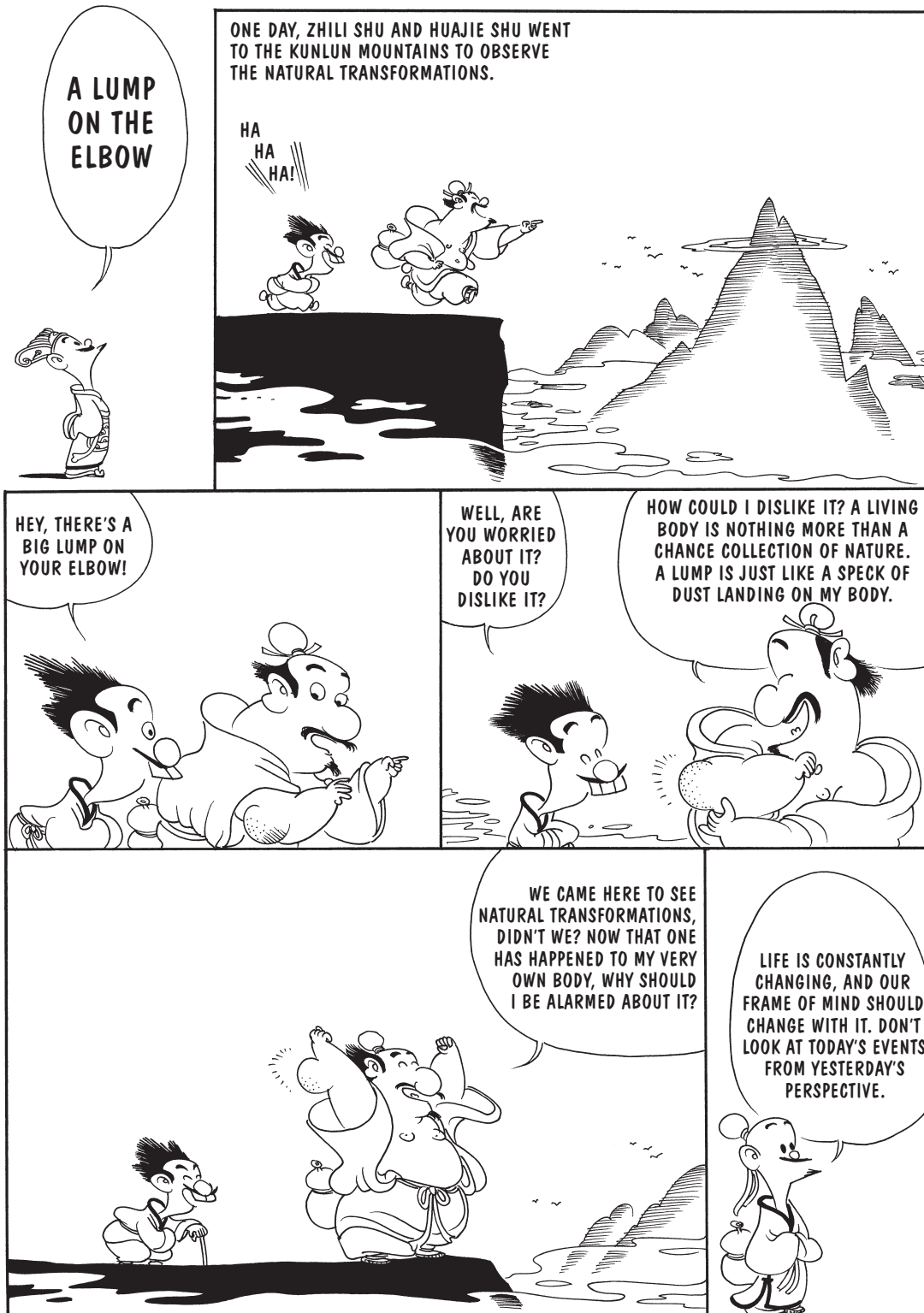


CHAPTER 18
ULTIMATE JOY

雜乎芒芴之間，變而有氣，氣變而有形，形變而有生，今又變而之死，是相與為春秋冬夏四時行也。人且偃然寢於巨室，而我噉噉然隨而哭之，自以為不通乎命，故止也。」



支離叔與滑介叔觀於冥伯之丘，崑崙之虛，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！」



莊子之楚，見空髑髏，髑髏有形，撒以馬捶，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，愧遺父母妻子之醜，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：「子之談者似辯士，

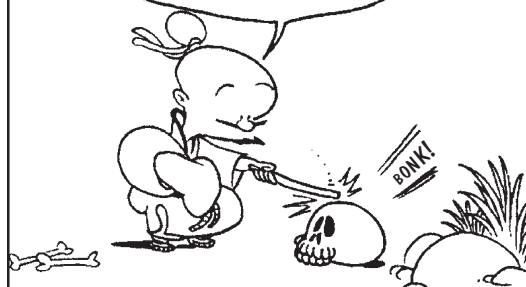
**ZHUANGZI DREAMS
OF A SKELETON**



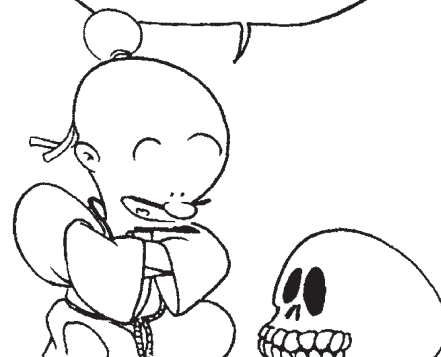
ONE DAY ON HIS WAY TO CHU, ZHUANGZI
HAPPENED UPON A HUMAN SKELETON.



DID YOU DIE BECAUSE YOU WERE
GREEDY? OR WERE YOU HACKED TO
PIECES WHEN YOUR COUNTRY WAS
CONQUERED? OR DID YOU IMPLICATE
YOUR PARENTS IN SOME HORRIBLE
CRIME AND COMMIT SUICIDE OUT
OF SHAME?



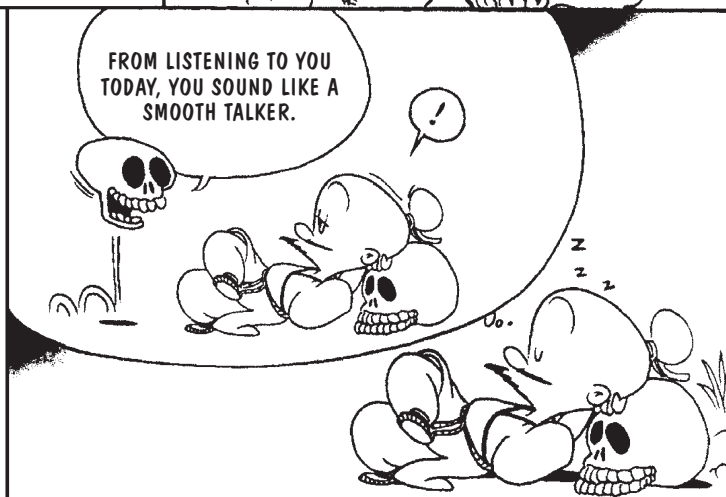
DID YOU STARVE TO DEATH?
DID YOU FREEZE TO DEATH? OR
WERE YOU OLD AND JUST LAY
DOWN HERE TO DIE?



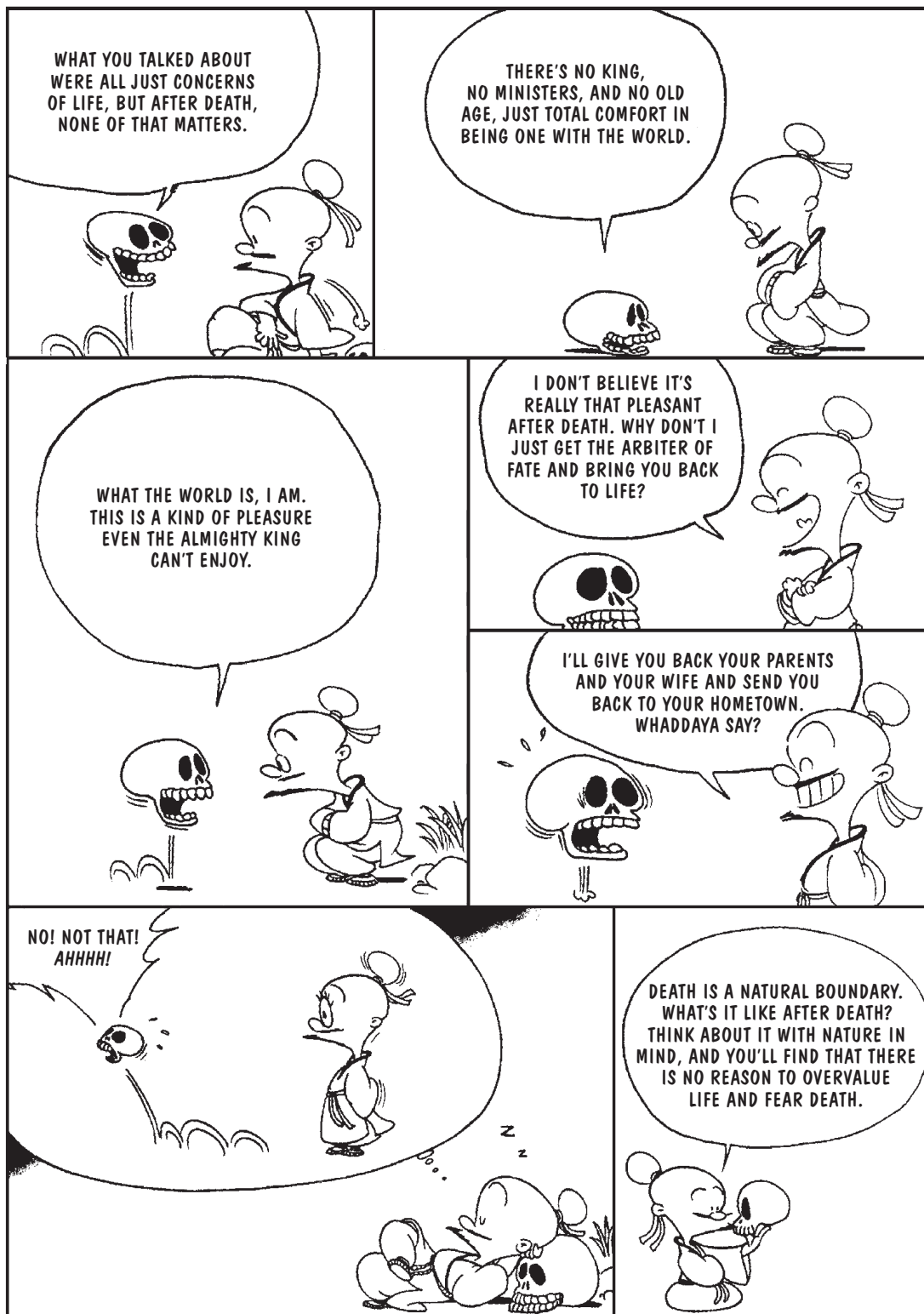
NIGHT FELL, AND ZHUANGZI LAID
HIMSELF DOWN TO SLEEP, USING
THE SKULL AS HIS PILLOW.



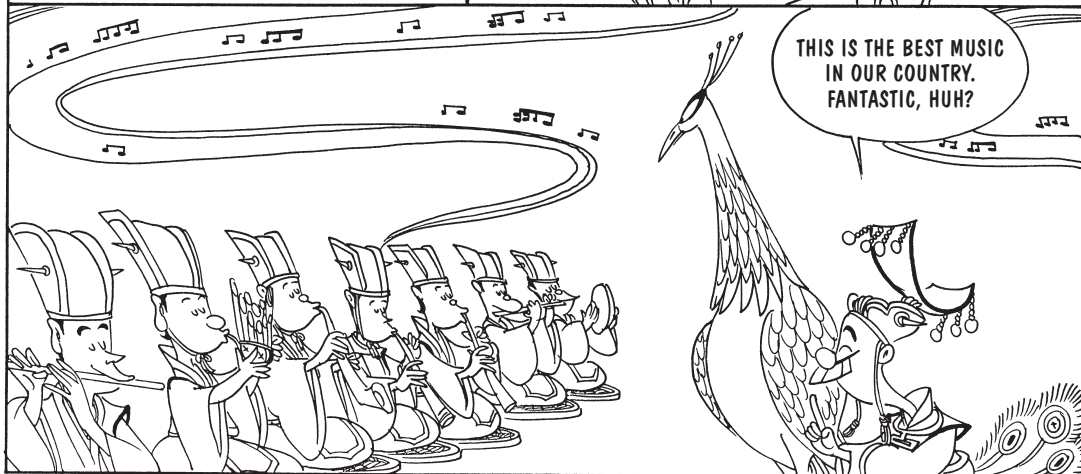
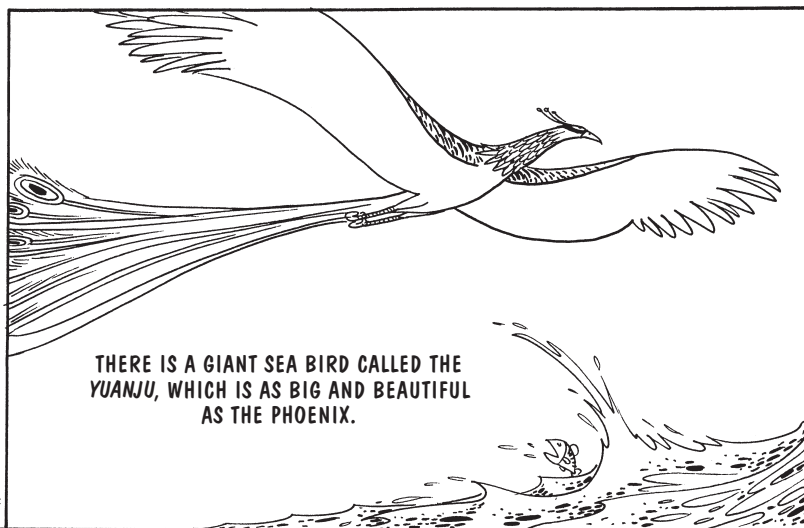
FROM LISTENING TO YOU
TODAY, YOU SOUND LIKE A
SMOOTH TALKER.



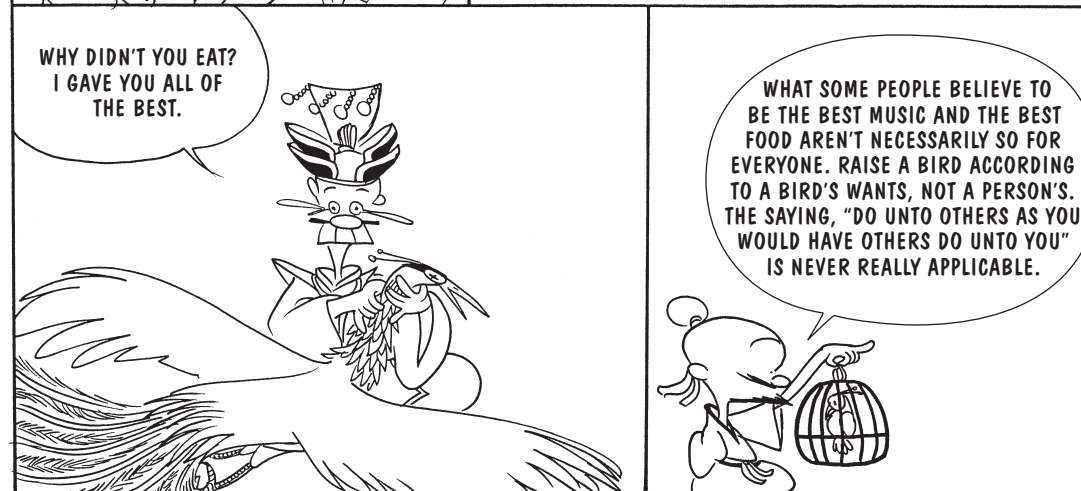
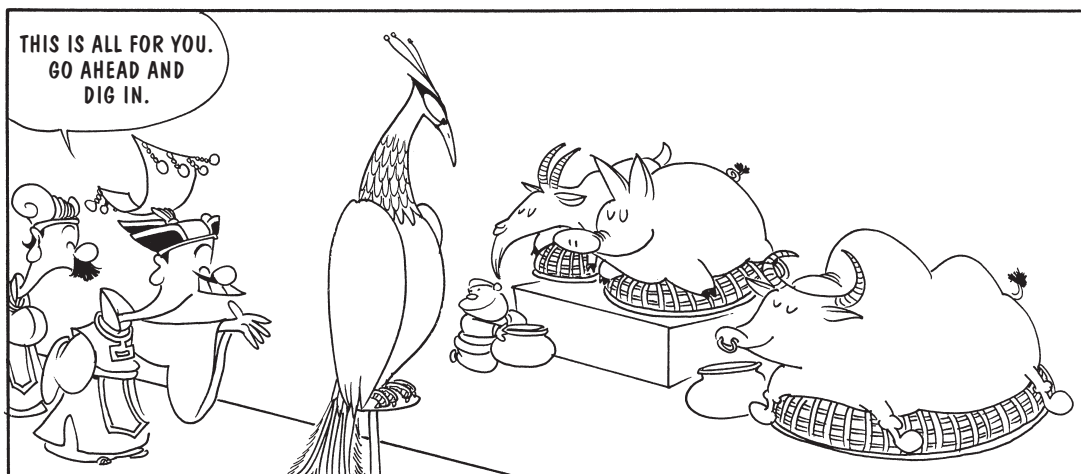
視子所言，皆生人之累也，死則無此矣。子欲聞死之說乎？」莊子曰：「然。」髡髻曰：「死，無君於上，無臣於下；亦無四時之事，從然以天地為春秋，雖南面王樂，不能過也。」莊子不信，曰：「吾使司命復生子形，為子骨肉肌膚，反子父母妻子閭里知識，子欲之乎？」髡髻深嘆感頌曰：「吾安能棄南面王樂，而復為人間之勞乎！」



昔者海鳥止於魯郊，魯侯御而觴之于廟，奏《九韶》以為樂，



具太牢以為膳。鳥乃眩視憂悲，不敢食一饗，不敢飲一杯，三日而死。此以己養養鳥也，非以鳥養養鳥也。
……故必相與異，其好惡故異也。



列子行食於道從，見百歲髑髏，撻蓬而指之曰：「唯予與女知而未嘗死，未嘗生也。若果養乎？子果歡乎？」
種有幾？……萬物皆出於機，皆入於機。

PEOPLE
NEITHER
LIVE NOR
DIE



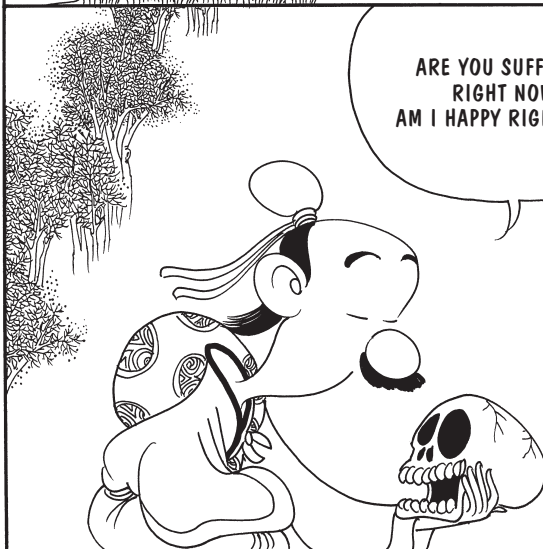
ONCE WHEN LIEZI WAS WALKING ON A MOUNTAIN
PATH, HE CAME ACROSS AN OLD SKELETON.



HEY FRIEND, ONLY YOU
AND I REALIZE THAT YOU
WERE NEVER BORN
AND NEVER DIED.



ARE YOU SUFFERING
RIGHT NOW?
AM I HAPPY RIGHT NOW?



LIFE AND DEATH
ARE JUST IDEAS.
LIVING IS CEASELESS
TRANSFORMATION. IF YOU
ARE NOT WILLING TO ADAPT
TO NATURAL CHANGES,
THEN YOU ARE NO
DIFFERENT FROM DEATH.



CHAPTER 19

Understanding Life



CHAPTER 19
UNDERSTANDING LIFE

子列子問關尹曰：「至人潛行不窒，蹈火不熱，行乎萬物之上而不慄。請問何以至於此？」關尹曰：「是純氣之守也，非知巧果敢之列……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，遊乎萬物之所終始，壹其性，養其氣，合其德，以通乎物之所造。夫若是者，其天守全，其神無郤，物奚自入焉！」

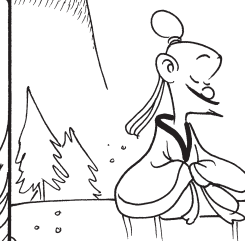
REALM
OF THE
PERFECT
PERSON



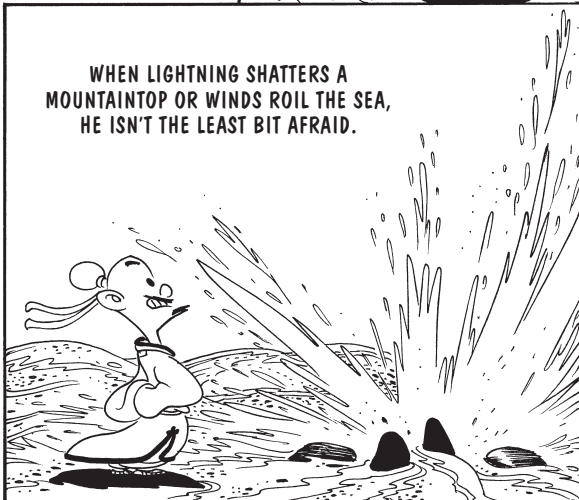
A PERSON OF
PERFECT VIRTUE IS
QUITE REMARKABLE!
WHEN A FOREST GOES
UP IN FLAMES, HE
DOESN'T FEEL HOT...



WHEN THE RIVERS FREEZE OVER,
HE DOESN'T FEEL COLD...



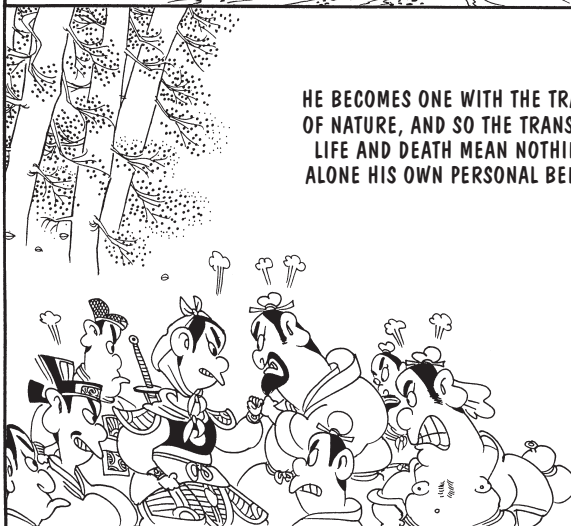
WHEN LIGHTNING SHATTERS A
MOUNTAINTOP OR WINDS ROIL THE SEA,
HE ISN'T THE LEAST BIT AFRAID.



HE RIDES ON THE CLOUDS AND MOUNTS THE SUN
AND MOON, TRAVELING BEYOND THE FOUR SEAS.



HE BECOMES ONE WITH THE TRANSFORMATIONS
OF NATURE, AND SO THE TRANSFORMATIONS OF
LIFE AND DEATH MEAN NOTHING TO HIM, LET
ALONE HIS OWN PERSONAL BENEFIT OR HARM.



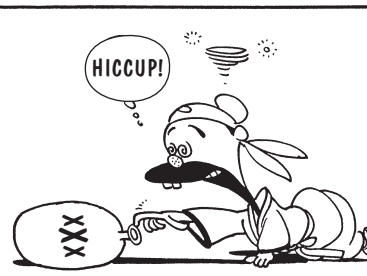
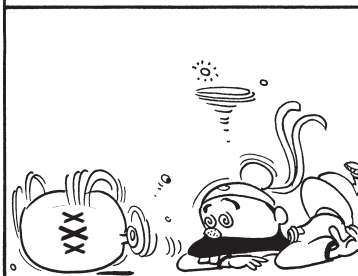
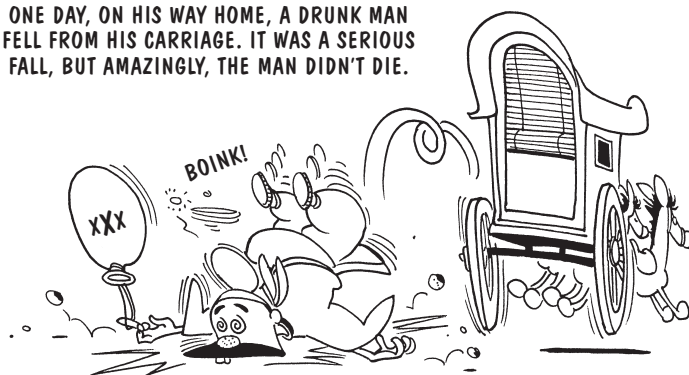
BECAUSE THERE
IS NO ABSOLUTE RIGHT
OR WRONG, HE ISN'T TIED
DOWN BY EXTERNAL THINGS.
BECAUSE HE FOLLOWS
NATURE, TRANSCENDS THE
MUNDANE WORLD, AND
DOESN'T EVEN RECOGNIZE
LIFE AND DEATH, WHY WOULD
HE CARE ABOUT HIS OWN
PERSONAL BENEFIT
OR HARM?



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，是故遇物而不懼。彼得全於酒而猶若是，而況得全於天乎？

THE
DRUNK
PASSENGER

ONE DAY, ON HIS WAY HOME, A DRUNK MAN
FELL FROM HIS CARRIAGE. IT WAS A SERIOUS
FALL, BUT AMAZINGLY, THE MAN DIDN'T DIE.

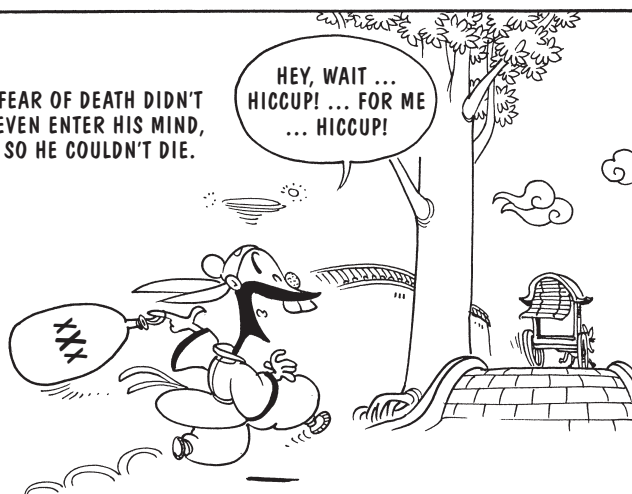


AT THE TIME,
HE DIDN'T EVEN
KNOW THAT HE
WAS RIDING IN
A CARRIAGE,
LET ALONE KNOW
THAT HE HAD
FALLEN OUT
OF ONE.



FEAR OF DEATH DIDN'T
EVEN ENTER HIS MIND,
SO HE COULDN'T DIE.

HEY, WAIT ...
HICCUP! ... FOR ME
... HICCUP!



BEING DRUNK
IS JUST LIKE SELF-
FORGETTING. IF YOU
CAN FORGET YOURSELF
WHEN DRUNK, THINK HOW
MUCH BETTER OFF YOU
WILL BE IF YOU CAN
FORGET YOURSELF IN
THE VASTNESS OF
NATURE.

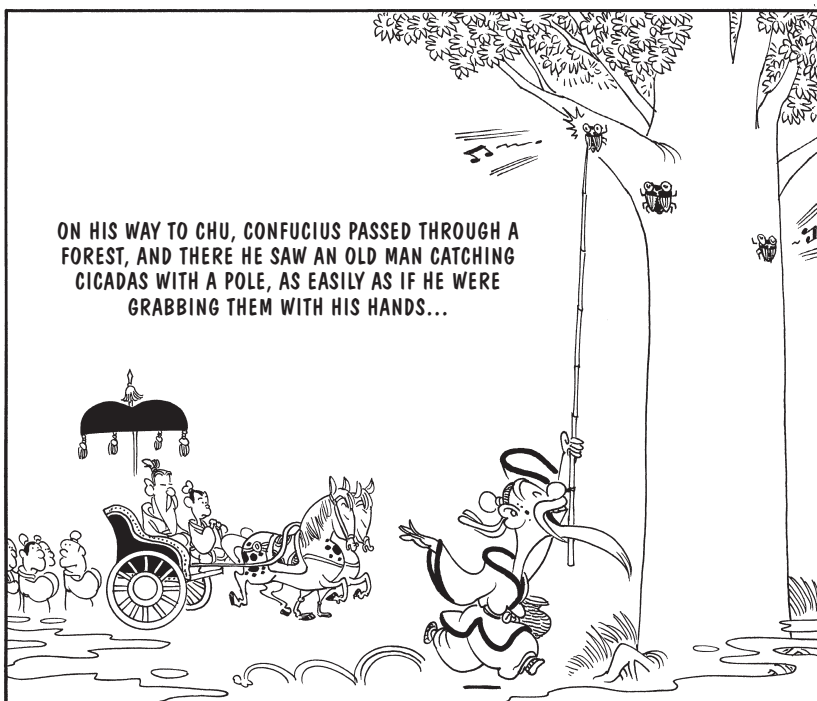


仲尼適楚，出於林中，見侏儒者承蜩，猶掇之也。仲尼曰：「子巧乎！有道邪？」曰：「我有道也。五六月累丸二而不墜，則失者錙銖；

CATCHING CICADAS



ON HIS WAY TO CHU, CONFUCIUS PASSED THROUGH A FOREST, AND THERE HE SAW AN OLD MAN CATCHING CICADAS WITH A POLE, AS EASILY AS IF HE WERE GRABBING THEM WITH HIS HANDS...



EXCUSE ME, DO YOU CATCH THEM BY SKILL ALONE OR IS THERE A CERTAIN METHOD?



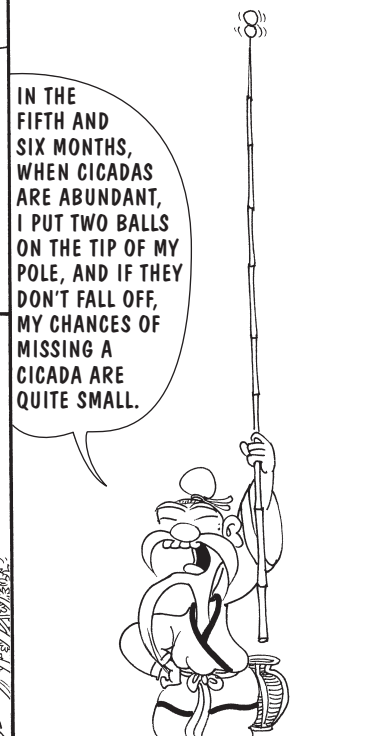
I HAVE A METHOD.



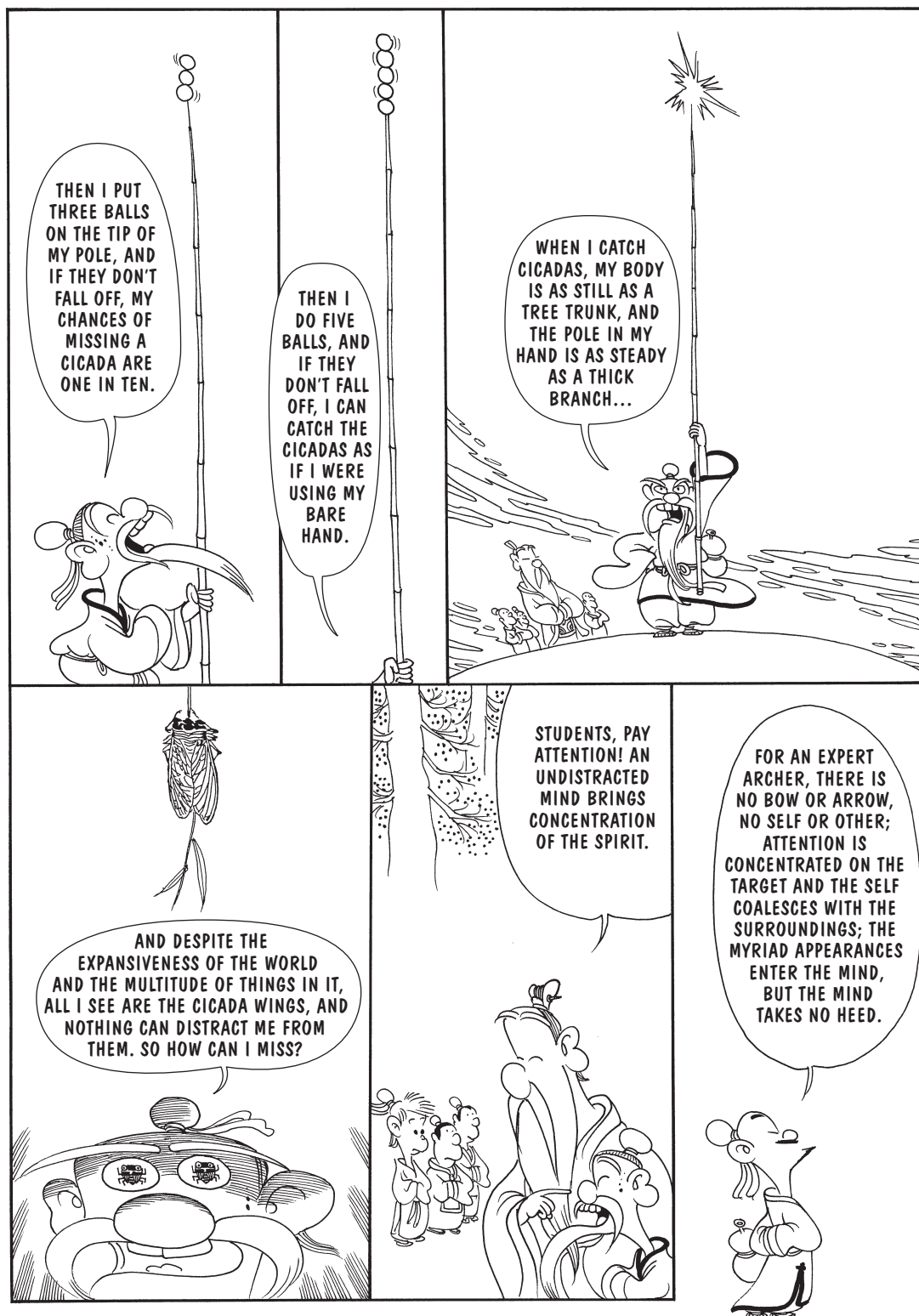
FOR CATCHING CICADAS WITH A POLE, I HAVE A SET OF UNIQUE TRAINING METHODS...



IN THE FIFTH AND SIX MONTHS, WHEN CICADAS ARE ABUNDANT, I PUT TWO BALLS ON THE TIP OF MY POLE, AND IF THEY DON'T FALL OFF, MY CHANCES OF MISSING A CICADA ARE QUITE SMALL.



累三而不墜，則失者十一；累五而不墜，猶掇之也。吾處身也，若橛株拘；吾執臂也，若槁木之枝；雖天地之大，萬物之多，而唯蜩翼之知。吾不反不側，不以萬物易蜩之翼，何為而不得！」孔子顧謂弟子曰：「用志不分，乃凝於神，其痾僂丈人之謂乎！」



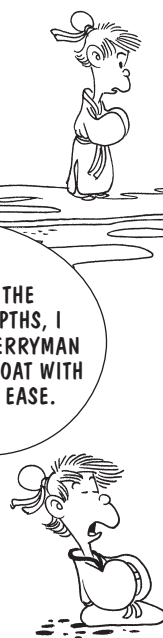
顏淵問仲尼曰：「吾嘗濟乎觴深之淵，津人操舟若神。吾問焉，曰：『操舟可學邪？』」曰：『可。善游者數能。若乃夫沒人，則未嘗見舟而便操之也。』吾問焉而不吾告，敢問何謂也？」仲尼曰：「善游者數能，忘水也。」

STEERING
A BOAT

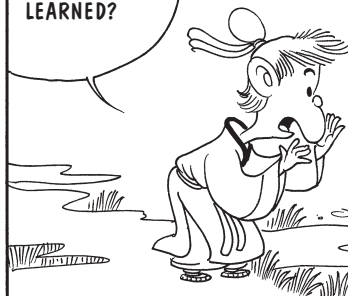


YAN HUI ASKED
CONFUCIUS:

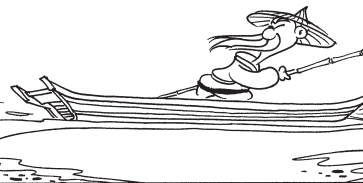
ONCE WHEN I
WAS CROSSING THE
SHANGSHEN DEPTHS, I
NOTICED THE FERRYMAN
STEERING HIS BOAT WITH
SUPERNATURAL EASE.



CAN STEERING
A BOAT BE
LEARNED?



SURE. IF YOU KNOW
HOW TO SWIM, YOU
CAN LEARN VERY FAST.



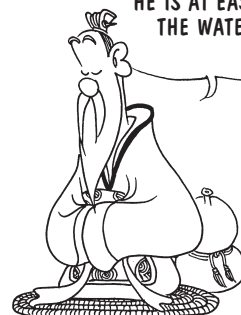
IF YOU SKIN-DIVE, YOU'LL
KNOW HOW TO DO IT EVEN
IF YOU'VE NEVER SEEN A
BOAT BEFORE.



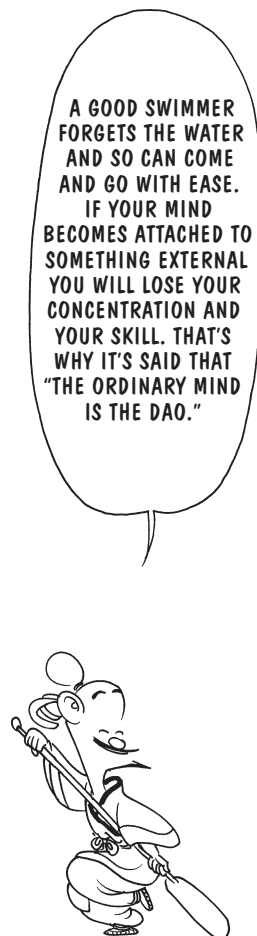
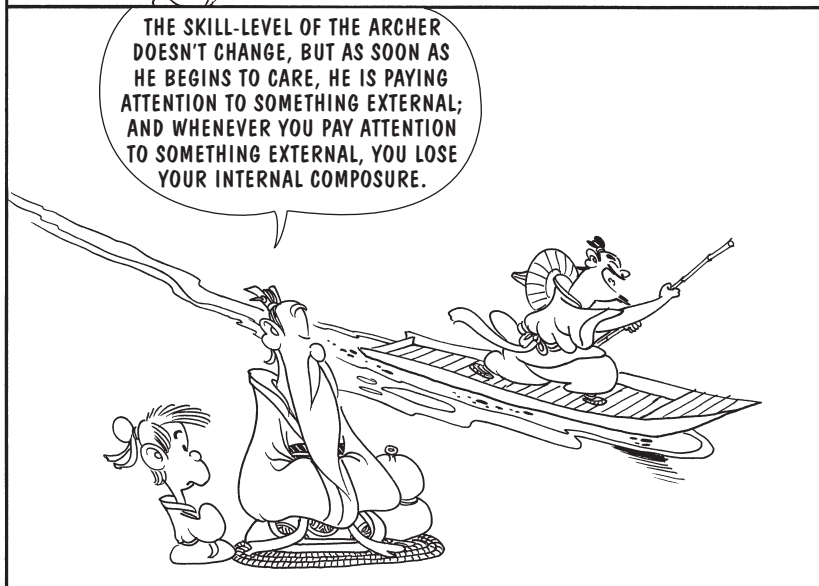
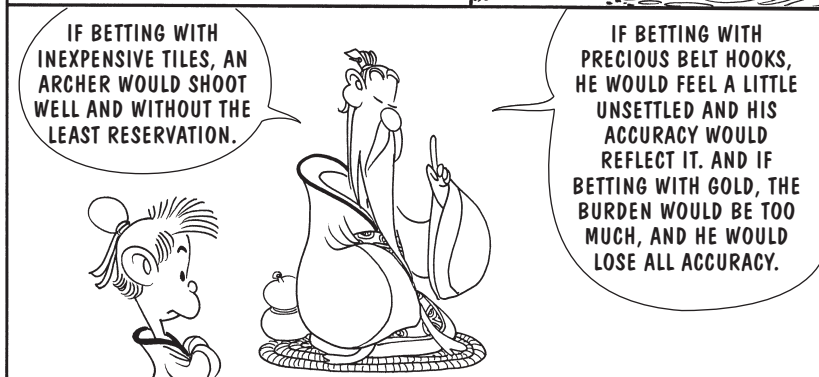
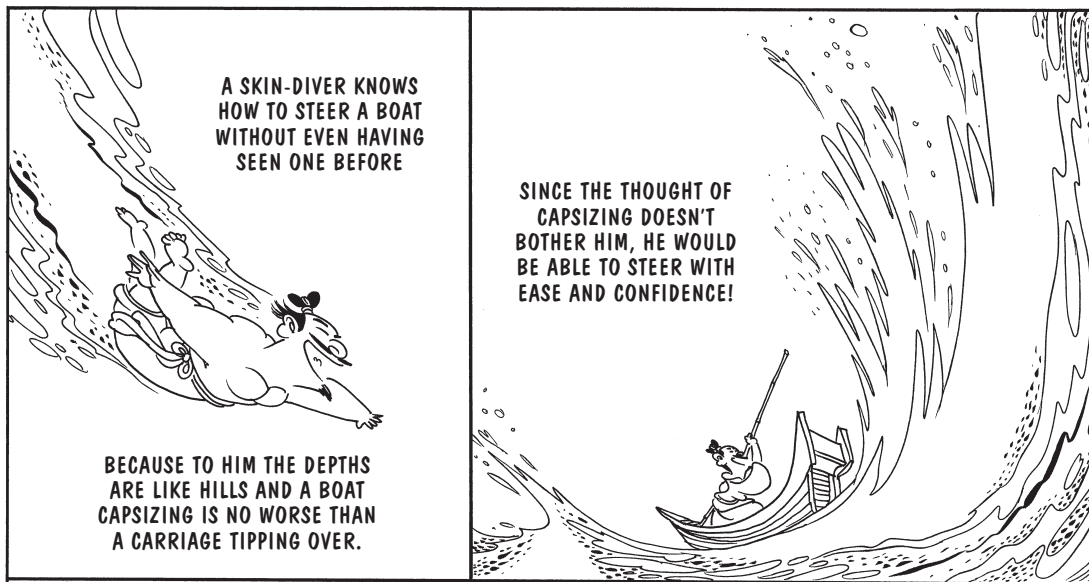
I ASKED HIM
MORE, BUT HE
DIDN'T ANSWER.
WHAT DID HE
MEAN?



A SWIMMER CAN
LEARN FAST BECAUSE
HE IS AT EASE IN
THE WATER.



若乃夫沒人之未嘗見舟而便操之也，彼視淵若陵，視舟之覆猶其車卻也。覆卻萬方陳乎前而不得入其舍，惡往而不暇！以瓦注者巧，以鉤注者憚，以黃金注者殫。其巧一也，而有所矜，則重外也。凡外重者內拙。」



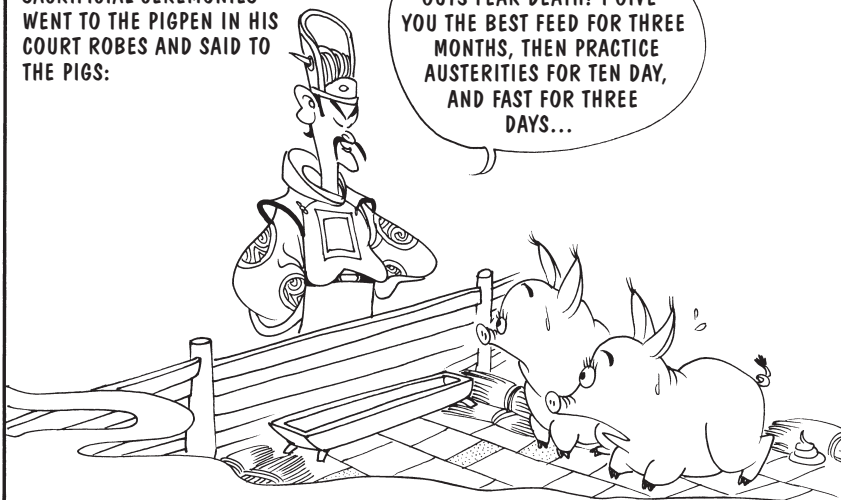
祝宗人玄端以臨牢筴，說彘曰：「汝奚惡死？吾將三月豢汝，十日戒，三日齋，藉白茅，加汝肩尻乎彫俎之上，則汝為之乎？」為彘謀，曰：不如食以糠糟而錯之牢筴之中，自為謀，則苟生有軒冕之尊，死得於豚楯之上，聚俸之中則為之。為彘謀則去之，自為謀則取之，所異彘者何也？

THE
SACRIFICIAL
PIGS



ONE DAY THE MINISTER OF
SACRIFICIAL CEREMONIES
WENT TO THE PIGPEN IN HIS
COURT ROBES AND SAID TO
THE PIGS:

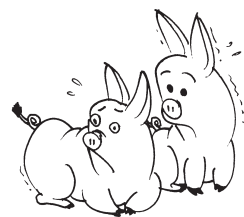
WHY SHOULD YOU
GUYS FEAR DEATH? I GIVE
YOU THE BEST FEED FOR THREE
MONTHS, THEN PRACTICE
AUSTERITIES FOR TEN DAY,
AND FAST FOR THREE
DAYS...



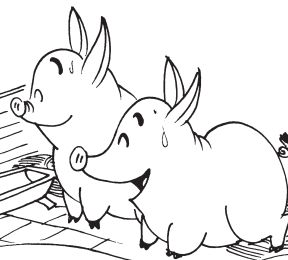
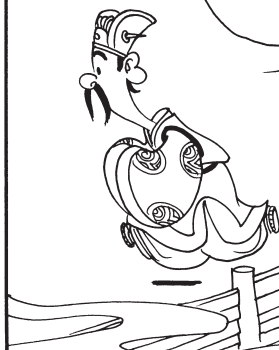
AND FINALLY, I
PUT YOU ON A
HOLY SACRIFICIAL
PEDESTAL. THAT'S
NOT ENOUGH
GLORY FOR YOU?



AFTER A BIT, THE MINISTER BEGAN TO LOOK
AT IT FROM THE PIGS' POINT OF VIEW...



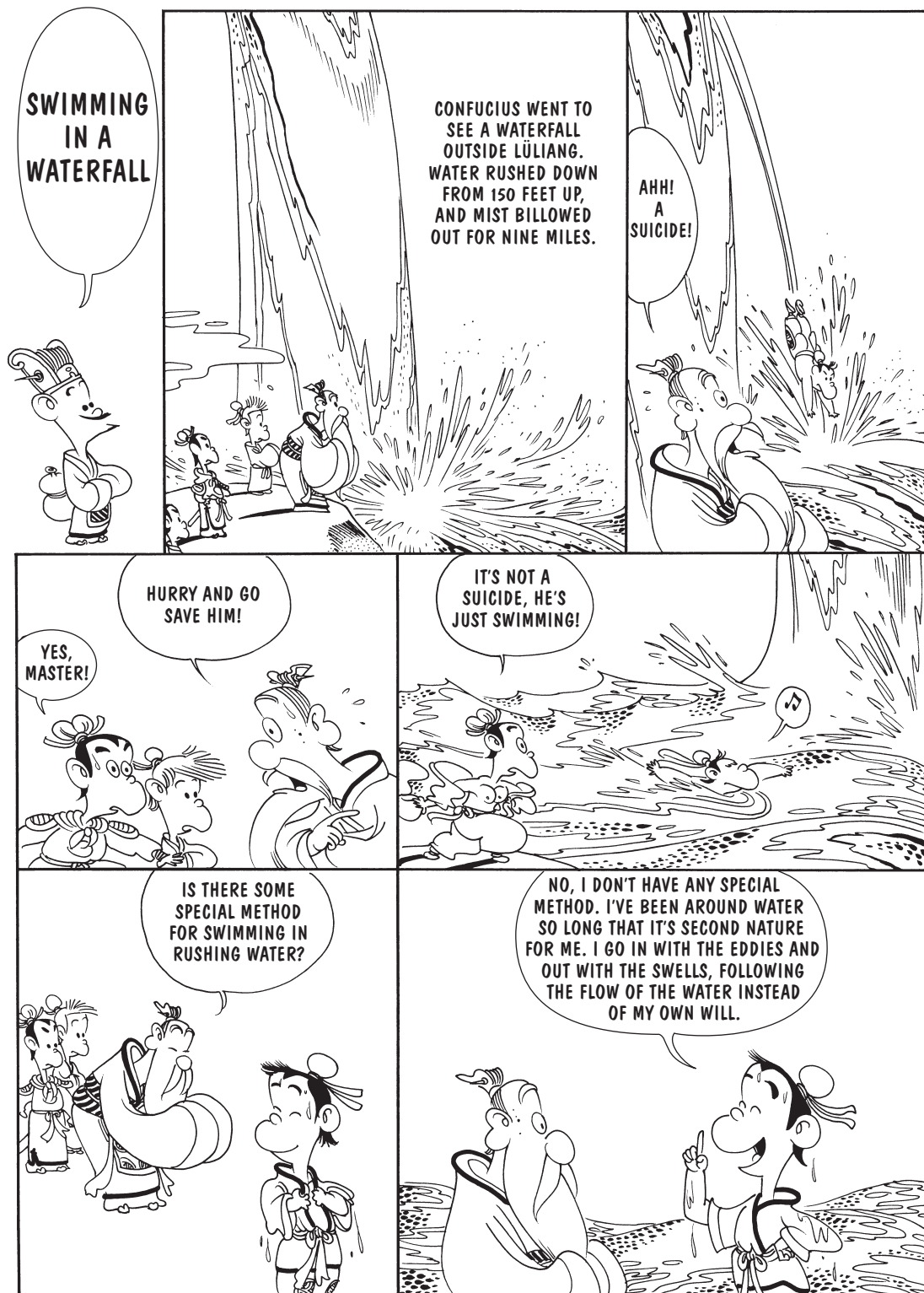
I GUESS YOU'RE BETTER
OFF EATING SLOP AND
STAYING IN THE PEN!



IF A PERSON CAN
THINK THIS WAY ON
BEHALF OF A PIG, WHY
WOULD HE STILL INSIST
ON PURSUING GLORY
AND STATUS AND
MAKING HIMSELF THE
SACRIFICIAL ANIMAL
UP THERE ON THE
PEDESTAL?



孔子觀於呂梁，縣水三十仞，流沫四十里，鼉鼉魚鼉之所不能游也。見一丈夫游之，以為有苦而欲死也，使弟子並流而拯之。數百步而出，被髮行歌而游於塘下。孔子從而問焉，曰：「吾以子為鬼，察子則人也。請問蹈水有道乎？」曰：「亡，吾無道。吾始乎故，長乎性，成乎命。與齊俱入，與汨偕出，從水之道而不為私焉。此吾所以蹈之也。」

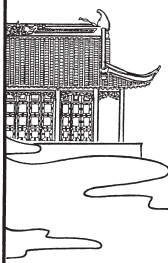


梓慶削木為鐻，鐻成，見者驚猶鬼神。魯侯見而問焉，曰：「子何術以為焉？」對曰：「臣工人，何術之有！雖然，有一焉。臣將為鐻，未嘗敢以耗氣也，必齊以靜心。齊三日，而不敢懷慶賞爵祿；齊五日，不敢懷非譽巧拙；齊七日，輒然忘吾有四枝形體也。當是時也，無公朝，其巧專而外骨消；然後入山林，觀天性；形軀至矣，然後成見鐻，然後加手焉；不然則已。則以天合天，器之所以疑神者，其是與！」

QING
BUILDS
A BELL-
STAND



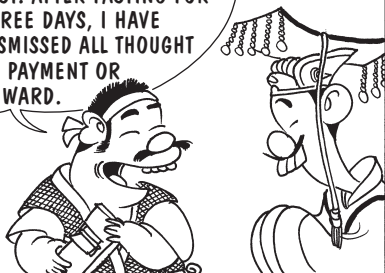
THE WOODWORKER
QING SPECIALIZED IN
BELL-STANDS, AND
ANYONE WHO SAW THEM
WAS ASTOUNDED BY
THEIR SUPERNATURAL
WORKMANSHIP.



THAT'S
FANTASTIC!
WHAT'S
YOUR
TRICK?



WHEN I MAKE A BELL-STAND,
I DON'T WANT TO EXHAUST
MY ENERGIES, SO FIRST I
FAST. AFTER FASTING FOR
THREE DAYS, I HAVE
DISMISSED ALL THOUGHT
OF PAYMENT OR
REWARD.



AFTER FIVE DAYS, I HAVE
NO FEARS OF RUINING MY
REPUTATION DUE TO POOR
CRAFTSMANSHIP.



AFTER SEVEN DAYS, I HAVE
DISMISSED ALL AWARENESS OF
MY OWN BODY.



AT THIS POINT, I GO INTO
THE FOREST AND OBSERVE
THE NATURAL SHAPES OF
THE TREES.



IF I FIND JUST THE
RIGHT SHAPES, I FIT
THEM TOGETHER AS
BELL-STANDS AND
TOUCH THEM UP BY
HAND. IF I CAN'T
FIND THEM, THEN I
DON'T MAKE THE
BELL-STAND. THIS
IS WHY THEY SEEM
SUPERNATURAL.



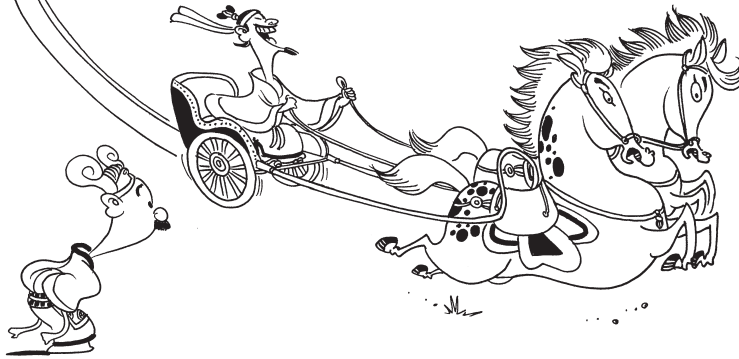
THE
WOODWORKER
QING WORKED
IN ACCORDANCE
WITH NATURE, SO
HIS BELL-STANDS
LOOKED LIKE THEY
WERE SHAPED
NATURALLY,
WITHOUT A TRACE
OF ARTIFICE.



東野稷以御見莊公，進退中繩，左右旋中規。莊公以為文弗過也，使之鉤百而反。顏闔遇之，入見曰：「稷之馬將敗。」公密而不應。少焉，果敗而反。公曰：「子何以知之？」曰：「其馬力竭矣，而猶求焉，故曰敗。」

DONGYE
JI HAS AN
ACCIDENT

DONGYE JI WAS A FAMOUSLY SKILLED CHARIOTEER, AND ONE
TIME WHEN HE WAS WORKING WITH DUKE ZHUANG'S HORSES,
HE RAN THE HORSES A HUNDRED TIMES AROUND THE TRACK.



YAN HE
SAW THIS
AND WENT
TO THE
DUKE:

SOMETHING'S
GOING TO HAPPEN
TO DONGYE'S
HORSES.

REALLY?

DONGYE
JI JUST
HAD AN
ACCIDENT.

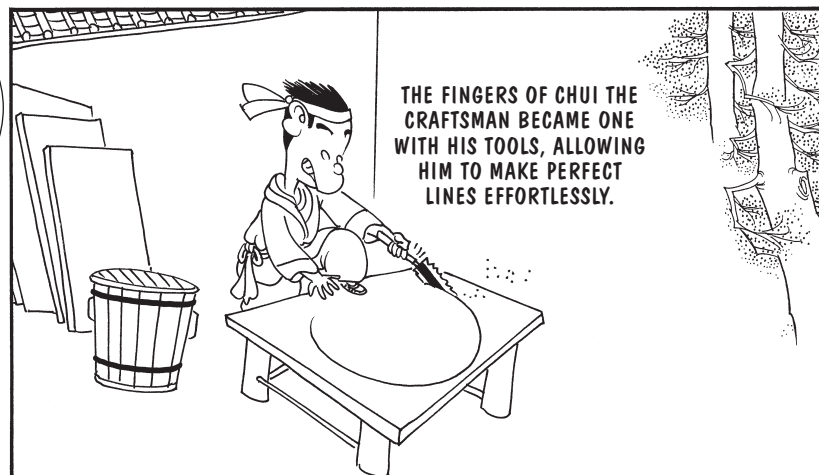
HOW DID
YOU KNOW
SOMETHING
WOULD
HAPPEN?

THE HORSES' ENERGY WAS
ALREADY DEPLETED, AND HE
WAS STILL PUSHING THEM.
SO I KNEW SOMETHING BAD
WAS BOUND TO HAPPEN.

STRIVING HARD FOR
SOMETHING EXHAUSTS
YOUR ENERGY WITHOUT
YOU REALIZING IT AND
INEVITABLY RESULTS
IN DISASTER.

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

**THE
CRAFTSMAN'S
FINGERS**



THE FINGERS OF CHUI THE
CRAFTSMAN BECAME ONE
WITH HIS TOOLS, ALLOWING
HIM TO MAKE PERFECT
LINES EFFORTLESSLY.

THE SHOES OF A PERSON WHO FORGETS
HIS FEET ARE NATURALLY COMFORTABLE.



THE BELT OF A PERSON WHO
FORGETS HIS WAIST IS
NATURALLY COMFORTABLE.



THE MIND OF A PERSON WHO
FORGETS RIGHT AND WRONG IS
NATURALLY COMFORTABLE.



THE MOST COMFORTABLE
OF ALL IS THE PERSON
WHO FORGETS COMFORT
ALTOGETHER.



DON'T FORCE
YOUR MIND TO
CONCENTRATE, AND
DON'T FORCE
YOURSELF TO BE IN
HARMONY WITH THE
EXTERNAL WORLD.
JUST LET IT HAPPEN
NATURALLY.



CHAPTER 20

Mountain Trees



CHAPTER 20
MOUNTAIN TREES

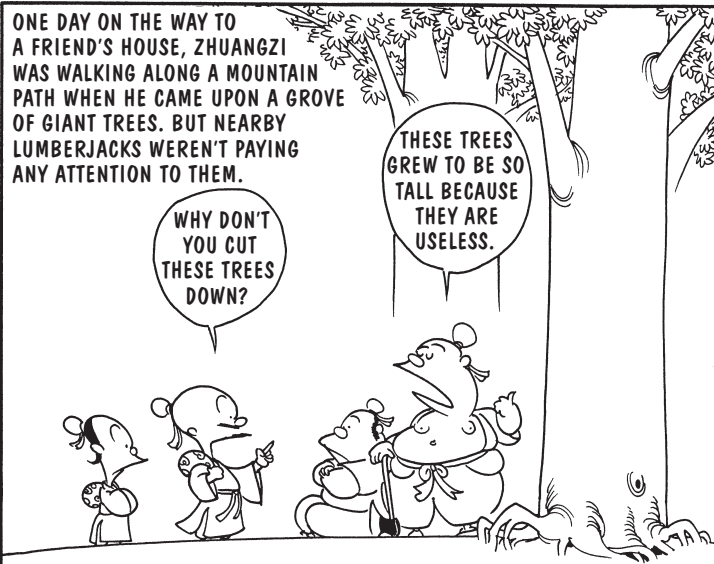
莊子行於山中，見大木，枝葉盛茂，伐木者止其旁而不取也。問其故，曰：「無所可用。」莊子曰：「此木以不材得終其天年。」夫子出於山，舍於故人之家。故人喜，命豎子殺鴈而烹之。豎子請曰：「其一能鳴，其一不能鳴，請奚殺？」主人曰：「殺不能鳴者。」明日，弟子問於莊子曰：「昨日山中之木，以不材得終其天年；今主人之鴈，以不材死；先生將何處？」



ONE DAY ON THE WAY TO
A FRIEND'S HOUSE, ZHUANGZI
WAS WALKING ALONG A MOUNTAIN
PATH WHEN HE CAME UPON A GROVE
OF GIANT TREES. BUT NEARBY
LUMBERJACKS WEREN'T PAYING
ANY ATTENTION TO THEM.

WHY DON'T
YOU CUT
THESE TREES
DOWN?

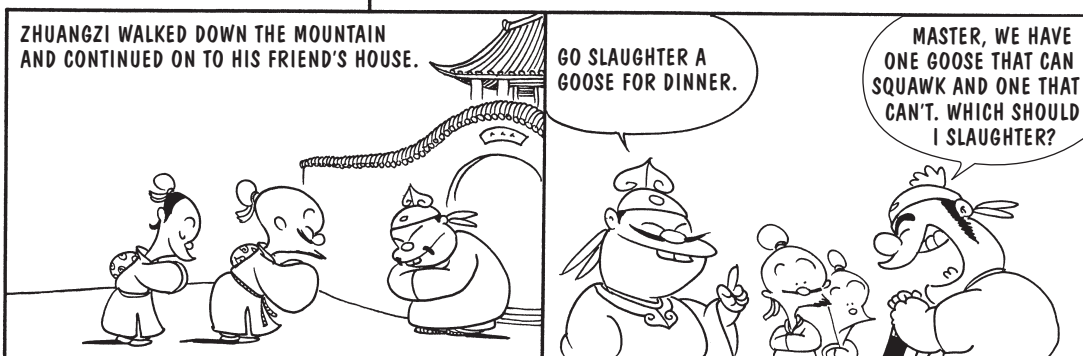
THESE TREES
GREW TO BE SO
TALL BECAUSE
THEY ARE
USELESS.



ZHUANGZI WALKED DOWN THE MOUNTAIN
AND CONTINUED ON TO HIS FRIEND'S HOUSE.

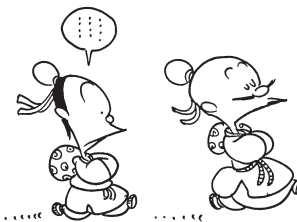
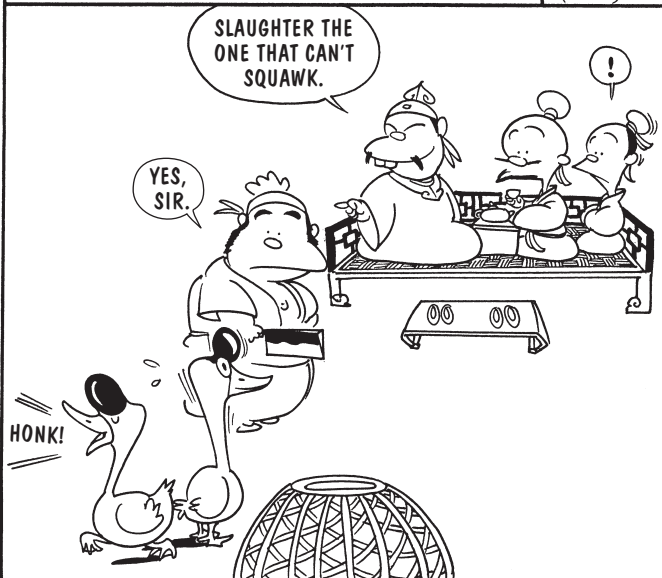
GO SLAUGHTER A
GOOSE FOR DINNER.

MASTER, WE HAVE
ONE GOOSE THAT CAN
SQUAWK AND ONE THAT
CAN'T. WHICH SHOULD
I SLAUGHTER?

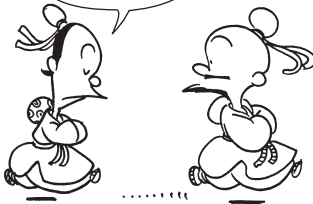


SLAUGHTER THE
ONE THAT CAN'T
SQUAWK.

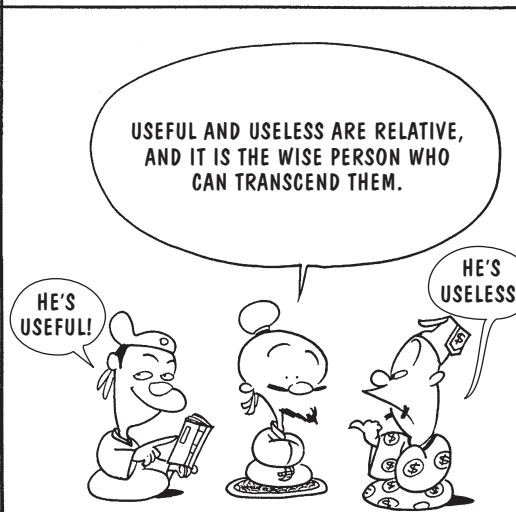
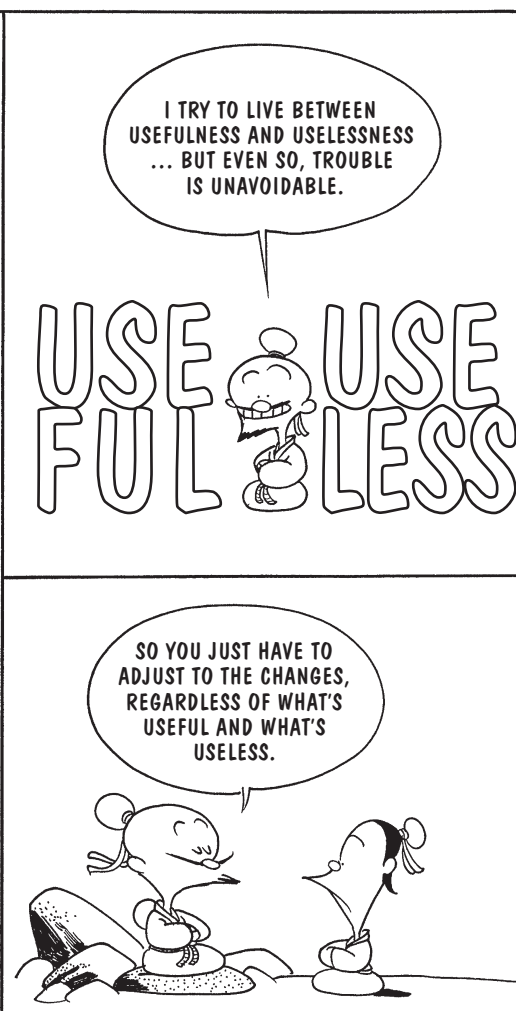
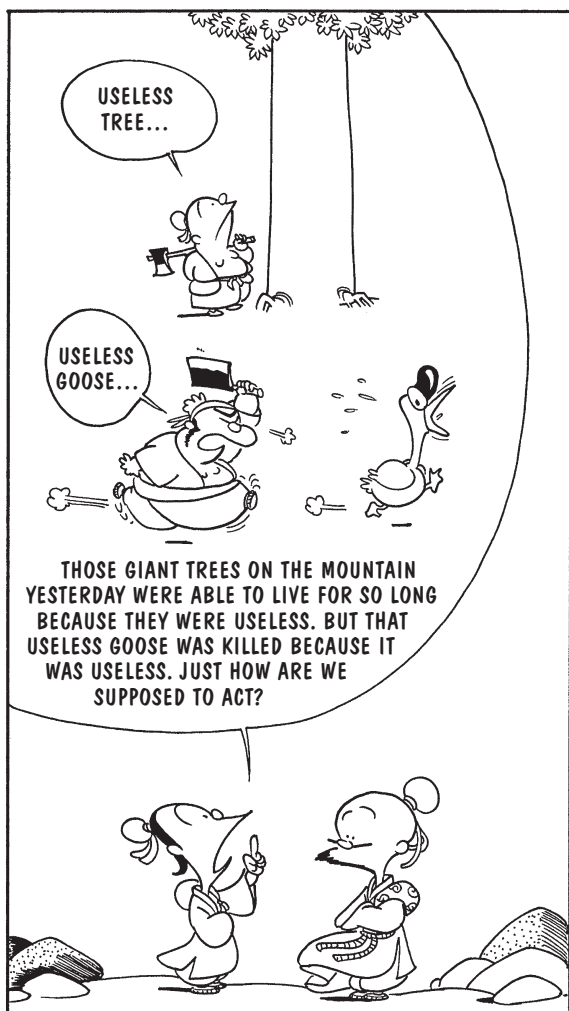
YES,
SIR.



I DON'T GET IT
... I JUST DON'T
GET IT...

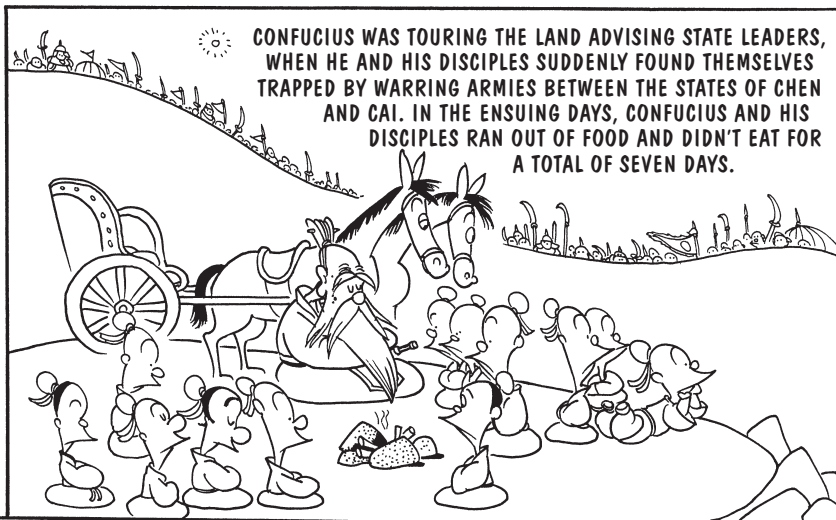


莊子笑曰：「周將處夫材與不材之間。材與不材之間，似之而非也，故未免乎累。若夫乘道德而浮遊則不然。」

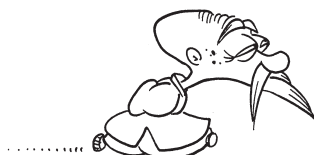


孔子圍於陳蔡之間，七日不火食。太公任往弔之曰：「子幾死乎？」曰：「然。」「子惡死乎？」曰：「然。」
任曰：「子嘗言不死之道。東海有鳥焉，其名曰意怠。其為鳥也，紛紛然飛，而似無能；引援而飛，迫脅而棲，
進不敢為前，

THE SWEET
WATER IS
GONE FIRST



AFTER IT WAS OVER, AN OLD MAN NAMED
REN APPROACHED CONFUCIUS.



IT LOOKS LIKE
SOMEONE ALMOST GOT
HURT THIS TIME.



YES ...

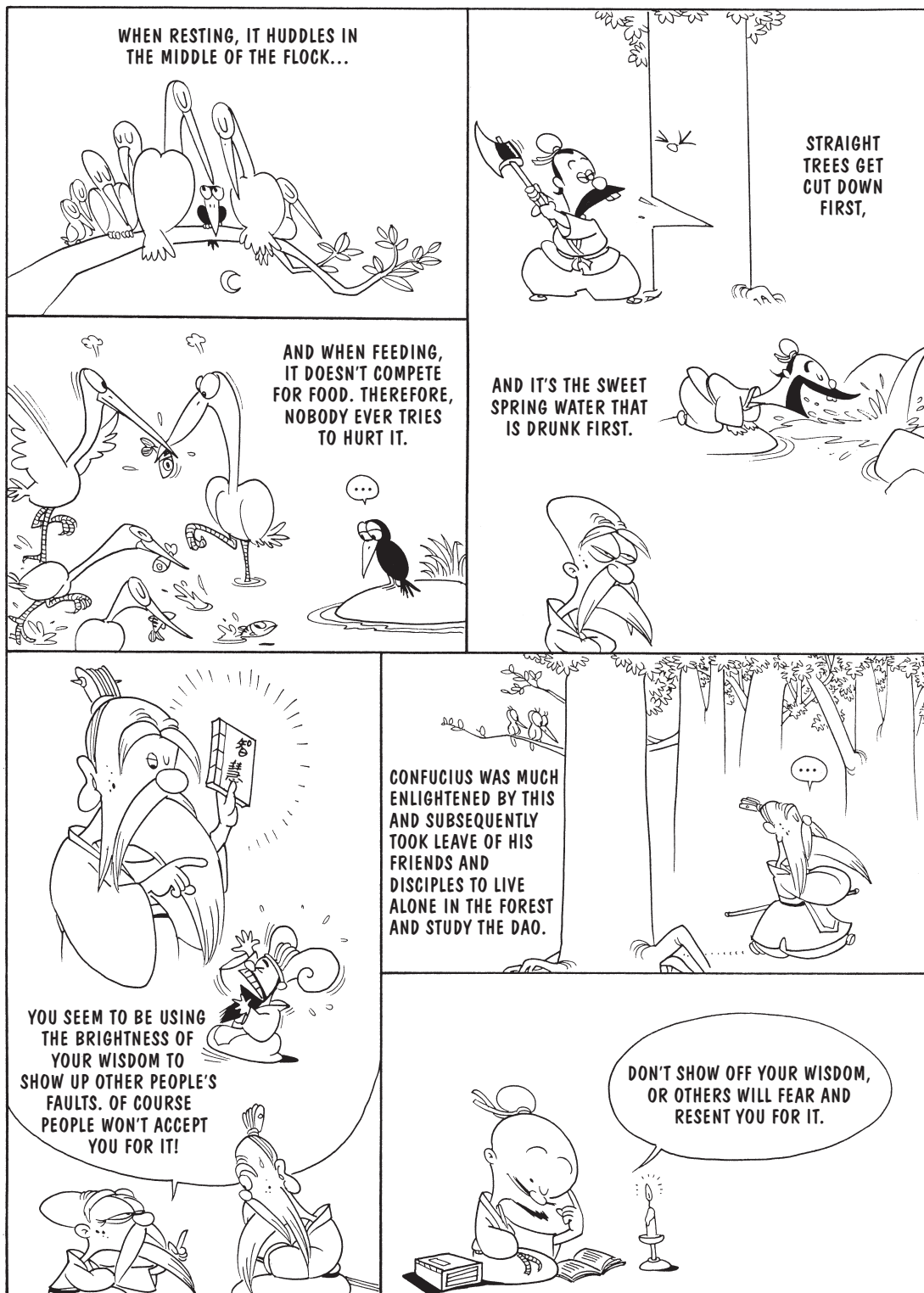


DIDN'T I TELL YOU HOW TO AVOID DANGER? THERE'S A BIRD NEAR
THE EASTERN SEA CALLED THE LACKADAISICAL. AT FIRST GLANCE,
THIS LACKADAISICAL DOESN'T SEEM TO BE VERY TALENTED.
IN FLIGHT, IT INSISTS THAT OTHERS LEAD...



CHAPTER 20
MOUNTAIN TREES

退不敢為後；食不敢先嘗，必取其緒。是故其行列不斥，而外人卒不得害，是以免於患。直木先伐，甘井先竭。子其意者飾知以驚愚，脩身以明汙，昭昭乎如揭日月而行，故不免也……。」孔子曰：「善哉！」辭其交遊，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！

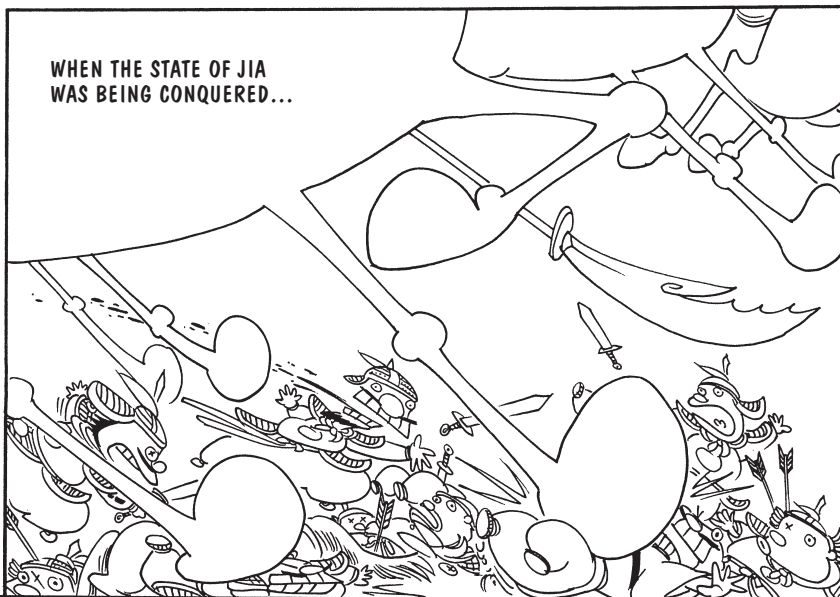


子獨不聞假人之亡與？林回棄千金之璧，負赤子而趨。或曰：「為其布與？赤子之布寡矣；為其累與？赤子之累多矣；棄千金之璧，負赤子而趨，何也？」林回曰：「彼以利合，此以天屬也。」夫以利合者，迫窮禍患害相棄也；以天屬者，迫窮禍患害相收也。夫相收之與相棄亦遠矣。

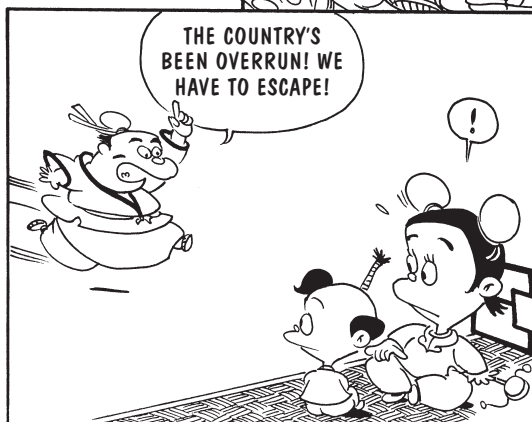
LIN HUI
FORSAKES A
FORTUNE



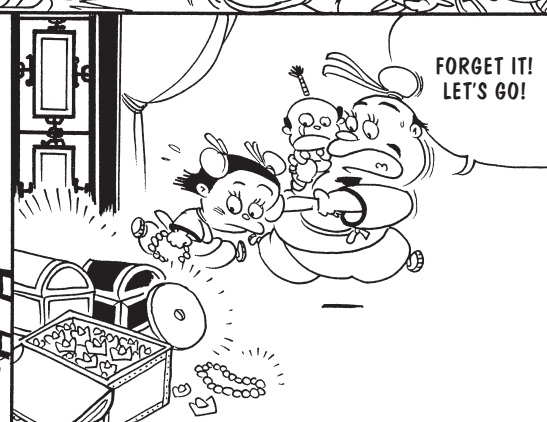
WHEN THE STATE OF JIA
WAS BEING CONQUERED...



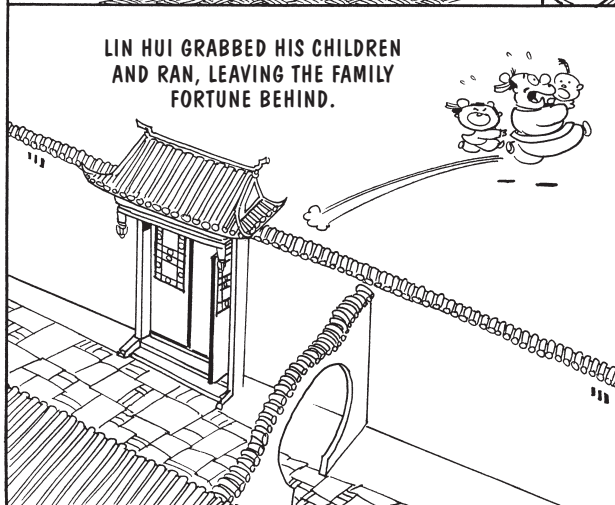
THE COUNTRY'S
BEEN OVERRUN! WE
HAVE TO ESCAPE!



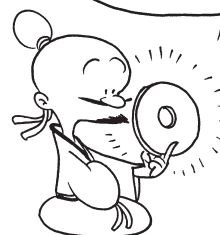
FORGET IT!
LET'S GO!



LIN HUI GRABBED HIS CHILDREN
AND RAN, LEAVING THE FAMILY
FORTUNE BEHIND.



WHAT IS GAINED BY ASSESSING
COST AND BENEFIT IS LOST IN THE
SAME WAY. IN A WAR-TORN WORLD,
PRECIOUS OBJECTS INVITE
DANGER, AND AVOIDING DANGER
IS A PARENT'S HIGHEST PRIORITY.



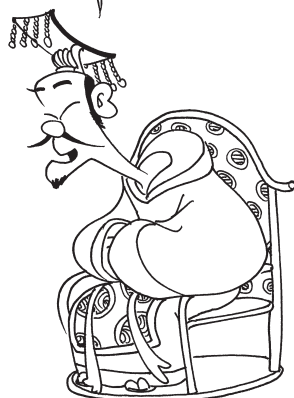
ZHUANGZI IN THE BRAMBLES



WEARING RAGGED
CLOTHES AND
STRAW SANDALS,
ZHUANGZI HAD
AN AUDIENCE
WITH THE KING
OF WEI.



HOW COME YOU SUFFER
SUCH HARDSHIP,
ZHUANGZI?



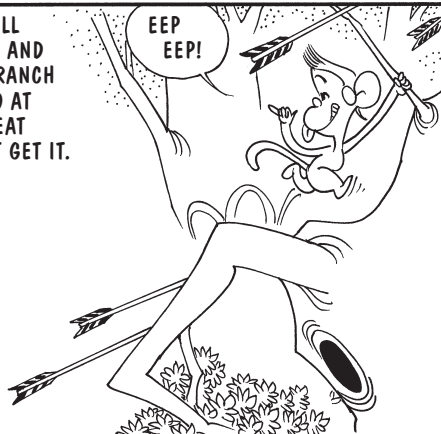
THIS IS POVERTY, NOT
HARDSHIP! HARDSHIP IS
WHEN ONE HAS HIGH
IDEALS BUT CAN'T
REALIZE THEM.



WHEN A MONKEY IS IN TALL
TREES, IT JUMPS AROUND AND
SWINGS FROM VINE TO BRANCH
WITH GREAT EASE. IT'S SO AT
HOME THAT EVEN THE GREAT
ARCHER HOU YI COULDN'T GET IT.



EEP
EEP!



BUT WHEN IT IS AMONG BRAMBLES, THE
MONKEY IS VERY CAUTIOUS AND DOESN'T
DARE MAKE ANY RASH MOVEMENTS...



RIGHT NOW, WE ARE
LIVING IN DARK TIMES,
AND I FEEL LIKE THERE
ARE BRAMBLES ALL
AROUND.



IN LIFE
THERE WILL BE
GOOD TIMES AND BAD.
IF YOU LIVE IN A
VIOLENTLY CHAOTIC WORLD,
IT MAY BE BEST TO QUIETLY
ACCEPT POVERTY, BECAUSE IF
YOU DON'T, YOU MAY END UP
LIKE BIGAN, WHO TRIED TO
REALIZE HIS IDEALS
UNDER A BRUTAL DESPOT
AND HAD HIS HEART
CUT OUT FOR IT.

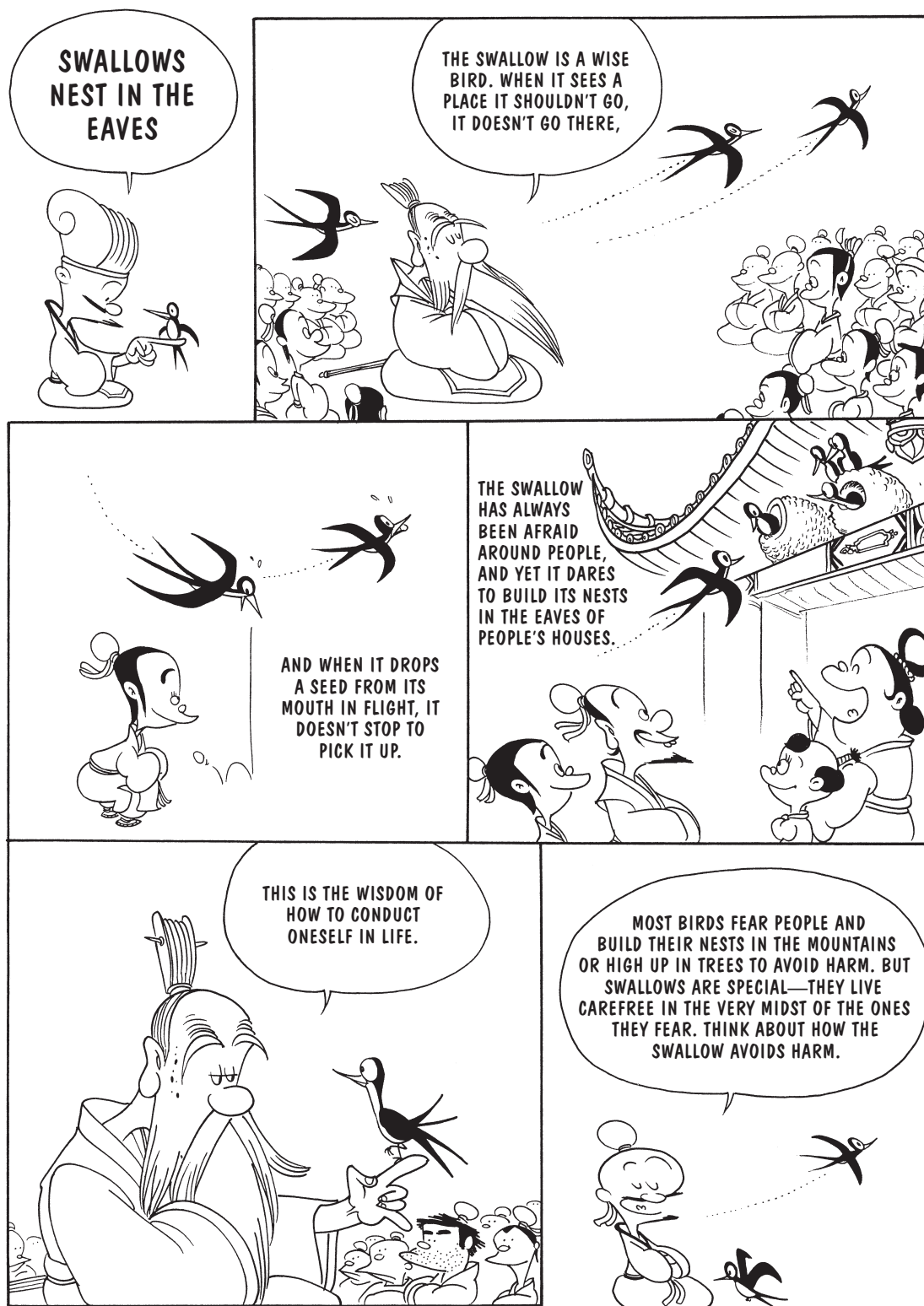


CHAPTER 20 MOUNTAIN TREES

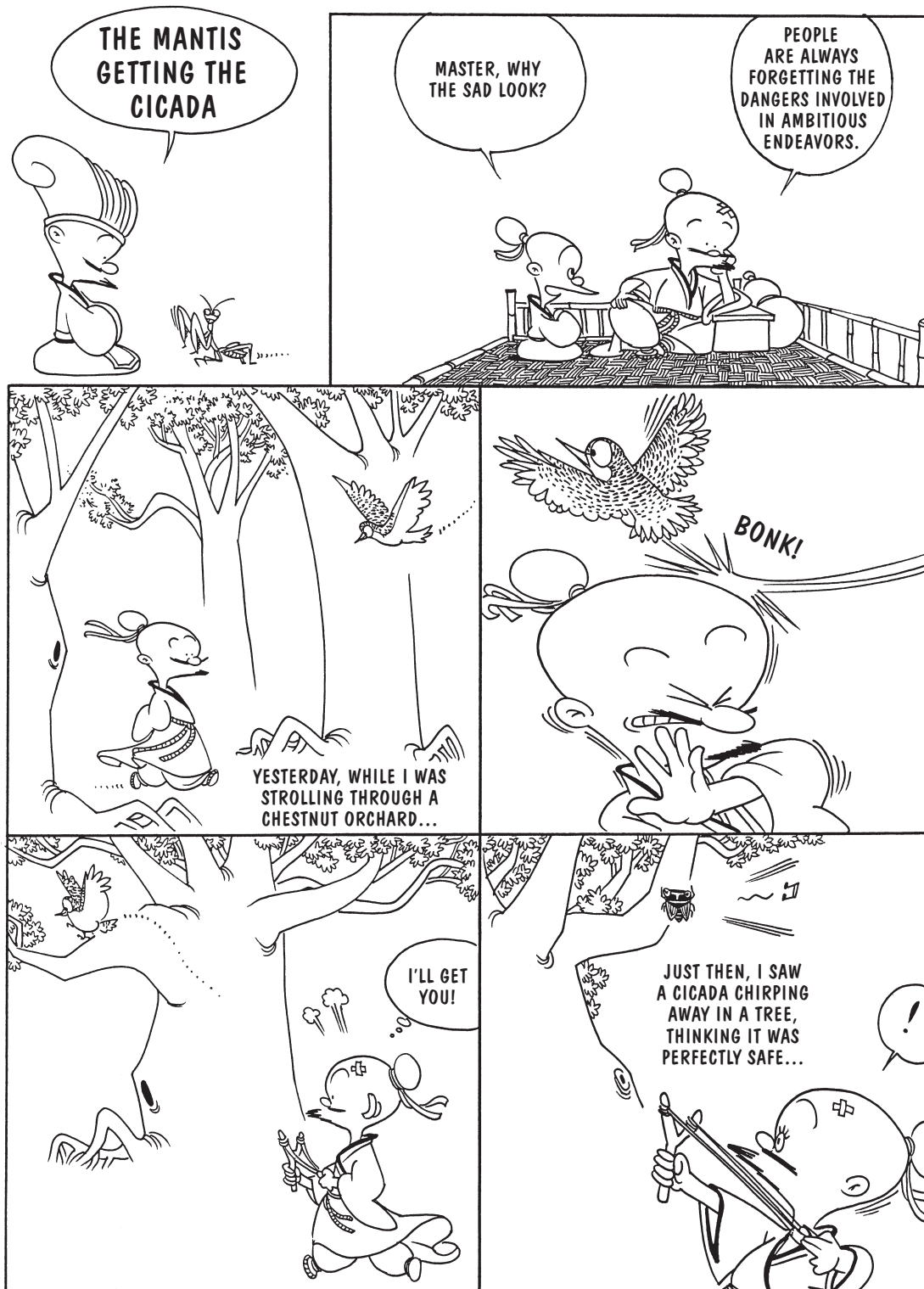
莊子衣大布而補之，正廩係履而過魏王。魏王曰：「何先生之憊邪？」莊子曰：「貧也，非憊也。士有道德不能行，憊也；衣弊履穿，貧也，非憊也；此所謂非遭時也。王獨不見夫騰猿乎？其得柟梓豫章也，攬蔓其枝而王長其間，雖羿、蓬蒙不能睥睨也。及其得柘棘枳枸之間也，危行側視，振動悼慄，此筋骨非有加急而不柔也，處勢不便，未足以逞其能也。今處昏上亂相之間，而欲無憊，奚可得邪？此比干之見剖心徵也夫！」

CHAPTER 20
MOUNTAIN TREES

仲尼曰：「始用四達，爵祿並至而不窮，物之所利，乃非己也，吾命有在外者也。君子不為盜，賢人不為竊，吾若取之，何哉！故曰：鳥莫知於鷦鷯，目之所不宜處，不給視，雖落其實，棄之而走。其畏人也，而襲諸人間，社稷存焉爾。」

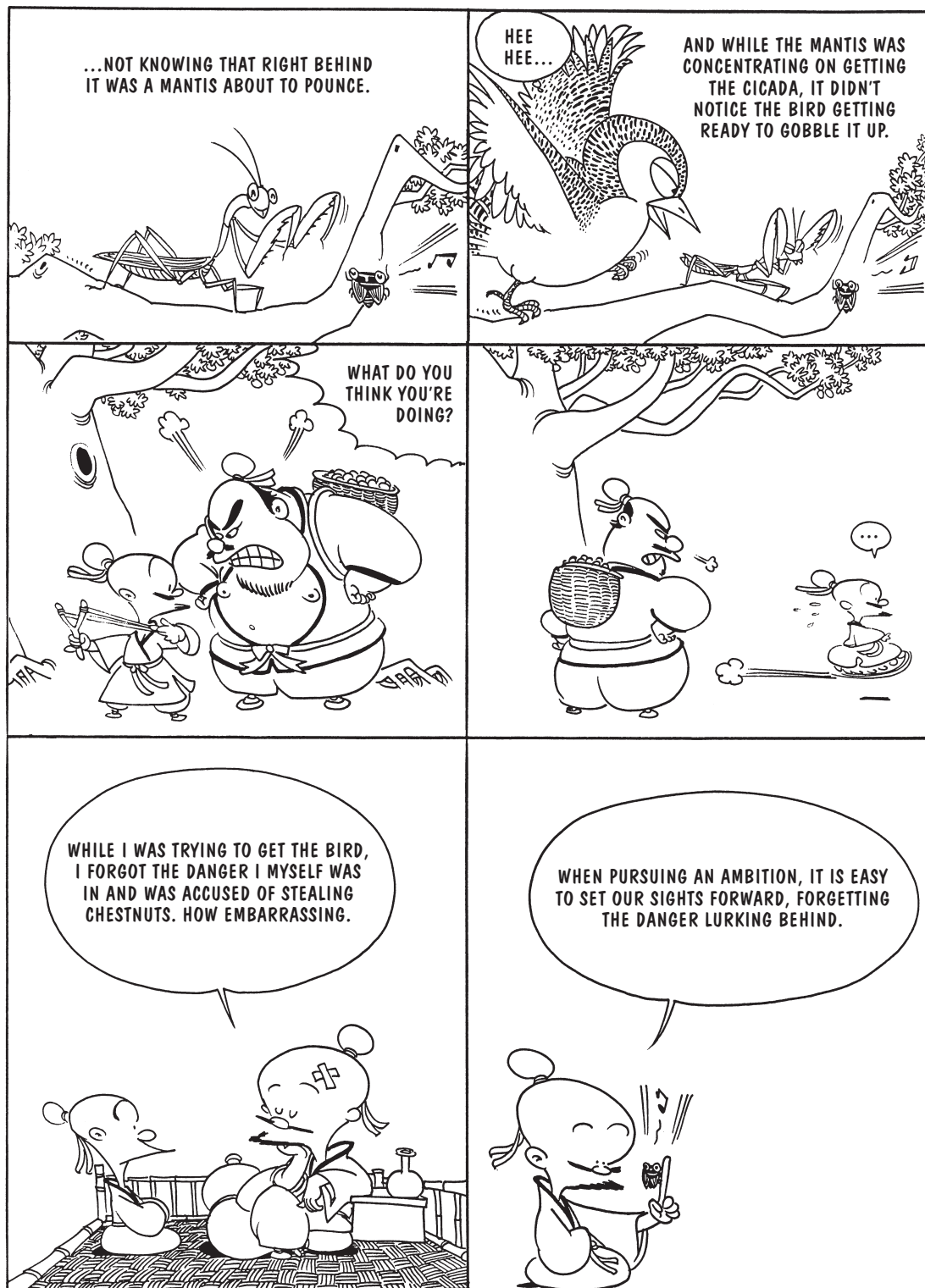


莊周遊乎雕陵之樊，一異鵲自南方來者，翼廣七尺，目大運寸，感周之類而集於栗林。莊周曰：「此何鳥哉，翼殷不逝，目大不覩？」蹇裳躩步，執彈而留之。一蟬，方得美蔭而忘其身，



CHAPTER 20
MOUNTAIN TREES

螳螂執翳而搏之，見得而忘其形；異鵲從而利之，見利而忘其真。莊周怵然曰：「噫！物固相累，二類相召也！」捐彈而反走，虞人逐而諍之。莊周反入，三月不庭。蘭且從而問之：「夫子何為頃閒甚不庭乎？」莊周曰：「吾守形而忘身，觀於濁水而迷於清淵。……今吾遊於雕陵而忘吾身，異鵲感吾穎，遊於栗林而忘真，栗林虞人以吾為戮，吾所以不庭也。」



CHAPTER 21

**Tian
Zifang**

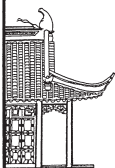


莊子見魯哀公，哀公曰：「魯多儒士，少為先生方者。」莊子曰：「魯少儒。」哀公曰：「舉魯國而儒服，何謂少乎？」莊子曰：「周聞之，儒者冠圓冠者，知天時；履句屨者，知地形；緩佩玦者，事至而斷。君子有其道者，未必為其服也；為其服者，未必知其道也。公固以為不然，何不號於國中曰：『無此道而為此服者，其罪死！』」

ONLY ONE
CONFUCIAN
IN LU



WHEN ZHUANGZI HAD AN AUDIENCE
WITH DUKE AI OF LU, THE DUKE SAID:



HERE IN LU,
MOST PEOPLE
ARE CONFUCIAN.
VERY FEW
FOLLOW YOUR
PATH!



ACTUALLY,
THERE ARE
VERY FEW
CONFUCIANS
IN LU!

HAVEN'T YOU SEEN
EVERYONE IN
CONFUCIAN
CLOTHES?
WHY DO YOU
SAY THERE ARE
VERY FEW?



I HAVE HEARD THAT
THE ROUND CAP OF
THE CONFUCIAN
REPRESENTS HIS
KNOWLEDGE OF
ASTRONOMY, HIS
RECTANGULAR
SHOES REPRESENT
HIS KNOWLEDGE OF
GEOGRAPHY, AND
HIS JADE BELT
ORNAMENTS
REPRESENT HIS
DECISIVENESS.



ASTRONOMY

DECISIVENESS

GEOGRAPHY



A GENTLEMAN OF GOOD
CULTIVATION DOESN'T
NECESSARILY NEED TO WEAR
THIS KIND OF COSTUME, AND
A MAN WHO WEARS THIS
KIND OF COSTUME ISN'T
NECESSARILY A GENTLEMAN
OF GOOD CULTIVATION.

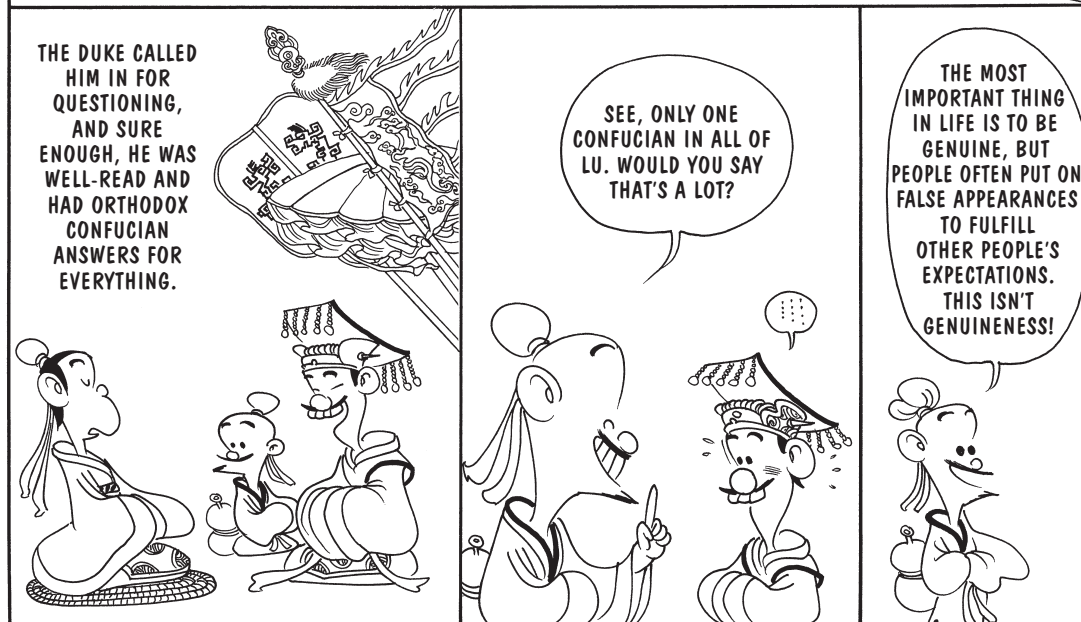
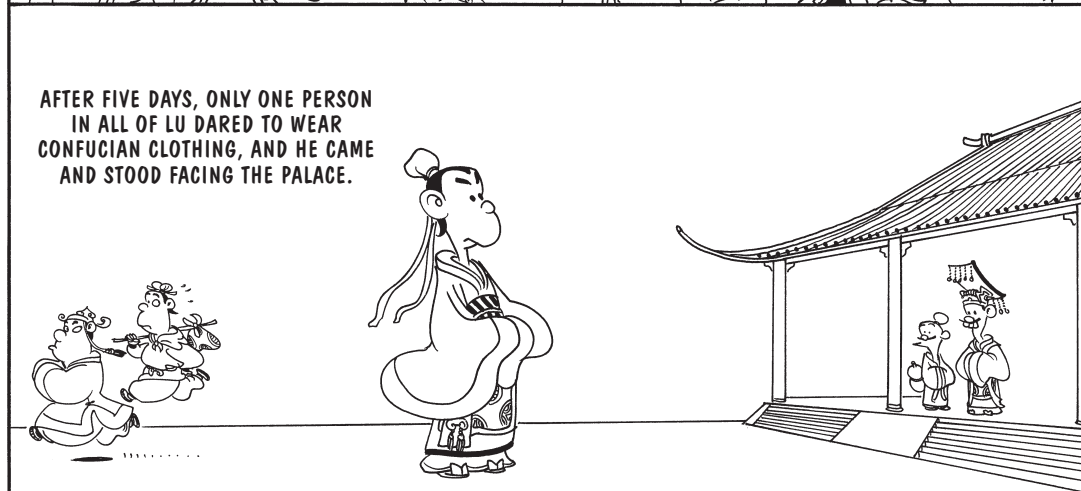
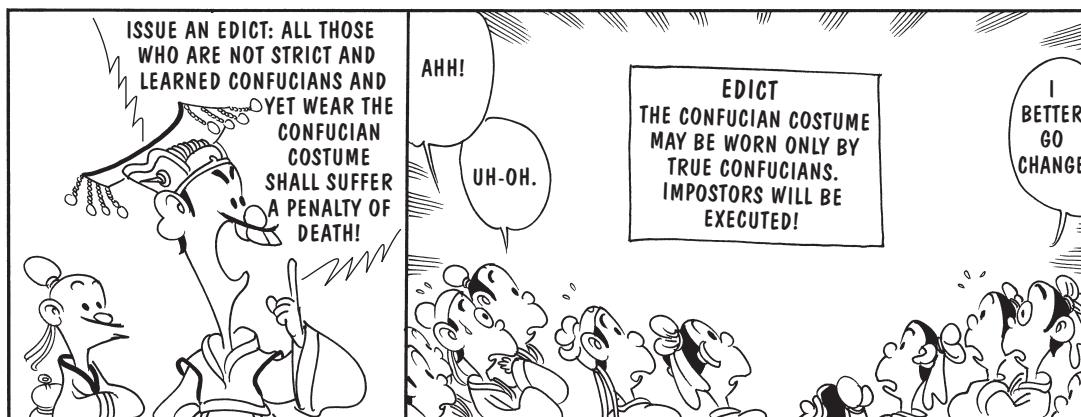


I SUGGEST THAT YOU MAKE AN
EDICT SAYING THAT ALL THOSE
WHO AREN'T WELL-VERSED IN
CONFUCIANISM AND YET WEAR
CONFUCIAN-STYLE CLOTHES WILL
BE PUT TO DEATH. THEN WE'LL SEE
HOW MANY REAL CONFUCIANS
THERE ARE.



OKAY!

於是哀公號之五日，而魯國無敢儒服者，獨有一丈夫，儒服而立乎公門。公即召而問以國事，千轉萬變而不窮。莊子曰：「以魯國而儒者一人耳，可謂多乎？」

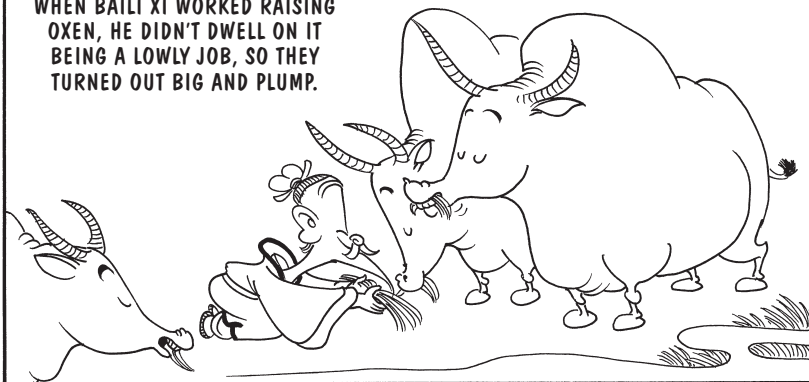


百里奚爵祿不入於心，故飯牛而牛肥，使秦穆公忘其賤，與之政也。有虞氏死生不入於心，故足以動人。

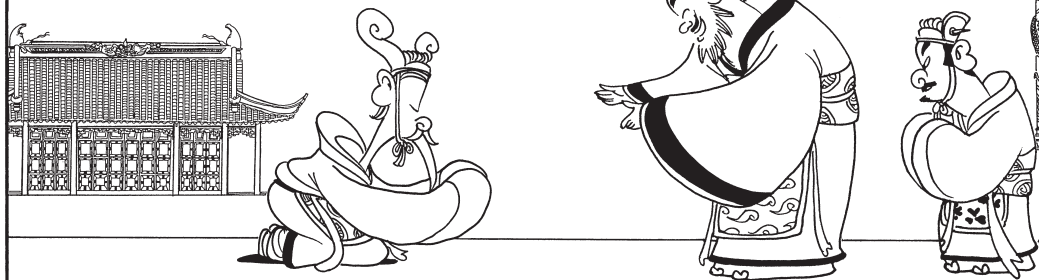
BAILI XI
RAISES
OXEN



WHEN BAILI XI WORKED RAISING
OXEN, HE DIDN'T DWELL ON IT
BEING A LOWLY JOB, SO THEY
TURNED OUT BIG AND PLUMP.



QIN'S DUKE MU WAS IMPRESSED BY BAILI XI'S ABILITY
TO DISREGARD HIS LOWLINESS AND SO GAVE HIM A
GOVERNMENT POSITION AND A NOBLE TITLE.



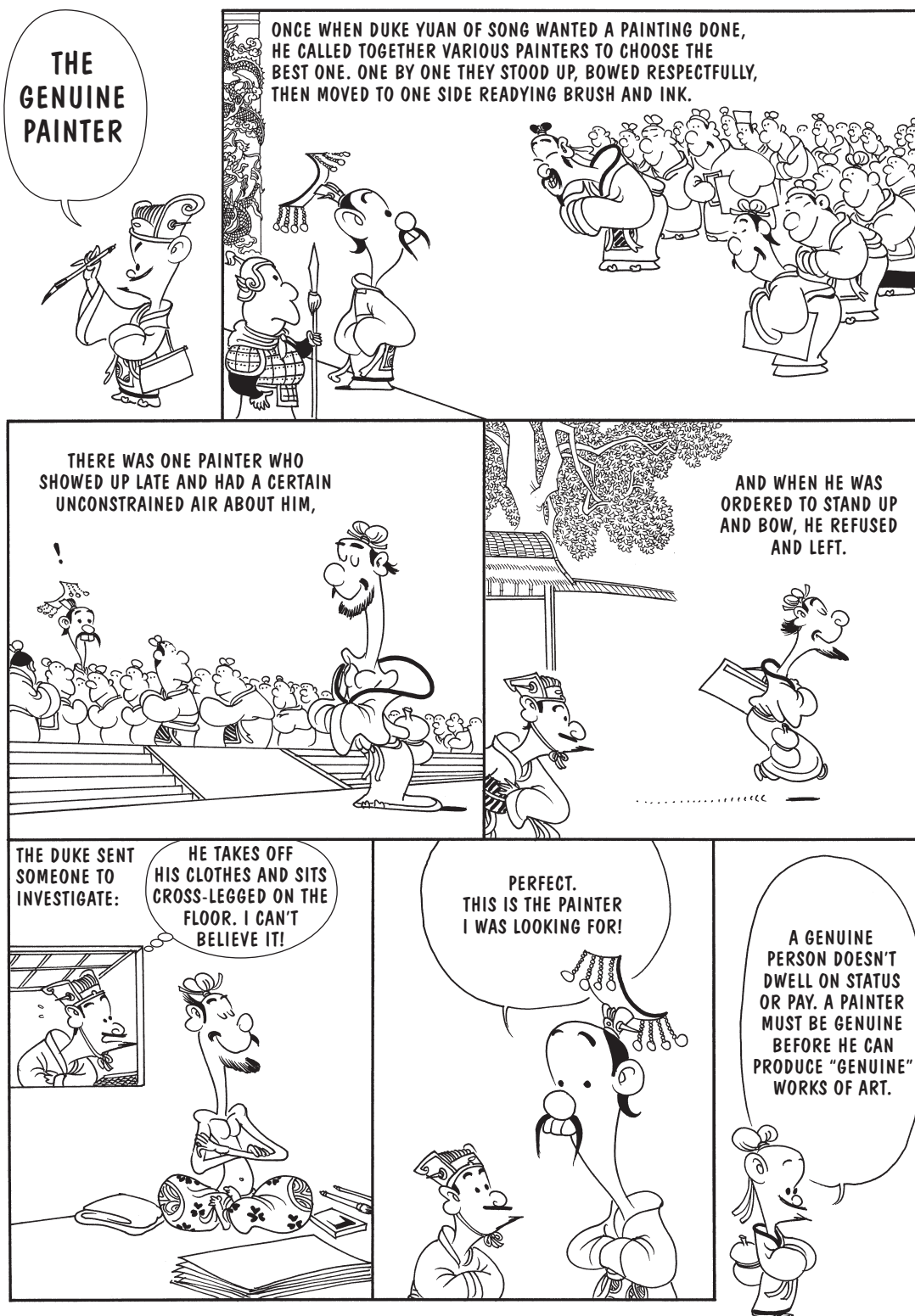
AS A NOBLEMAN, BAILI XI DIDN'T DWELL ON HIS
PRESTIGIOUS STATUS, SO HIS ADMINISTRATION
WAS VERY SUCCESSFUL.



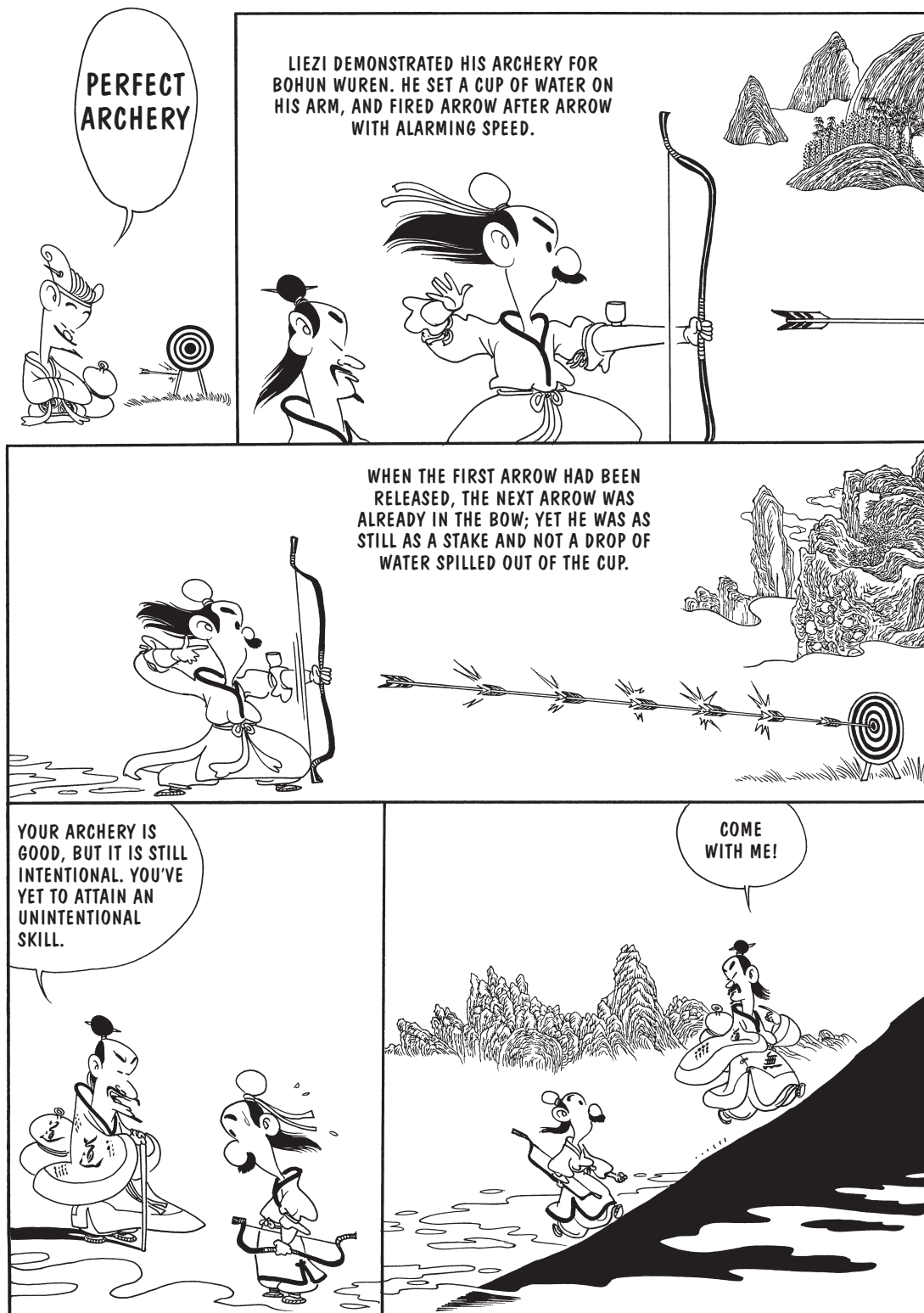
IF YOU CAN DISREGARD
YOUR STATUS, YOU WILL
BECOME SELFLESS. IF IN
DOING GOVERNMENT
WORK, YOU DON'T
DWELL ON STATUS, SEEK
WEALTH, OR AIM FOR
GREAT ACHIEVEMENTS,
HOW CAN YOU FAIL?



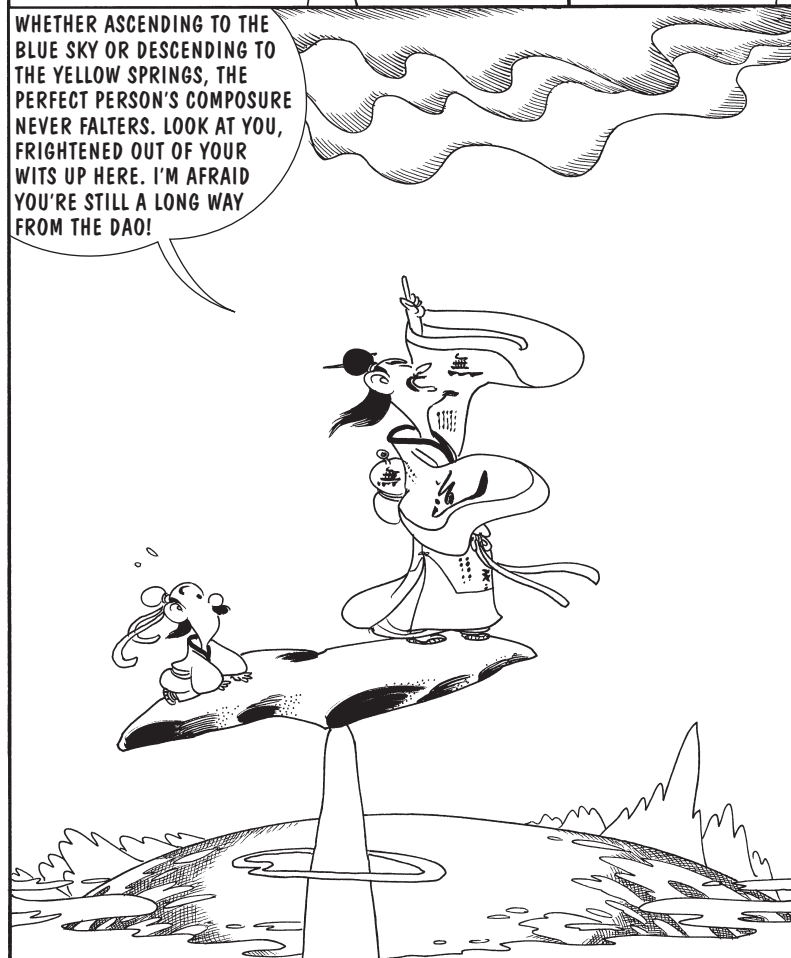
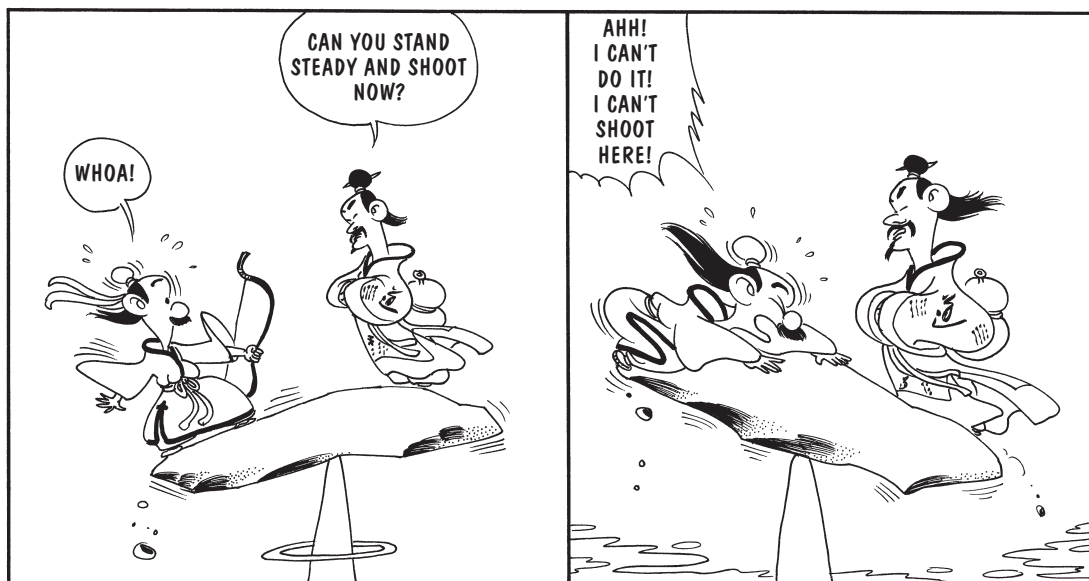
宋元君將畫圖，眾史皆至，受揖而立；舐筆和墨，在外者半。有一史後至者，僮僮然不趨，受揖不立，因之舍。公使人視之，則解衣槃礴贏。君曰：「可矣，是真畫者也。」



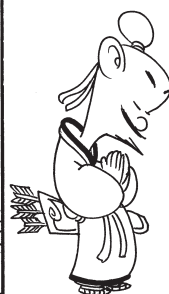
列御寇為伯昏無人射，引之盈貫，措杯水其肘上，發之，適矢復沓，方矢復寓。當是時，猶象人也。伯昏無人曰：「是射之射，非不射之射也。嘗與汝登高山，履危石，臨百仞之淵，若能射乎？」



於是無人遂登高山，履危石，臨百仞之淵，背逡巡，足二分垂在外，揖御寇而進之。御寇伏地，汗流至踵。伯昏無人曰：「夫至人者，上闚青天，下潛黃泉，揮斥八極，神氣不變。今汝怵然有恟目之志，爾於中也殆矣夫！」



SOMEONE WHO SHOOTS
AN ARROW WITH
INTENTION RELIES ON
SKILL, SOMEONE WHO
SHOOTS WITHOUT
INTENTION FLOWS WITH
THE DAO. THE HIGHEST
LEVEL OF ARCHERY IS
FORGETTING THE SELF,
FORGETTING THE ARROW,
AND BECOMING ONE
WITH THE DAO.



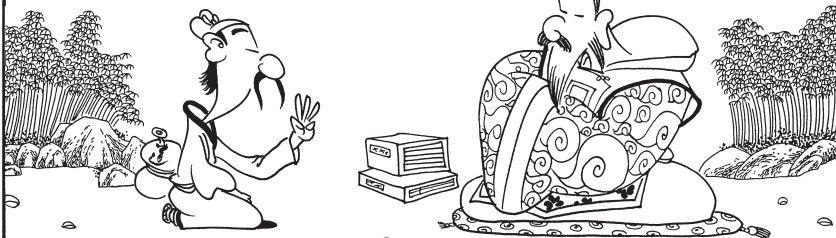
肩吾問於孫叔敖曰：「子三為令尹而不榮華，三去之而無憂色。吾始也疑子，今視子之鼻間栩栩然，子之用心獨奈何？」孫叔敖曰：「吾何以過人哉！吾以其來不可卻也，其去不可止也，吾以為得失之非我也，而無憂色而已矣。我何以過人哉！且不知其在彼乎，其在我乎？其在彼邪？亡乎我；在我邪？亡乎彼。方將躊躇，方將四顧，何暇至乎人貴人賤哉！」

SELF-RESPECT



JIAN WU ASKED
SUNSHU AO:

YOU HAVE BEEN PRIME MINISTER THREE TIMES WITHOUT FEELING ESPECIALLY HONORED, AND YOU HAVE BEEN DEMOTED THREE TIMES WITHOUT FEELING ESPECIALLY ANXIOUS. HOW ARE YOU ABLE TO DO THIS?



WHEN WEALTH AND PRESTIGE COME, I CAN'T PUSH THEM AWAY; AND WHEN THEY GO, I CAN'T STOP THEM FROM GOING. SINCE I CAN'T CONTROL GAIN OR LOSS, WHAT IS THERE TO BE ANXIOUS ABOUT?



WHAT'S MORE, I DON'T KNOW IF THE PRESTIGE LIES IN BEING PRIME MINISTER OR IN MYSELF. IF IT'S IN BEING PRIME MINISTER, THEN IT HAS NOTHING TO DO WITH ME; AND IF IT'S IN ME, THEN IT HAS NOTHING TO DO WITH BEING PRIME MINISTER.



I TAKE PRIDE IN MYSELF, SO WHAT DO I CARE ABOUT CONVENTIONAL VIEWS OF STATUS?!



FOR THE PERFECT PERSON, A WISE PERSON CANNOT PREACH TO HIM, A BEAUTIFUL PERSON CANNOT SEDUCE HIM, A BANDIT CANNOT ROB HIM, AND MATTERS OF LIFE AND DEATH CANNOT MOVE HIM—LET ALONE SUCH INSIGNIFICANT THINGS AS STATUS OR PAY!



**WHAT IS
IMPORTANT IS
THE EXISTENCE
OF THE REAL SELF,
SO WHY BOTHER
COMPLAINING ABOUT
THE CHANGES
THAT GO ON
AROUND US?**

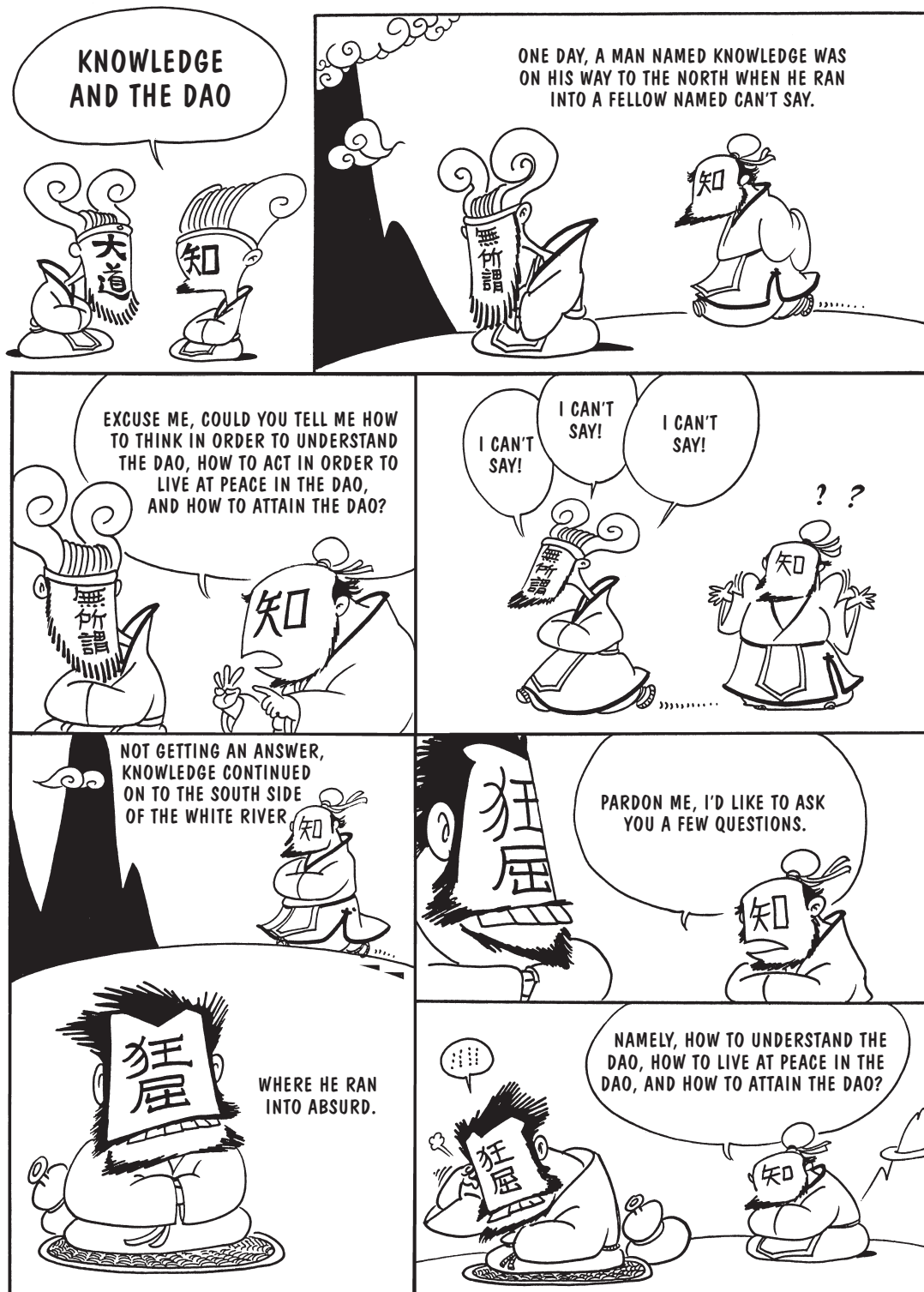
EXISTENCE

CHAPTER 22

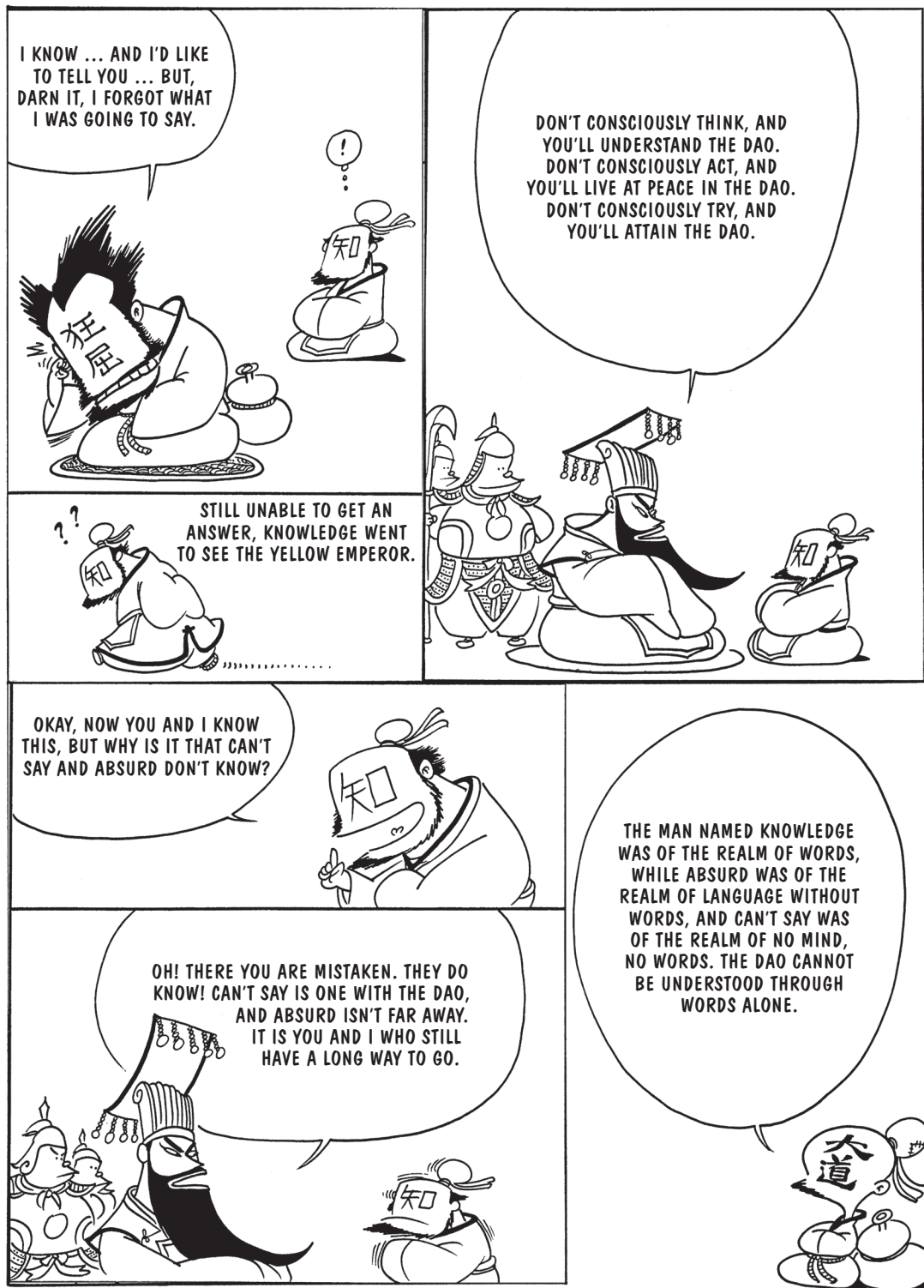
Knowledge Travels North



知北遊於玄水之上，登隱弇之丘，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。



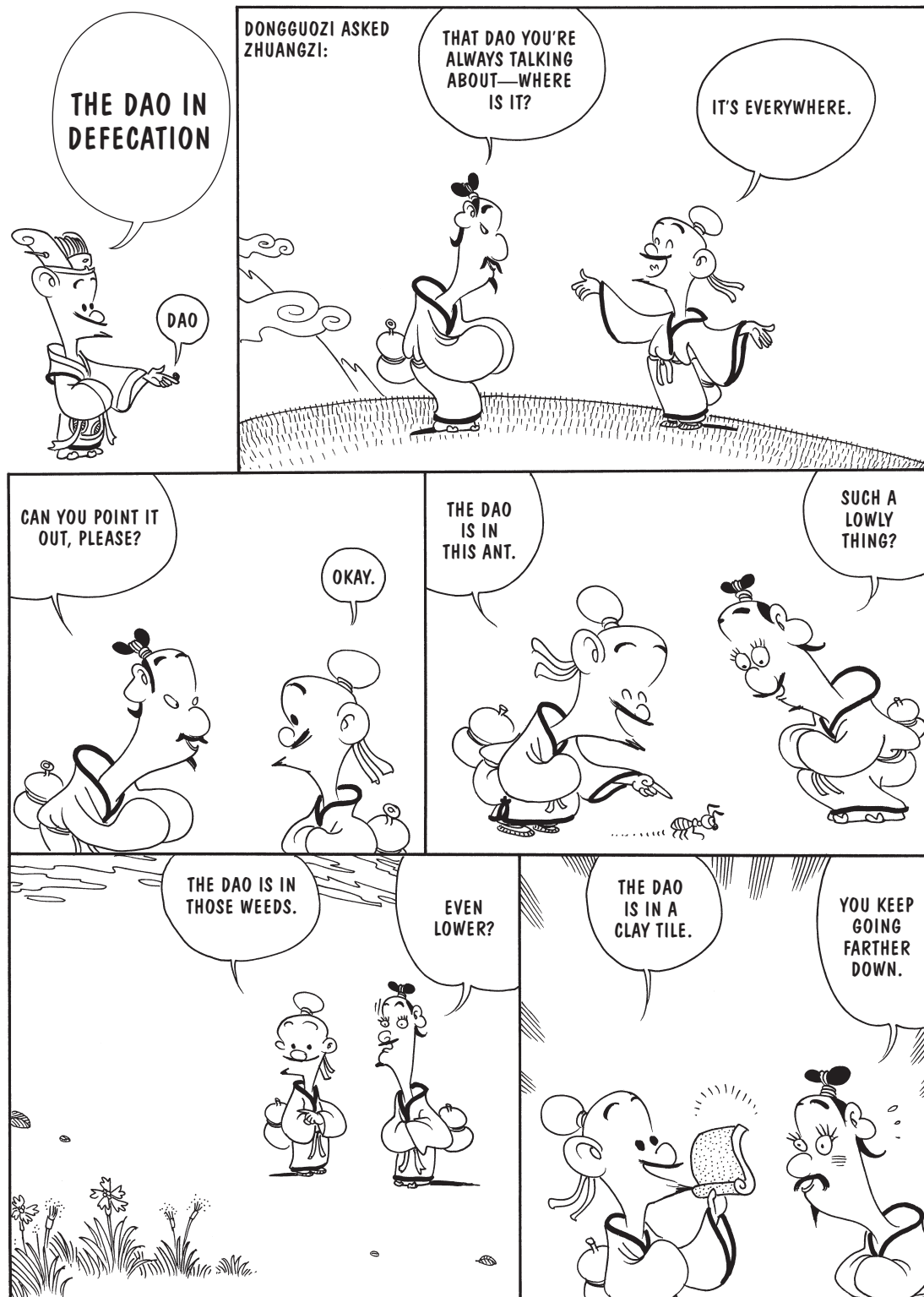
狂屈曰：「唉！予知之，將語若。」中欲言而忘其所欲言。知不得問，反於帝宮，見黃帝而問焉。黃帝曰：「無思無慮始知道，無慮無服始安道，無從無道始得道。」知問黃帝曰：「我與若知之，彼與彼不知也，其孰是邪？」黃帝曰：「彼無為謂真是也，狂屈似之；我與汝終不近也。」



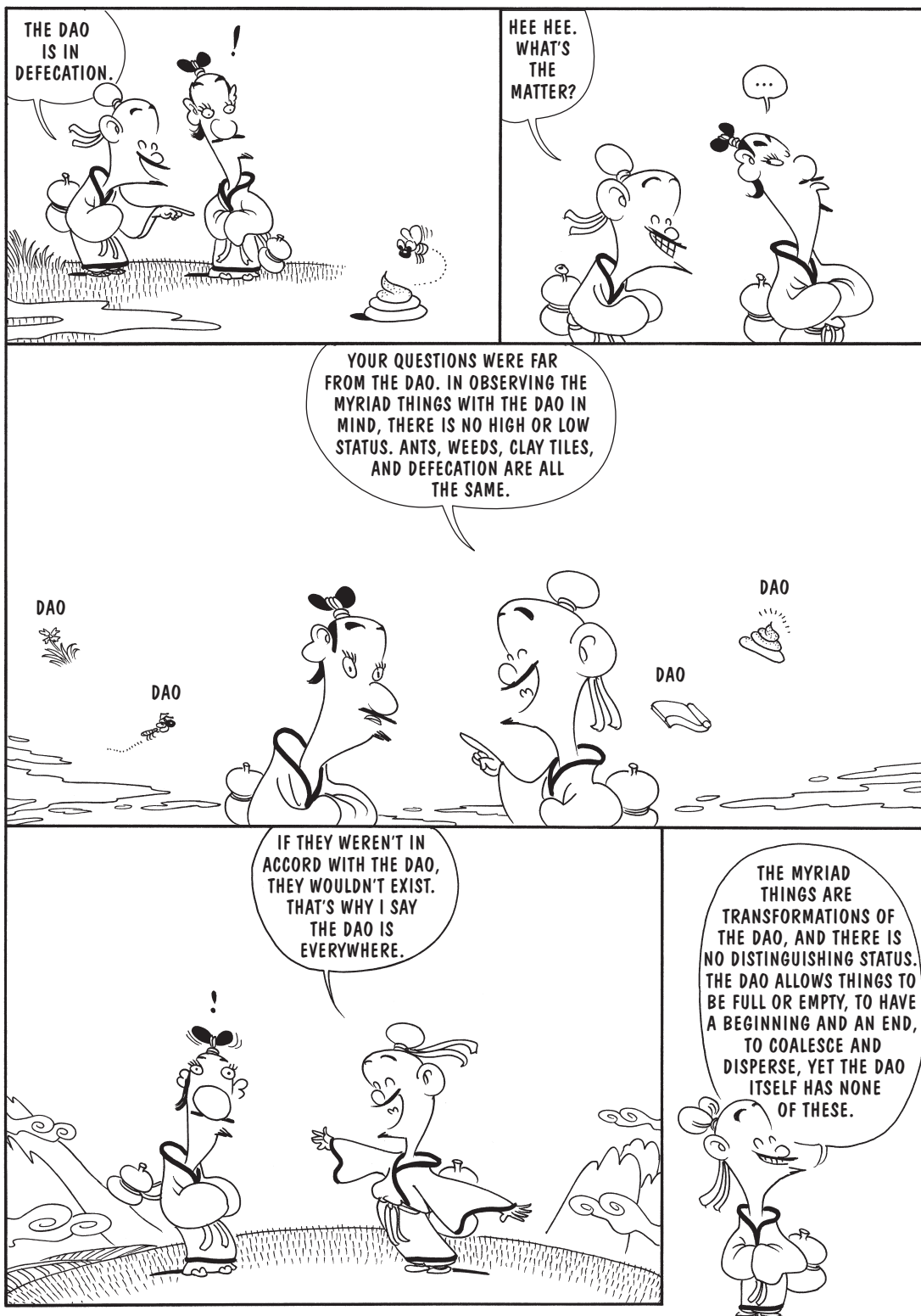
舜問乎丞曰：「道可得而有乎？」曰：「汝身非汝有也，汝何得有夫道？」舜曰：「吾身非吾有也，孰有之哉？」曰：「是天地之委形也；生非汝有，是天地之委和也；性命非汝有，是天地之委順也；孫子非汝有，是天地之委蛻也。故行不知所往，處不知所持，食不知所味。天地之彊陽氣也，又胡可得而有邪！」



東郭子問於莊子曰：「所謂道，惡乎在？」莊子曰：「無所不在。」東郭子曰：「期而後可。」莊子曰：「在螻蟻。」曰：「何其下邪？」曰：「在稊稗。」曰：「何其愈下邪？」曰：「何其愈甚邪？」



曰：「在屎溺。」東郭子不應。莊子曰：「夫子之問也，固不及質。正獲之間於監市履狶也，每下愈況。汝唯莫必，無乎逃物。至道若是，大言亦然。周遍咸三者，異名同實，其指一也。」



CHAPTER 22
KNOWLEDGE TRAVELS
NORTH

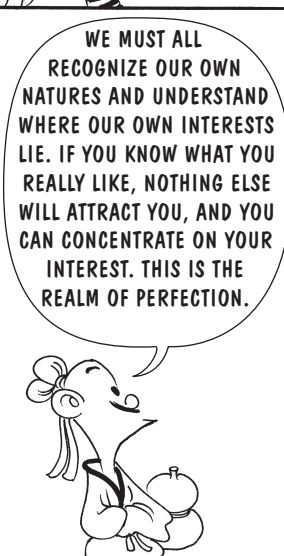
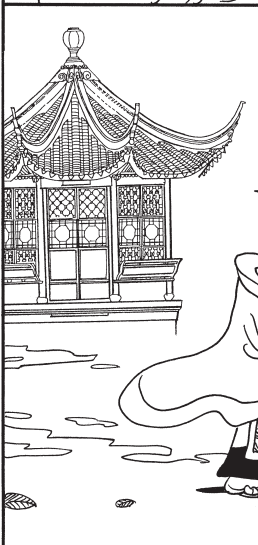
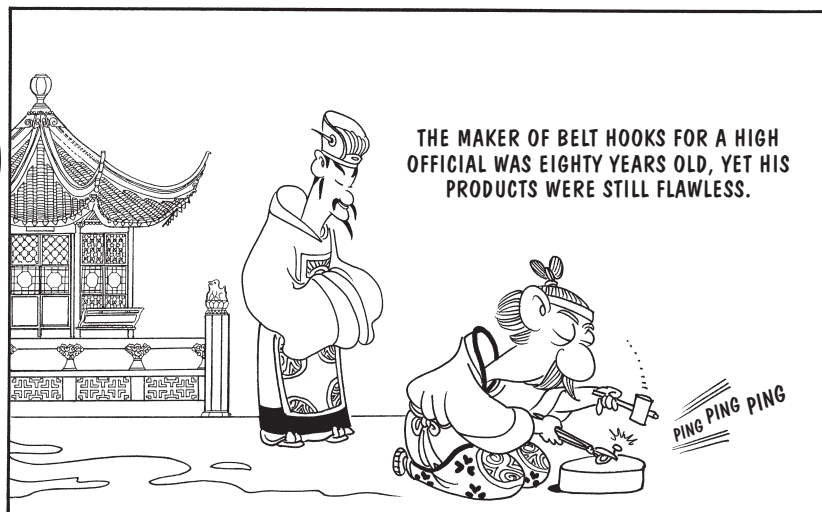
泰清問乎無窮曰：「子知道乎？」無窮曰：「吾不知。」又問乎無為。無為曰：「吾知道。」曰：「子之知道，亦有數乎？」曰：「有。」曰：「其數若何？」無為曰：「吾知道之可以貴，可以賤，可以約，可以散，此吾所以知道之數也。」



泰清以之言也問乎無始曰：「若是，則無窮之弗知與無為之知，孰是而孰非乎？」無始曰：「不知深矣，知之淺矣；弗知內矣，知之外矣。」於是泰清中而歎曰：「弗知乃知乎！知乃不知乎！孰知不知之知？」無始曰：「道不可聞，聞而非也；道不可見，見而非也；道不可言，言而非也。知形形之无形乎！道不當名。」無始曰：「有問道而應之者，不知道也。雖問道者，亦未聞道。」



大馬之捶鉤者，年八十矣，而不失豪芒。大馬曰：「子巧與？有道與？」曰：「臣有守也。臣之年二十而好捶鉤，於物無視也，非鉤無察也。是用之者，假不用者也以長得其用，而況乎無不用者乎！物孰不資焉！」



**GENGSANG
FORSAKES
FAME**



GENGSANG CHU WAS A VERY ADEPT
STUDENT OF LAOZI.



IN SPRINGTIME, LEAVES
BEGIN TO GROW AND
FLOWERS BLOSSOM.



WHILE HE WAS LIVING ON
A CLIFF OVERLOOKING THE
VILLAGE OF WEI LEI,
HARVEST TIME CAME
AROUND AND THE VILLAGERS
HAD A BUMPER CROP. THEY
ATTRIBUTED THEIR GOOD
FORTUNE TO GENGSAUNG CHU
OVERSEEING THEM AND SO
BEGAN TO WORSHIP AND GIVE
THANKS TO HIM. GENGSAUNG CHU
SAID TO HIS DISCIPLES:



IN THE LATE
SUMMER, PLANTS
COME TO FRUITION. IT'S
THE COURSE OF NATURE!
BUT PEOPLE SAY I AM
RESPONSIBLE FOR IT JUST
BECAUSE I LIVE UP HERE.
THEY THINK I AM SOME
KIND OF SAGE.



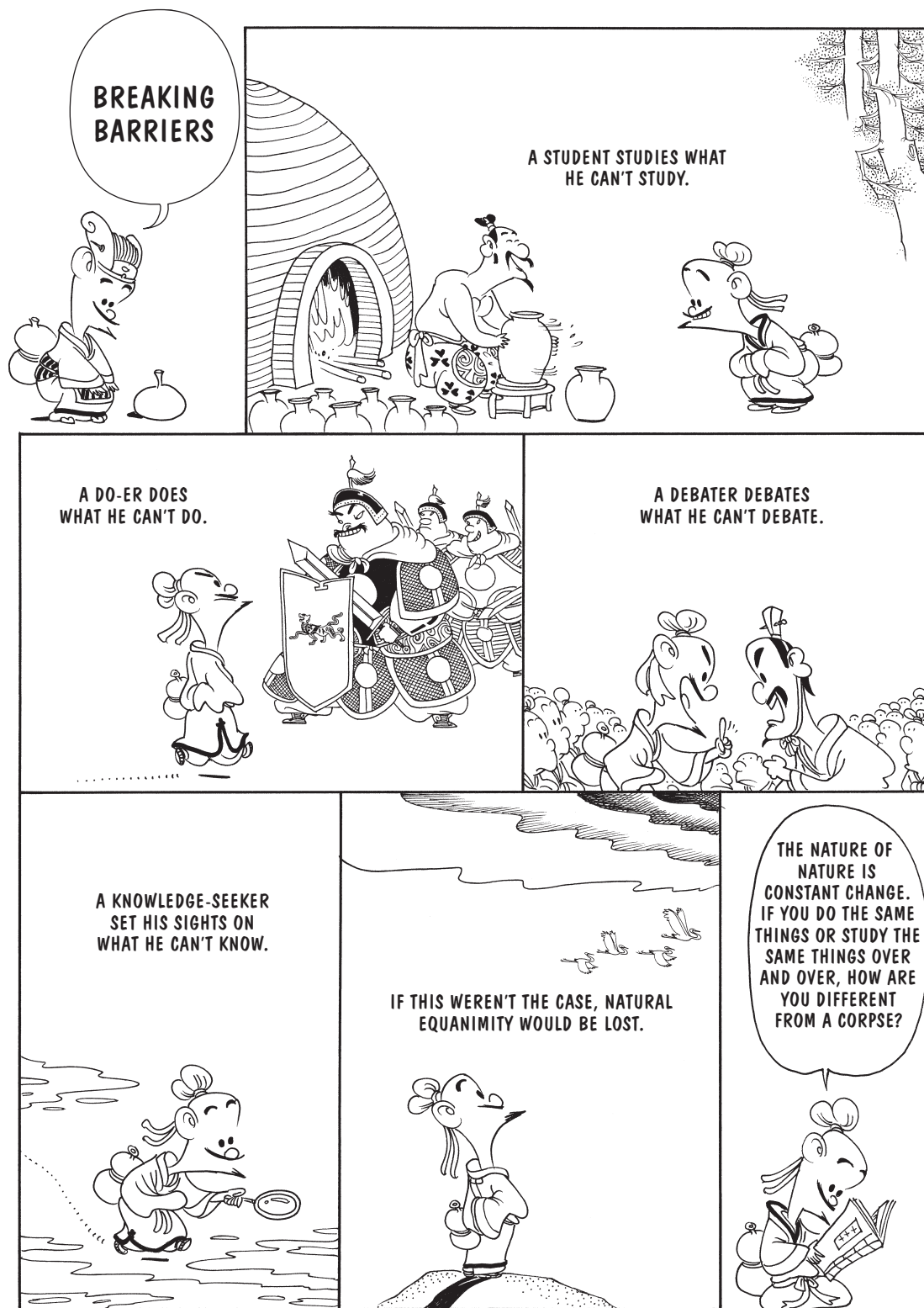
THEREUPON,
GENGSANG CHU
MOVED AWAY TO
THE FOREST.



CHAPTER 23
GENGSANG CHU

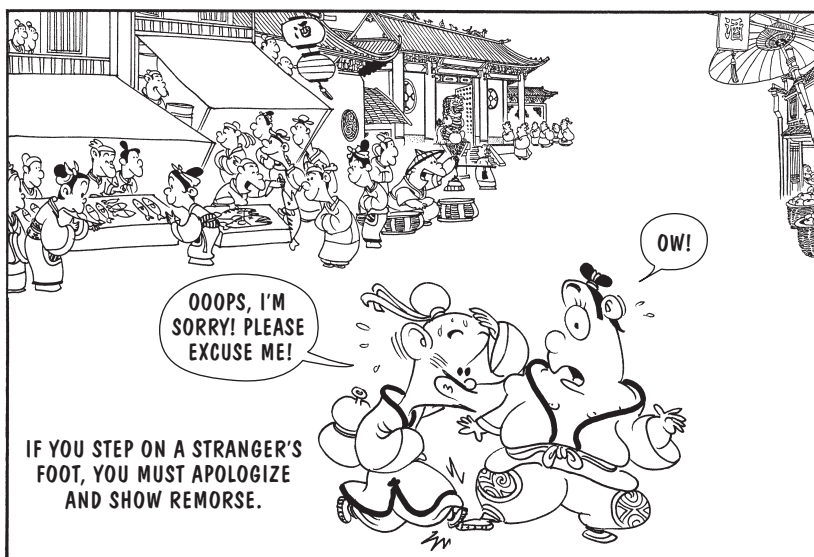
老聃之役有庚桑楚者，偏得老聃之道，以北居畏壘之山……居三年，畏壘大壤。畏壘之民相與言曰：「庚桑子之始來，吾洒然異之。今吾日計之而不足，歲計之而有餘。庶幾其聖人乎！子胡不相與尸而祝之，社而稷之乎？」……庚桑子曰：「……夫春氣發而百草生，正得秋而萬寶成。夫春與秋，豈無得而然哉？天道已行矣。吾聞至人，尸居環堵之室，而百姓猖狂不知所如往。今以畏壘之細民而竊竊焉欲俎豆予于賢人之間，我其杓之人邪！吾是以不釋於老聃之言。」

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



躐市人之足，則辭以放鶩，兄則以嫗，大親則已矣。故曰：至禮有不人，至義不物，至知不謀，至仁無親，至信辟金。

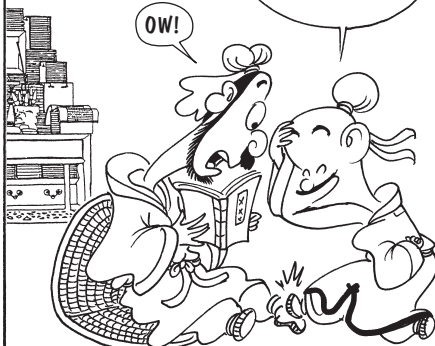
ULTIMATE
BENEVOLENCE



IF YOU STEP ON A STRANGER'S
FOOT, YOU MUST APOLOGIZE
AND SHOW REMORSE.

OOOPS, ARE
YOU OKAY?

OW!



IF YOU STEP ON YOUR OLDER
BROTHER'S FOOT, YOU MUST
COMFORT HIM A BIT.

ULTIMATE PROPRIETY
IS TO NOT DISTINGUISH
BETWEEN SELF AND
OTHER; ULTIMATE
RIGHTEOUSNESS IS TO
NOT DISTINGUISH BETWEEN
SELF AND THINGS; ULTIMATE
WISDOM IS TO NOT SCHEME;
ULTIMATE BENEVOLENCE
IS TO NOT DISTINGUISH
BETWEEN REMOTE AND
INTIMATE; ULTIMATE TRUST
DOES NOT SEEK VALUABLES
AS COLLATERAL.

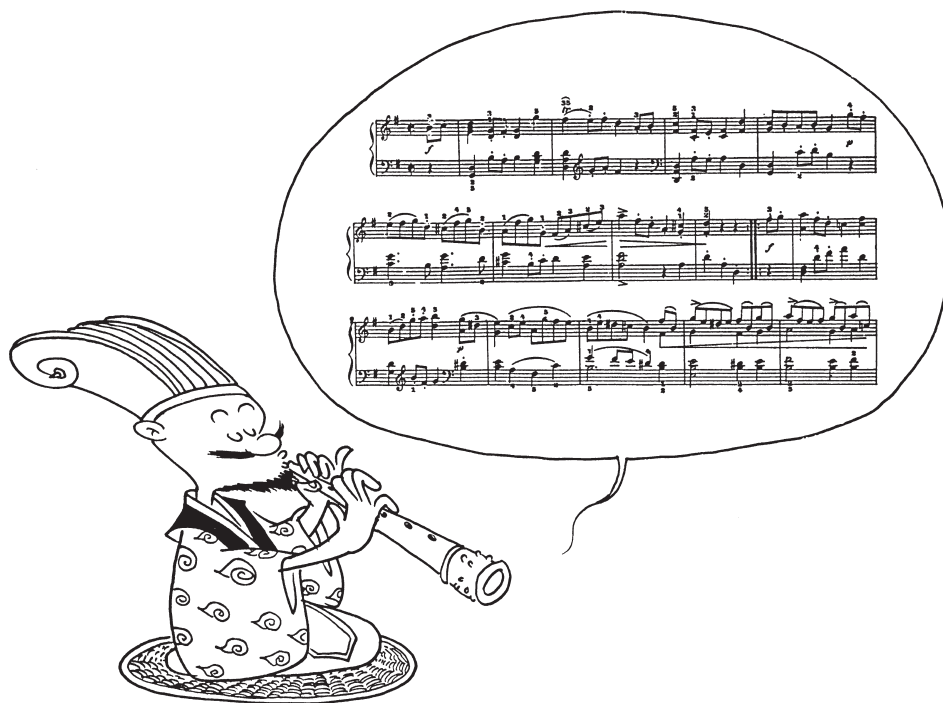
IF YOU STEP ON YOUR FATHER'S
FOOT, YOU DON'T HAVE TO DO ANYTHING.

LOVE IS NEVER
HAVING TO SAY
YOU'RE SORRY!



CHAPTER 24

Xu Wugui



XU WUGUI'S APPRAISALS

XU WUGUI HAD AN AUDIENCE WITH MARQUIS WU OF WEI THROUGH AN INTRODUCTION BY THE OFFICIAL NÜ SHANG.

YOU DON'T LOOK SO GOOD — PERHAPS BECAUSE BEING A RECLUSE IN THE FOREST IS A HARD LIFE. IS THAT WHY YOU ARE WILLING TO COME DOWN AND TALK WITH ME?

I CAME HERE TO COMFORT YOU. HOW IS IT THAT YOU TURN AROUND AND COMFORT ME?

YOU'RE RIGHT. ALL THIS RESPONSIBILITY CAN BE VERY TRYING...

YOUR LORDSHIP, I KNOW HOW TO APPRAISE DOGS AND HORSES. WOULD YOU LIKE TO HEAR ABOUT IT?

TO TELL YOU THE TRUTH, I WOULD.

THE WAY I SEE IT, THERE ARE THREE KINDS OF DOG.

A LOW-GRADE DOG IS CONCERNED ONLY WITH EATING HIS FILL.

CHAPTER 24 XU WUGUI

徐無鬼因女商見魏武侯，武侯勞之曰：「先生病矣！苦於山林之勞，故乃肯見於寡人。」徐無鬼曰：「我則勞於君，君有何勞於我！君將盈嗜欲，長好惡，則性命之情病矣；君將黜嗜欲，擊好惡，則耳目病矣。我將勞君，君有何勞於我！」武侯超然不對。少焉，徐無鬼曰：「嘗語君，吾相狗也。下之質執飽而止，是狸德也；

中之質若視日，上之質若亡其一。吾相狗，又不若吾相馬也。吾相馬，直者中繩，曲者中鉤，方者中矩，圓者中規，是國馬也，而未若天下馬也。天下馬有成材，若卹若失，若喪其一，若是者，超軼絕塵，不知其所。」
武侯大悅而笑。

A MEDIUM-GRADE DOG HAS BRIGHT EYES AND ACTS SUPERIOR TO OTHERS.



A HIGH-GRADE DOG IS SO CALM AND COMPOSED IT EVEN FORGETS IT'S A DOG!



HA HA HA!
WELL SAID,
WELL SAID.



I'M EVEN BETTER AT APPRAISING HORSES. THERE ARE TWO KINDS OF HORSE: THE STATE HORSE AND THE WORLD HORSE.

WHAT'S A STATE HORSE?

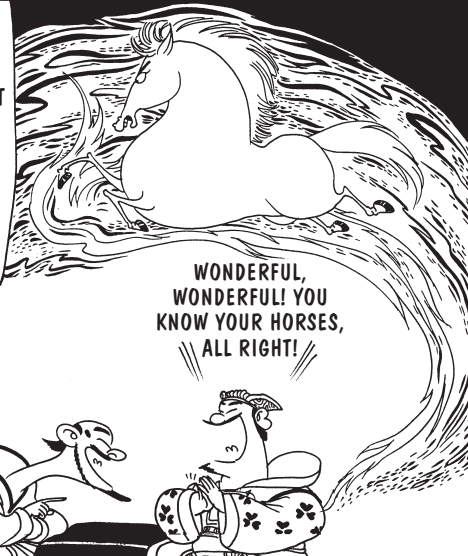


REGARDLESS OF ITS TEETH, BACK, HEAD, OR EYES, IF A HORSE OBEYS THE BRIDLE AND REINS AND ACTS COMPLETELY WITHIN THE CONFINES OF ITS TRAINING, IT IS A STATE HORSE.



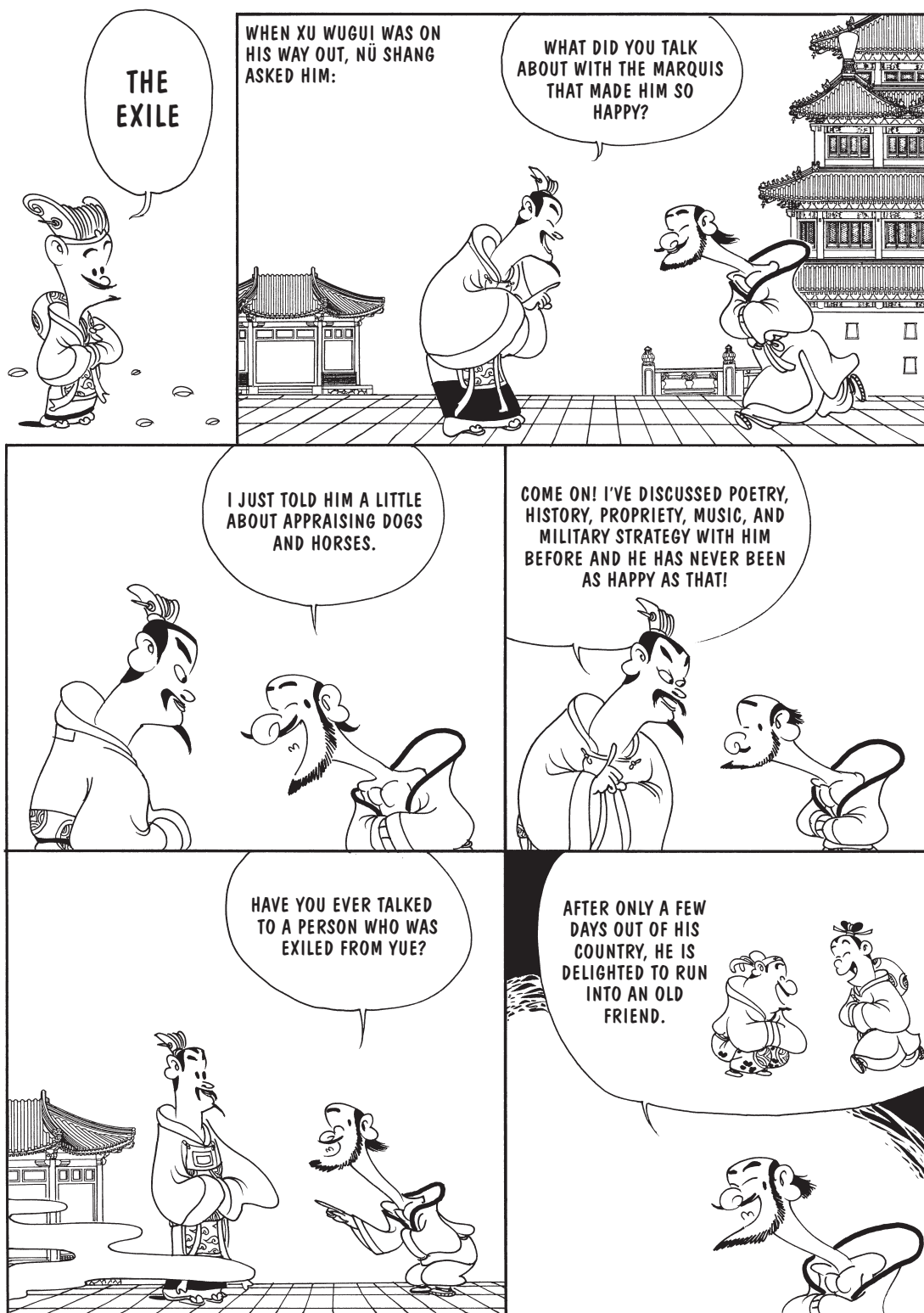
WHAT'S A WORLD HORSE, THEN?

A WORLD HORSE HAS AN INNATE CHARACTER. IT IS SO SERENE THAT IT SEEMS TO FORGET ITS OWN BODY. AND WHEN THIS KIND OF HORSE RUNS, IT NEARLY FLIES. THAT'S WHAT A WORLD HORSE IS.



WONDERFUL,
WONDERFUL! YOU
KNOW YOUR HORSES,
ALL RIGHT!

徐無鬼出，女商曰：「先生獨何以說吾君乎？吾所以說吾君者，橫說之則以《詩》、《書》、《禮》、《樂》，從說之則以《金板》、《六弢》，奉事而大有功者不可為數，而吾君未嘗啟齒。今先生何以說吾君，使吾君悅若此乎？」徐無鬼曰：「吾直告之吾相狗馬耳。」女商曰：「若是乎？」曰：「子不聞夫越之流人乎？去國數日，見其所知而喜；



CHAPTER 24
XU WUGUI

去國旬月，見所嘗見於國中者喜；及期年也，見似人者而喜矣；不亦去人滋久，思人滋深乎？夫逃虛空者，藜藿柱乎鼫鼯之逕，踉位其空，聞人足音跫然而喜矣，有況乎昆弟親戚之聲歟其側者乎！久矣夫！莫以真人之言聲歟吾君之側乎！」

AFTER A MONTH, HE'S HAPPY JUST TO MEET SOMEONE HE ONCE KNEW IN HIS COUNTRY.

OH, MY OLD NEIGHBOR!

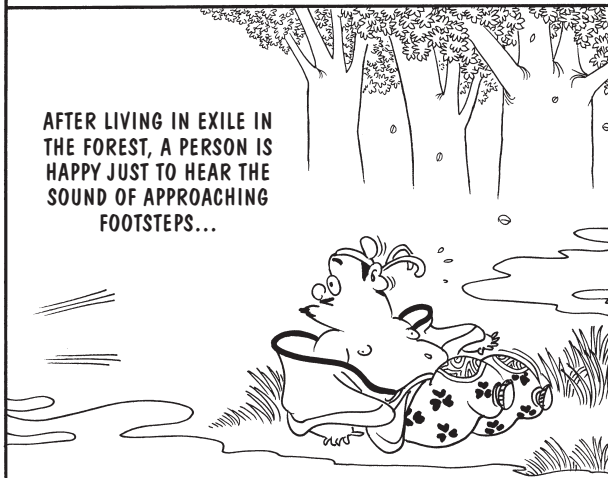


AFTER A YEAR, HE'S THRILLED JUST TO SEE SOMEONE WHO LOOKS LIKE THEY ARE FROM HIS COUNTRY.

OH!



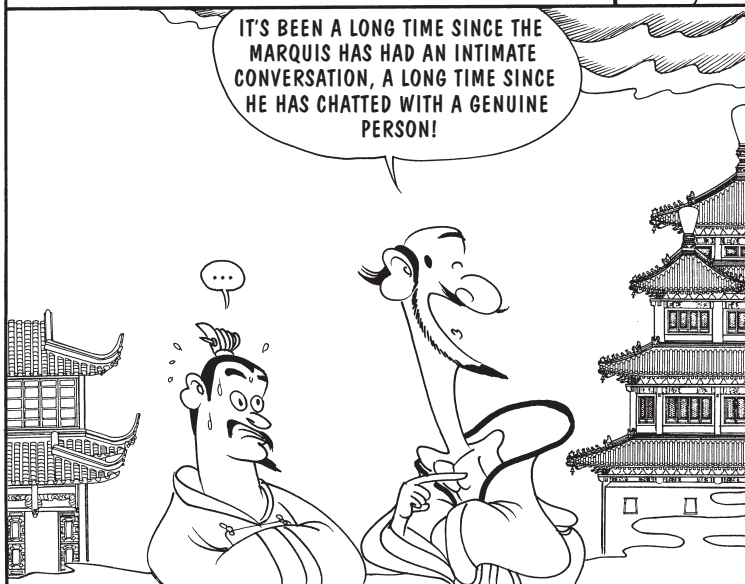
AFTER LIVING IN EXILE IN THE FOREST, A PERSON IS HAPPY JUST TO HEAR THE SOUND OF APPROACHING FOOTSTEPS...



AND IF IT DID TURN OUT TO BE A FAMILY MEMBER, WOULDN'T YOU SAY HE WOULD JUST ABOUT FAINT WITH DELIGHT?



IT'S BEEN A LONG TIME SINCE THE MARQUIS HAS HAD AN INTIMATE CONVERSATION, A LONG TIME SINCE HE HAS CHATTED WITH A GENUINE PERSON!



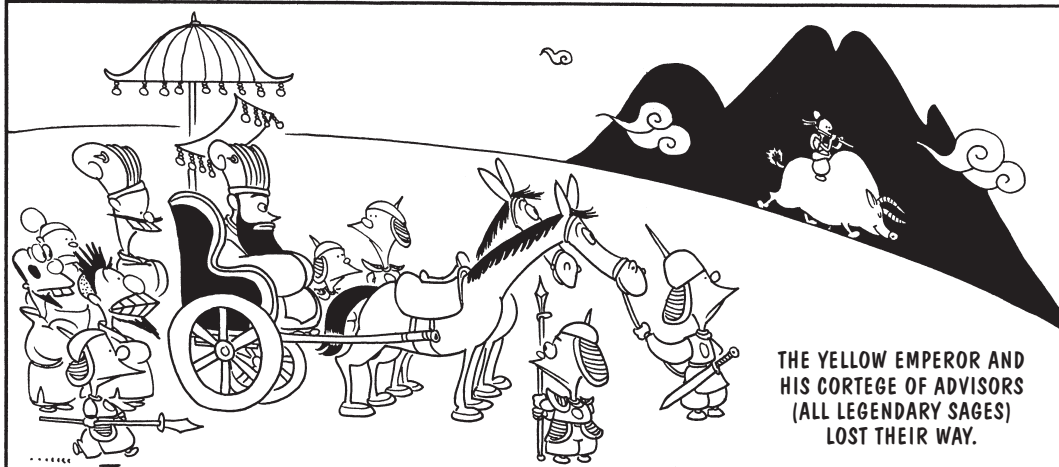
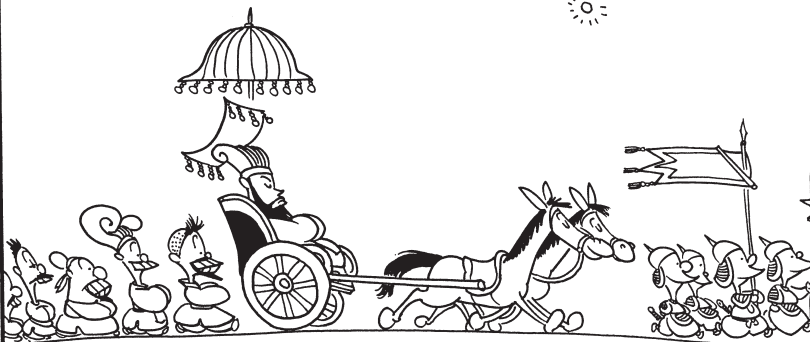
THE DAO IS LIKE A GOOD FRIEND. HEARING ABOUT THE DAO IS LIKE THE DELIGHT OF SEEING AN OLD FRIEND. ALL THOSE OLD, STUFFY SUBJECTS AREN'T THE DAO, SO THE MORE YOU HEAR ABOUT THEM, THE LESS INTERESTING THEY ARE.



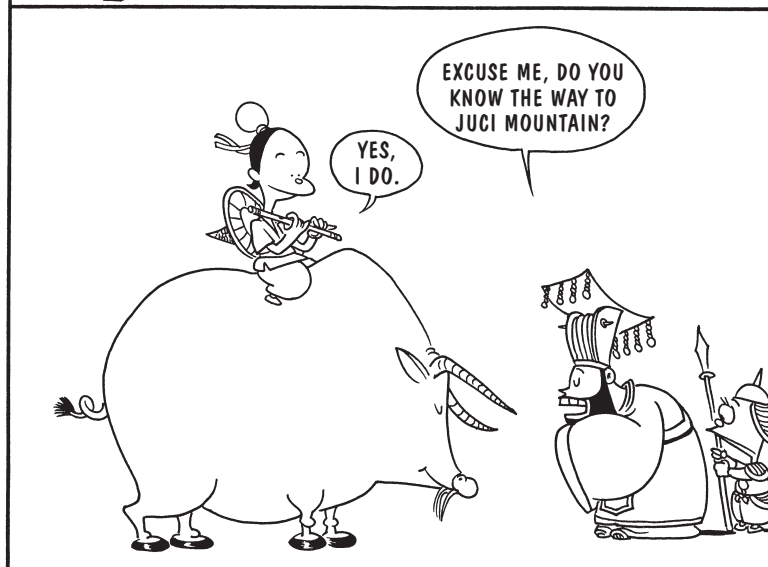
THE YELLOW
EMPEROR
AND THE
PASTURE BOY



ONE DAY WHILE ON THEIR WAY TO VISIT THE
FAMOUS SAGE DA WEI AT JUCI MOUNTAIN,

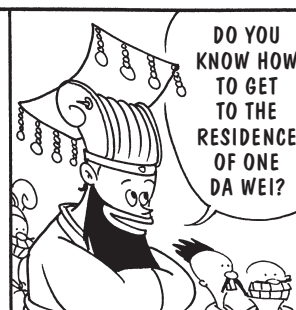


THE YELLOW EMPEROR AND
HIS CORTEGE OF ADVISORS
(ALL LEGENDARY SAGES)
LOST THEIR WAY.



EXCUSE ME, DO YOU
KNOW THE WAY TO
JUCI MOUNTAIN?

YES,
I DO.



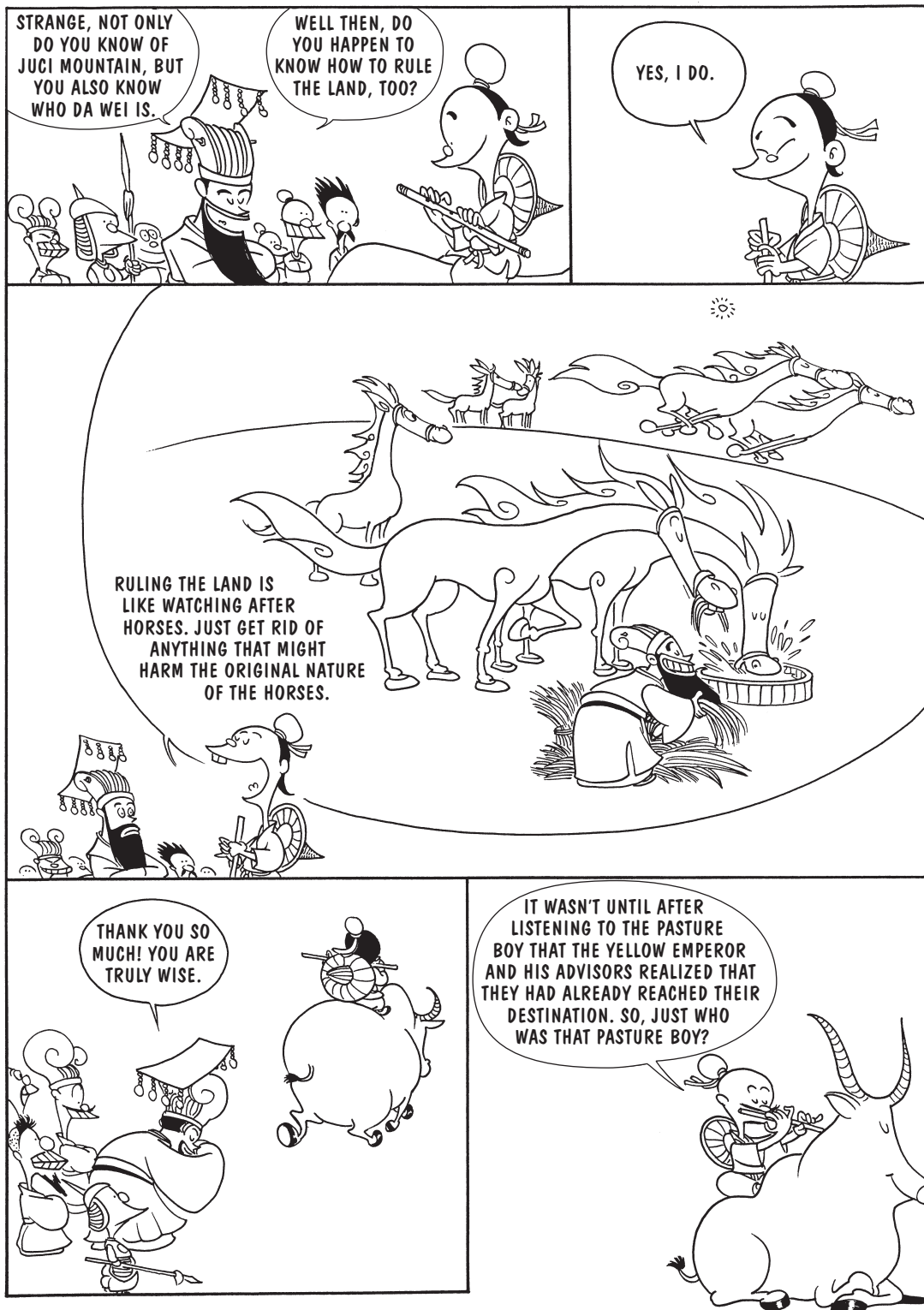
DO YOU
KNOW HOW
TO GET
TO THE
RESIDENCE
OF ONE
DA WEI?



YES,
I DO.

黃帝將見大隗乎具茨之山，方明為御，昌寓驂乘，張若謂朋前馬，昆闡滑稽後車；至於襄城之野，七聖皆迷，無所問塗。適遇牧馬童子，問塗焉，曰：「若知具茨之山乎？」曰：「然。」「若知大隗之所存乎？」曰：「然。」

黃帝曰：「異哉小童！非徒知具茨之山，又知大隗之所存。請問為天下。」……小童曰：「夫為天下者，亦奚以異乎牧馬者哉！亦去其害馬者而已矣！」黃帝再拜稽首，稱天師而退。



莊子送葬，過惠子之墓，顧謂從者曰：「郢人堊漫其鼻端若蠅翼，使匠石斲之。匠石運斤成風，聽而斲之，盡堊而鼻不傷，郢人立不失容。」

THE
STONE
MASON
AND THE
YING MAN

AFTER HUIZI PASSED AWAY,
ZHUANGZI MISSED HIM VERY MUCH.

ONCE THERE WAS A
CITIZEN OF THE CITY
OF YING WHO WAS
PATCHING UP A
BUILDING WHEN A
LITTLE BIT OF LIME,
AS THIN AS A FLY'S
WING, DRIPPED DOWN
ONTO HIS NOSE.

HEY, CAN YOU HELP
ME CHOP OFF THIS
LITTLE BIT OF LIME?

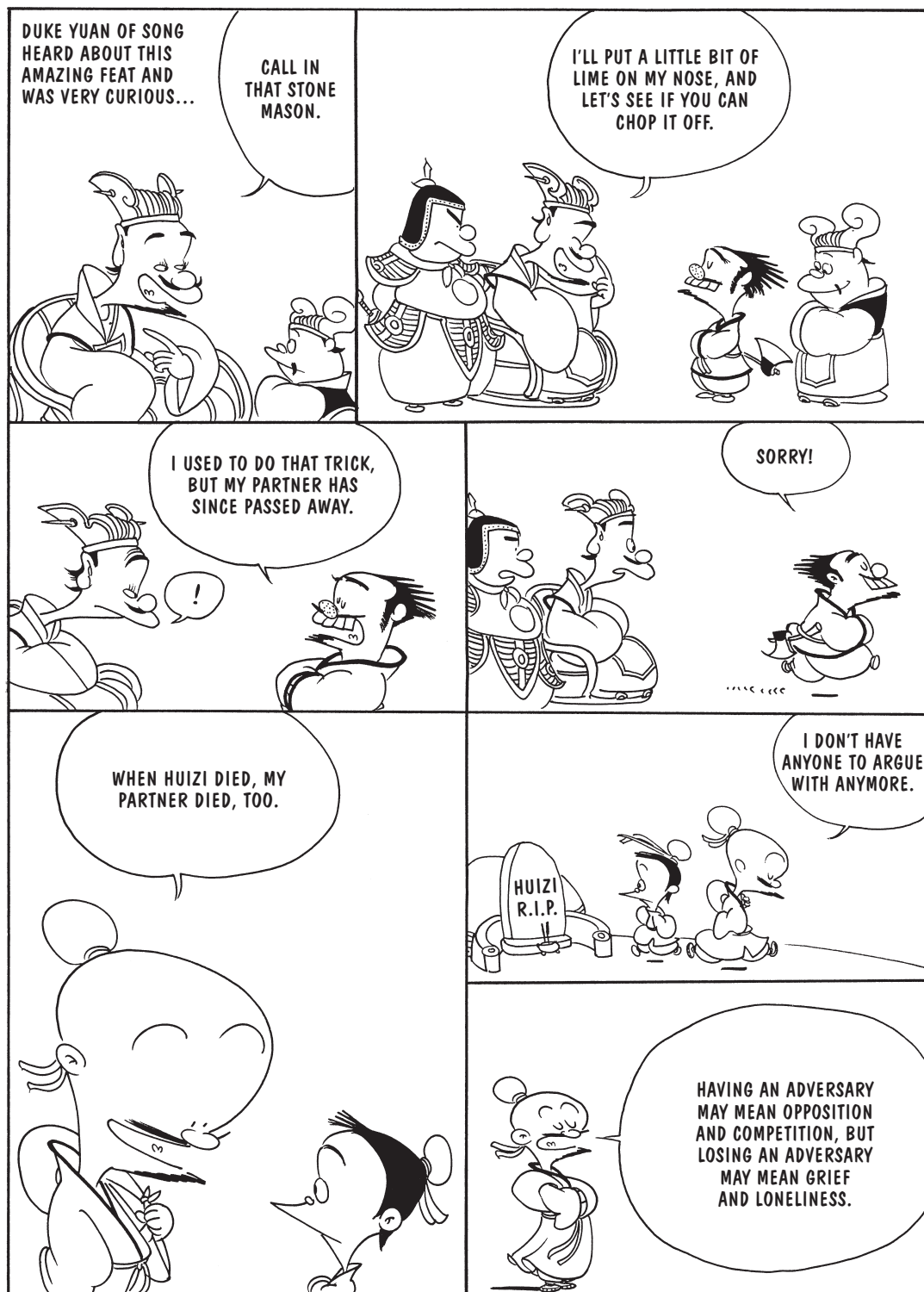
READY?

READY!

THE MAN FROM YING STOOD STILL AS THE BLOW
CAME, AND THE LIME WAS CUT AWAY WITHOUT
THE SLIGHTEST HARM TO HIS NOSE.

PERFECT!

宋元君聞之，召匠石曰：『嘗試為寡人為之。』匠石曰：『臣則嘗能斲之。雖然，臣之質死久矣。』自夫子之死也，吾無以為質矣，吾無與言之矣。」



CHAPTER 24
XU WUGUI

吳王浮于江，登乎狙之山。眾狙見之，恂然棄而走，逃於深蓁。有一狙焉，委蛇攫搔，見巧乎王。王射之，敏給搏捷矢。王命相者趨射之，狙執死。王顧謂其友顏不疑曰：「之狙也，伐其巧恃其便以敖予，以至此殛也！戒之哉！嗟乎，無以汝色驕人哉！」顏不疑歸而師董梧以鋤其色，去樂辭顯，三年而國人稱之。

CHAPTER 24
XU WUGUI

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THE
SPECIAL
MONKEY
GETS SHOT

ONCE, WHEN THE KING OF WU WENT INTO THE MOUNTAINS TO HUNT MONKEYS, ALL THE MONKEYS FLED DEEPER INTO THE MOUNTAINS, EXCEPT ONE.

EEEP EEP!

THAT MONKEY STAYED UP IN THE TREE, JUMPING AND SWINGING AROUND, NOT THE LEAST BIT AFRAID OF PEOPLE.

ONCE, WHEN THE KING OF WU WENT INTO THE MOUNTAINS TO HUNT MONKEYS, ALL THE MONKEYS FLED DEEPER INTO THE MOUNTAINS, EXCEPT ONE.

EEEP EEP!

THAT MONKEY STAYED UP IN THE TREE, JUMPING AND SWINGING AROUND, NOT THE LEAST BIT AFRAID OF PEOPLE.

A cartoon illustration of a monkey hanging from a tree branch. The monkey is depicted with a large head, a long tail curled around the branch, and a mischievous expression. It is holding onto the branch with its hands and feet. A speech bubble from the monkey contains the text "NYAH, NYAH. CAN'T GET ME!". The background shows some foliage and a pencil lying on the ground at the bottom of the frame.

THIS MONKEY WAS SPECIAL, BUT SHOWING OFF GOT IT KILLED.

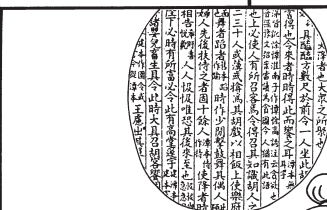
A cartoon illustration of a man with a large, oval-shaped head, wearing a white shirt and a striped tie. He has a wide, toothy grin and is looking upwards. A large speech bubble originates from his mouth, containing the text: "DON'T BOAST ABOUT YOUR TALENTS AND INTELLIGENCE. A REVEALING GLINT CAN BRING HARM, SO IT'S BEST TO OBSCURE YOUR BRILLIANCE." The man is holding a small, round object in his right hand.

故足之於地也踐，雖踐，恃其所不蹶而後善博也；人之知也少，雖少，恃其所不知而後知天之所謂也。知大一，知大陰，知大目，知大均，知大方，知大信，知大定，至矣。大一通之，大陰解之，大目視之，大均緣之，大方體之，大信稽之，大定持之。盡有天，循有照，冥有樞，始有彼。則其解之也似不解之者，其知之也似不知之也，不知而後知之。

THE
REALM OF
IGNORANCE



YOUR FOOT ONLY NEEDS A
PIECE OF GROUND THE SIZE OF
YOUR SHOE, BUT TO GO ANY
DISTANCE, YOU ALSO DEPEND
ON THE GROUND THAT THE FEET
DON'T WALK ON.



WE ONLY KNOW SO
MUCH, AND YET IT IS
BY RELYING ON THAT
WHICH WE DON'T KNOW
THAT WE CAN COME TO
UNDERSTAND NATURE.



PERFECTION IS REALIZING:

THE GRAND UNITY,
THE GRAND MYSTERY,
THE GRAND VISION,
THE GRAND EQUANIMITY,
THE GRAND MAGNANIMITY,
THE GRAND TRUST,
AND
THE GRAND SERENITY.



TO REALIZE THE GRAND UNITY
IS TO UNDERSTAND THE DAO,
TO REALIZE THE GRAND MYSTERY IS
TO UNRAVEL THE MYSTERY OF THE DAO,
TO REALIZE THE GRAND VISION
IS TO SEE THE DAO,
TO REALIZE THE GRAND EQUANIMITY
IS TO FLOW WITH THE DAO,
TO REALIZE THE GRAND MAGNANIMITY
IS TO EXPERIENCE THE DAO,
TO REALIZE THE GRAND TRUST IS FIND
THE TRUTH IN THE DAO,
TO REALIZE THE GRAND SERENITY
IS TO MAINTAIN THE DAO.



WE SHOULD ALL FOLLOW
NATURE, BE IN ACCORDANCE
WITH THE MYRIAD THINGS,
CONCEAL THE DAOIST MIND,
AND UNDERSTAND OURSELVES
AND OTHERS.



IN THIS KIND OF
REALM, RESOLVING
THE MYSTERY OF
THE DAO IS LIKE THE
TIME BEFORE IT WAS
RESOLVED, AND
REALIZING THE DAO IS
LIKE THE TIME BEFORE
IT WAS REALIZED—
KNOWLEDGE COMES
ONLY AFTER
RECOGNIZING OUR
IGNORANCE.



冉相氏得其環中以隨成，與物無終無始，無幾無時。日與物化者，一不化者也，闔嘗舍之！夫師天而不得師天，與物皆殉，其以為事也若之何？

THE
CYCLIC
DAO

THE GREAT SAGE RANXIANG REALIZED THE SIGNIFICANCE
OF THE CYCLE AND HOW IT IS A SEQUENTIAL
COMPOSITION OF UNCEASING TRANSFORMATIONS.



FOR ANY PARTICULAR THING,
THERE IS NO BRIGHT LINE
SEPARATING PAST, PRESENT,
AND FUTURE.



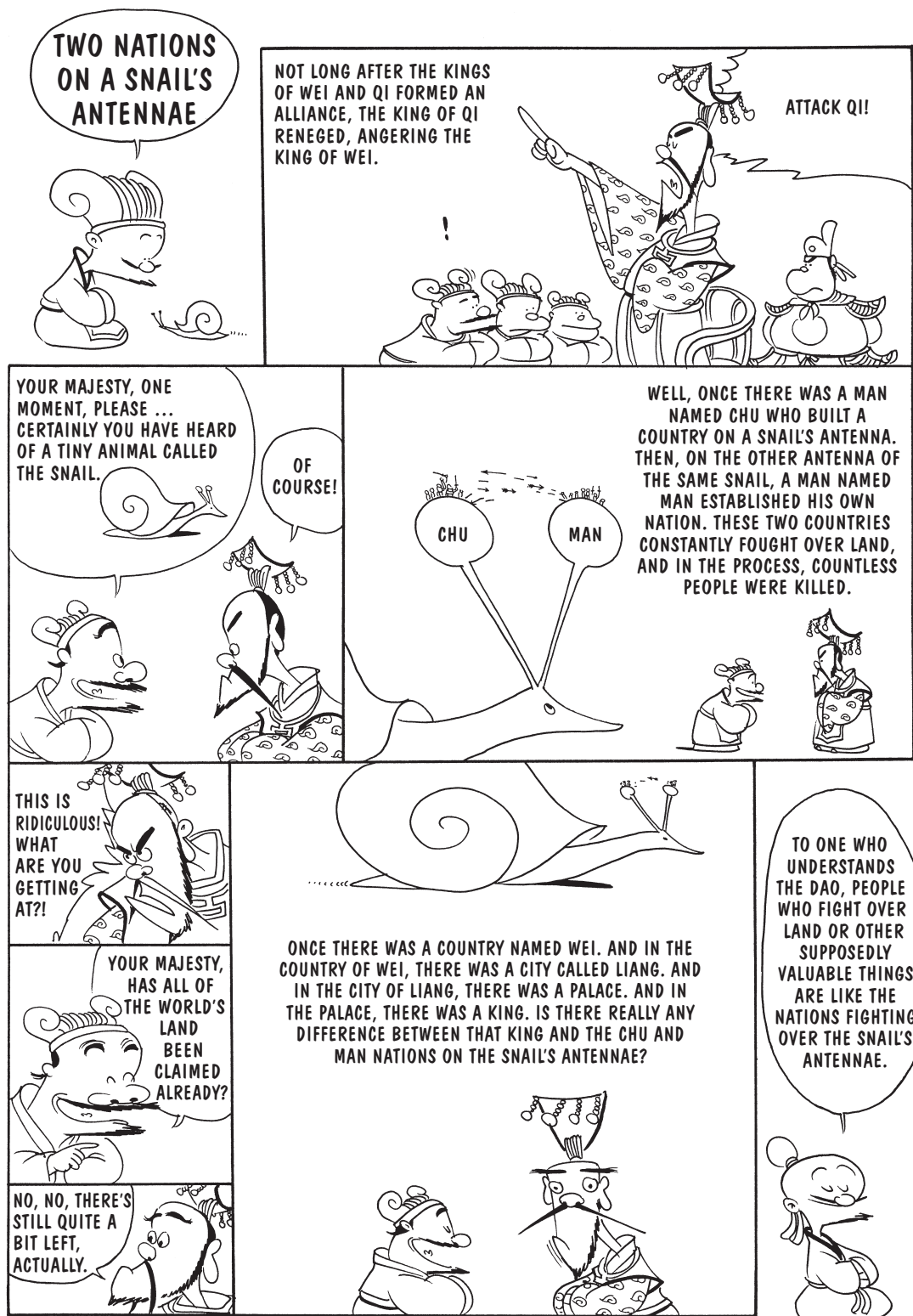
THE BODY BECOMES ONE WITH THE
MYRIAD THINGS, AND THE GENUINE
SELF DOESN'T LEAVE EVEN FOR A
MOMENT. NATURE IS EMULATED,
BUT NOT INTENTIONALLY. THERE
ISN'T EVEN AN IDEA OF NATURE
OR OF PEOPLE.



THE DAO
IS WITHOUT
BEGINNING OR
END, WITHOUT A
MOTIVE FORCE, AND
WITHOUT TIME. TO
BE IN ACCORD WITH
IT, WE FOLLOW THE
MYRIAD THINGS
ON THEIR CYCLIC
PATH, FOREVER
CHANGING AND
FOREVER
TRANQUIL.



魏瑩與田侯牟約，田侯牟背之。魏瑩怒，將使人刺之……。戴晉人曰：「有所謂蝸者，君知之乎？」曰：「然。」「有國於蝸之左角者曰觸氏，有國於蝸之右角者曰蠻氏，時相與爭地而戰，伏尸數萬，逐北旬有五日而後反。」君曰：「噫！其虛言與？」曰：「臣請為君實之。君以意在四方上下有窮乎？」君曰：「無窮。」曰：「知遊心於無窮，而反在通達之國，若存若亡乎？」君曰：「然。」曰：「通達之中有魏，於魏中有梁，於梁中有王。王與蠻氏，有辯乎？」



莊周家貧，故往貸粟於監河侯。監河侯曰：「諾。我將得邑金，將貸子三百金，可乎？」莊周忿然作色曰：「周昨來，有中道而呼者。周顧視，車轍中有鮒魚焉。周問之曰：『鮒魚來，子何為者邪？』對曰：『我，東海之波臣也。君豈有斗升之水而活我哉？』周曰：『諾。我且南遊吳越之王，激西江之水而迎子，可乎？』鮒魚忿然作色曰：『吾失我常與，我無所處。吾得斗升之水然活耳，君乃言此，曾不如早索我於枯魚之肆！』」

ZHUANGZI
BORROWS
MONEY

ZHUANGZI CAME FROM A POOR FAMILY, AND ONCE
WHEN HE WENT TO BORROW A SMALL AMOUNT OF
MONEY FROM THE NOBLEMAN JIAN HE...

I'D LIKE TO
BORROW THIRTY
COINS TO MEET AN
URGENT NEED.

NO PROBLEM,
BUT RIGHT NOW I DON'T
HAVE ANY MONEY. TELL YOU
WHAT, AS SOON AS I COLLECT
TAXES, I'LL LOAN YOU
THREE HUNDRED COINS.
HOW'S THAT?

YOU KNOW, A FUNNY
THING HAPPENED
ON MY WAY HERE
YESTERDAY. I
THOUGHT I HEARD
SOMEONE CALLING
ME, AND WHEN I
TURNED AROUND, I
SAW A FISH DYING
OF THIRST...

PLEASE,
I NEED
WATER!

OKAY, BUT I DON'T
HAVE ANY RIGHT NOW. TELL
YOU WHAT, THOUGH, I'M ON MY
WAY SOUTH TO WU AND YUE, AND
ONCE THERE, I'LL ASK THE KINGS
TO CHANGE THE COURSE OF THE
WESTERN RIVER SO IT CAN
CARRY YOU BACK TO
THE SEA.

FINE, LOOK FOR ME
TOMORROW ON THE DRIED
FISH RACK AT THE MARKET.

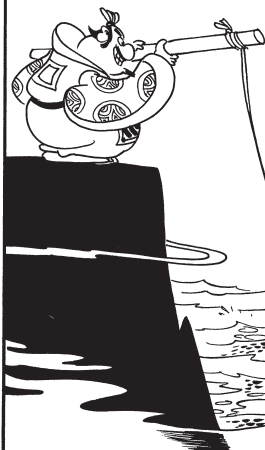
IT'S NOT THE AMOUNT THAT
MATTERS. THINGS SHOULD FIT
THEIR PURPOSE. SOMETIMES
A LARGE AMOUNT CAN BE
TOTALLY WORTHLESS.

任公子為大鉤巨緇，五十犗以為餌，蹲乎會稽，投竿東海，旦旦而釣，期年不得魚。已而大魚食之，牽巨鉤鎔沒而下，驚揚而奮髻，白波若山，海水震蕩，聲侔鬼神，憚赫千里。任公子得若魚，離而腊之，自剗河以東，蒼梧已北，莫不厭若魚者。已而後世矜才諷說之徒，皆驚而相告也。夫揭竿累，趨灌瀆，守鯢鮒，其於得大魚難矣，飾小說以干縣令，其於大達亦遠矣，是以未嘗聞任氏之風俗，其不可與經於世亦遠矣。

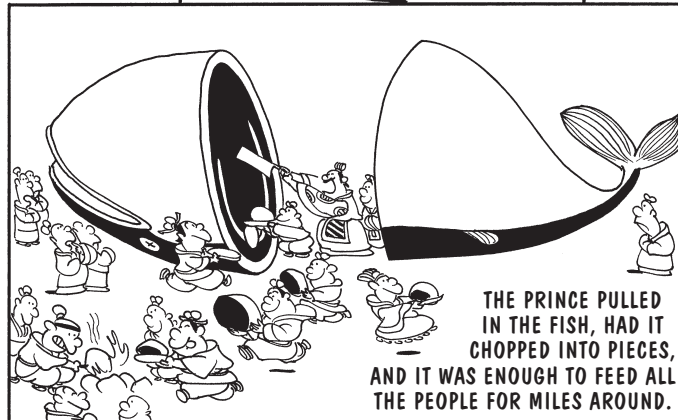
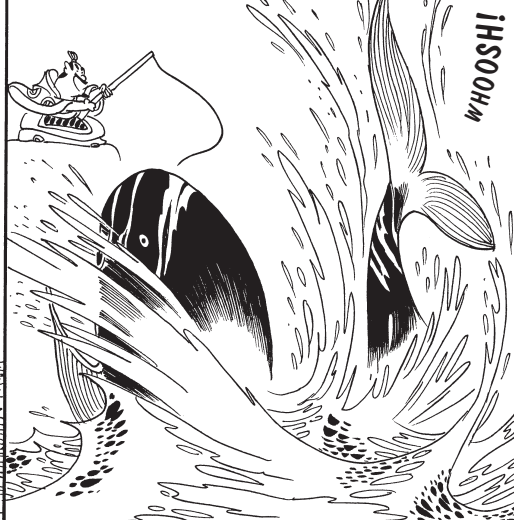
THE
PRINCE
OF REN
GOES
FISHING



A PRINCE OF REN ONCE MADE A HUGE HOOK AND A GIANT POLE, USED FIFTY STEERS AS BAIT, CROUCHED DOWN ON KUAIJI MOUNTAIN, TOSSED HIS LINE INTO THE EASTERN SEA, AND WAITED FOR A BIG FISH.



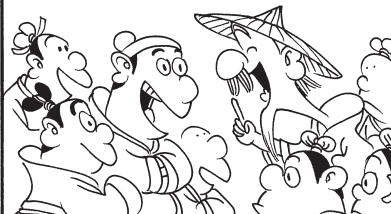
AFTER SITTING PATIENTLY FOR A WHOLE YEAR, HE GOT A BITE, AND IT WAS AN ENORMOUS FISH THAT CREATED WAVES AS HIGH AS MOUNTAINS.



THE PRINCE PULLED IN THE FISH, HAD IT CHOPPED INTO PIECES, AND IT WAS ENOUGH TO FEED ALL THE PEOPLE FOR MILES AROUND.

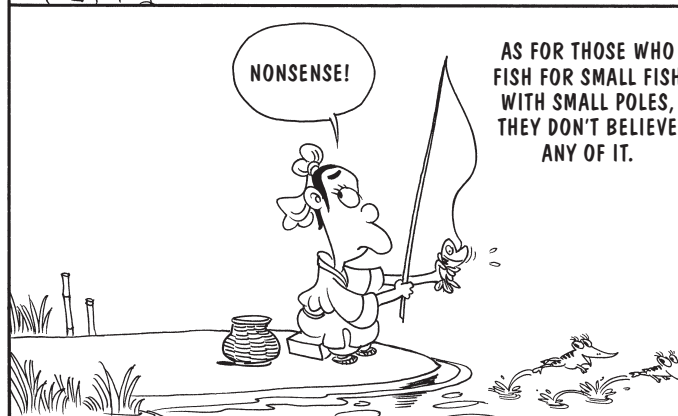
PEOPLE WHO LIKE LEGENDS LOVE THE PRINCE OF REN STORY AND ALWAYS RUN OFF TO TELL OTHERS ABOUT IT.

I'M TELLING YOU, THAT FISH WAS HUGE!



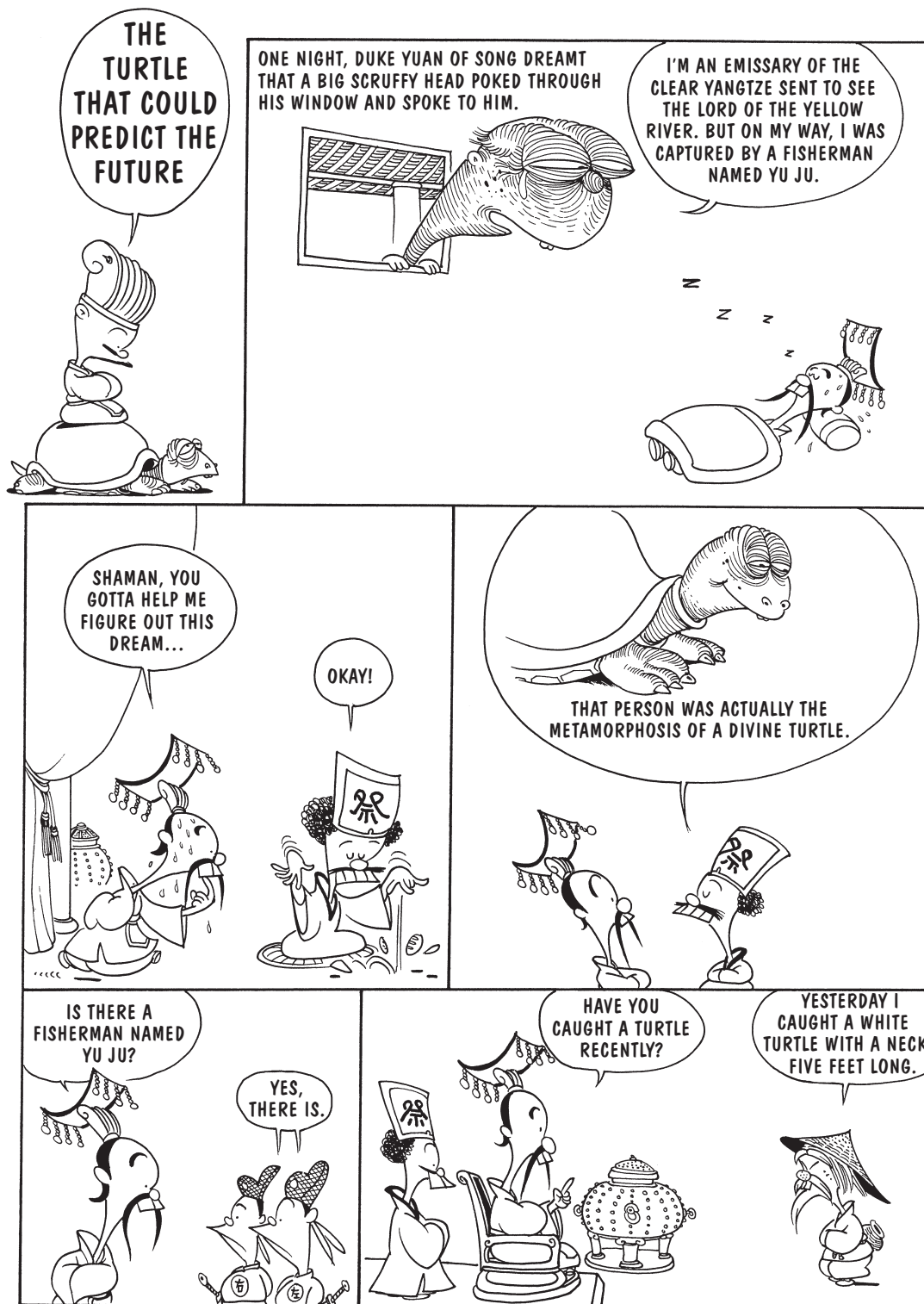
NONSENSE!

AS FOR THOSE WHO FISH FOR SMALL FISH WITH SMALL POLES, THEY DON'T BELIEVE ANY OF IT.



PETTY SCHOLASTICS WILL NEVER UNDERSTAND THE GREAT DAO! THEY GO ON THEIR TINY BIT OF LIMITED KNOWLEDGE AND EXPERIENCE, AND DENY THE GREAT DAO THAT IS BEYOND KNOWLEDGE.

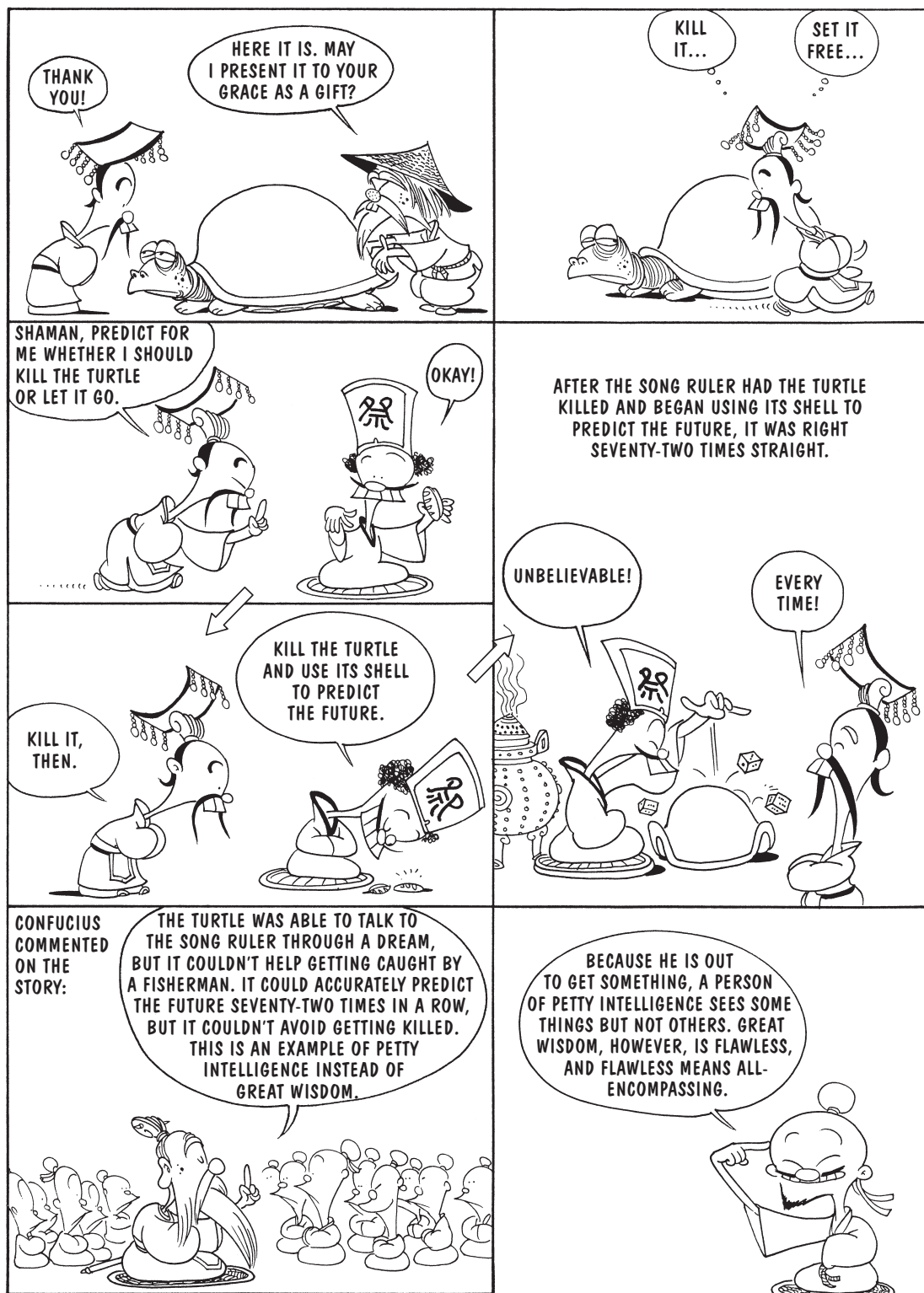




宋元君夜半而夢人被髮闚阿門，曰：「予自辛路之淵，予為清江使河伯之所，漁者余且得予。」元君覺，使人占之，曰：「此神龜也。」君曰：「漁者有余且乎？」左右曰：「有。」君曰：「令余且會朝。」明日，余且朝。君曰：「漁何得？」對曰：「且之網得白龜焉，其圓五尺。」君曰：「獻若之龜。」

CHAPTER 26
EXTERNALITIES

龜至，君再欲殺之，再欲活之，心疑，卜之，曰：「殺龜以卜吉。」乃剗龜，七十二鑽而無遺筭。仲尼曰：「神龜能見夢於元君，而不能避余且之網；知能七十二鑽而無遺筭，不能避剗腸之患。如是，則知有所困，神有所不及也。雖有至知，萬人謀之。魚不畏網而畏鵜鶘。去小知而大知明，去善而自善矣。」

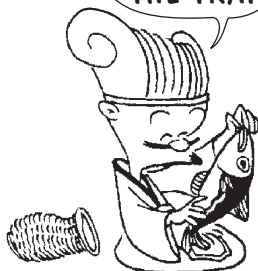


A cartoon illustration of a man with a large nose and a distressed expression, shouting the word "USELESS" repeatedly in a cloud of sound. The word is written in various sizes and orientations around his head, emphasizing his frustration.

CHAPTER 26
EXTERNALITIES

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！

CATCH
THE FISH,
DISCARD
THE TRAP



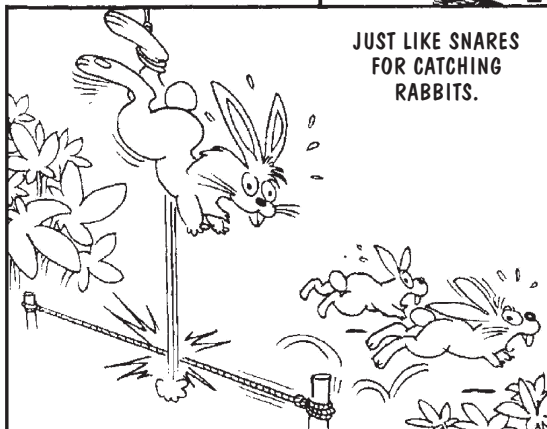
SOME PEOPLE CATCH
FISH WITH TRAPS.



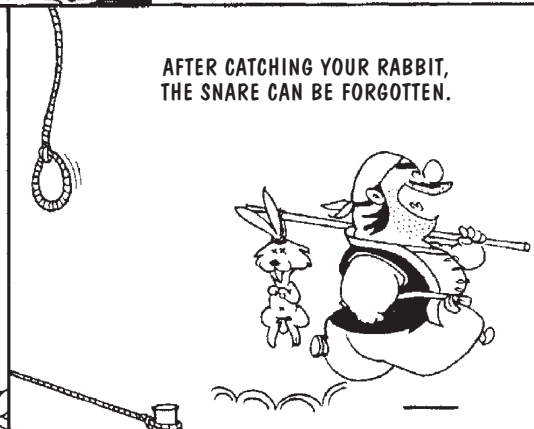
AFTER CATCHING THE FISH,
THE TRAP CAN BE DISCARDED.



JUST LIKE SNARES
FOR CATCHING
RABBITS.



AFTER CATCHING YOUR RABBIT,
THE SNARE CAN BE FORGOTTEN.

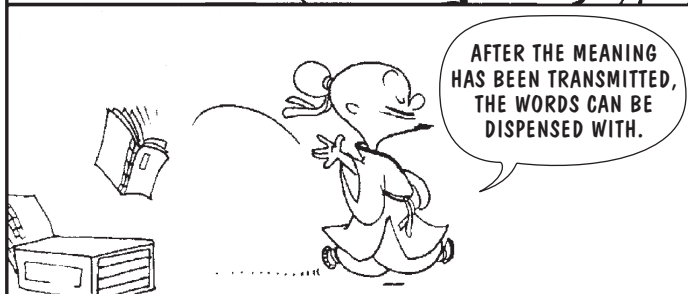


LANGUAGE IS
THE SAME WAY.



LANGUAGE IS A MEANS,
NOT AN END. WHAT'S THE
DIFFERENCE BETWEEN
GOING STRICTLY BY THE
BOOK (EVEN TO THE POINT
OF EXHAUSTIVELY STUDYING
THE CLASSICS) AND
"CONCENTRATING ON THE
BRANCHES IN NEGLECT
OF THE ROOTS"?

AFTER THE MEANING
HAS BEEN TRANSMITTED,
THE WORDS CAN BE
DISPENSED WITH.



莊子謂惠子曰：「孔子行年六十而六十化，始時所是，卒而非之，未知今之所謂是之非五十九非也。」惠子曰：「孔子勤志服知也。」莊子曰：「孔子謝之矣，而其未之嘗言？孔子云：『夫受才乎大本，復靈以生。』鳴而當律，言而當法，利義陳乎前，而好惡是非直服人之口而已矣。使人乃以心服，而不敢躡立，定天下之定。已乎已乎！吾且不得及彼乎！」

CONFUCIUS
CHANGES



WHEN CONFUCIUS
HAD LIVED FOR
SIXTY YEARS, HE
HAD ALSO CHANGED
FOR SIXTY YEARS

WHAT HE HAD THOUGHT WAS
WRONG IN THE PAST HE
MIGHT HAVE THOUGHT TO BE
RIGHT IN THE PRESENT. WHAT
HE THOUGHT TO BE WRONG IN
THE PRESENT HE MIGHT HAVE
THOUGHT WAS RIGHT
IN THE
PAST.



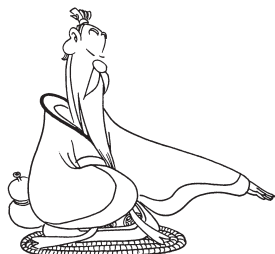
HUIZI
ASKED
ZHUANGZI:

DID CONFUCIUS
WORK HARD TO FULFILL
HIS AMBITIONS AND
PUT HIS KNOWLEDGE
TO USE?

CONFUCIUS
WAS BEYOND
THAT.



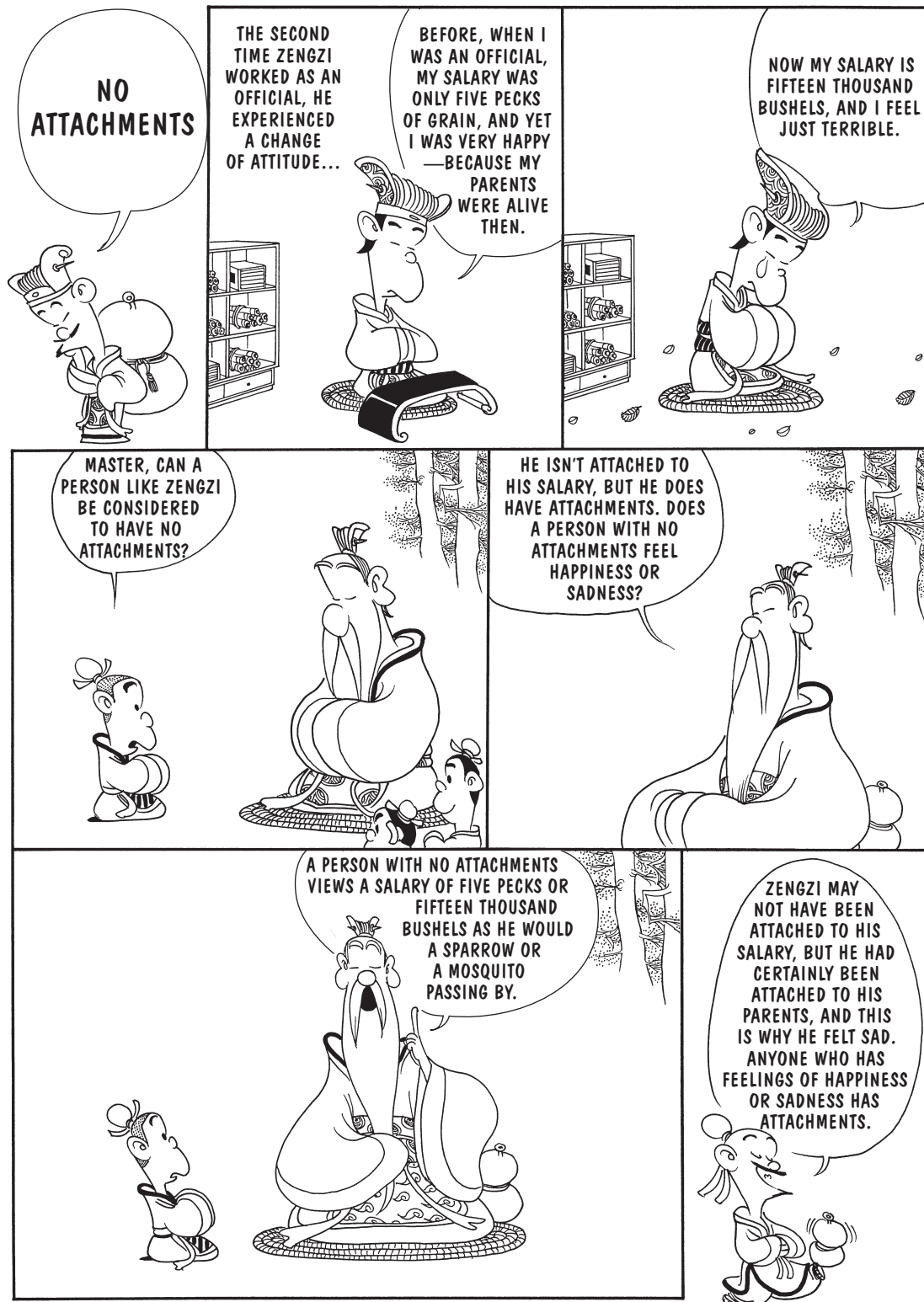
HE FELT THAT, ALTHOUGH
DEBATING RIGHT AND
WRONG COULD WIN
VERBAL ASSENT, IT
COULDN'T WIN PEOPLE'S
HEARTS. IF YOU WANT
TO WIN PEOPLE'S
HEARTS, YOU MUST ACT
IN ACCORDANCE WITH
THE NATURAL DAO.



PUTTING
INTELLIGENCE TO
USE IS A LOWER
LEVEL. A WISE
PERSON GOES
BEYOND IT.



曾子再仕而心再化，曰：「吾及親仕，三釜而心樂；後仕，三千鍾不泊，吾心悲。」弟子問于仲尼曰：「若參者，可謂無所縣其罪乎？」曰：「既已縣矣。夫無所縣者，可以有哀乎？彼視三釜三千鍾，如觀雀蚊虻相過乎前也。」



顏成子游謂東郭子綦曰：「自吾聞子之言，一年而野，二年而從，三年而通，四年而物，五年而來，六年而鬼入，七年而天成，八年而不知死，不知生，九年而大妙。」

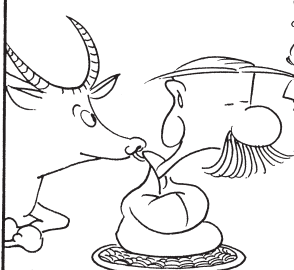


陽子居南之沛，老聃西遊於秦，邀於郊，至於梁而遇老子。老子中道仰天而歎曰：「始以汝為可教，今不可也。」陽子居不荅。至舍，進盥漱巾櫛，脫屣戶外，膝行而前曰：「向者弟子欲請夫子，夫子行不閒，是以不敢。今閒矣，請問其過。」老子曰：「而睢睢盱盱，而誰與居？大白若辱，盛德若不足。」陽子居蹴然變容曰：「敬聞命矣！」其往也，舍者迎將，其家公執席，妻執巾櫛，舍者避席，煬者避灶。其反也，舍者與之爭席矣。

**YANG ZHU
STUDIES
THE DAO**



ONE DAY, THE BRUTISH YANG ZHU
AND LAOZI CROSSED PATHS.



MASTER LAOZI, I WANT TO
LEARN ABOUT THE DAO!



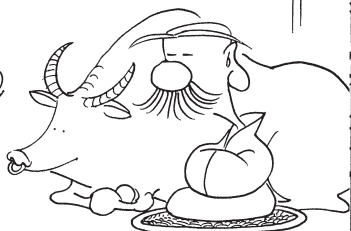
I THINK YOU'RE ALREADY
BEYOND HOPE. LOOK HOW
YOU BARGE AROUND WITH
NO CONCERN FOR OTHERS.



PERHAPS WE CAN
PUT UP IN THE SAME
INN TONIGHT AND YOU
CAN TEACH ME.



OKAY, WE'LL SEE
WHAT WE CAN DO.



WHEN YANG ZHU FIRST ENTERED THE
INN, HE WAS COARSE AND DEMANDING.
EVERYONE WAS AFRAID OF HIM AND
KEPT THEIR DISTANCE.



BY THE END OF HIS STAY, THOUGH,
YANG ZHU HAD MADE A COMPLETE
TURNAROUND. HE WAS POLITE AND
COURTEOUS, AND NOBODY WAS AFRAID
OF HIM. SOME PEOPLE EVEN DARED
TO PUSH HIM AROUND.



GET
OUTTA
MY
SEAT!

PEOPLE WHO
WANT TO STUDY
THE DAO MUST FIRST
RID THEMSELVES OF
ALL SENSE OF SELF-
IMPORTANCE. IF YOUR
MIND ISN'T EMPTY,
HOW CAN YOU FILL
IT WITH THE DAO?



堯以天下讓許由，許由不受。又讓於子州支父，子州支父曰：「以我為天子，猶之可也。雖然，我適有幽憂之病，方且治之，未暇治天下也。」夫天下至重也，而不以害其生，又況他物乎！唯無以天下為者，可以託天下也。

LIFE
IS MOST
IMPORTANT

EMPEROR YAO WISHED
TO ABDICATE AND HAND
THE WORLD OVER TO XU
YOU, BUT XU YOU
WOULDN'T ACCEPT...



SO YAO ASKED
ZIZHOU ZHIFU...

I WOULD
ACCEPT...



BUT I HAVE A VERY WORRISOME
ILLNESS. BECAUSE I'VE GOT TO
GET THAT CURED, I'M AFRAID I
WON'T HAVE TIME TO GOVERN
THE LAND.

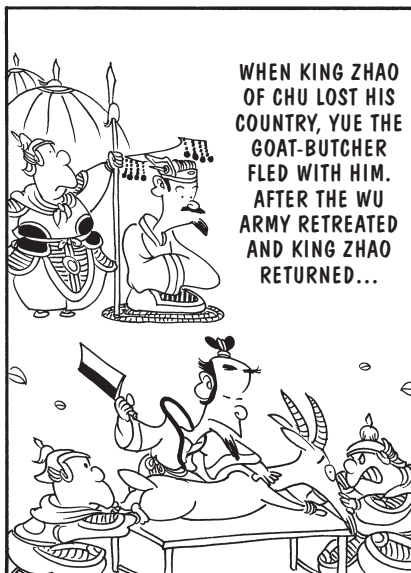
EMPEROR
IS THE MOST
POWERFUL POSITION
IN THE WORLD, BUT
THERE ARE SOME WHO
WOULD REFUSE TO
EXCHANGE THEIR LIVES
FOR IT. THIS IS WHAT
SEPARATES A PERSON
OF THE DAO FROM
A COMMON
PERSON.



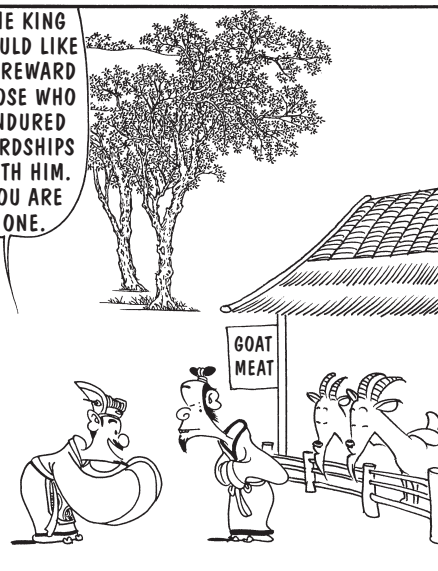
CHAPTER 28
STEPPING DOWN

楚昭王失國，屠羊說走而從於昭王。昭王反國，將賞從者，及屠羊說。屠羊說曰：「大王失國，說失屠羊；大王反國，說亦反屠羊。臣之爵祿已復矣，又何賞之有！」王曰：「強之！」屠羊說曰：「大王失國，非臣之罪，故不敢伏其誅；大王反國，非臣之功，故不敢當其賞。」

THE
GOAT-
BUTCHER
REFUSES
REWARD



THE KING
WOULD LIKE
TO REWARD
THOSE WHO
ENDURED
HARDSHIPS
WITH HIM.
YOU ARE
ONE.



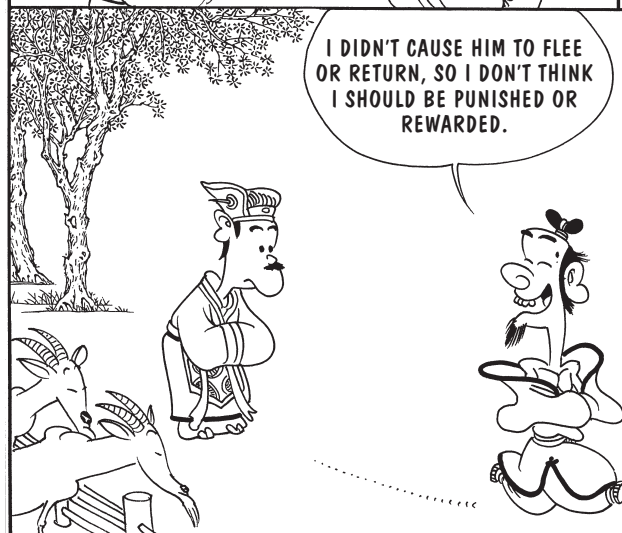
WHEN THE KING FLED, I ALSO
ABANDONED MY BUSINESS. NOW
HE HAS RETURNED, AND I AM
BUTCHERING GOATS AGAIN, SO
WHAT'S TO BE REWARDED?



YOU WENT THROUGH A
LOT WITH THE KING, AND
HE'D LIKE YOU TO ACCEPT
A SMALL TOKEN OF HIS
APPRECIATION.



I DIDN'T CAUSE HIM TO FLEE
OR RETURN, SO I DON'T THINK
I SHOULD BE PUNISHED OR
REWARDED.



SOCIETY'S PRAISE
AND BLAME ARE
USUALLY JUST MUTUAL
DECEPTION. IF YOU CAN
SEE THROUGH THIS, YOU
WILL BE WITHOUT ANY
OBSTACLES WHATSOEVER,
AND YOUR MIND WILL BE
PURE AND CAREFREE.

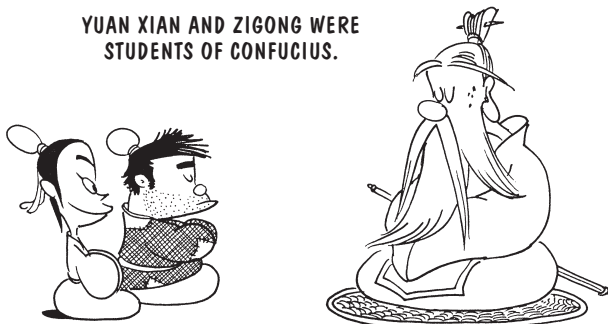


原憲居魯，環堵之室，茨以生草；蓬戶不完，桑以為樞；而甕牖二室，褐以為塞；上漏下濕，匡坐而弦。
子貢乘大馬，中紺而表素，軒車不容巷，往見原憲。原憲華冠縱履，杖藜而應門。

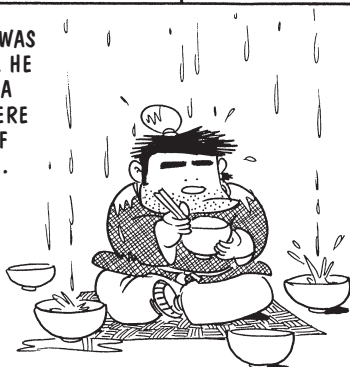
ZIGONG'S
SNOW-WHITE
CLOTHES



YUAN XIAN AND ZIGONG WERE
STUDENTS OF CONFUCIUS.



YUAN XIAN WAS
VERY POOR. HE
LIVED IN A
HOUSE WHERE
THE ROOF
LEAKED...

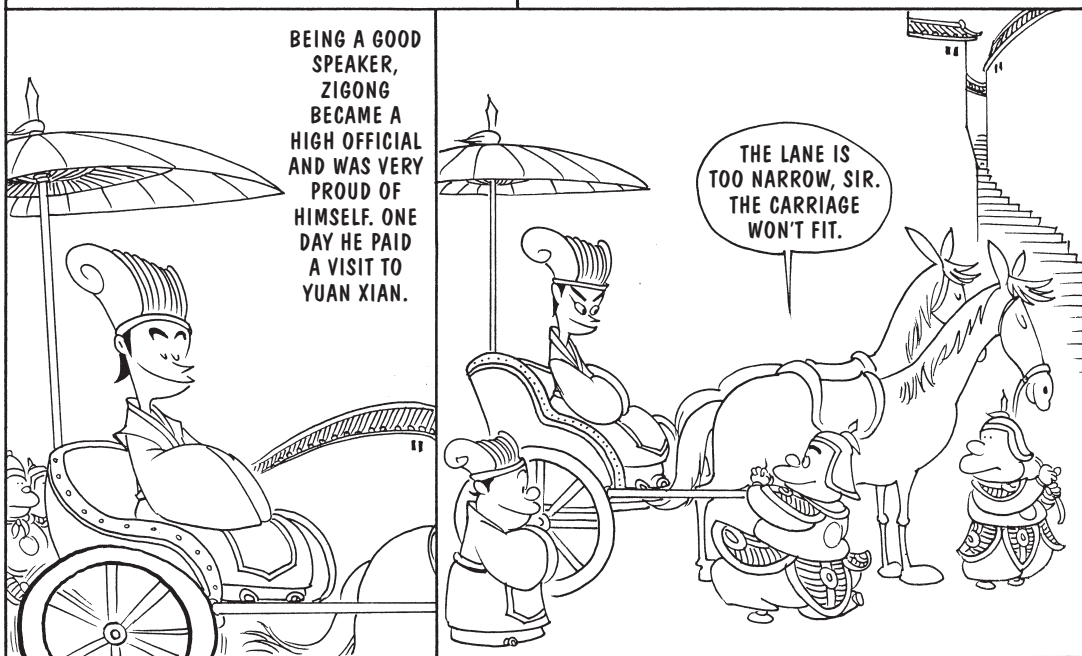


AND THERE
WAS A BIG
HOLE IN
ONE OF THE
WALLS. BUT
HE DIDN'T
MIND.



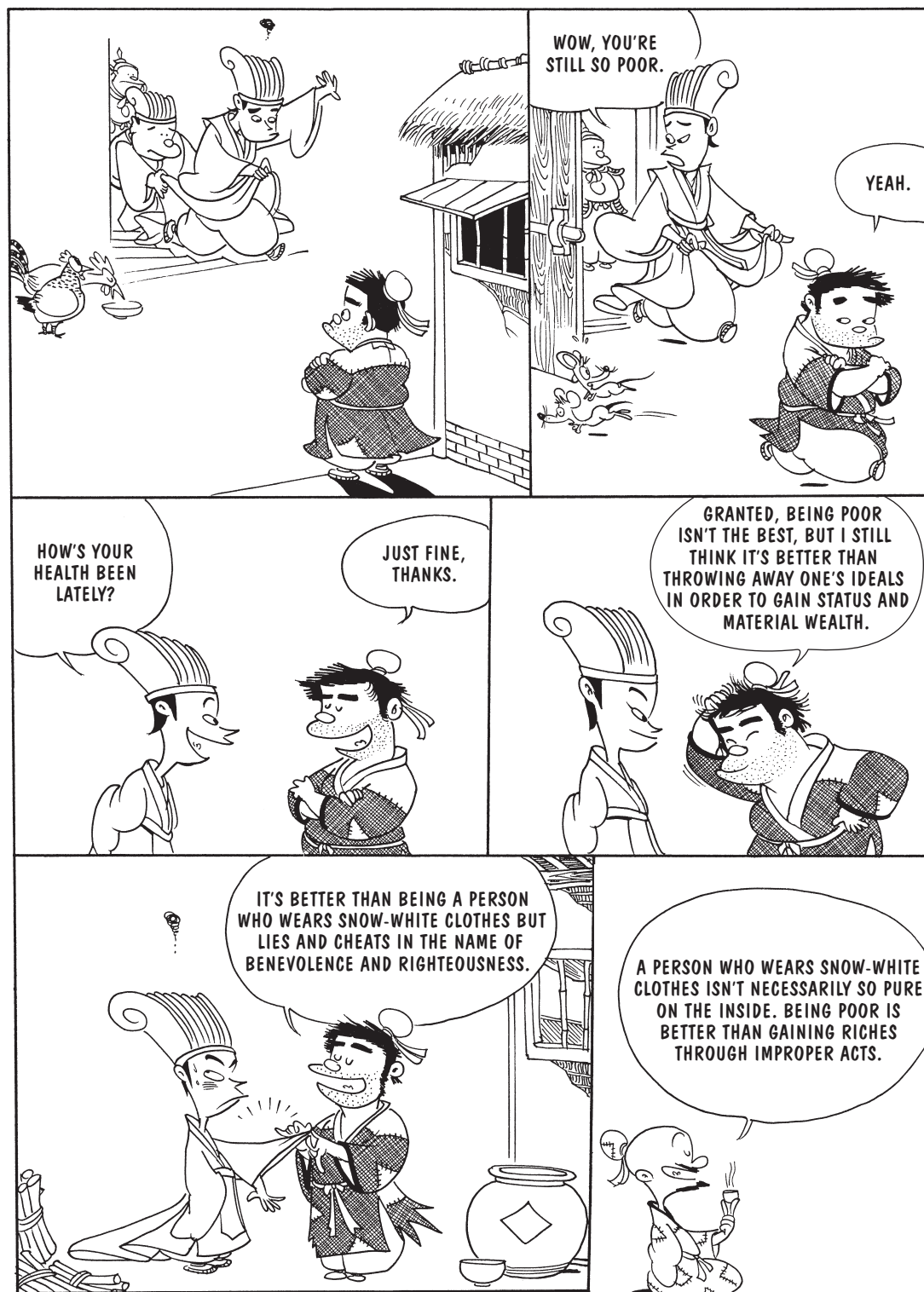
BEING A GOOD
SPEAKER,
ZIGONG
BECAME A
HIGH OFFICIAL
AND WAS VERY
PROUD OF
HIMSELF. ONE
DAY HE PAID
A VISIT TO
YUAN XIAN.

THE LANE IS
TOO NARROW, SIR.
THE CARRIAGE
WON'T FIT.

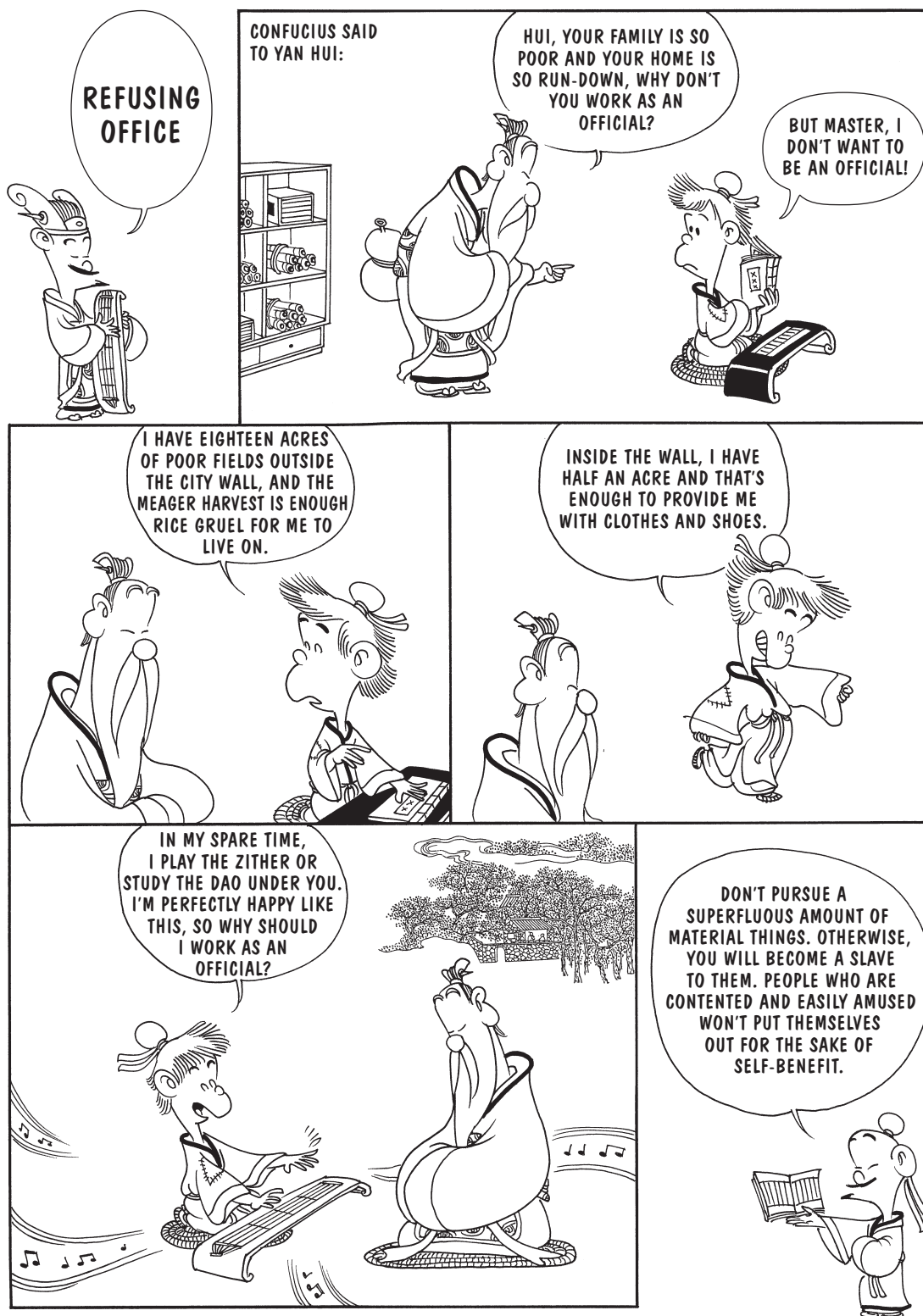


CHAPTER 28
STEPPING DOWN

子貢曰：「嘻！先生何病？」原憲應之曰：「憲聞之，無財謂之貧，學而不能行謂之病。今憲貧也，非病也。」子貢逡巡而有愧色。原憲笑曰：「夫希世而行，比周而友，學以為人，教以為己，仁義之慝，與馬之飾，憲不忍為也。」

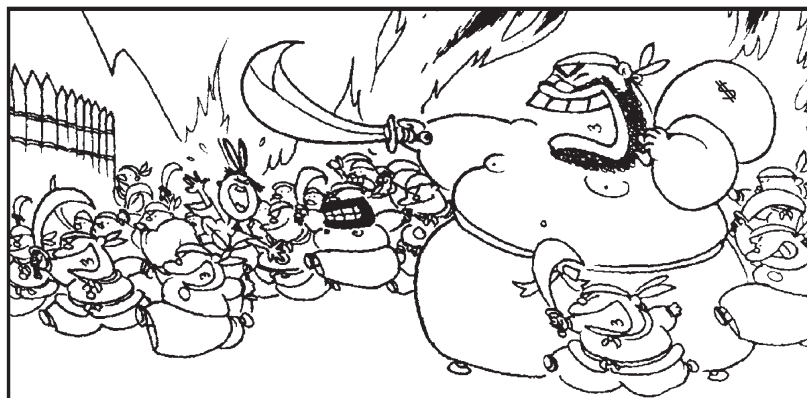


孔子謂顏回曰：「回，來！家貧居卑，胡不仕乎？」顏回對曰：「不願仕。回有郭外之田五十畝，足以給饘粥；郭內之田十畝，足以為絲麻；鼓琴足以自娛，所學夫子之道者足以自樂也。回不願仕。」孔子愀然變容曰：「善哉，回之意！」丘聞之，「知足者不以利自累也，審自得者失之而不懼，行脩於內者無位而不忤。」丘誦之久矣，今於回而後見之，是丘之得也。」



孔子與柳下季為友，柳下季之弟名曰盜跖。盜跖從卒九千人，橫行天下，侵暴諸侯，穴室樞戶，驅人牛馬，取人婦女，貪得忘親，不顧父母兄弟，不祭先祖。所過之邑，大國守城，小國入保，萬民苦之。孔子謂柳下季曰：「夫為人父者，必能詔其子；為人兄者，必能教其弟。若父不能詔其子，兄不能教其弟，則無貴父子兄弟之親矣。今先生，世之才士也，弟為盜跖，為天下害，而弗能教也，丘竊為先生羞之。丘請為先生往說之。」柳下季曰：「……且跖之為人也，心如涌泉，意如飄風，強足以距敵，辯足以飾非，順其心則喜，逆其心則怒，易辱人以言。先生必無往。」

THE
BANDIT
SPEAKS



LIUXIA JI WAS A FRIEND
OF CONFUCIUS AND HAD
A LITTLE BROTHER
KNOWN AS ZHI THE
BANDIT. ZHI HAD NINE
THOUSAND FOLLOWERS
AND TOGETHER THEY
RAVAGED THE LAND.



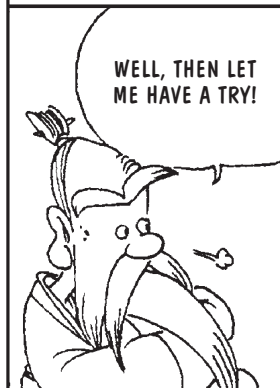
PARENTS SHOULD TEACH THEIR CHILDREN, AND OLDER
BROTHERS SHOULD TEACH THEIR YOUNGER BROTHERS.
YOUR LITTLE BROTHER IS A TERRIBLE VILLAIN AND RAVAGES
THE LAND. ISN'T THERE ANYTHING YOU CAN DO?



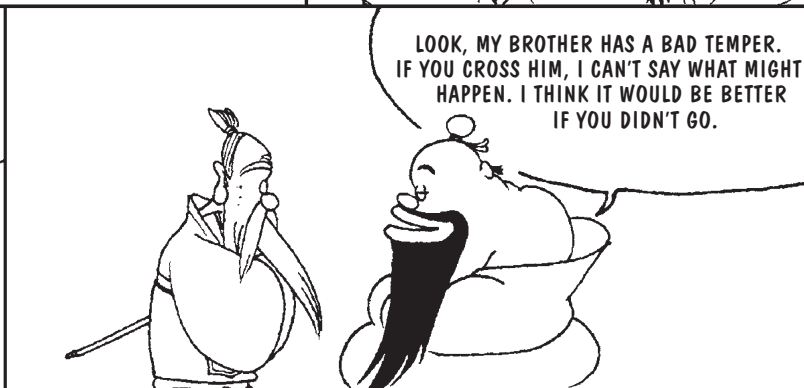
WHAT CAN I DO?
SOME PEOPLE JUST
DON'T LISTEN.



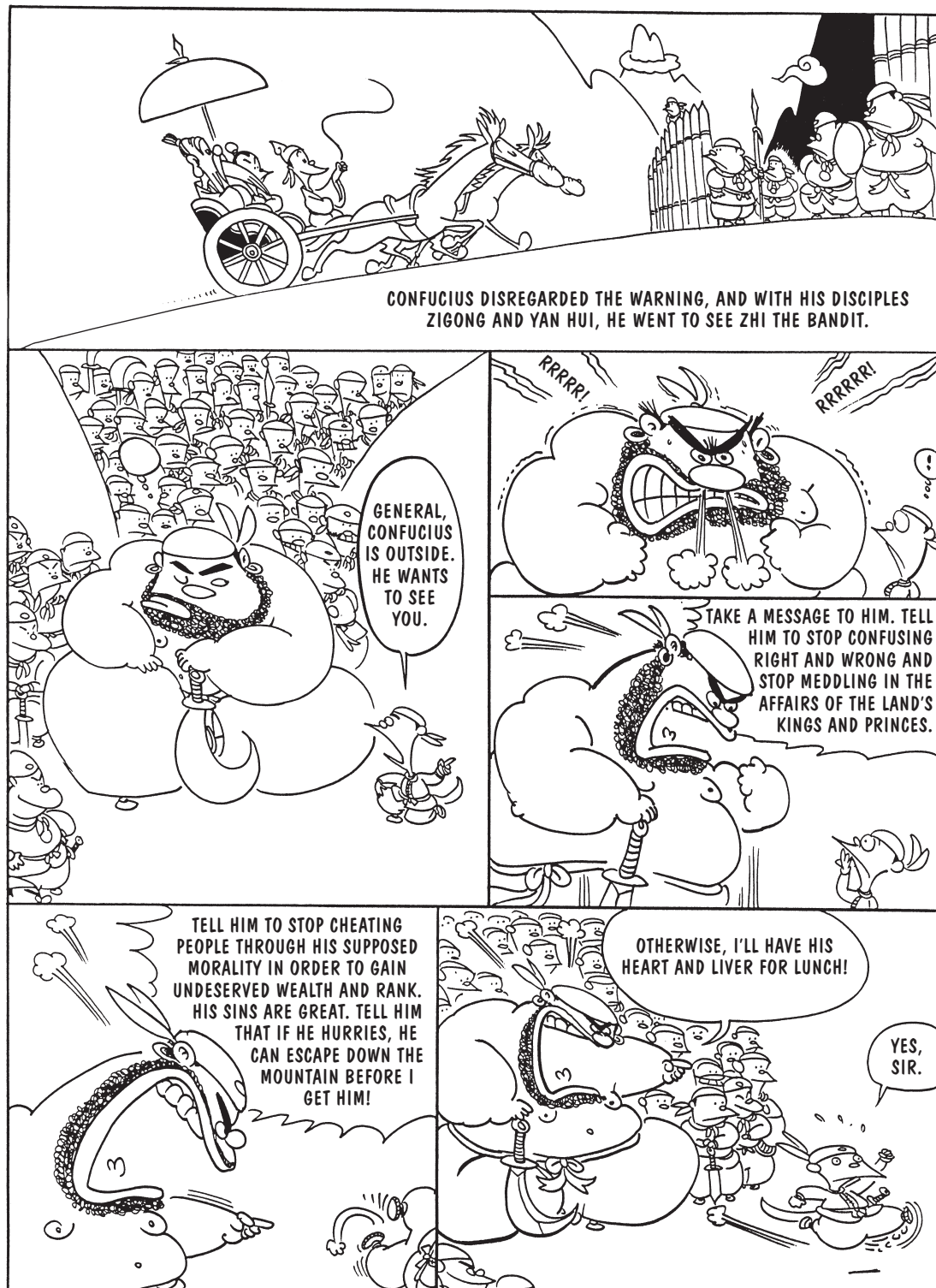
WELL, THEN LET
ME HAVE A TRY!



LOOK, MY BROTHER HAS A BAD TEMPER.
IF YOU CROSS HIM, I CAN'T SAY WHAT MIGHT
HAPPEN. I THINK IT WOULD BE BETTER
IF YOU DIDN'T GO.

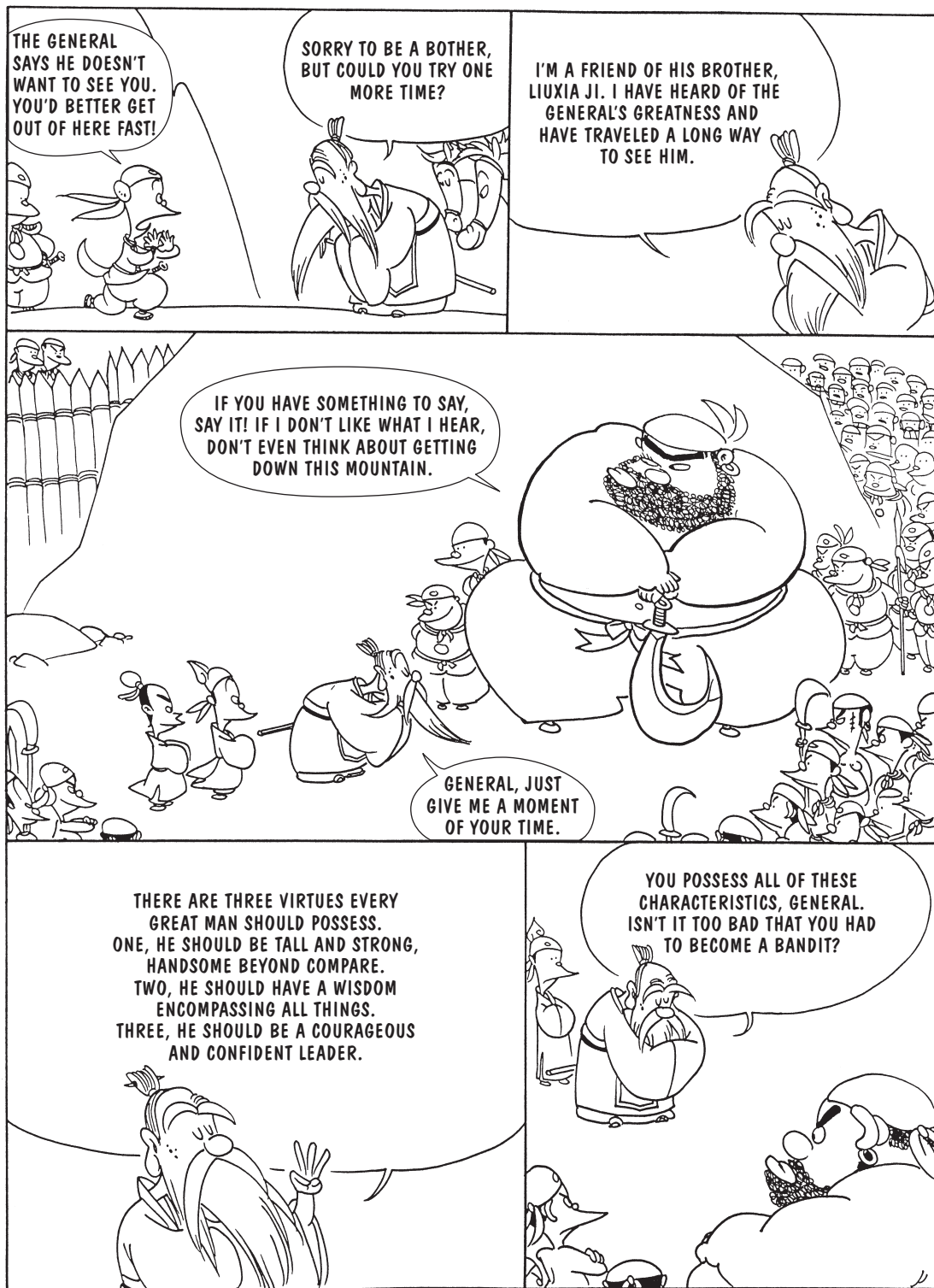


孔子不聽，顏回為馭，子貢為右，往見盜跖。盜跖乃方休卒徒太山之陽，膾人肝而鋪之。孔子下車而前，見謁者曰：「魯人孔丘，聞將軍高義，敬再拜謁者。」謁者入通，盜跖聞之大怒，目如明星，髮上指冠，曰：「此夫魯國之巧僞人孔丘非邪？為我告之：『爾作言造語，妄稱文武，冠枝木之冠，帶死牛之脅，多辭謬說，不耕而食，不織而衣，搖唇鼓舌，擅生是非，以迷天下之主，使天下學士不反其本，妄作孝悌而傲倖於封侯富貴者也。子之罪大極重，疾走歸！不然，我將以子肝益畫鋪之膳！』」

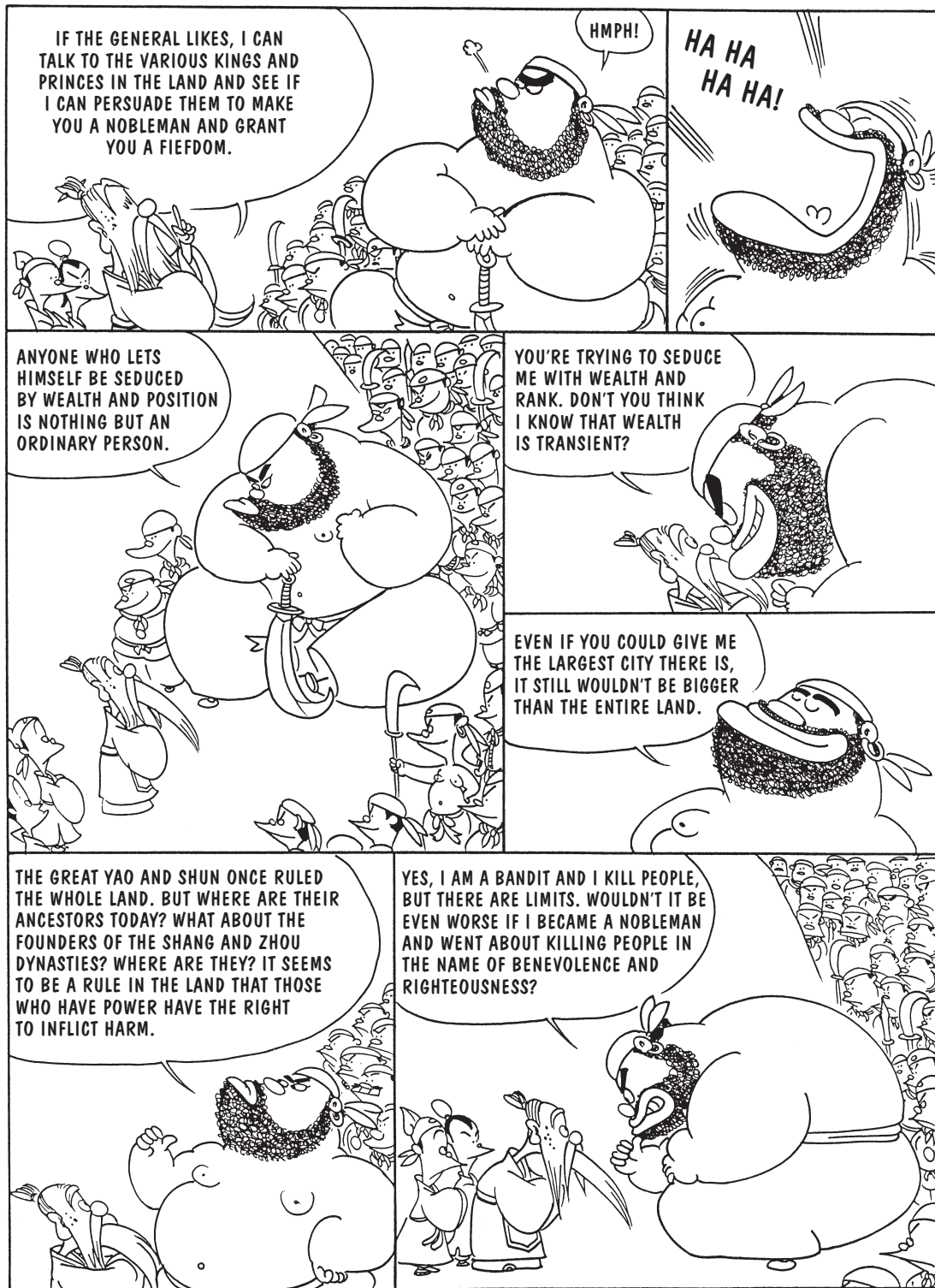


CHAPTER 29
ZHI THE BANDIT

孔子復通曰：「丘得幸於季，願望履幕下。」謁者復通，盜跖……曰：「丘來前！若所言，順吾意則生，逆吾心則死。」孔子曰：「丘聞之，凡天下有三德，生而長大，美好無雙，少長貴賤見而皆悅之，此上德也；知維天地，能辯諸物，此中德也；勇悍果敢，聚眾率兵，此下德也。凡人有此一德者，足以南面稱孤矣。今將軍兼此三者，身長八尺二寸，面目有光，脣如激丹，齒如齊貝，音中黃鍾，而名曰盜跖，丘竊為將軍恥不取焉。」

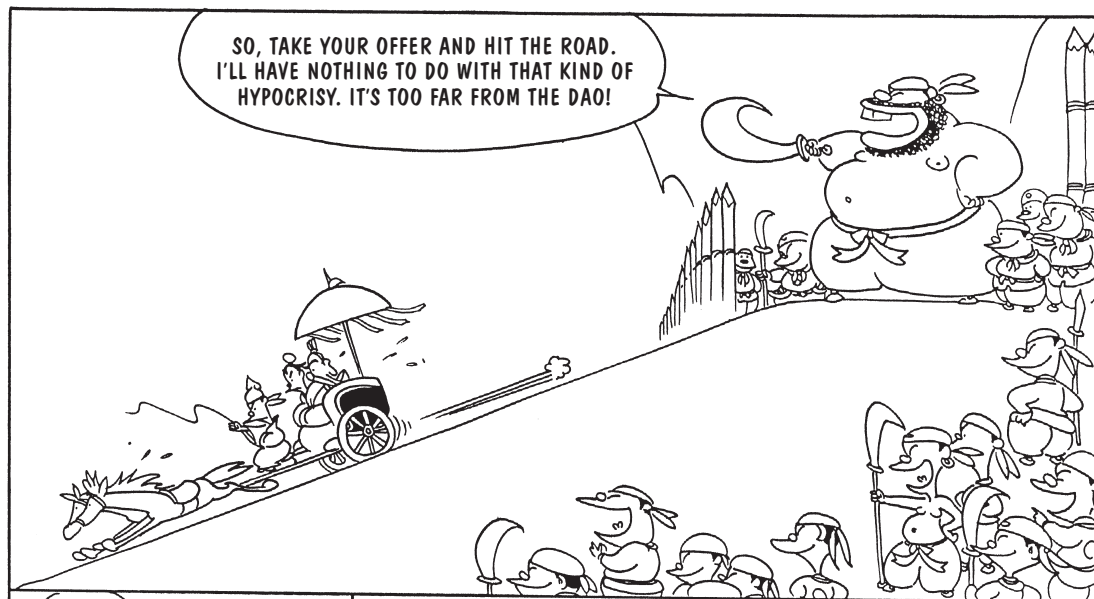


將軍有意聽臣，臣請南使吳越，北使齊魯，東使宋衛，西使晉楚，使為將軍造大城數百里，立數十萬戶之邑，尊將軍為諸侯，與天下更始，罷兵休卒，收養昆弟，共祭先祖。此聖人才士之行，而天下之願也。」盜跖大怒，曰：「……今丘告我以大城眾民，是欲規我以利而恆民畜我也，安可長久也！城之大者，莫大乎天下矣。堯舜有天下，子孫無置錫之地；湯武立為天子，而後世絕滅；非以其利大故邪？」

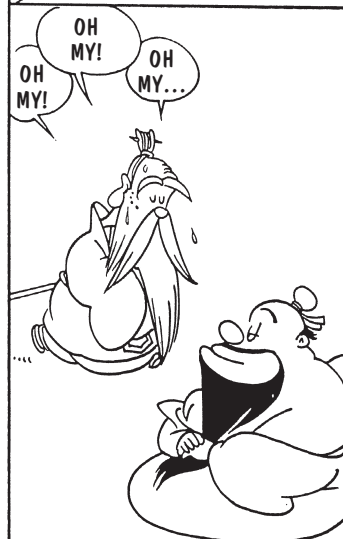


CHAPTER 29
ZHI THE BANDIT

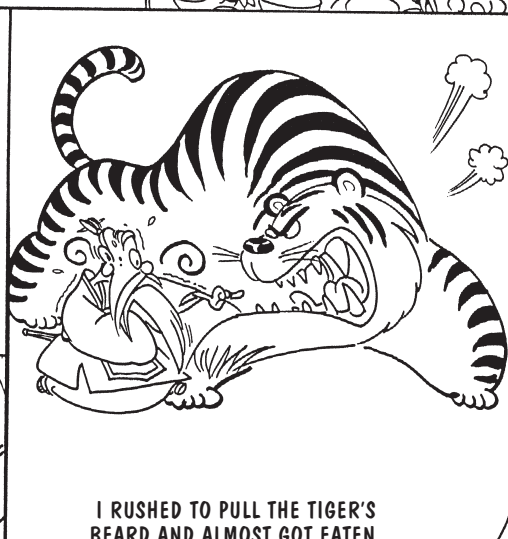
丘之所言，皆吾之所棄也，亟去走歸，無復言之！子之道，狂狂伋伋，詐巧虛偽事也，非可以全真也，奚足論哉！」孔子再拜趨走，出門上車，執轡三失，目芒然無見，色若死灰，據軾低頭，不能出氣。歸到魯東門外，適遇柳下季。柳下季曰：「今者闕然數日不見，車馬有行色，得微往見跖邪？」孔子仰天而歎曰：「然。」柳下季曰：「跖得無逆汝意若前乎？」孔子曰：「然。丘所謂無病而自灸也，疾走料虎頭，編虎須，幾不免虎口哉！」



SO, TAKE YOUR OFFER AND HIT THE ROAD.
I'LL HAVE NOTHING TO DO WITH THAT KIND OF
HYPOCRISY. IT'S TOO FAR FROM THE DAO!



OH MY!
OH MY!
OH MY...



I RUSHED TO PULL THE TIGER'S
BEARD AND ALMOST GOT EATEN.



MY BROTHER
DIDN'T OFFEND
YOU, DID HE?

OF COURSE,
CONFUCIUS
WAS NOT A
HYPOCRITE
HIMSELF, BUT
HOW MANY OF
OUR LEADERS
DO HARM IN
THE NAME OF
GOOD?



昔趙文王喜劍，劍士夾門而客三千餘人，日夜相擊於前，死傷者歲百餘人，好之不厭。如是三年，國衰，諸侯謀之。太子惺患之，募左右曰：「孰能說王之意止劍士者，賜之千金。」左右曰：「莊子當能。」太子乃使人以千金奉莊子……莊子曰：「聞太子所欲用周者，欲絕王之喜好也。」

ZHUANGZI'S
THREE SWORDS

THE KING OF ZHAO WAS A GREAT
FAN OF SWORD FIGHTING, SO ALL
THE SWORDFIGHTERS IN THE LAND
FOUND THEIR WAY TO ZHAO UNTIL
THERE WERE OVER THREE
THOUSAND OF THEM IN THE PALACE.

DAY IN AND DAY OUT FOR
THREE YEARS, THE KING
HAD THEM COMPETE FOR
HIM. WHO KNOWS HOW
MANY PEOPLE WERE
KILLED OR MAIMED?

WITH THE KING CAUGHT UP IN SWORD
FIGHTING, OTHER FEUDAL LORDS SAW THEIR
CHANCE TO TAKE CONTROL OF ZHAO.

THE KING'S
SON HEARD
ABOUT THE
PLOT AND
BECAME VERY
WORRIED.

I HEAR YOUR HIGHNESS
THE PRINCE IS WORRIED
ABOUT THE KING'S
INDULGENCE IN SWORD
FIGHTING.

THERE
IS ONE
PERSON
THE KING
MIGHT
LISTEN
TO...

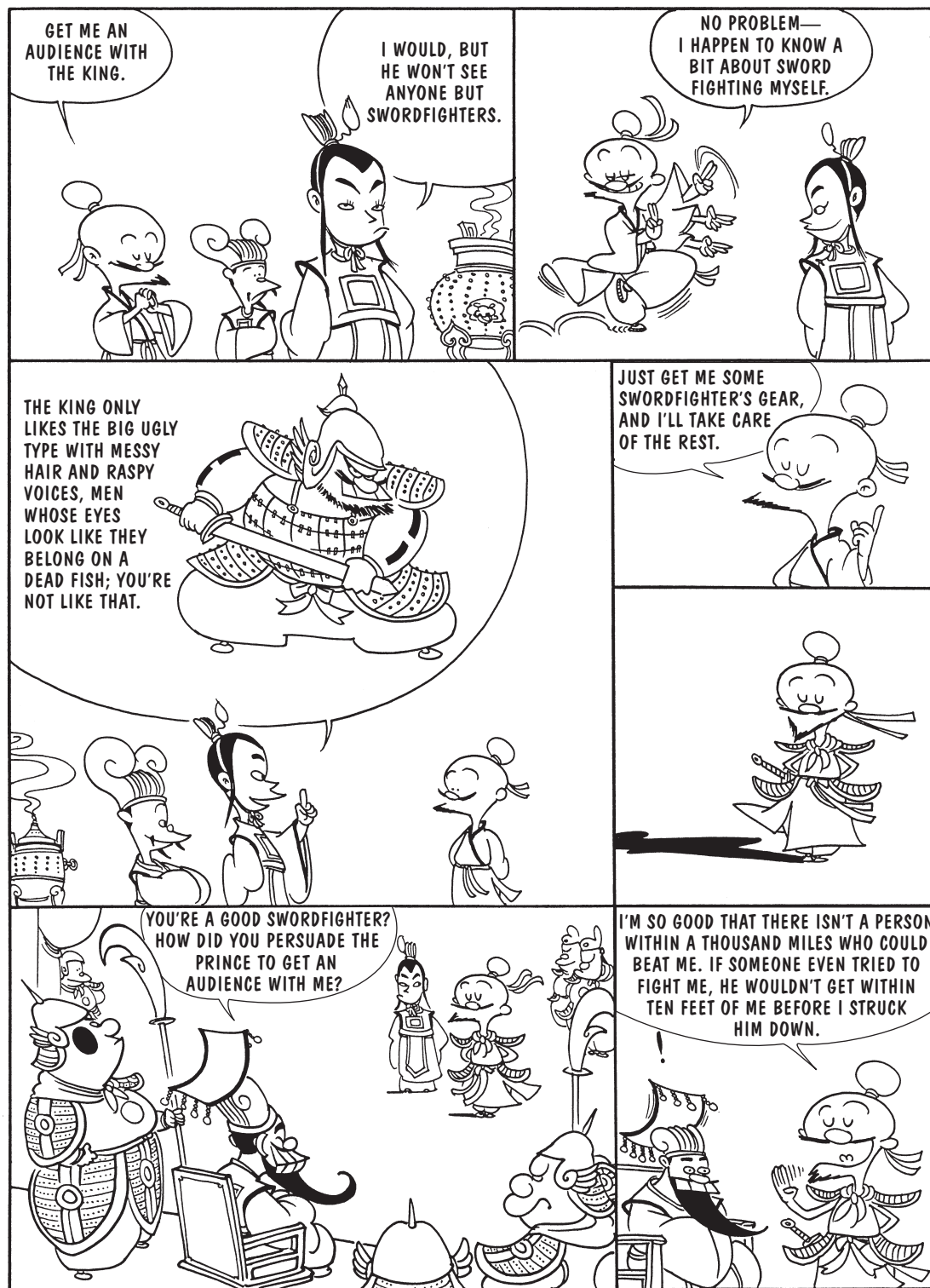
WHO?

YES.

ZHUANGZI!

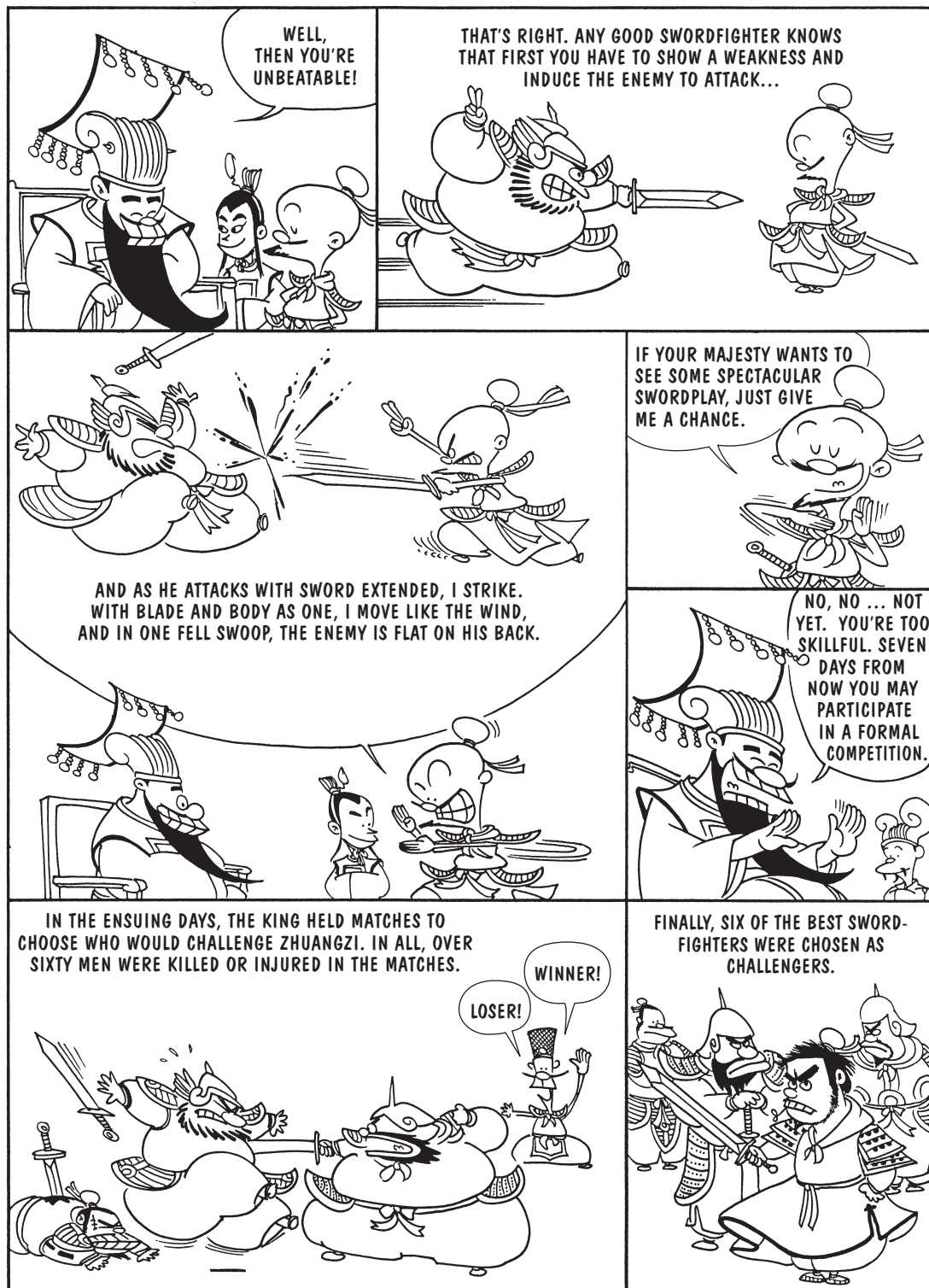
CHAPTER 30
PERSUASION WITH
SWORDS

太子曰：「然。吾王所見，唯劍士也。」莊子曰：「諾。周善為劍。」太子曰：「然。吾王所見劍士，皆蓬頭突鬢垂冠，曼胡之纓，短後之衣，瞋目而語難，王乃悅之。今夫子必儒服而見王，事必大逆。」莊子曰：「請治劍服。」治劍服三日，乃見太子。太子乃與見王，王脫白刃待之。莊子入殿門不趨，見王不拜。王曰：「子欲何以教寡人，使太子先？」曰：「臣聞大王喜劍，故以劍見王。」王曰：「子之劍何能禁制？」曰：「臣之劍，十步一人，千里不留行。」



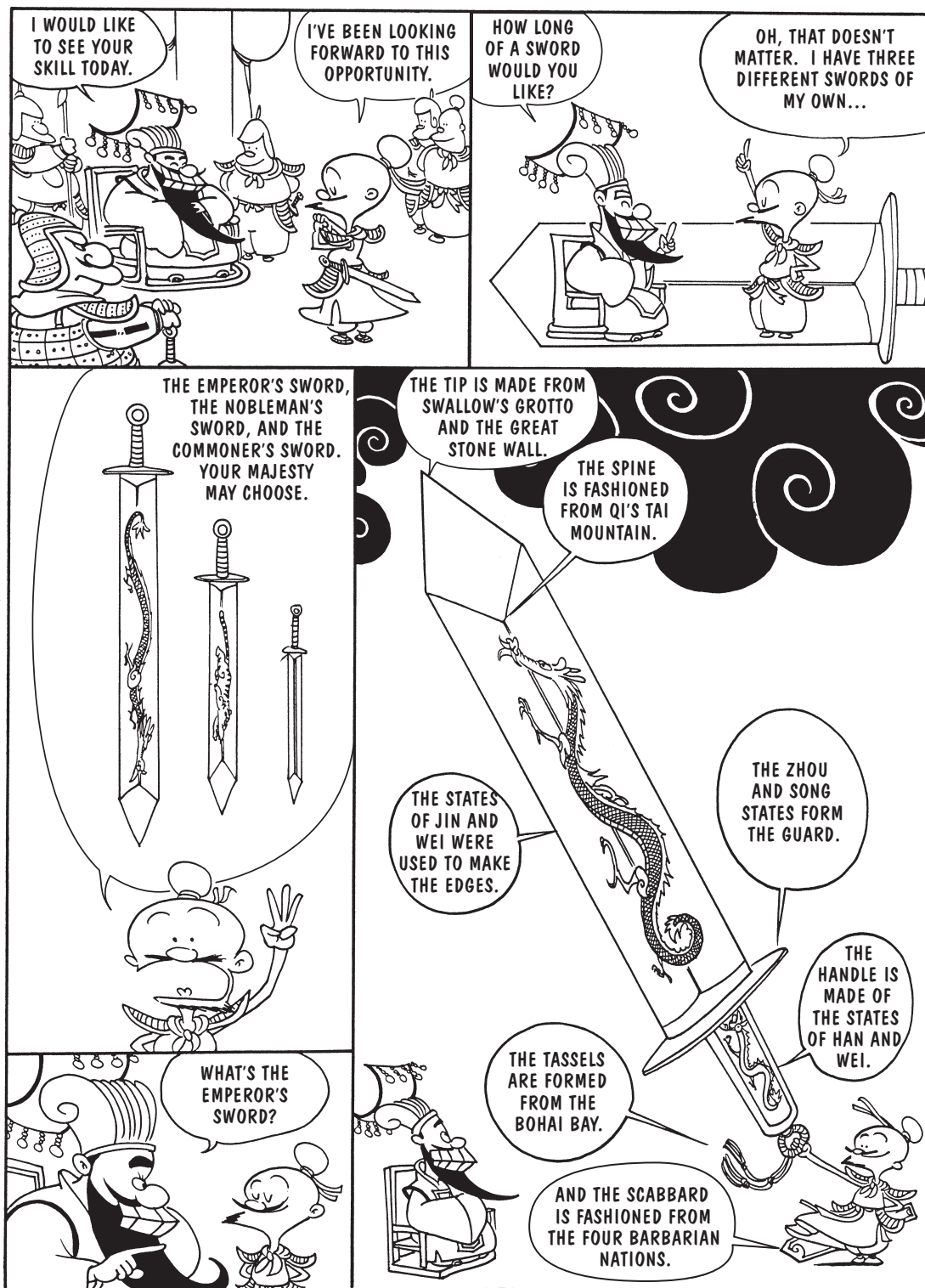
CHAPTER 30
PERSUASION WITH
SWORDS

王大悅之，曰：「天下無敵矣！」莊子曰：「夫為劍者，示之以虛，開之以利，後之以發，先之以至。願得試之。」王曰：「夫子休，就舍。待命令設戲請夫子。」王乃校劍士七日，死傷者六十餘人，得五六人，使奉劍於殿下，乃召莊子。



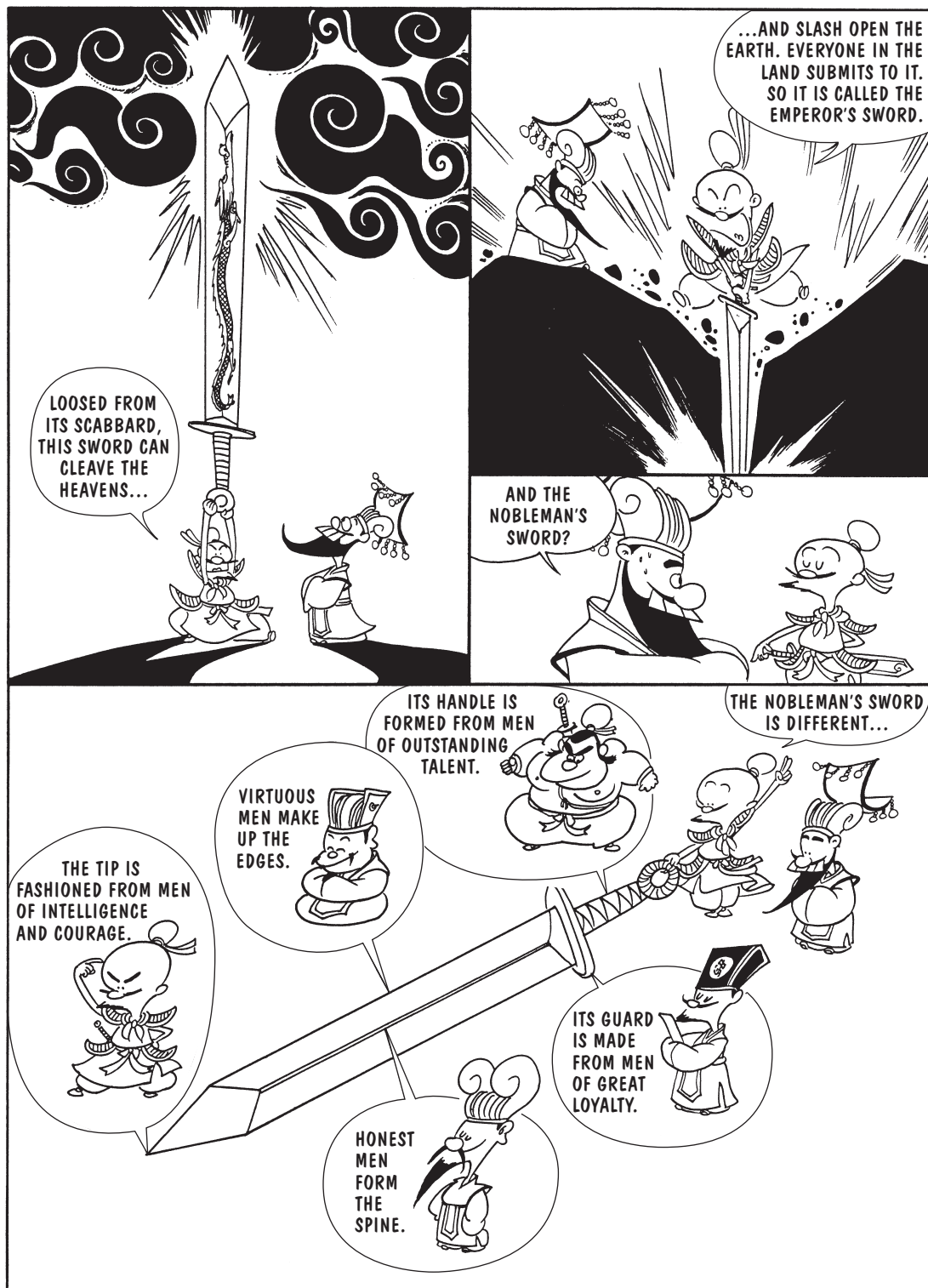
CHAPTER 30
PERSUASION WITH
SWORDS

王曰：「今日試使士敦劍。」莊子曰：「望之久矣。」王曰：「夫子所御杖，長短何如？」曰：「臣之所奉皆可。然臣有三劍，唯王所用，請先言而後試。」王曰：「願聞三劍。」曰：「有天子劍，有諸侯劍，有庶人劍。」王曰：「天子之劍何如？」曰：「天子之劍，以燕谿石城為鋒，齊岱為鐔，晉魏為脊，周宋為鐔，韓魏為鉞，包以四夷，裹以四時，繞以渤海，帶以常山，制以五行，論以刑德，開以陰陽，持以春夏，行以秋冬。」



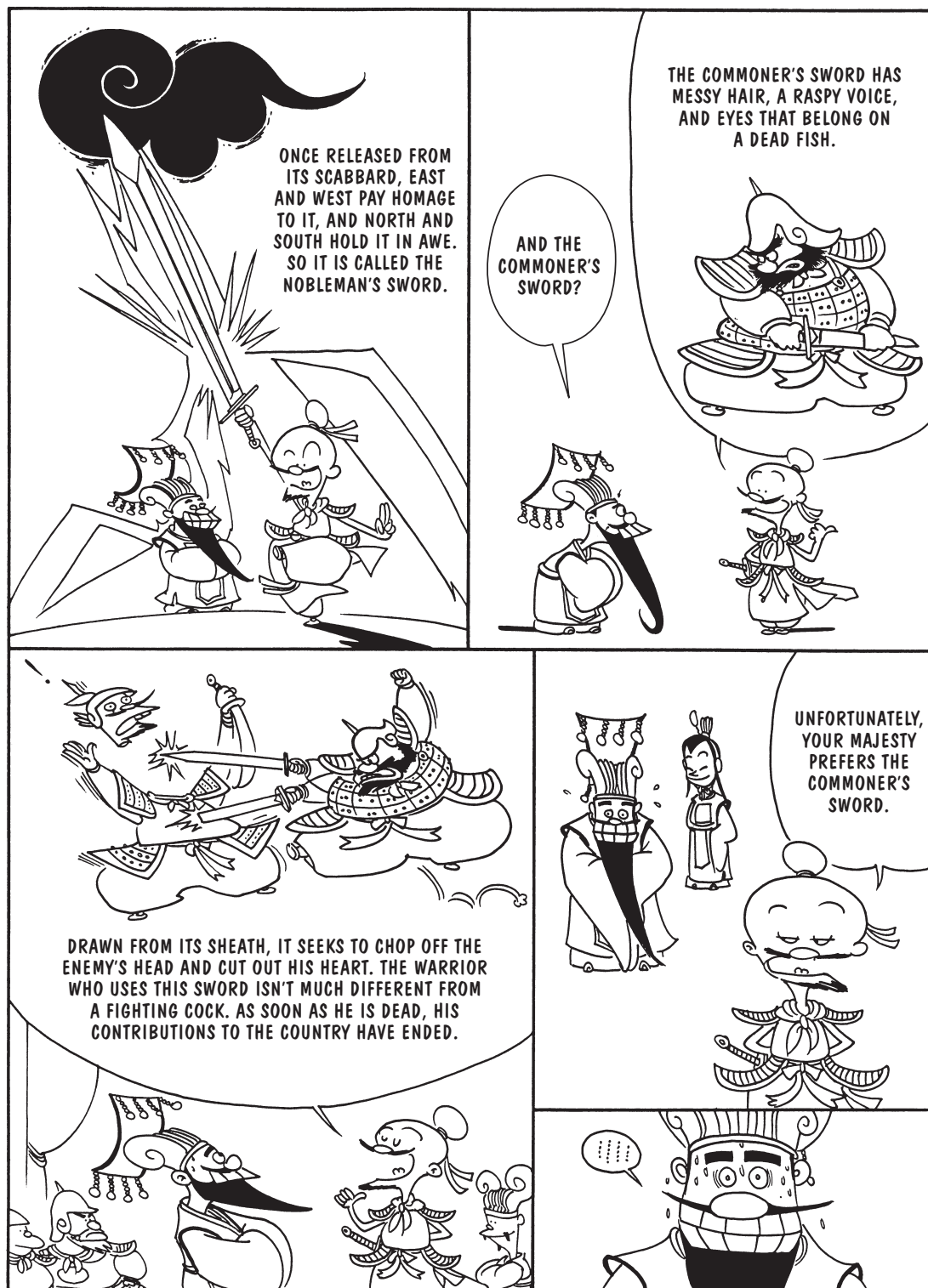
CHAPTER 30
PERSUASION WITH
SWORDS

此劍，直之無前，舉之無上，案之無下，運之無旁，上決浮雲，下絕地紀。此劍一用，匡諸侯，天下服矣。此天子之劍也。」文王茫然自失，曰：「諸侯之劍何如？」曰：「諸侯之劍，以知勇士為鋒，以清廉士為鐔，以賢良士為脊，以忠聖士為鐔，以豪桀士為鉞。」



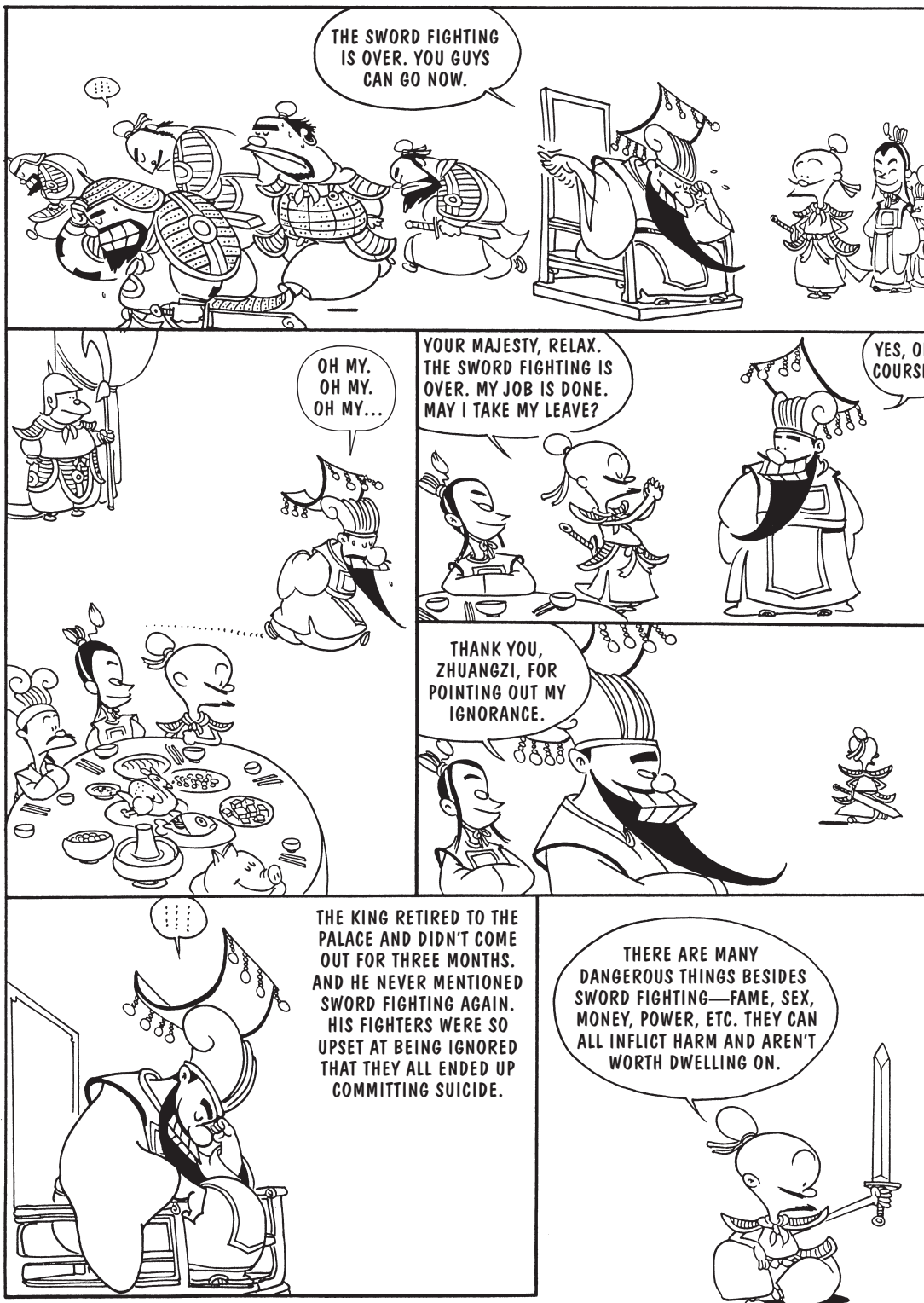
CHAPTER 30
PERSUASION WITH
SWORDS

此劍，直之亦無前，舉之亦無上，案之亦無下，運之亦無旁，上法圓天以順三光，下法方地以順四時，中和民意以安四鄉。此劍一用，如雷霆之震也，四封之內，無不賓服而聽從君命者矣。此諸侯之劍也。」王曰：「庶人之劍何如？」曰：「庶人之劍，蓬頭突鬢垂冠，曼胡之纓，短後之衣，瞋目而語難。相擊於前，上斬頸領，下決肝肺。此庶人之劍，無異於鬥雞，一旦命已絕矣，無所用於國事。今大王有天子之位而好庶人之劍，臣竊為大王薄之。」



CHAPTER 30
PERSUASION WITH
SWORDS

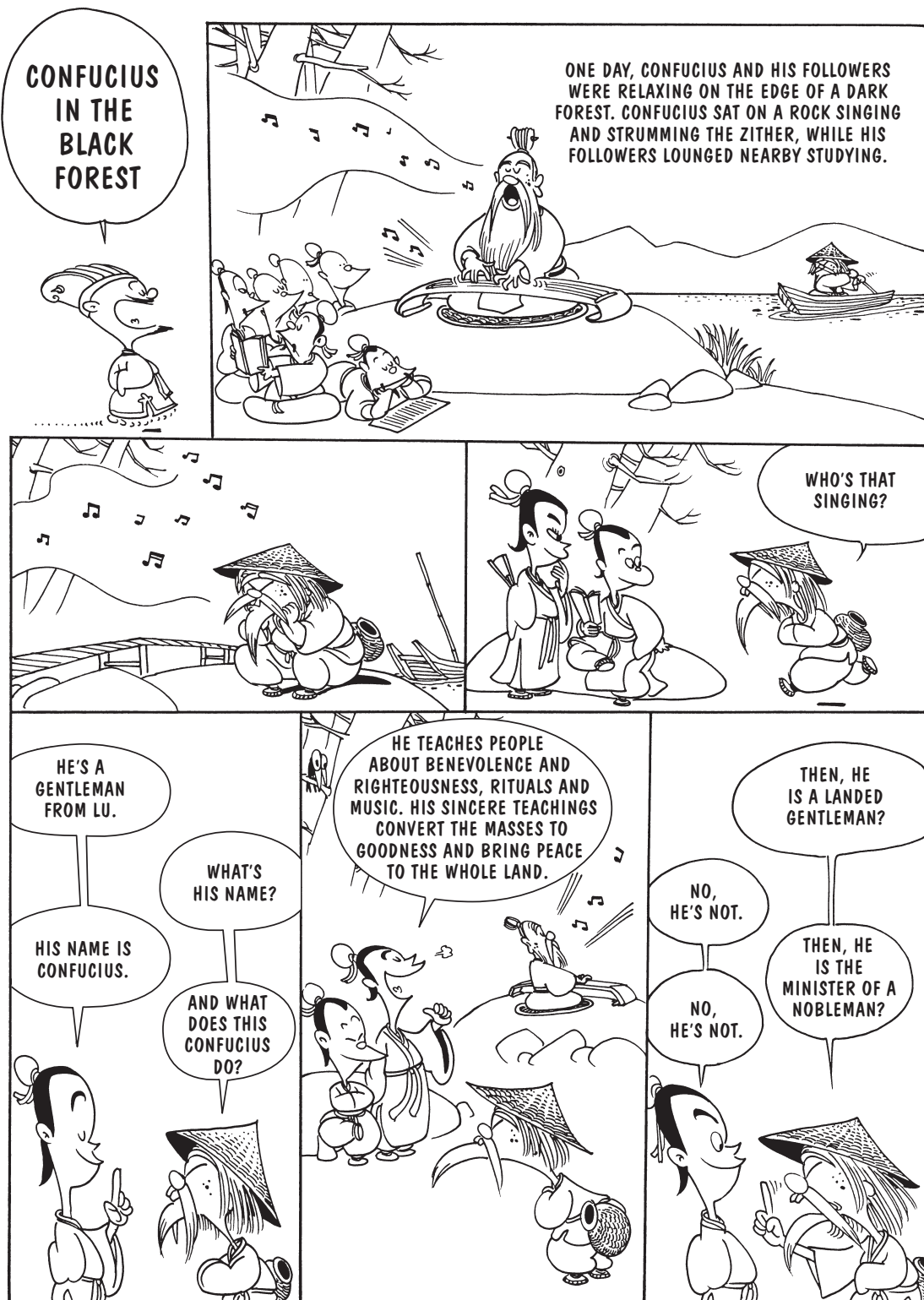
王乃牽而上殿。宰人上食，王三環之。莊子曰：「大王安坐定氣，劍事已畢奏矣。」於是文王不出宮三月，劍士皆服斃其處也。



CHAPTER 31
AN OLD FISHERMAN

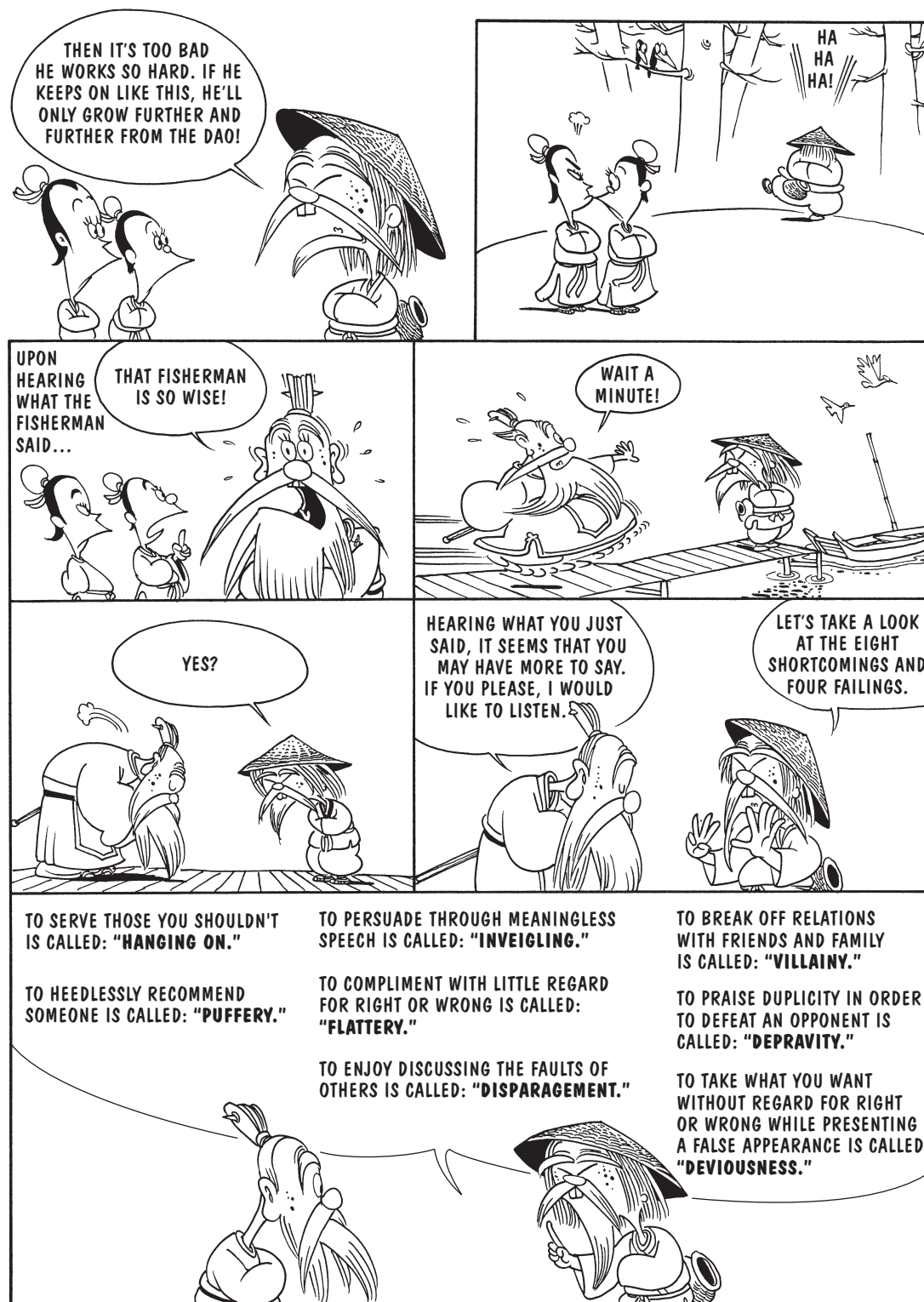
孔子遊乎緇帷之林，休坐乎杏壇之上。弟子讀書，孔子弦歌鼓琴，奏曲未半。有漁父者，下船而來，鬢眉交白，被髮揄袂，行原以上，距陸而止，左手據膝，右手持頤以聽。曲終而招子貢、子路，二人俱對。客指孔子曰：「彼何為者也？」子路對曰：「魯之君子也。」客問其族。子路對曰：「族孔氏。」客曰：「孔氏者何治也？」子路未應，子貢對曰：「孔氏者，性服忠信，身行仁義，飾禮樂，選人倫，上以忠於世主，下以化於齊民，將以利天下。此孔氏之所治也。」又問曰：「有土之君與？」子貢曰：「非也。」「侯王之佐與？」子貢曰：「非也。」

CONFUCIUS
IN THE
BLACK
FOREST



CHAPTER 31
AN OLD FISHERMAN

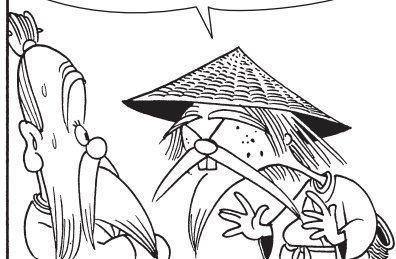
客乃笑而還，行言曰：「仁則仁矣，恐不免其身；苦心勞形以危其真。嗚呼，遠哉其分於道也！」子貢還，報孔子。孔子推琴而起曰：「其聖人與！」乃下求之，至於澤畔，方將杖竿而引其船，顧見孔子，還鄉而立。孔子反走，再拜而進。客曰：「子將何求？」孔子曰：「曩者先生有緒言而去，丘不肖，未知所謂，竊待於下風，幸聞咳唾之音以卒相丘也！」客曰：「……且人有八疵，事有四患，不可不察也。非其事而事之，謂之搆；莫之顧而進之，謂之佞；希意導言，謂之諂；不擇是非而言，謂之諛；好言人之惡，謂之讒；析交離親，謂之賊；稱譽詐偽以敗惡人，謂之慝；不擇善否，兩容頰適，偷拔其所欲，謂之險。」



CHAPTER 31
AN OLD FISHERMAN

此八疵者，外以亂人，內以傷身，君子不友，明君不臣。所謂四患者：好經大事，變更易常，以挂功名，謂之叨；專知擅事，侵人自用，謂之貪；見過不更，聞諫愈甚，謂之很；人同於己則可，不同於己，雖善不善，謂之矜。此四患也。能去八疵，無行四患，而始可教已。」孔子愀然而歎，再拜。

EXTENDED OUTWARD, THESE EIGHT SHORTCOMINGS WILL WREAK HAVOC ON OTHER PEOPLE, AND DIRECTED INWARD, THEY WILL DO GREAT HARM TO THE REAL SELF. THEY ARE THINGS WISE PEOPLE DO NOT APPROACH.



AND WHAT ARE THE FOUR FAILINGS?



TO SEEK FAME AND FORTUNE THROUGH GREAT DEEDS, NO MATTER HOW DISRUPTIVE, IS CALLED "CUPIDITY."

TO ACT WITH RECKLESS DISREGARD FOR OTHERS, SELFISHLY CARRYING OUT YOUR OWN PLANS, IS CALLED "AVARICE."

TO SEE YOUR OWN MISTAKES BUT NOT CHANGE, TO HEAR OTHER PEOPLE'S GOOD ADVICE BUT NOT ACT ON IT IS CALLED "DEFIANCE."

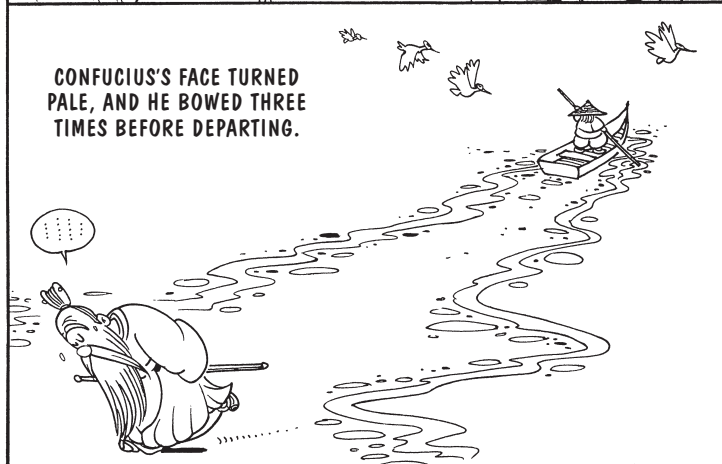
TO CALL RIGHT THOSE OPINIONS IN AGREEMENT WITH YOURS AND CALL WRONG THOSE OPINIONS NOT IN AGREEMENT WITH YOURS WITHOUT REGARD TO WHETHER THE OPINIONS ARE TRULY RIGHT OR WRONG IS CALLED "ARROGANCE."



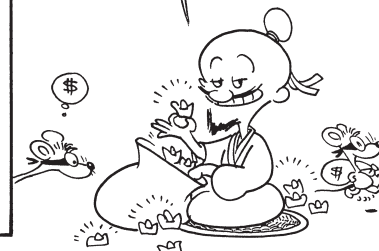
IT'S DIFFICULT TO TALK ABOUT THE DAO WITH ONE WHO POSSESSES THESE FOUR FAILINGS.



CONFUCIUS'S FACE TURNED PALE, AND HE BOWED THREE TIMES BEFORE DEPARTING.



IF YOU WANT TO ATTAIN GREAT WISDOM, DON'T BE GUILTY OF THE EIGHT SHORTCOMINGS: HANGING ON, PUFFERY, INVEIGLING, FLATTERY, DISPARAGEMENT, VILLAINY, DEPRAVITY, AND DEVIOUSNESS. AND DON'T BE CAUGHT WITH THE FOUR FAILINGS: CUPIDITY, AVARICE, DEFIANCE, AND ARROGANCE. THESE EIGHT SHORTCOMINGS AND FOUR FAILINGS ARE THE MISTAKES PEOPLE MOST OFTEN COMMIT.



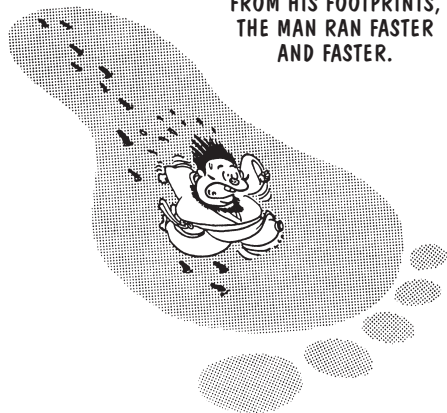
THE
MAN WHO
HATED HIS
FOOTPRINTS



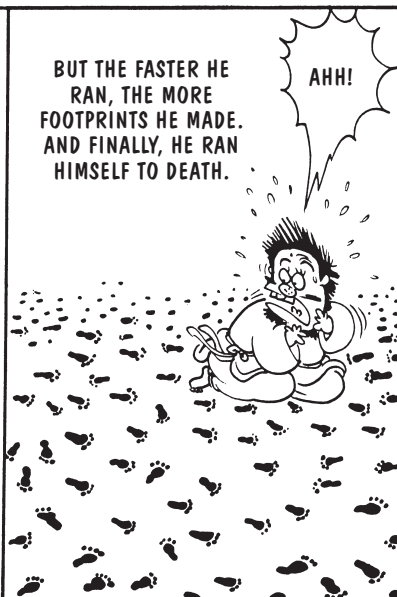
THERE WAS ONCE A
MAN WHO HATED HIS
OWN FOOTPRINTS.



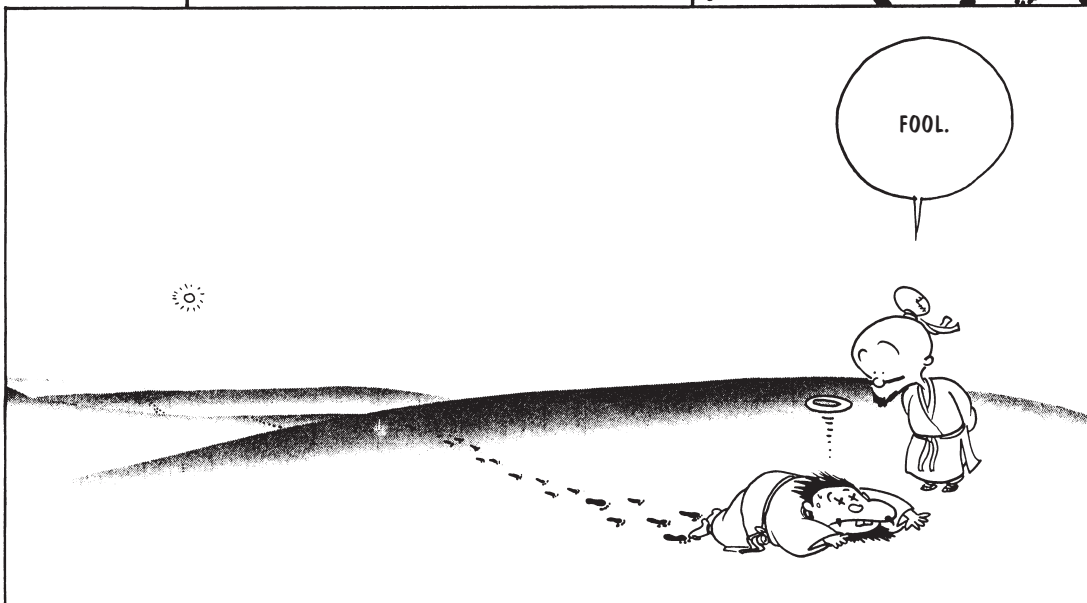
IN ORDER TO GET AWAY
FROM HIS FOOTPRINTS,
THE MAN RAN FASTER
AND FASTER.



BUT THE FASTER HE
RAN, THE MORE
FOOTPRINTS HE MADE.
AND FINALLY, HE RAN
HIMSELF TO DEATH.



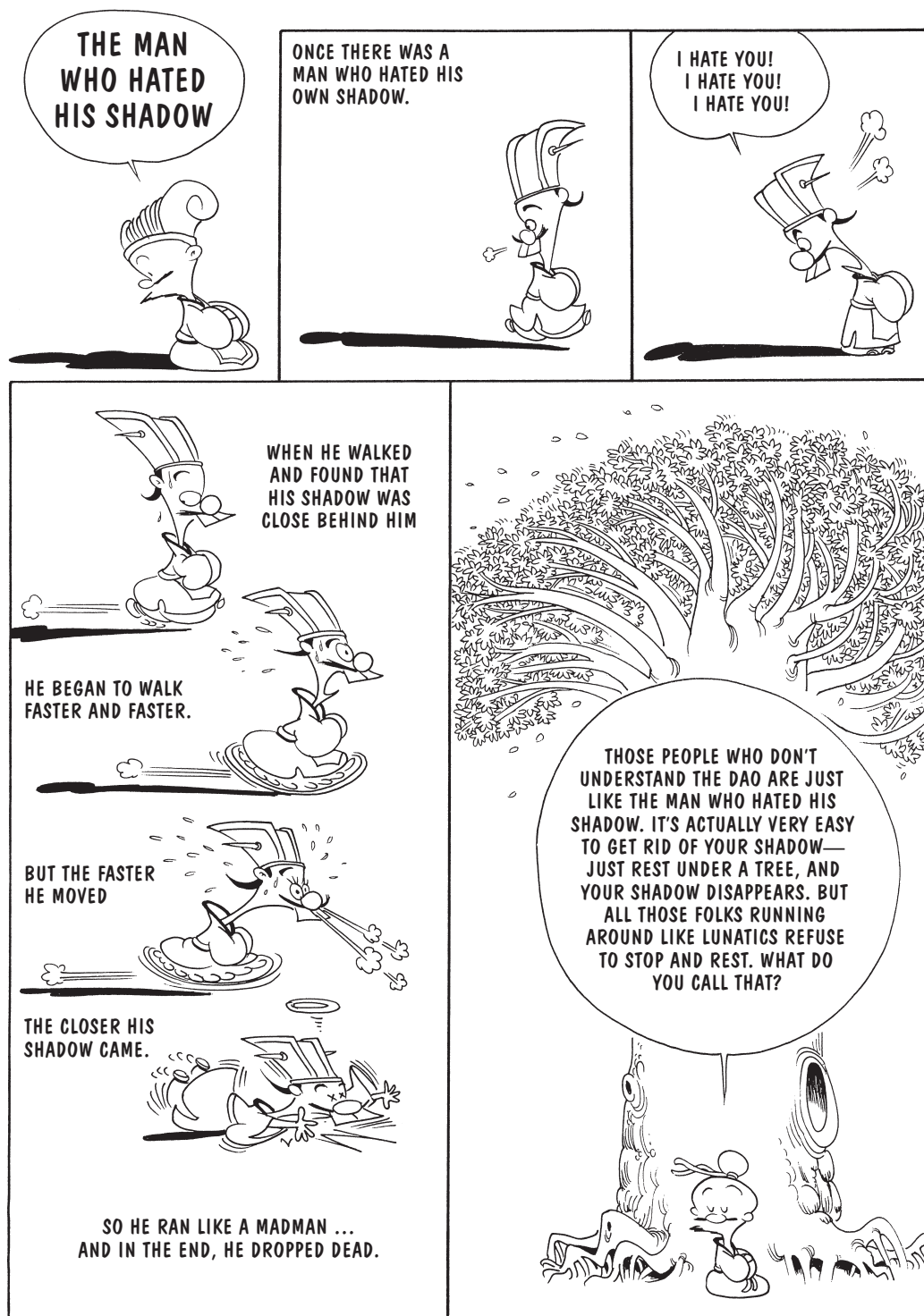
FOOL.



CHAPTER 31
AN OLD FISHERMAN

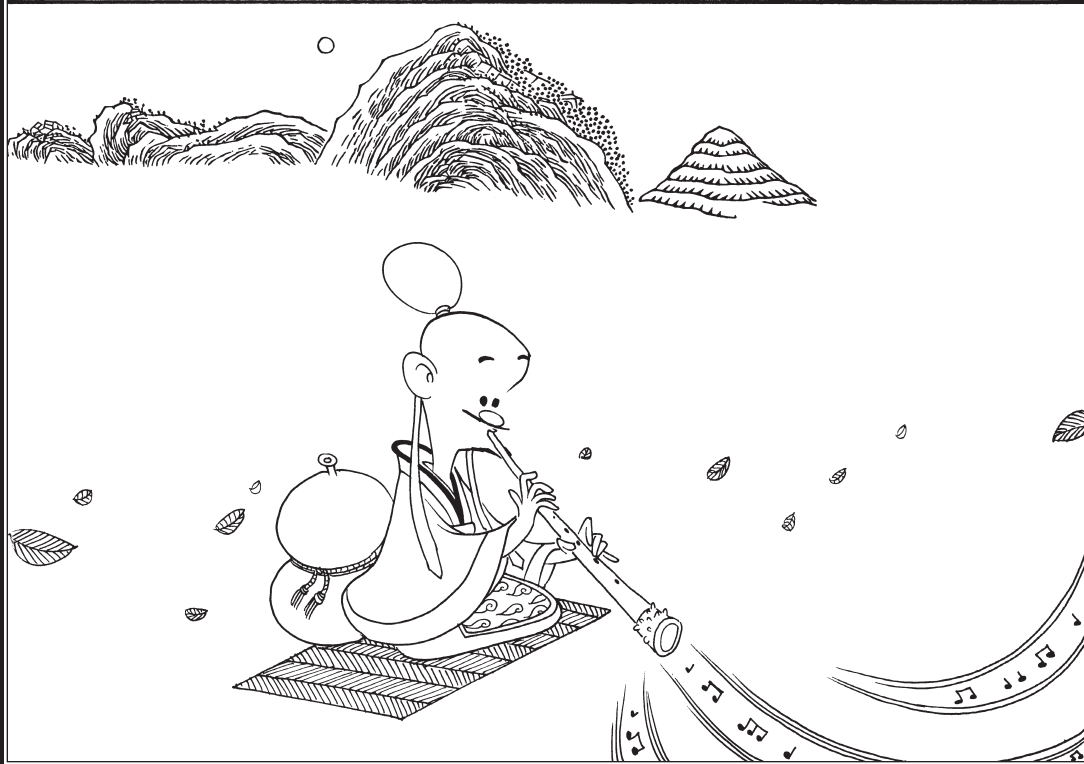
人有：惡跡而去之走者，舉足愈數而跡愈多：自以為尚遲，疾走不休，絕力而死。不知：處靜以息跡，愚亦甚矣！

人有畏影：而去之走者，...走愈疾而影不離身，自以為尚遲，疾走不休，絕力而死。不知處陰以休影，...
愚亦甚矣！

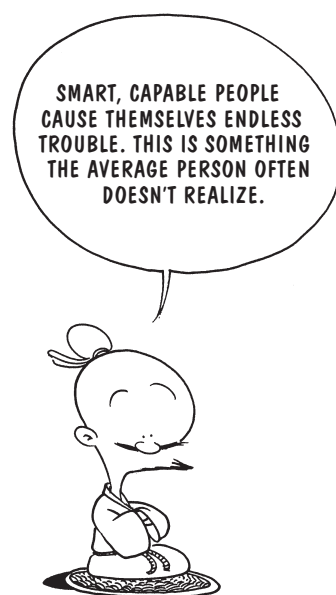
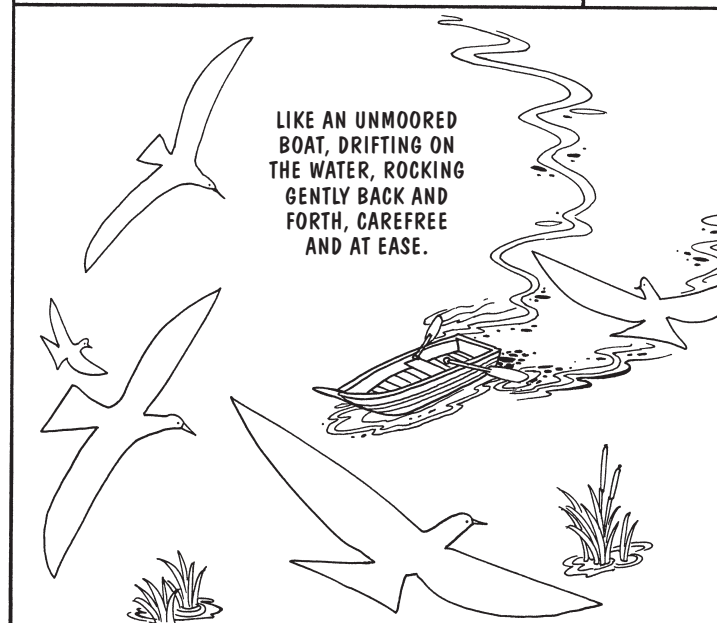
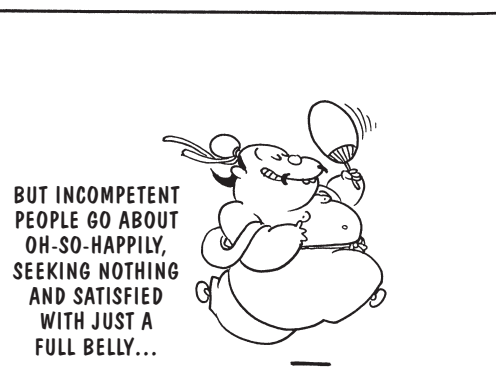
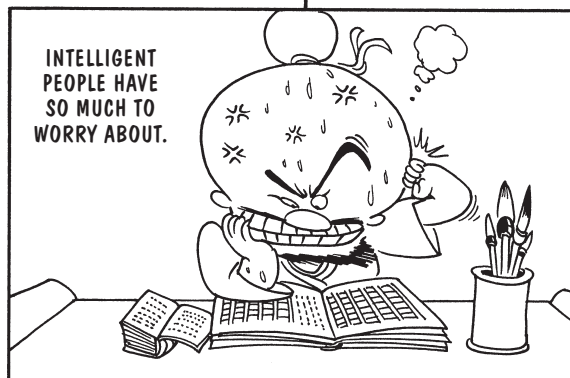
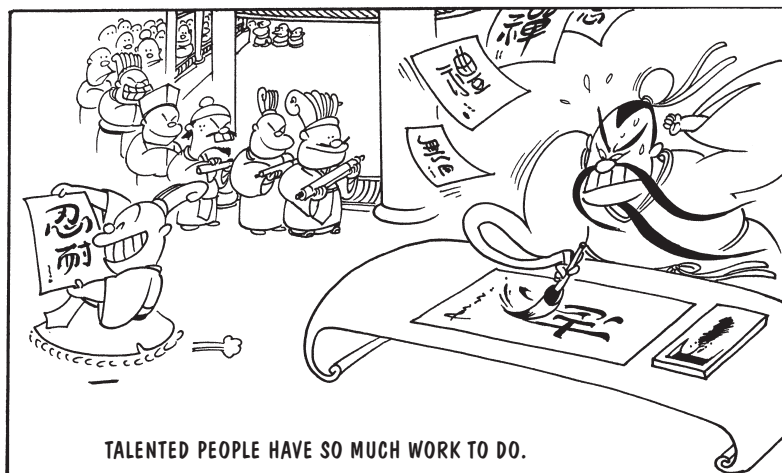


CHAPTER 32

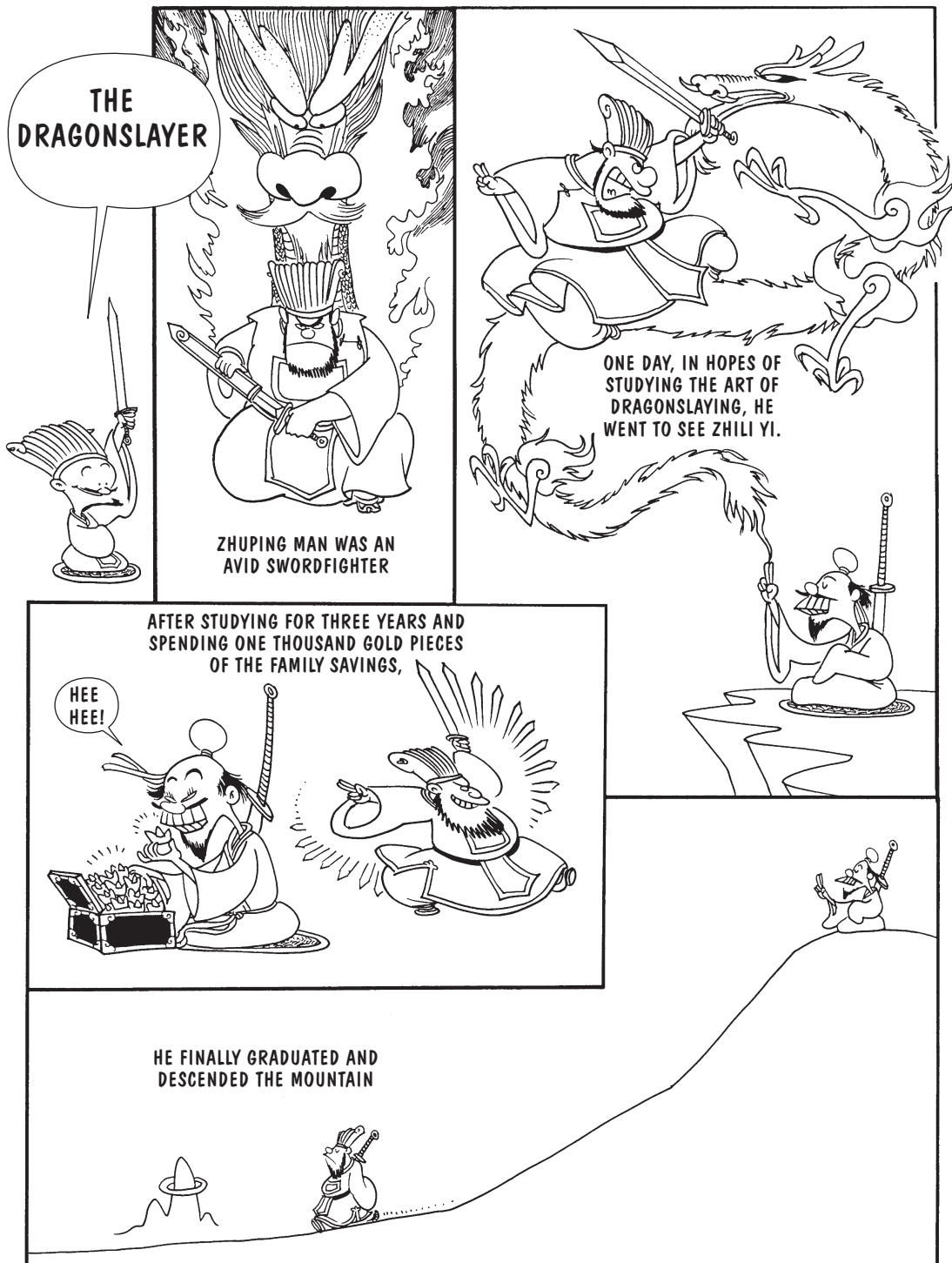
Lie Yukou

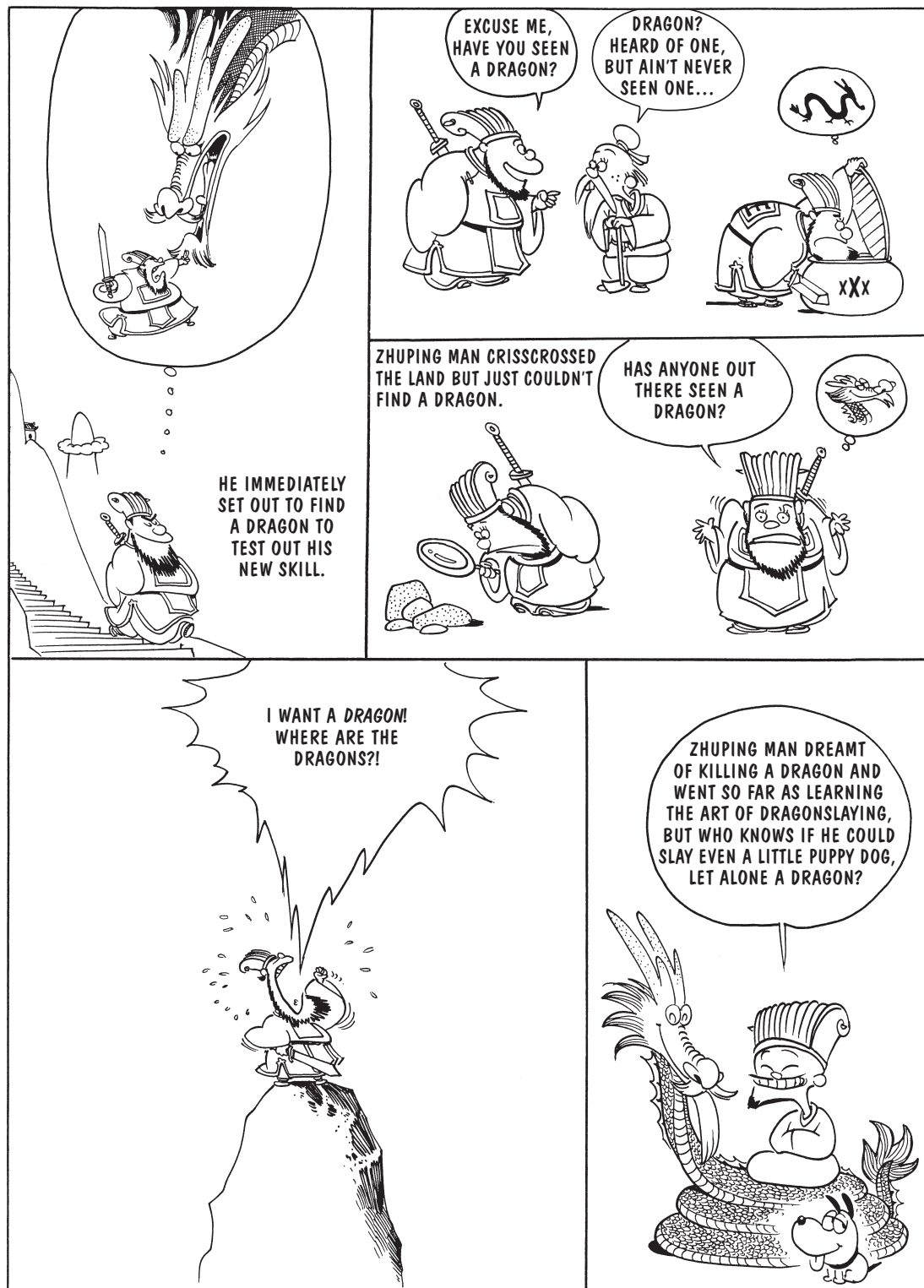


巧者勞而知者憂，無能者無所求，飽食而遨遊，汎若不繫之舟，虛而遨遊者也。



朱評漫學屠龍於支離益，單千金之家，三年技成而無所用其巧。





THE
MAN
WHO
PURSUED
PROFIT



CAO SHANG OF SONG WAS SENT AS EMISSARY TO QIN. THE QIN KING LIKED HIM VERY MUCH AND SO BESTOWED ONE HUNDRED CARRIAGES UPON HIM.



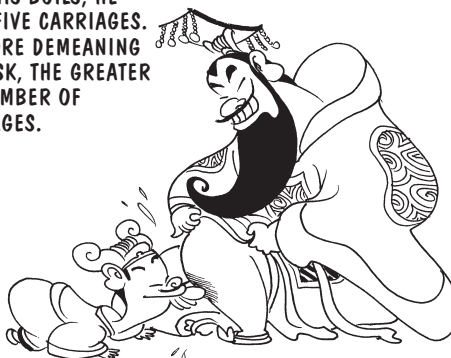
I'M NOT ANY GOOD AT LIVING IN RUN-DOWN ALLEYS, WEAVING SANDALS FOR A LIVING, OR GOING HUNGRY. MY SPECIALTY IS CAJOLING A HUNDRED CARRIAGES FROM A TEN-THOUSAND CARRIAGE SOVEREIGN.



WHEN THE KING GETS AN ILLNESS THAT NEEDS TO BE CURED, HE GIVES A CARRIAGE TO THE PERSON WHO CAN CURE HIM...



TO THE PERSON WHO LICKS HIS BOILS, HE GIVES FIVE CARRIAGES. THE MORE DEMEANING THE TASK, THE GREATER THE NUMBER OF CARRIAGES.



WHAT DESPICABLE THING DID YOU DO TO GET SO MANY CARRIAGES?



PEOPLE OFTEN GO AGAINST THEIR OWN NATURE AND DO DEMEANING AND DESPICABLE THINGS IN PURSUIT OF PROFIT AND STATUS. A GENTLEMAN IS EASYGOING AND HIGH-MINDED. THERE ARE THINGS HE WILL DO, AND THERE ARE THINGS HE WON'T DO.

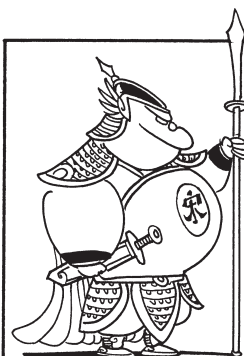


CHAPTER 32
LIE YUKOU

宋人有曹商者，為宋王使秦。其往也，得車數乘；王悅之，益車百乘。反於宋，見莊子曰：「夫處窮閭陋巷，困窘織屨，槁項黃馘者，商之所短也；一悟萬乘之主而從車百乘者，商之所長也。」莊子曰：「秦王有病召醫，破癰潰痤者得車一乘，舐痔者得車五乘，所治愈下，得車愈多。子豈治其痔邪，何得車之多也？子行矣！」

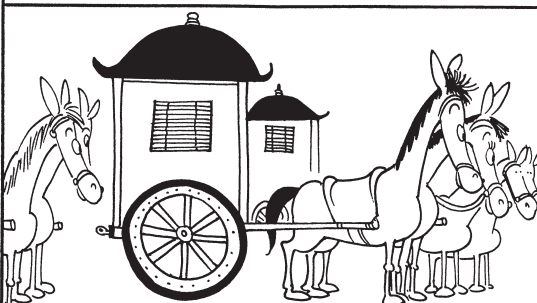
人有見宋王者，錫車十乘，以其十乘驕稚莊子。莊子曰：「河上有家貧恃緯蕭而食者，其子沒於淵，得千金之珠。其父謂其子曰：『取石來鍛之！夫千金之珠，必在九重之淵而驪龍領下，子能得珠者，必遭其睡也。使驪龍而寤，子尚奚微之有哉！』」

SHATTERING
THE
DRAGONPEARL

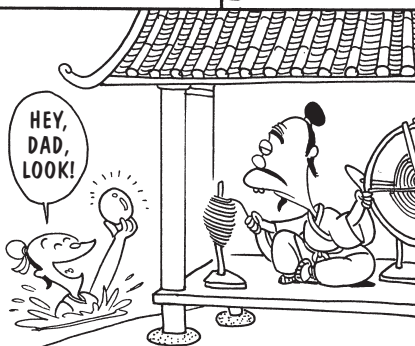


ONE DAY, A MAN WENT TO
ADVISE THE SONG KING.

HA HA HA! WELL
SAID! GIVE THIS MAN
TEN CHARIOTS.

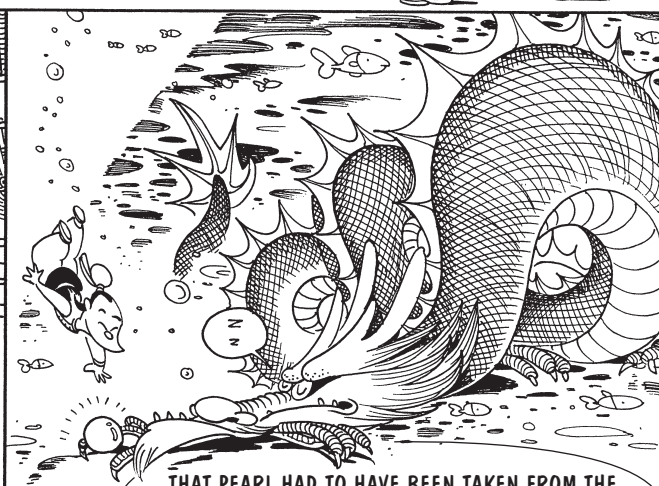


HEY,
ZHUANGZI,
LOOK!



HEY,
DAD,
LOOK!

ONCE THERE WAS A POOR MAN WHO LIVED
BY THE EDGE OF THE YELLOW RIVER, AND
ONE DAY, HIS SON DROVE DEEP DOWN IN THE
RIVER AND CAME UP WITH A GIANT PEARL.
HE HANDED THE PEARL TO HIS FATHER, WHO
ABRUPTLY SAID, "I DON'T WANT IT!" AND
SHATTERED IT AGAINST THE FLOOR.



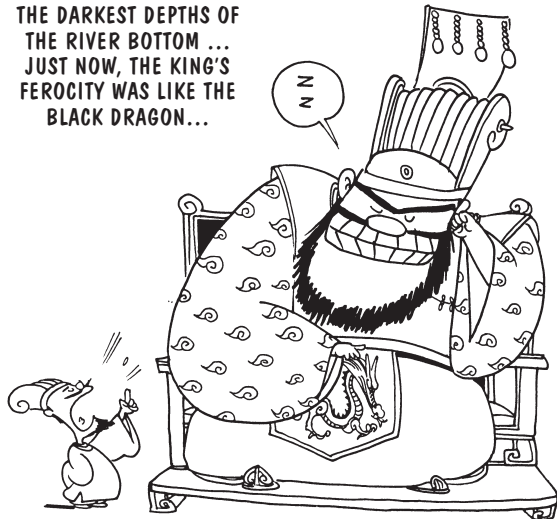
THAT PEARL HAD TO HAVE BEEN TAKEN FROM THE
DARKEST DEPTHS OF THE RIVER BOTTOM, WHERE THE
BLACK DRAGON LIVES. YOU WERE ABLE TO GET IT
BECAUSE THE DRAGON HAPPENED TO BE SLEEPING AT THE
TIME, BUT WHAT IF HE HAD WOKEN UP? WOULD YOU
HAVE MADE IT BACK ALIVE?

WHY DID YOU
DO THAT?

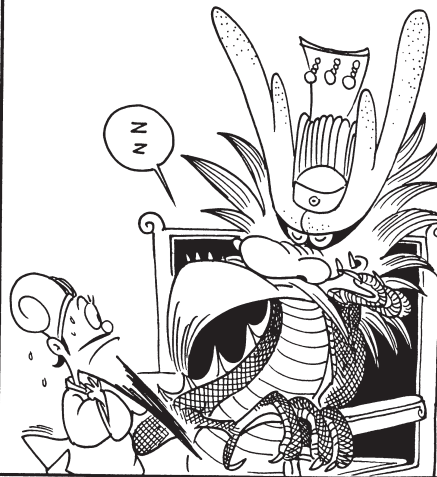


今宋國之深，非直九重之淵也；宋王之猛，非直驪龍也；子能得車者，必遭其睡也。使宋王而寤，子為齋粉夫！」

THE SONG PALACE IS LIKE
THE DARKEST DEPTHS OF
THE RIVER BOTTOM ...
JUST NOW, THE KING'S
FEROCITY WAS LIKE THE
BLACK DRAGON...

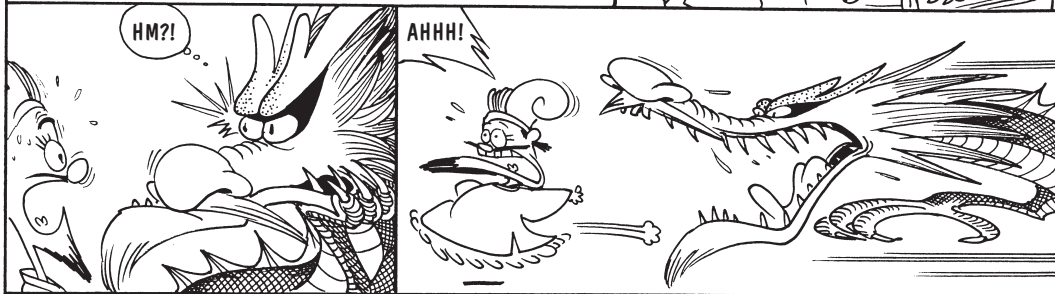


YOU WERE ABLE TO GET THE CHARIOTS
BECAUSE HE WAS ASLEEP.

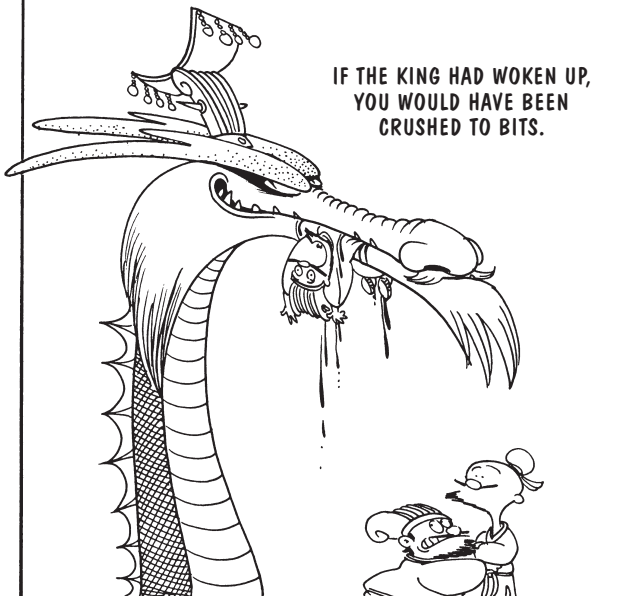


HM?!

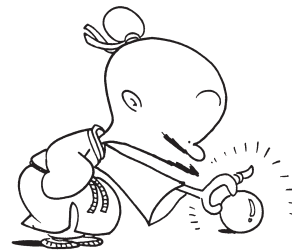
AHHH!



IF THE KING HAD WOKEN UP,
YOU WOULD HAVE BEEN
CRUSHED TO BITS.



PEOPLE OFTEN PURSUE
PRECIOUS OBJECTS, NEGLECTING
THEIR LETHAL IMPLICATIONS;
THIS IS A KIND OF DELUSION.
IF YOU LOSE YOUR LIFE,
WHAT HAVE YOU GOT LEFT?



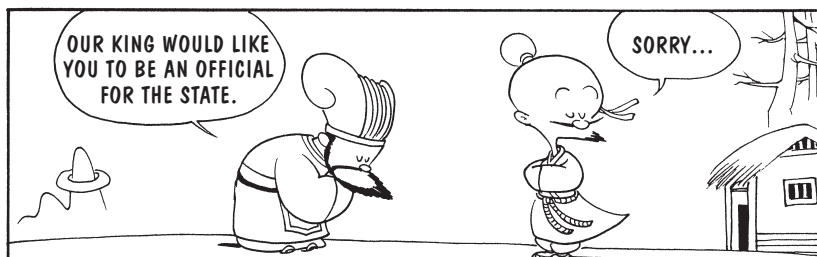
或聘於莊子。莊子應其使曰：「子見夫犧牛乎？衣以文繡，食以芻菽，及其牽而入於太廟，雖欲為孤犢，其可得乎！」

DON'T
MAKE
SACRIFICES



OUR KING WOULD LIKE
YOU TO BE AN OFFICIAL
FOR THE STATE.

SORRY...



DO YOU SEE THAT
SACRIFICIAL COW OVER
THERE? EVERY DAY IT EATS
THE BEST FEED AND IS
COVERED BY A BEAUTIFULLY
EMBROIDERED
BLANKET...

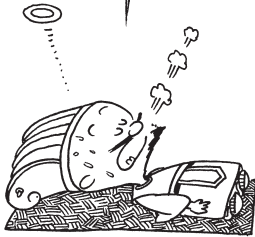


BUT WHEN THE DAY COMES FOR IT TO BE
BROUGHT INTO THE TEMPLE AND LAID UPON THE
SACRIFICIAL ALTAR, IT WILL BE TOO LATE FOR ITS
SUDDEN WISH TO GO BACK TO THE PASTURE AND
LIVE LIKE THE REST OF THE COWS.

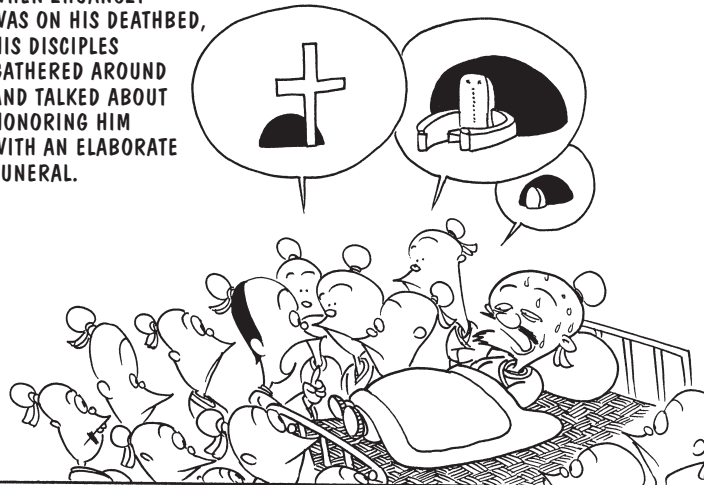


莊子將死，弟子欲厚葬之。莊子曰：「吾以天地為棺槨，以日月為連壁，星辰為珠璣，萬物為齎送。吾葬具豈不備邪？何以加此！」弟子曰：「吾恐烏鵲之食夫子也。」莊子曰：「在上為烏鵲食，在下為螻蟻食，奪彼與此，何其偏也！」

ZHUANGZI ON HIS DEATHBED



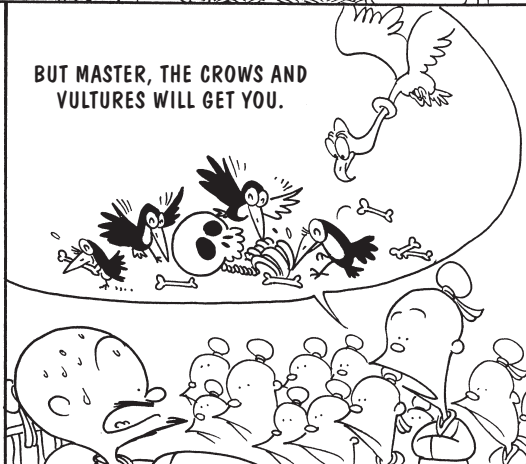
WHEN ZHUANGZI WAS ON HIS DEATHBED, HIS DISCIPLES GATHERED AROUND AND TALKED ABOUT HONORING HIM WITH AN ELABORATE FUNERAL.



WHY BOTHER? AFTER I DIE, JUST USE HEAVEN AND EARTH AS MY COFFIN; USE THE SUN AND MOON AS BURIAL JADES, THE STARS AS JEWELS, AND EVERYTHING ELSE AROUND ME AS RITUAL WARE. WHAT FUNERAL COULD BE BETTER THAN THAT?



BUT MASTER, THE CROWS AND VULTURES WILL GET YOU.



ABOVE GROUND, THE CROWS AND VULTURES WILL GET ME. BELOW GROUND, THE WORMS AND ANTS WILL GET ME. WHY DO YOU INSIST ON TAKING FOOD OUT OF THE MOUTHS OF CROWS AND VULTURES AND GIVING IT TO WORMS AND ANTS?

DEATH IS A NATURAL DISPERSION AND TRANSFORMATION OF THE BODY, SO WHY NOT LET NATURE HANDLE IT?



Pronunciation Index

There are different systems of Romanization of Chinese words, but in all of these systems the sounds of the letters used do not necessarily correspond to those sounds which we are accustomed to using in English (for instance, would you have guessed that zh is pronounced like j as in “jelly”—not as in “je ne sais quoi”?). Of course, these systems can be learned, but to save some time and effort for the reader who is not a student of Chinese, we have provided the following pronunciation guide. The Chinese words appear on the left as they do in the text and are followed by their pronunciations. Just sound out the pronunciations as you would sound out any English word, and you will be quite close to the proper Mandarin Chinese pronunciation.

In addition, Chinese philosophical terms have been defined, and page numbers have been provided where every glossed term appears in the book.

NOTES

–dz is a combination of d and z in one sound, without the ee sound at the end; so it sounds kind of like a bee in flight with a slight d sound at the beginning.

–zh is pronounced like the j in “jelly” and not like the j in “je ne sais quoi.”

Ai 哀: I 160, 161

baihua 白話: by-hwah ix

Baili Xi 百里奚: buy-lee shee 162

Bian 扁: byen 96

Bigan 比干: bee-gone 155

Bo Le 伯樂: bwo (o as in more)-lu (u as in pull) 83–84

Bohai 渤海: bwo (o as in more)-high 216

Bohun Wuren 伯昏無人: bwo (o as in more)-hwoon (oo as in book) oo-run 164–165

Cai 蔡: tsigh (rhymes with high) viii, 152

Cao Shang 曹商: tsow (rhymes with how) shong 229

Chen 陳: chun viii, 152

Cheng 丞: chung 171

Chi 赤: chir 92

Chi Gou 喫訖: chir go 93

Chu 楚: choo viii, 9, 49, 59, 62, 89, 122, 132, 140, 167, 204

Chui 捶: chway 148

Da Wei 大隗: daw way 185–186

Da Xue 大學: daw shweh xii

Dao/dao 道 (generative rhythm of the cosmos): dow xiv, xv, 12, 26, 34, 46, 59, 63–66, 70–72, 75, 76, 85, 90, 91, 93, 94, 99, 100, 102–104, 107, 109–112, 128, 143, 150, 151, 153, 165, 169–175, 184, 190–192, 194, 197, 199, 201–203, 207, 212, 221, 222, 224

Daodejing 道德經: dow-du (u as in pull)-jeeng ix, xii, xiii

daoyin 道引: dow-een 102

Dongguo Ziqi 東郭子綦: dong (long o)-gwo (o as in more) dz-chee 201

Dongguozi 東郭子: dong (long o)-gwo (o as in more)-dz 172–173

Dongye Ji 東野稷: dong (long o)-yeh jee 147

Fan 凡: fon viii, 167

Gengsang Chu 庚桑楚: gung-song choo 177
 Gongwen Xuan 公文軒: gong (long o)-wun shwen 43
 Gu 穀: goo 82
 Guangchengzi 廣成子: gwong-chung-dz 90
 guo 國: gwo (o as in more) xiii
 Han 韓: hon (as in honcho) viii, 216
 Han 漢: hon (as in honcho) xi
 Han Feizi 韓非子: hon (as in honcho) fay-dz xii
 Handan 邯鄲: hon (as in honcho)-don x, 121
 Hou Yi 后羿: ho ee 155
 Huajie Shu 滑介叔: hwah-jyeh shoo 131
 Huan 桓: hwon 96
 Hui 惠: hway 41–42
 Hui Shi 惠施: hway sure see Huizi
 Huizi 惠子: hway-dz x, 15–16, 19, 20, 30, 63, 123, 125, 129, 187–188, 197, 199
 Jia 假: jyah 154
 Jian He 監河: jyen hu (u as in pull) 193
 Jian Wu 肩吾: jyen oo 76, 166
 Jieyu 接輿: jyeh-ew (as in few) 59, 76
 Jin 晉: jeen viii, 35, 216
 Ju Que 瞿鵠: jew (ew as in few) chweh 36
 Juci 具茨: jew (ew as in few)-ts 185–186
 Juliang 據梁: jew (ew as in few)-lyong 72
 Kongzi 孔子 (Confucius): kong (long o)-dz xii–xv, 4, 48, 59, 61, 70, 99, 100, 116, 140, 142, 145, 152–153, 196, 199, 205, 207, 208–212, 220–222
 Kuai 膾: kwich (rhymes with high) 32
 Kuang 匡: kwong 116
 kui 夔: kway 114
 kun 鯤: kwoon (oo as in book) 8
 Kunlun 崑崙: kwoon (oo as in book)-lwoon (oo as in book) 92, 131
 Laozi 老子: lou (as in lounge)-dz ix–x, xii–xiv, 4, 45, 99, 100, 177, 202
 li 禮 (ritual propriety): lee xiii, 73, 74, 84–86, 109, 179, 183, 220
 Li Ji 麗姬: lee jee 35
 Li Zhu 離朱: lee joo 92

Liang 梁: lyong 192
 Lie Yukou 列御寇: lyeh ew (as in few)-ko 225
 Liezi 列子: lyeh-dz xii, 12, 136, 164
 Lin Hui 林回: leen hway 154
 Liuxia Ji 柳下季: lyoh-shyaw jee 208, 210
 Lu 魯: loo viii, 61, 89, 160–161, 220
 Lüliang 呂梁: lew (ew as in few)-lyong 145
 Man 蠻: mon (as in monarch) 192
 Mengzi 孟子 (Mencius): mung-dz xii, 4
 Ming 明: meeng xi
 Mozi 墨子: mwo (o as in more)-dz xiii
 Mu 穆: moo 162
 Nanguo Ziqi 南郭子綦: non-gwo (o as in more) dz-chee 23
 Nie Que 齧缺: nyeh chweh 33
 Nü Shang 女商: new (ew as in few) shong 181, 183
 peng 鵬: pung 8, 11
 Peng Zu 彭祖: pung dzoo 9–10, 102
 Pu 濮: poo 122
 Qi 齊: chee viii, 49, 54, 192, 216
 Qin 秦: cheen viii, xi, xii, 162, 229
 Qin Shi 秦失: cheen sure 45
 Qing 慶: cheeng 146
 Qing 清: cheeng xi
 Qu Boyu 蘧伯玉: chyew (ew as in few) bwo (o as in more)-ew (as in few) 50
 Quan Rong 犬戎: chwen rong (long o) xi
 Ranxiang 冉相: ron-shyong 191
 Ren 任: run 152, 192
 Ri Zhongshi 日中始: rr jong (long o)-sure 76
 ru 儒: roo xv
 Shang 商: shong xi, 211
 Shang Yang 商鞅: shong yong 60
 Shangshen 觴深: shong-shun 142
 shen 神 (spirit): shun xiv, 41–42, 90, 103, 122, 141, 142, 146
 Shen 申: shun xi
 shu 樗: shoo 19
 Shu Shan 叔山: shoo shon 61

- Shun 舜: shwoon (oo as in book) 14, 32, 95, 171, 211
 Song 宋: song (long o) viii, xi, xii, 14, 17, 56, 116, 163, 188, 195–196, 216, 229, 230–231
 Su Qin 蘇秦: soo cheen 60
 Sunshu Ao 孫叔敖: swoon (as in book)-shoo ow 166
 Sunzi 孫子: swoon (oo as in book)-dz xii
 Tai 泰: tie 107, 216
 Taiping 泰平: tie-cheeng 174
 Tang 唐: tong xi, xiii
 tian 天 (nature/natural): tyen xiv, 43, 45, 56, 63, 70, 72, 75, 77, 90, 91, 94, 95, 98, 99, 102, 103, 113, 114, 138, 139, 146, 171, 177, 178, 190, 191, 201
 Tian Zifang 田子方: tyen dz-fong 159
 Tsai, Chih-chung 蔡志忠: tsigh (rhymes with high) jir-jong (long o) ix, xv–xvi
 Wang Liang 岡兩: wong lyong 37
 Wang Ni 王倪: wong nee ix, 33
 Wei 衛: way viii, 48
 Wei 魏: way viii, 123, 155, 181, 192
 Wu 吳: oo viii, 17–18, 189, 193, 204
 Wu 武: oo 181
 Wu Qi 吳起: oo chee 60
 wu wei 無為 (non-action): oo-way xii, xiii, xiv, 78, 95, 174–175
 Wuzhuang 無莊: oo-jwong 72
 Xi Shi 西施: shee sure 27
 Xian 獻: shyen 35
 Xu Wugui 徐無鬼: shew (ew as in few) oo-gway 180, 181, 183
 Xu You 許由: shew (ew as in few) yo 13, 71, 203
 Xu'ao 胥敖: shew (ew as in few)-ow 32
 Yan 燕: yen viii, 121
 Yan He 顏闔: yen hu (u as in pull) 50, 147
 Yan Hui 顏回: yen hway xiv, 48, 73, 142, 207, 209
 Yancheng Ziyu 顏成子游: yen-chung dz-yo 23, 201
 yang 陽: yong 90, 100
 Yang Huo 陽貨: yong hwo (o as in more) 116–117
 Yang Zhu 楊朱: yong joo 202
 Yao 堯: yow 13, 14, 32, 71, 95, 203, 211
 Yi'erzi 意而子: ee-are-dz 71–72
 yin 陰: een 90, 100
 Ying 郢: eeng 187
 Yu Ju 余且: ew (as in few) jew (ew as in few) 195
 Yuan 元: ywen xi, 163, 188, 195
 Yuan Xian 原憲: ywen shyen 205
 yuanchu 鵠鵠: ywen-choo 123–124
 yuanju 爰居: ywen-jew (ew as in few) 134–135
 Yue 越: yweh viii, 14, 18, 183, 193
 Yue 說: yweh 204
 Zang 臧: dzong 82
 Zengzi 曾子: dzung-dz xii, 200
 Zeyang 則陽: dzu (u as in pull)-yong 191
 Zhang Wuzi 長梧子: jong oo-dz 36
 Zhang Yi 張儀: jong ee 60
 Zhao 昭: jow (as in jowl) 204
 Zhao 趙: jow (as in jowl) viii, 89, 213
 Zhao Wen 昭文: jow (as in jowl) wun 29
 Zhi 跖: jir 87, 208, 209
 Zhili Shu 支離疏: jir-lee shoo 58
 Zhili Shu 支離叔: jir-lee shoo 131
 Zhili Yi 支離益: jir-lee ee 227
 Zhong Yong 中庸: jong (long o) yong (long o) xii
 Zhong You 仲由: jong (long o) yo 116
 Zhou 周: joe viii, xi, 211, 216
 Zhuang 莊: jwong 147
 Zhuang Zhou 莊周: jwong joe xiii, 4
 Zhuangzi 莊子: jwong-dz viii, ix–x, xi–xiv, 2, 4–6, 15, 19, 31, 38, 63, 122, 123, 129, 132, 150, 155, 160, 172, 187, 193, 197, 199, 213–219, 230, 233
 Zhuping Man 朱平漫: joo-peeng mon (as in monarch) 227–228
 Zigao 子高: dz-gow (as in gown) 49
 Zigong 子貢: dz-gong (long o) 70, 205, 209
 ziran 自然 (spontaneity, naturally): dz-ron xiv, 63
 Zisang 子桑: dz-song 75
 Zisi 子思: dz-sz xii
 Ziyu 子游: dz-yo see: Yancheng Ziyu
 Ziyu 子輿: dz-ew (as in few) 75
 Zizhou Zhifu 子州支父: dz-joe jir-foo 203
 Zong 宗: dzong (long o) 32