

ASIAPAC COMIC SERIES

The Sayings Of **LIE ZI**

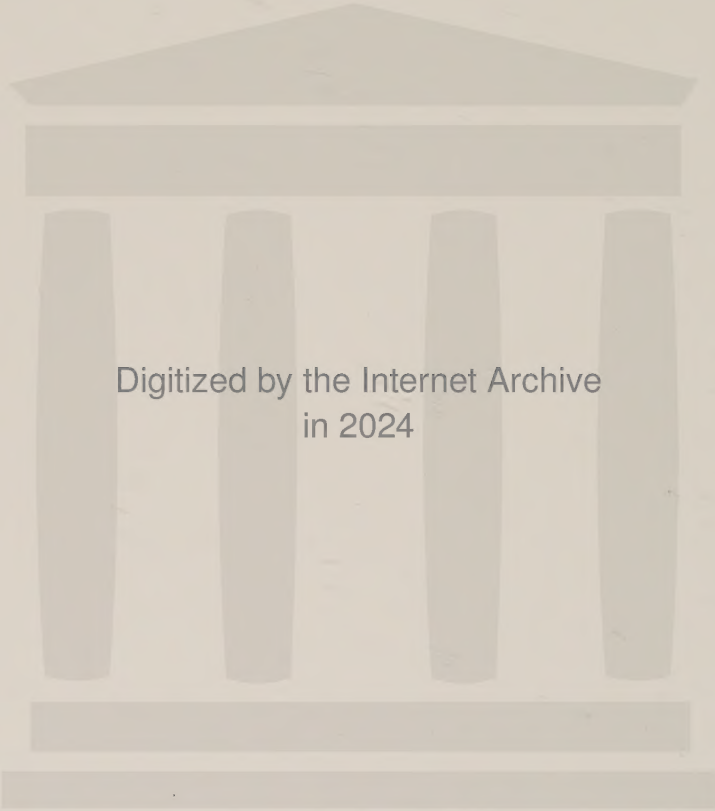
The Taoist who rides the wind



Edited & illustrated by
Tsai Chih Chung
Translated by
Koh Kok Kiang

An Asiapac Publication





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in the wind

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ASIAPAC . SINGAPORE

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Publisher's Note

Following the Sayings of Lao Zi and Zhuang Zi, we are pleased to present to you yet another Taoist classic, *The Sayings of Lie Zi*.

Lie Zi, though a half-legendary figure, ranks among the most famous Taoist sages. And the book which bears his name, *The Book of Lie Zi*, is one of the most important and intelligible of the Taoist classics.

It is a collection of sayings, stories on such universal themes as the joy of living, reconciliation with death, the value of spontaneity, the identity of dream and reality, the limitation of human knowledge, the relativity of standards of conduct, and the role of unpredictable and chance events.

We feel honoured to have well-known Taiwanese cartoonist Tsai Chih Chung's permission to the translation right to his bestselling comics. We would like also to take this opportunity to thank the translator and typesetter for putting in their best effort in the production of this series.

Other Titles in Asiapac Comic Series

Art of War
Book of Zen
Fancies of the Six Dynasties
New Account of World Tales
Origins of Zen
Records of the Historian
Roots of Wisdom
Sayings of Confucius
Sayings of Han Fei Zi
Sayings of Lao Zi
Sayings of Mencius
Sayings of Zhuang Zi
Strange Tales of Liao-zhai

About the Editor/Illustrator

Tsai Chih Chung was born in 1948 in Chang Hwa County of Taiwan. He began drawing cartoon strips at the age of 17 and worked as Art Director for Kuang Chi Programme Service in 1971. He founded the Far East Animation Production Company and the Dragon Cartoon Production Company in 1976, where he produced two cartoon films entitled *Old Master Q* and *Shao Lin Temple*.

Tsai Chih Chung first got his four-box comics published in newspapers and magazines in 1983. His funny comic characters such as the Drunken Swordsman, Fat Dragon, One-eyed Marshal and Bold Supersleuth have been serialized in newspapers in Singapore, Malaysia, Taiwan, Hong Kong, Japan, Europe, and the United States.

He was voted one of the Ten Outstanding Young People of Taiwan in 1985 and was acclaimed by the media and the academic circle in Taiwan.

The comic book *The Sayings of Zhuang Zi* was published in 1986 and marked a milestone in Tsai's career. Within two years, *Zhuang Zi* went into more than 70 reprints in Taiwan and 15 in Hong Kong and has to-date sold over one million copies.

In 1987, Tsai Chih Chung published *The Sayings of Lao Zi*, *The Sayings of Confucius* and two books based on Zen. Since then, he has published more than 20 titles, out of which 10 are about ancient Chinese thinkers and the rest based on historical and literary classics. All these books topped the bestsellers' list at one time or another. They have been translated into other languages such as Japanese, Korean, Thai. Asiapac is the publisher for the English version of these comics.

Tsai Chih Chung can be said to be the pioneer in the art of visualizing Chinese literature and philosophy by way of comics.

Introduction

Taoism is the greatest philosophical tradition of China after Confucianism. Taoism represents everything which is spontaneous, imaginative, private and unconventional in Chinese society; Confucianism represents everything which is controlled, prosaic, public and respectable. The division runs through the whole of Chinese civilization.

However, the two philosophical traditions have the same goal - order in living. The Way of Confucianism is primarily a system of government and moral code, mastered by study, thought and discipline. Man is the centre of the universe, "making a trinity with heaven and earth". Heaven is a vaguely personal power, ruling as the Emperor (the Son of Heaven) rules men. Destiny is the "decree of heaven". The world order is a counterpart of the social order.

For Taoists, on the other hand, man occupies the humble position of the tiny figures in a Chinese landscape painting, and lives rightly by bringing himself in accord with a Way that does not favour his ambitions, inclinations and moral principles. If he wishes to return to the Way, he must discard human knowledge, cease to make distinctions, refuse to impose his will and his principles on Nature, recover the spontaneity of the newborn child, and allow his actions to be as natural as the physical processes of Nature.

Although regarded as one of the most prominent Taoist sages, Lie Zi's existence is doubtful. It is not even clear when he is supposed to have lived. Some indications point to 600BC, others to 400BC. However, the book which bears his name appeared around AD300, and it is a collection of stories, brief sayings and essays grouped into eight chapters, each loosely organized around a single theme.

Compared to the occasionally abstruse passages of the works of Lao Zi and Zhuang Zi, the two most well-known Taoist figures, the Book of Lie Zi has the merit of being by far the most easily intelligible classics of Taoism.

But this is not to say that the Way expounded by Lie Zi is any less lofty. His ideal is a state of heightened perception and responsiveness in an undifferentiated world:

"My body is in accord with my mind, my mind with my energies, my energies with my spirit, my spirit with Nothing. Whenever the minutest existing thing or the faintest sound affects me, whether it is far away beyond the eight borderlands, or close at hand between my eyebrows and eyelashes, I am bound to know it. However, I do not know whether I perceived it with the seven holes in my head and four limbs, or knew it through my heart and belly and internal organs. It is simply self-knowing."

"Only then, when I had come to the end of everything inside me and outside me, my eyes became like my ears, my ears like my nose, my nose like my mouth; everything was the same. My mind was silent and my body had dissolved, my bones and flesh had melted into nothingness. I did not notice what my body leaned against and what my feet trod. I drifted with the wind East or West, like a leaf from a tree or a dry husk, and never knew whether it was the wind that rode me or I that rode the wind."

So far, there is only one complete translation in English of the Book of Lie Zi. It is entitled *Book of Lieh-tzu* by A.C.Graham (John Murray, 1960).

Koh Kok Kiang

About the translator

Koh Kok Kiang is a journalist by vocation and a quietist by inclination. He is a sub-editor with *The Straits Times* of Singapore. His interest in cultural topics and things of the mind started in his schooling years. It was his wish to discover the wisdom of the East that kindled his interest in Eastern philosophy. He is also the translator for *Book of Zen* and *Origins of Zen*, and co-translator for *The Sayings of Lao Zi*, in our Asiapac Comic Series.

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THE BOOK OF LIE ZI

The Taoist Who Rides The Wind



Among the classics of Taoism, the works of Lao Zi, Zhuang Zi and Lie Zi are said to be the most representative. Among them, The Book of Lie Zi is the most intelligible. Lie Zi's appeal was so widespread that in the forty years of his life in Zheng state, almost everyone knew his teachings although he lived in obscurity. Only the King knew nothing of his greatness.



He said:

To be born when you will be born, that's good fortune. To die when you will die, that's good fortune.

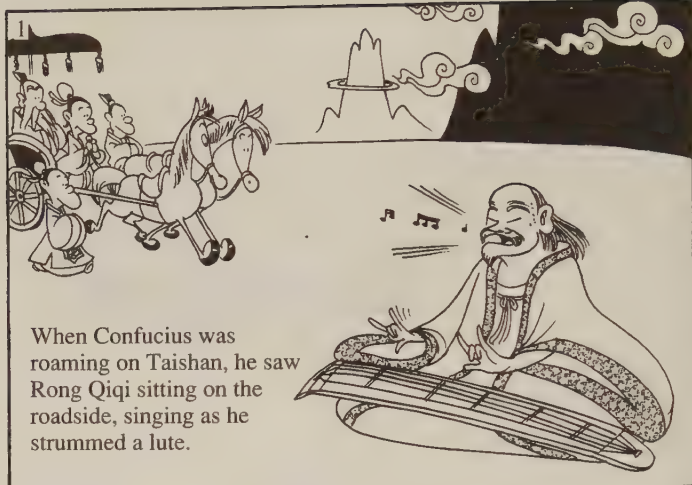
To be born and yet not cherish life, that's opposing heaven. Not to want to die when it's time to die, that's opposing heaven.



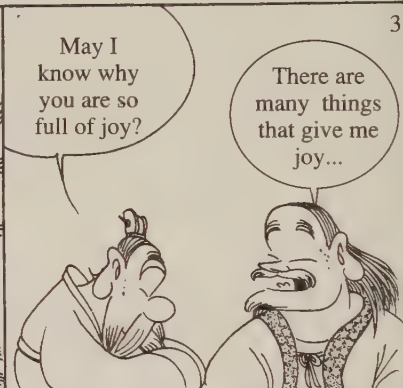
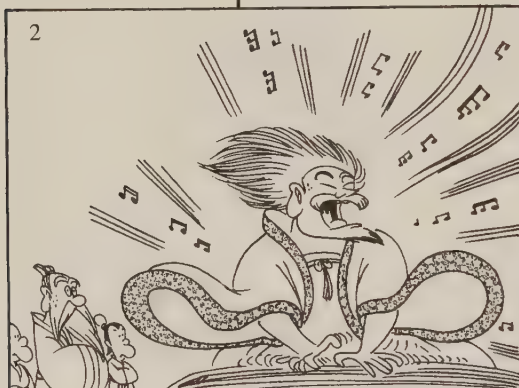
Heaven's Gifts



Three
reasons
to be
happy

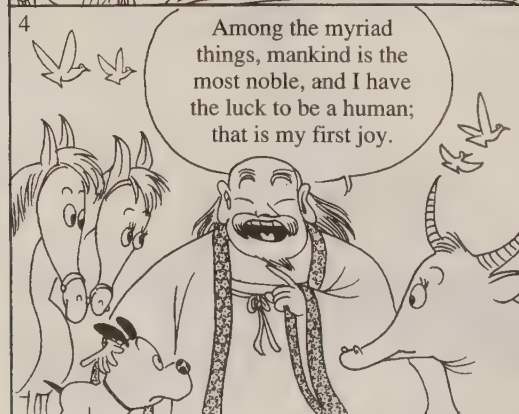


When Confucius was roaming on Taishan, he saw Rong Qiqi sitting on the roadside, singing as he strummed a lute.

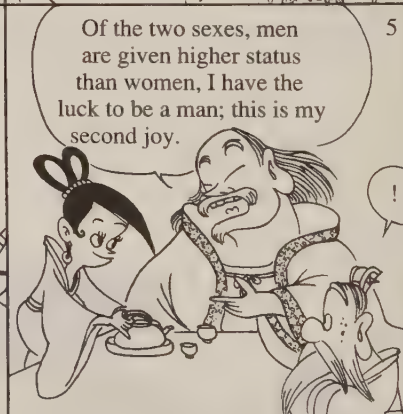


May I know why you are so full of joy?

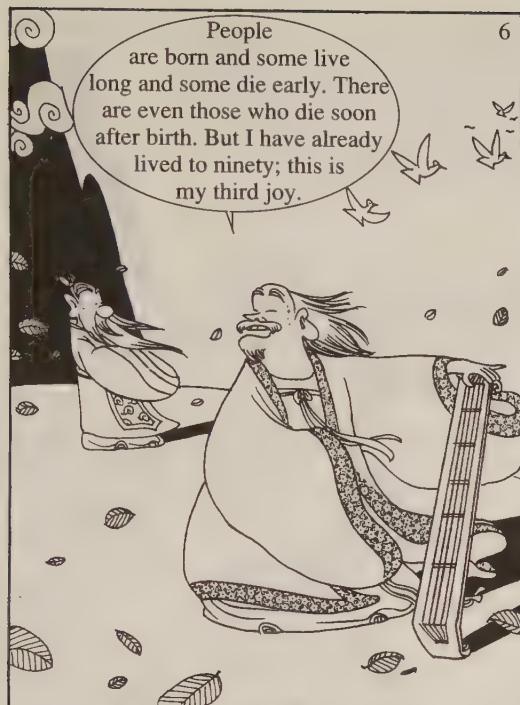
There are many things that give me joy...



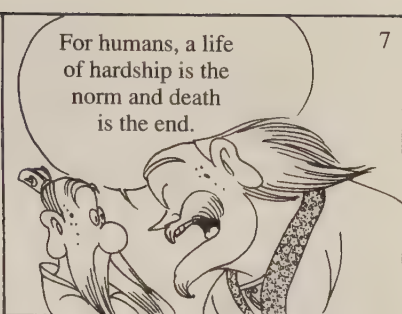
Among the myriad things, mankind is the most noble, and I have the luck to be a human; that is my first joy.



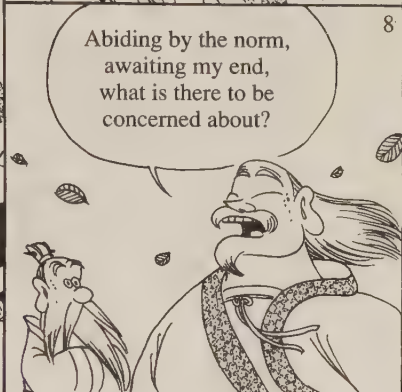
Of the two sexes, men are given higher status than women, I have the luck to be a man; this is my second joy.



People are born and some live long and some die early. There are even those who die soon after birth. But I have already lived to ninety; this is my third joy.



For humans, a life of hardship is the norm and death is the end.



Abiding by the norm, awaiting my end, what is there to be concerned about?



Rong Qiqi is a person who knows how to face life.

Hardship, old age and death are regarded by humans as the bane of life, but Rong Qiqi accepts them as part and parcel of life. Thus, if you are able to see through something, you are in paradise, if not, you find yourself in hell.



**Life is
activity,
death
is rest**



1 Confucius, while on his way to Wei kingdom, saw an old man named Lin Lei who was nearly a hundred years old. Lin put on his fur coat in the middle of spring, and went to pick up the grains dropped by the reapers, singing as he made his way through the fields.



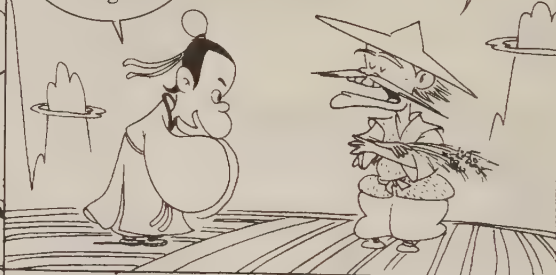
2 This old man is an unusual person... Zi Kong, go talk to him and find out what makes him so happy.



Yes.

3 You are so old and yet you have to work so hard. Don't you find this a matter of regret?

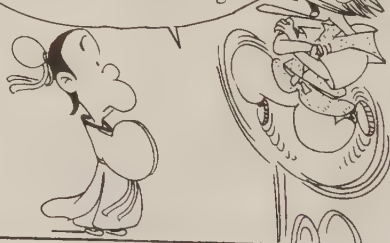
What is there for me to regret?

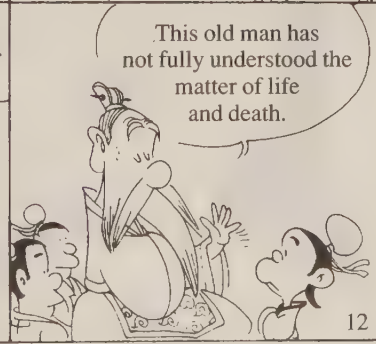
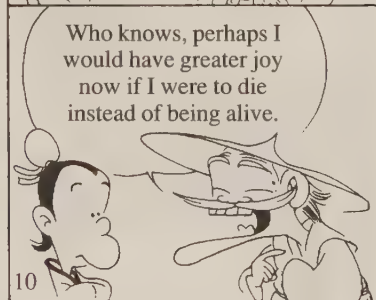
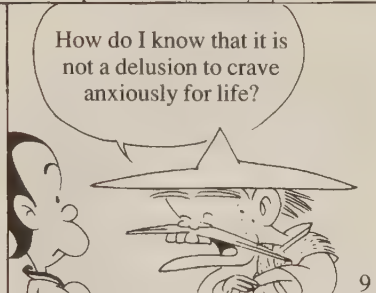
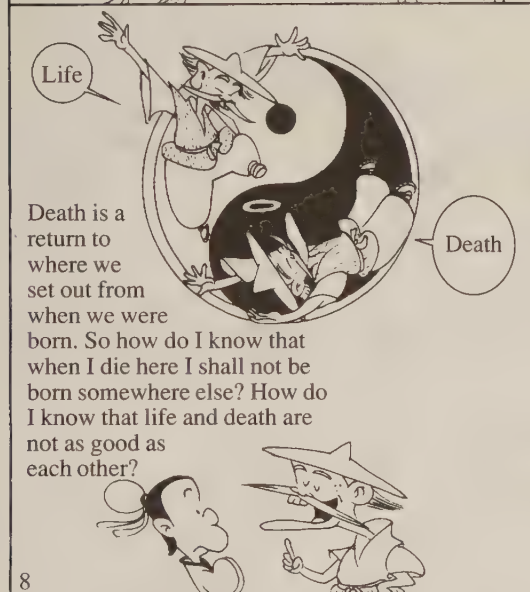
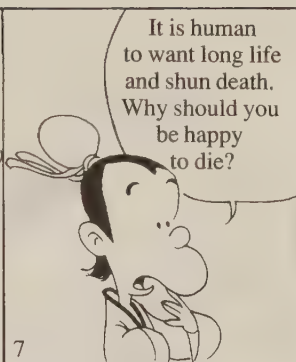
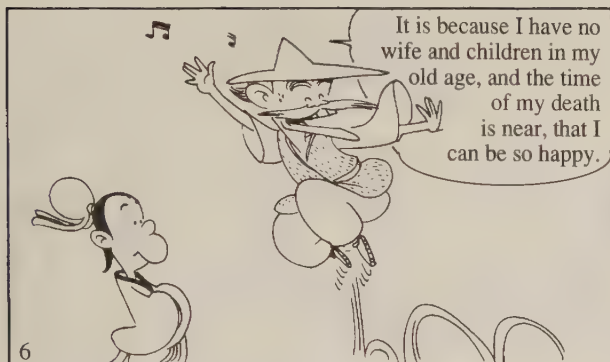


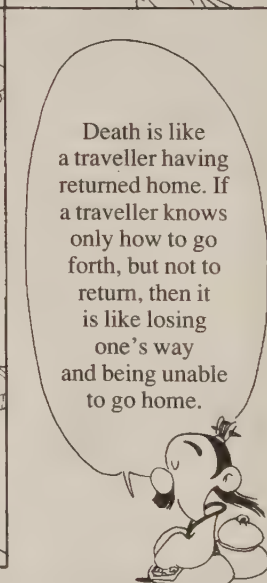
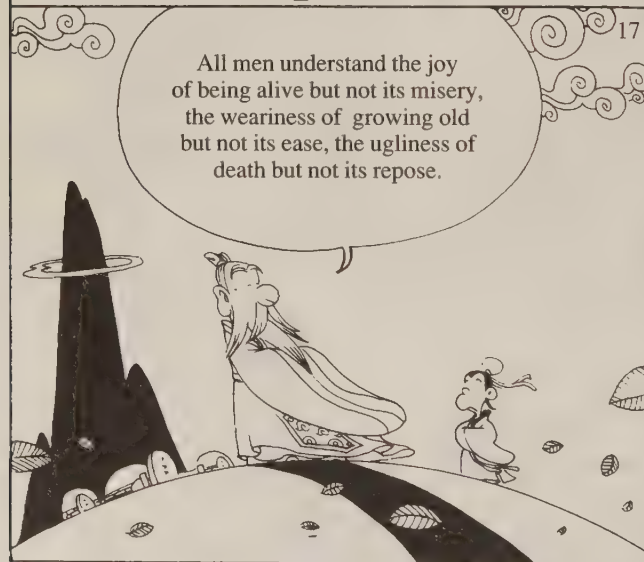
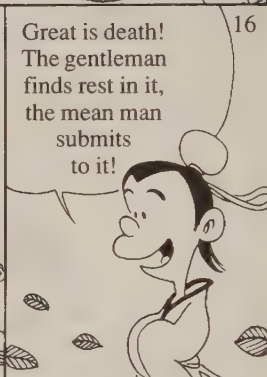
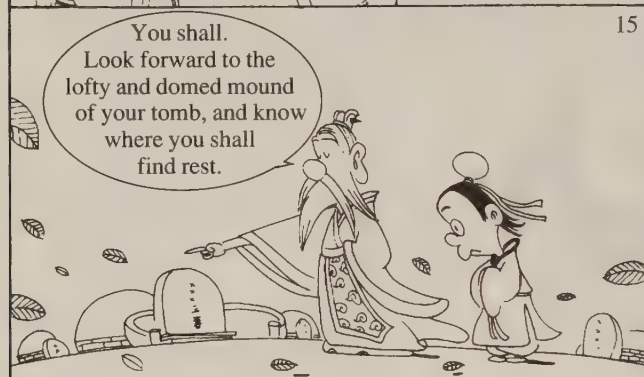
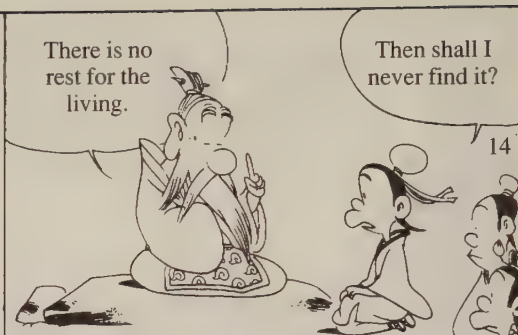
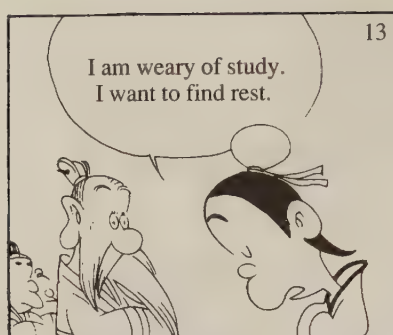
What makes you so happy, picking up the grains and singing as you go?

The reason for my happiness is very simple.

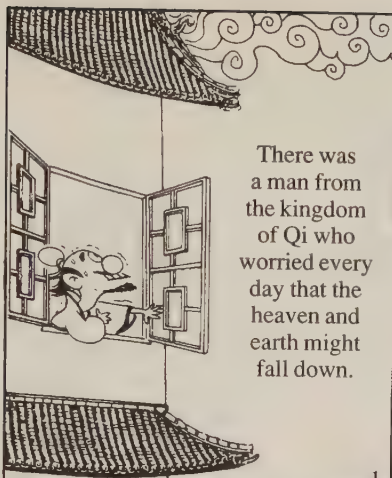
The reason for my happiness all men share. But instead they worry over them. It is because I took no pains learning to behave when I was young, and never strove to make my mark when I grew up, that I have been able to live so long.







Will
the sky
fall down?



There was
a man from
the kingdom
of Qi who
worried every
day that the
heaven and
earth might
fall down.



2



Gosh! Has
the sky
fallen down?

1

3

It's really
frightening. Looks
like the sky
is about to fall!



4

Heaven is nothing but the accumulated
air; there is no place where there is not air. You are
inside heaven all the time; why should you worry
about it falling
down?

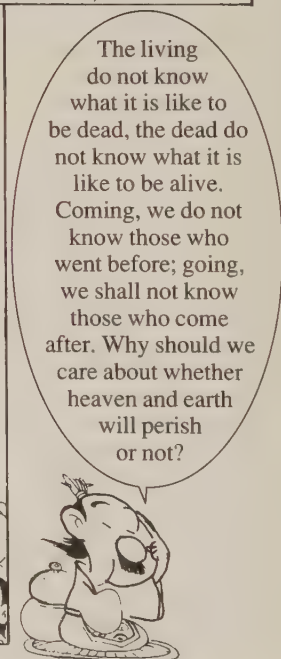
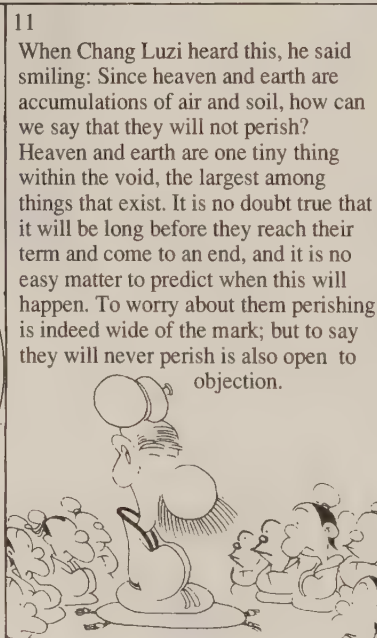
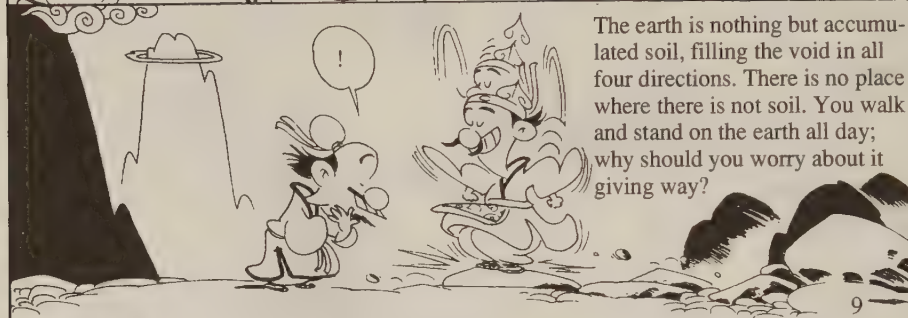
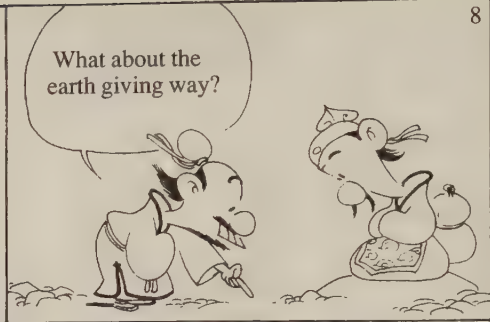
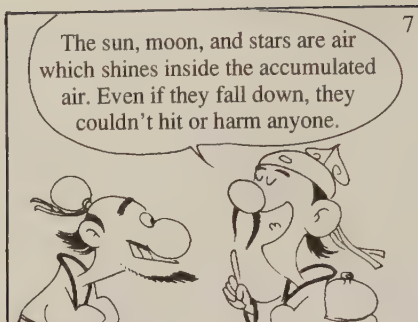


5

If heaven
really is accumulated
air, shouldn't the
sun, moon and stars
fall down?



6



The Yellow Emperor

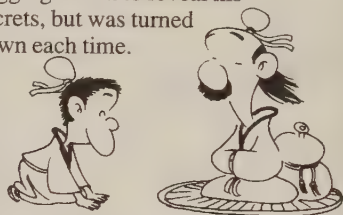


Lie Zi rides the wind

Lie Zi had Old Shang as teacher, and Bo Gaozi as his friend.



Yin Sheng heard of his abilities and was anxious to learn from him. He kept begging Lie Zi to reveal his secrets, but was turned down each time.



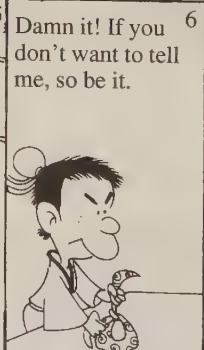
When he had nothing more to learn from either of them, he came home riding the wind.

Teach me! Teach me! Tell it to me quickly!



Teach me how to ride the wind.

Damn it! If you don't want to tell me, so be it.



What's so great about riding the wind?



A few months later, Yin Sheng came back.



8

Why do you keep coming and going?



I felt some resentment towards you after being rebuffed, but now it is all gone.



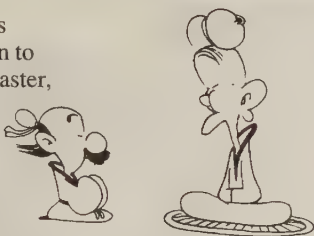
9

Let me tell you what I learned from my own master.



10

Three years after I began to serve my master,



13

My mind no longer dared to think of right and wrong, my mouth no longer dared to speak of gain and loss.



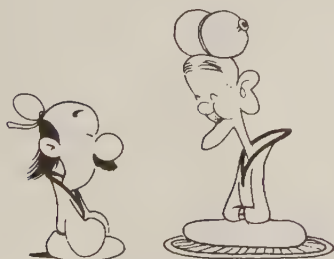
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It was only then that I got as much as a glance from the master.

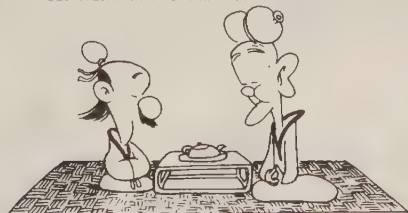


12

After five years, my mind was again thinking of right and wrong, my mouth was again speaking of gain and loss; and for the first time my master's face relaxed in a smile.

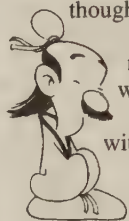


After seven years, I thought of whatever came into my mind without any longer distinguishing between right and wrong, said whatever came into my mouth without any longer distinguishing between gain and loss; and for the first time the master pulled me over to sit with him on the same mat.



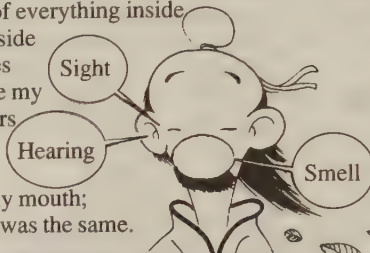
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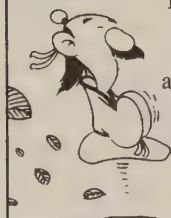
After nine years, I thought of whatever came into my mind and said whatever came into my mind without thinking of right and wrong.

Only then, when I had come to the end of everything inside me and outside me, my eyes became like my ears, my ears like my nose, my nose like my mouth; everything was the same.

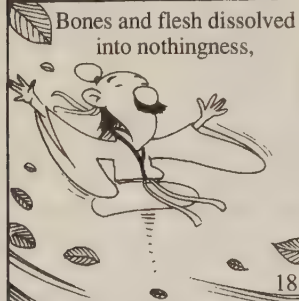


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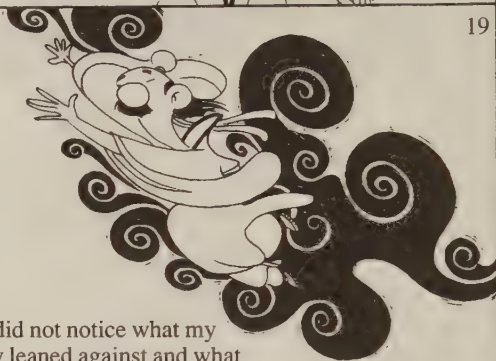
My mind in unity with everything and my body relaxed,



Bones and flesh dissolved into nothingness,

18

19



I did not notice what my body leaned against and what my feet trod, I drifted with the wind East or West, and never knew whether it was the wind that rode me or I that rode the wind.



20

Now you come to be my disciple, and before even a year has passed, you are indignant and resentful time and again. The air will refuse your slip of a body, the earth will refuse to carry one joint of your finger; can you hope to tread the void and ride the wind?

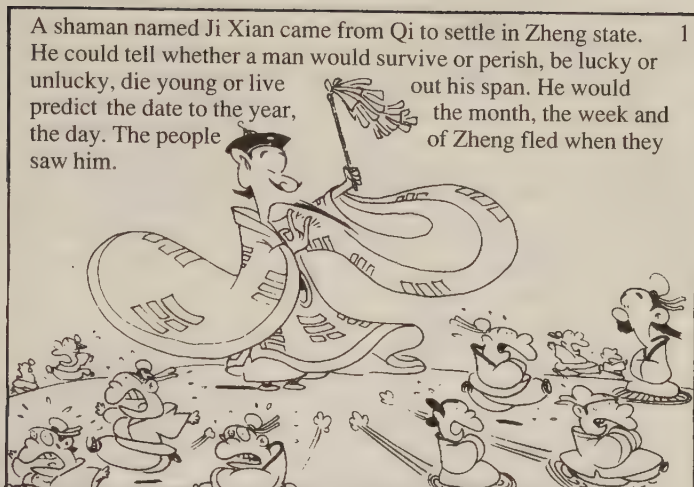


When the mind is still and no longer thinks of right and wrong, gain and loss, then that mind is the universal mind. It can be said to be inseparable from nature and is also the mountain as well as the ocean. Why can't it be the wind then?

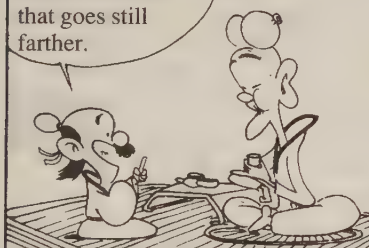


**The shaman
meets his
match**

A shaman named Ji Xian came from Qi to settle in Zheng state. He could tell whether a man would survive or perish, be lucky or unlucky, die young or live out his span. He would predict the date to the year, the month, the week and the day. The people of Zheng fled when they saw him.



Master, I used to think that your Way was peerless, but there is another that goes still farther.



My master requests that you read his face for him.



I have taught you all that shows on the surface, but you have not exhausted the substance. When you thus match yourself against the world, you are bound to be exposed. That is how you let the man succeed in reading your face.

3

Yes.

4 Alas! Your master is done for. There is no more vitality in him. He cannot last ten days. I saw a strange thing; I saw damp ash in him.



2 Try bringing him here, and let him take a look at me.

5

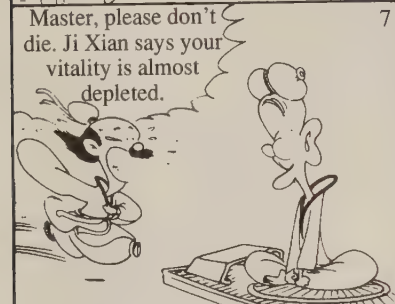


6

I have just shown him the configuration of my earth. My breathing, like the life in a growing shoot, did not vibrate yet did not cease. He must have seen me as I am when I check the incipient motions of the virtue within me. Try bringing him again.



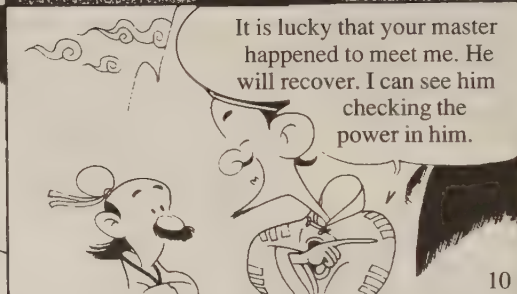
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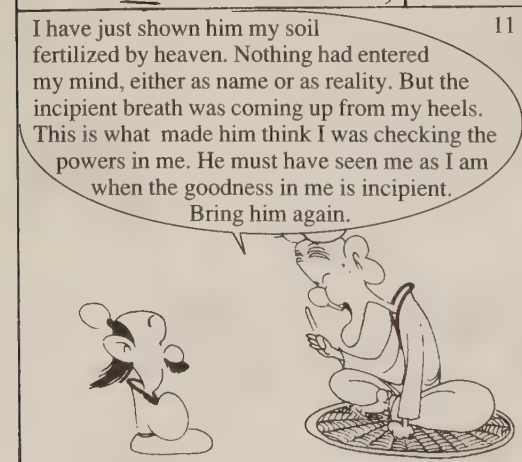
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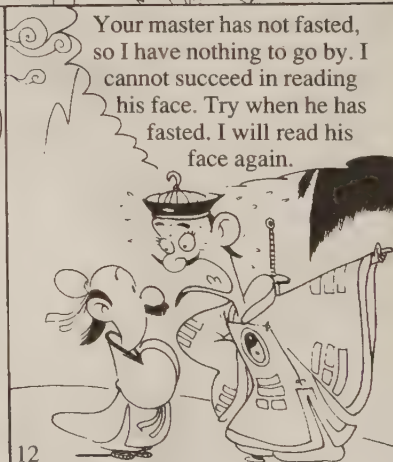
9



10



11



12

Your master has not fasted, so I have nothing to go by. I cannot succeed in reading his face. Try when he has fasted. I will read his face again.

I have just shown him the absolute emptiness in which there is no foreboding of anything. He must have seen me as I am when I even out the incipient motions of my breath. Whirlpools, still waters, currents, all hollow out deep pools; of the nine kinds of deep pool I have shown him three.

13



Bring him again.

Yes.

14

Wow!

15

It's scary. He has unlimited power to change himself.

Go after him.

17

He has fled. I could not catch up with him.

18

16

I have just shown him myself
before we first came out of our
Ancestor. With him I dissolved,
and drifted in and out of things.
Unknowing who and what we
were. To him, it seemed we had
floundered, it seemed that the
waves had swept us away.
That is why he fled.

19



To think I have
really not learned
anything about the
Way...



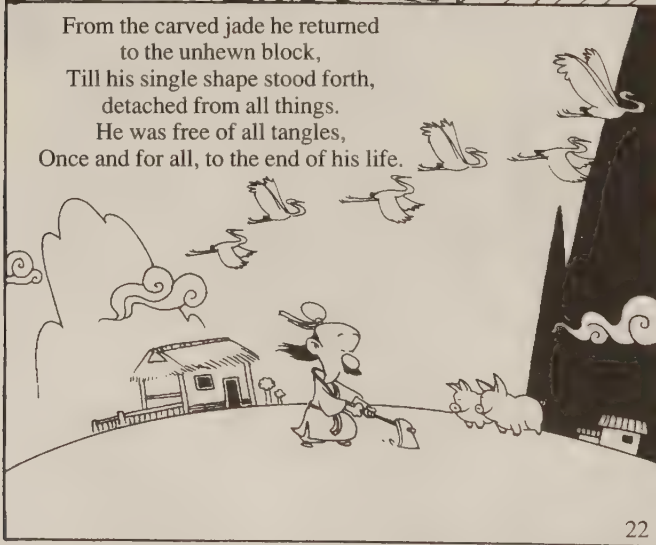
20

Lie Zi went
home and for three
years he did not leave his
house. He cooked
meals for his
wife, served food
to the pigs as
though they
were human,
and treated
all things
equally as
his kin.



21

From the carved jade he returned
to the unhewn block,
Till his single shape stood forth,
detached from all things.
He was free of all tangles,
Once and for all, to the end of his life.



22

To live
without
limitations of
any kind is
the highest state
of existence.



Lie Zi's burden

Lie Zi was on his way to Qi, but turned back halfway. On the road, he met Bohun Wuren.

Why did you turn back in mid-journey?

I was alarmed by something.

What was it?



1 2

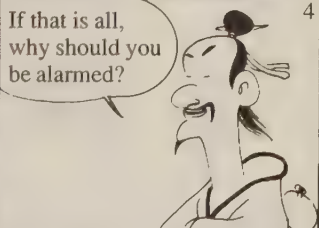
I ate at ten inns, and at five they served me first.

I will serve you first.

!

If that is all, why should you be alarmed?

4



When one has an air of being lofty, it gets him into worldly entanglements.

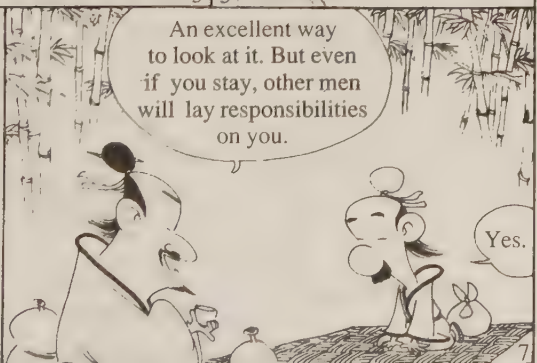
3 5

Even an innkeeper with so little to gain from me values me so highly as a customer. What if the Prince of Qi wants to appoint me to some office?

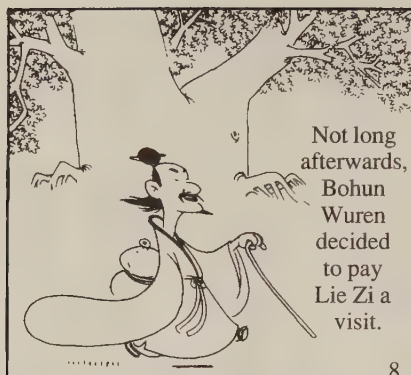
6

An excellent way to look at it. But even if you stay, other men will lay responsibilities on you.

Yes.



7



8

Lie Zi's porch was full of the shoes of visitors.



9

Lie Zi, someone wants to see you.



10

Now that you have come, master, aren't you even going to give me your counsel?



11

Enough! I have already told you that others would lay responsibilities on you. It is not that you are capable of allowing them to do so; you are incapable of preventing them. What use is it to you to have this effect on people, which is incompatible with your own peace? If you insist on making an effect, it will unsteady your basic self, and to no purpose.



What you say is true.

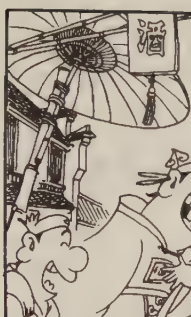


To make a display of oneself will attract the attention of others. This is folly rather than wisdom.



12

Beauty and ugliness



Welcome to my inn!

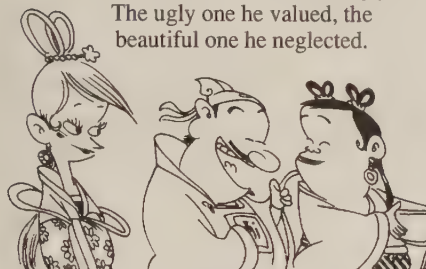
When Yang Zhu was passing through the state of Song, he spent the night at an inn.



1

2

The innkeeper had two concubines, one beautiful and the other ugly. The ugly one he valued, the beautiful one he neglected.



4

The beautiful one thinks herself beautiful, and I do not notice her beauty. The ugly one



thinks herself ugly, and I do not notice her ugliness.

3

Why do you like the ugly concubine but not the pretty one?



5

Yang Zhu thus told his disciples:

Remember this! If you act nobly and banish from your mind the thought that you are noble, where can you go and not be loved?



One who does good with the motive of being good has no goodness. Similarly, one who is beautiful and thinks oneself beautiful has no beauty.



King Mu of Zhou



King Mu's journey of the spirit

During the reign of King Mu of Zhou, there came from the westerly region a magician who could enter fire and water, pierce through metal and stone, overturn mountains, change the course of rivers.



I can also walk on air.



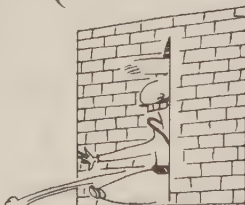
I walk on water too.



He is super-human.

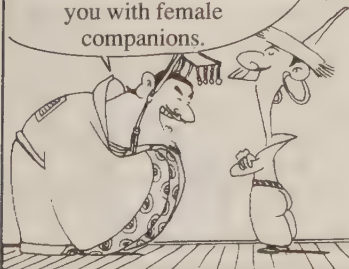


Walls are no barriers to me.



Please stay in my kingdom. You can live in the royal chambers, eat the flesh of animals bred for sacrifice, and I will present you with female companions.

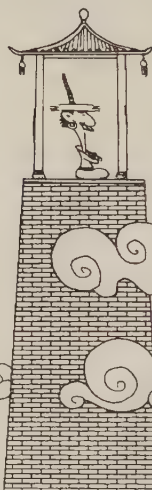
Very well.



Get lost! You're too smelly and ugly. The food is not fit for me and even this palace is too run down.



7



The king thus built him a magnificent edifice called the Tower in the Middle Sky and his treasury was depleted when the work was completed.

Let me take you to a truly exceptional place that you can feast your eyes on.

Good!



8

Wow!
I am really flying.



9

It's so beautiful.
This must be paradise.

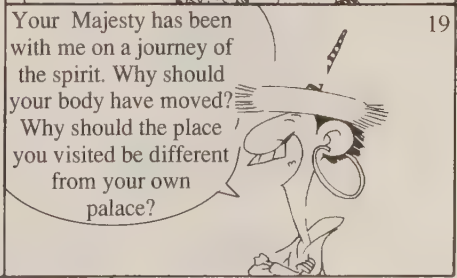
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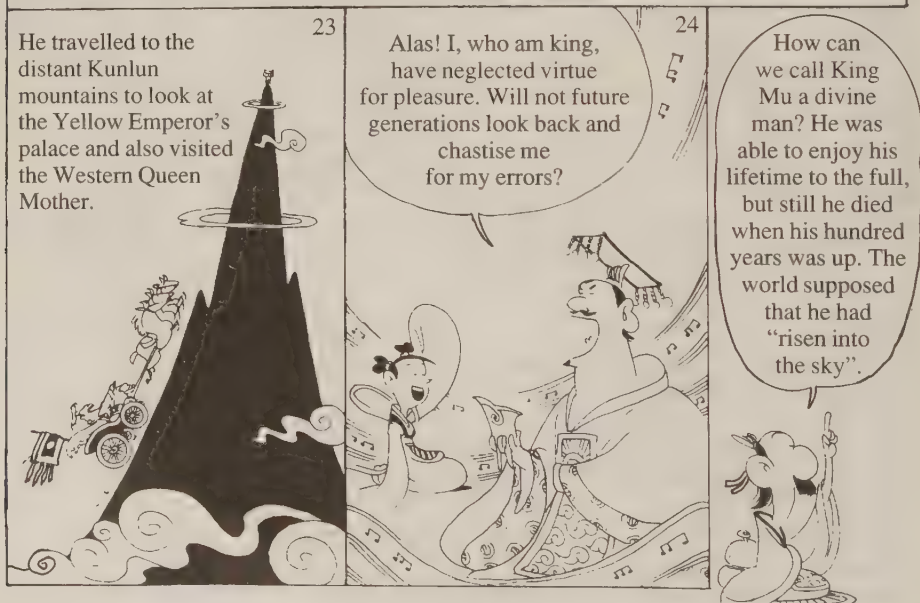
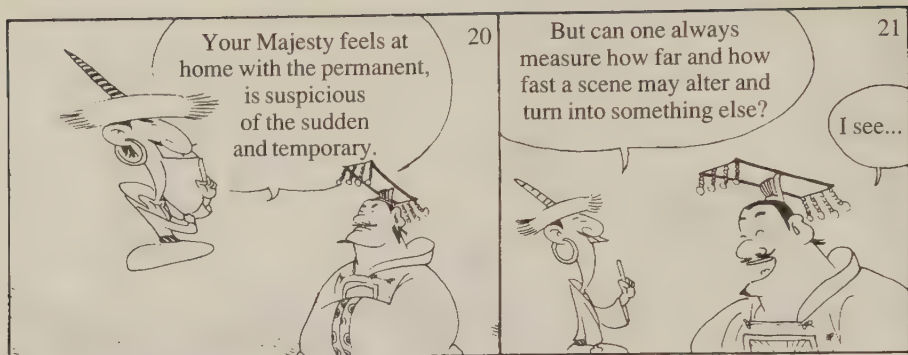


Ah,
only this can be called the finest palace.



11

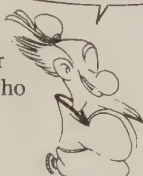




Lao Cheng Zi learns the secret and sublime



Lao Cheng Zi studied magic under Yin Wen, who told him nothing for three years.



I have been here for three years, and you taught me nothing. Perhaps I am not fit to receive your instruction, in which case I had better leave.

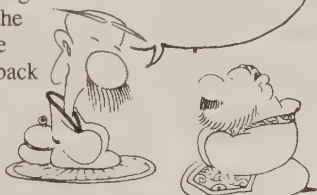
Let me say something first...



1

Formerly, as Lao Zi was setting out for the West, he looked back and told me:

The breath of all that lives, the appearance of all that has shape, is illusion.



2

What is begun by the creative process, and changed by Yin and Yang, is said to be born and to die.



3

It is when you realise that the illusions and transformations of magic are no different from birth and death that it becomes worthwhile to study magic. You and I are also illusion; what is there to study?



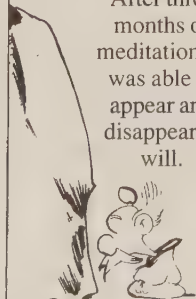
4

Lao Cheng Zi went home to ponder over what Yin Wen told him.

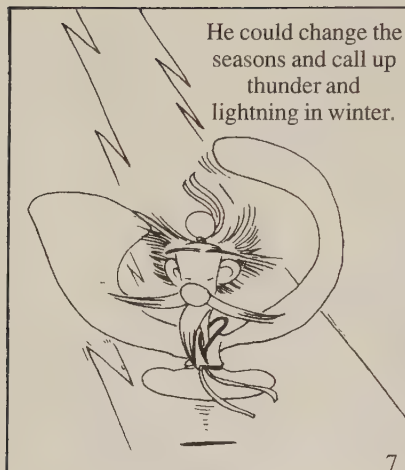


5

After three months of meditation he was able to appear and disappear at will.



6



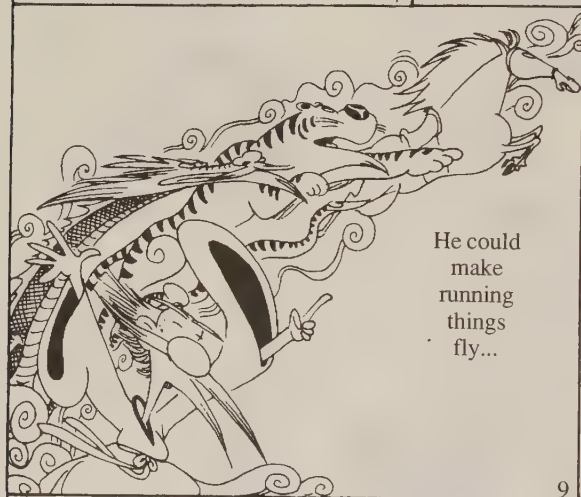
He could change the seasons and call up thunder and lightning in winter.

7



He could create ice in summer.

8



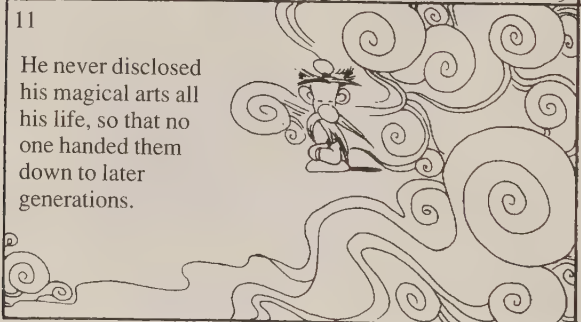
He could make running things fly...

9



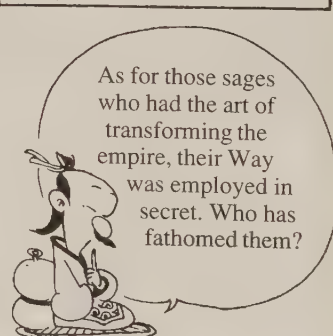
...and flying things run.

10



He never disclosed his magical arts all his life, so that no one handed them down to later generations.

11



As for those sages who had the art of transforming the empire, their Way was employed in secret. Who has fathomed them?

Lie Zi on dreams

There are eight ways to prove being awake, six tests of dreaming. What is meant by the eight ways to prove being awake? They are events and actions, gain and loss, sorrow and joy, birth and death. These eight happen when the body encounters something.



What is meant by the six tests? There are normal dreams, and dreams due to alarm, thinking, memory, rejoicing and fear. These six happen when the spirit connects with something. Those who do not recognize where the changes excited in them come from are perplexed about the reason when an event arrives. Those who do recognize where they come from do know the reason; and if you know the reason, nothing will startle you.

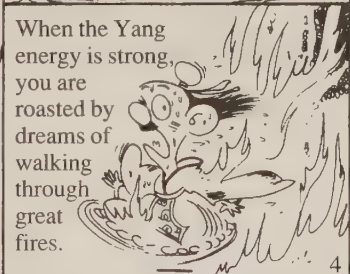
2

When the Yin energy is strong, you are frightened by dreams of walking through surging waters.



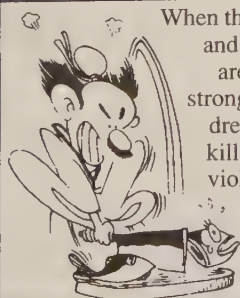
3

When the Yang energy is strong, you are roasted by dreams of walking through great fires.



4

When the Yin and Yang are both strong, you dream of killing or violence.



5

When you starve, you dream of begging for food.



6

When you suffer from giddiness, you dream of floating in the air.



7

8
When you suffer from
a sinking, congested feeling,
you dream of drowning.



9
When you go to sleep
lying on your thick and
heavy belt,
you
dream
of
snakes.



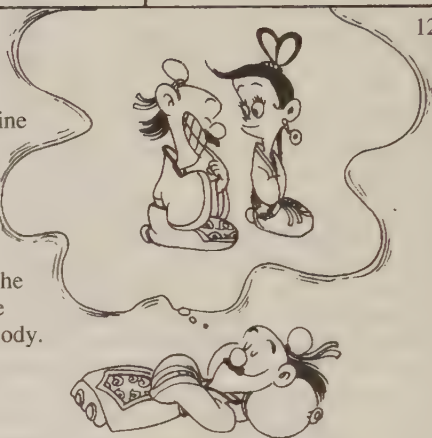
10
One who is depressed will
dream of drinking wine.



11
And after weeping,
you will dream of
singing and dancing.



12
What we imagine
or think about
during the
day, at night
we will
dream about.
This is due to the
interplay of the
mind and the body.



13
The True Men of old
acted without any sense
of self and therefore
never dreamed in
their sleep.



14
At the South corner
of the western
region is a
country called
Gu Mang. The
light of the sun
and the moon
does not shine
there, so there is no
distinction between
day and night. Its people
do not eat but sleep most
of the time.



15

They think that what they do in dream is real, and what they see waking is unreal.

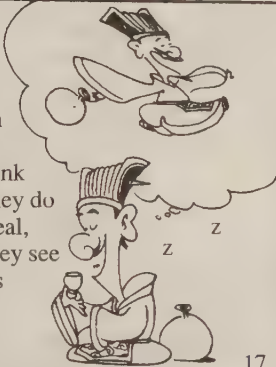


16

Then there is this place called the Middle Kingdom (China). The Yin and Yang are truly proportioned there, so there is alternation of cold and heat. Darkness and light are rightly divided there, so there is alternation of day and night.



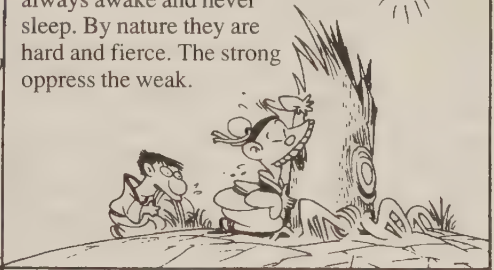
They wake and sleep in alternation; and they think that what they do waking is real, and what they see in dreams is unreal.



17

In a country called Fu Le, it is always hot. The people eat anything that does not need cooking. They are always awake and never sleep. By nature they are hard and fierce. The strong oppress the weak.

18

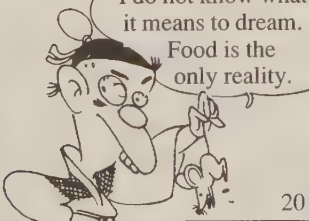


19



20

I do not know what it means to dream. Food is the only reality.



21

To dream and to be awake - which is real and which is unreal? It is something beyond the ordinary mortal's comprehension.



21

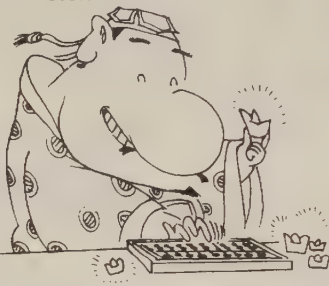
Life is like a dream. In the interplay of reality and illusion, how can you be sure that you are now not dreaming and that events as seen during a state of dream may be closer to the truth?



Joy and sorrow



Mr Yin of Zhou ran a huge estate. The underlings who hurried to serve him never rested from dawn to dusk.



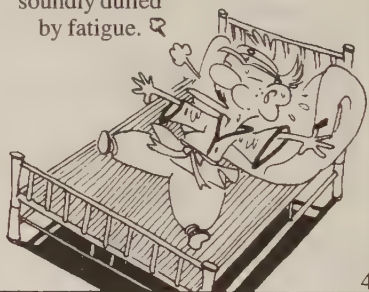
Get up and work, lazybones!



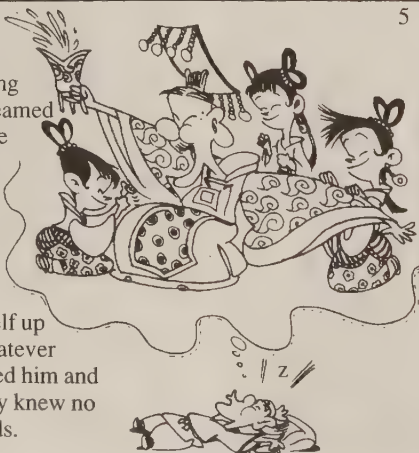
There was an old servant with little strength in his muscles, whom he drove all the harder.



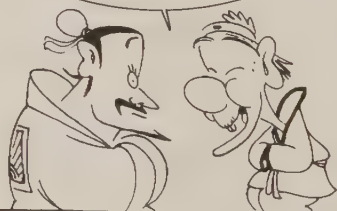
By day the servant went to work groaning, at night he slept soundly dulled by fatigue.



Every evening he dreamed that he was lord of the state. He gave himself up to whatever pleased him and his joy knew no bounds.



Man's term is a hundred years, divided between day and night. By day I am a servant, and my life is bitter indeed; but at night I become a prince, and my joy is incomparable. Why should I complain?





7

Vexed by worldly affairs, when Mr Yin slept, he dreamed he was a bonded worker.



8

Gosh! Another nightmare!

With status and wealth, you think you are above other men. Dreaming at night that you are a slave, reverting from ease to toil, is fortune righting itself.

9

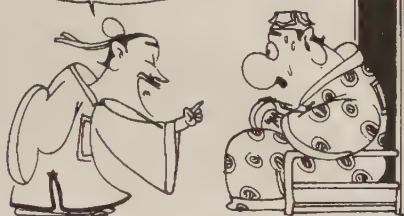


Can you reasonably expect to have it both ways, dreaming as well as awake?

10

After hearing his friend's advice, Mr Yin eased his demands on the servants.

Don't do such heavy work. Take a rest.

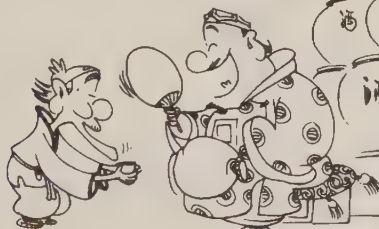


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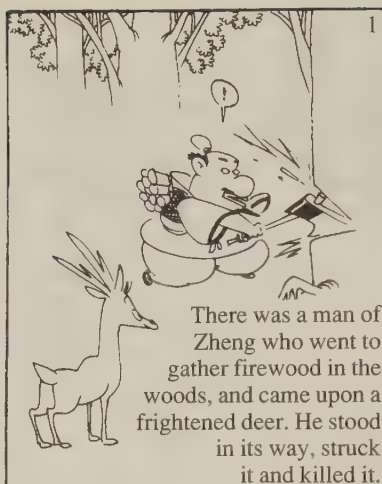
He also reduced the responsibilities which worried him. As a result, there was harmony in his household and his ailment took a turn for the better.

12

Whatever bothers the mind is carried over into the dreaming state. When there is peace of mind during one's waking hours, there will be peace of mind as well during sleep.



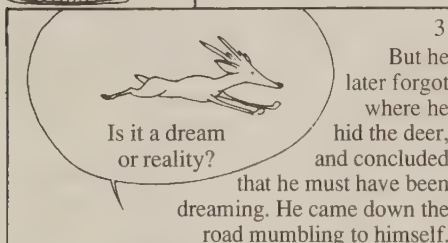
Dream or reality?



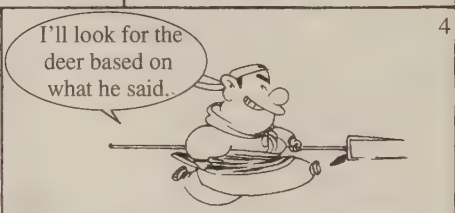
There was a man of Zheng who went to gather firewood in the woods, and came upon a frightened deer. He stood in its way, struck it and killed it.



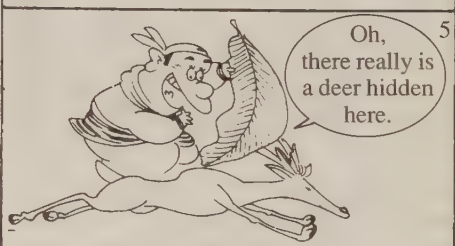
Fearing that someone would see the deer, he concealed its body.



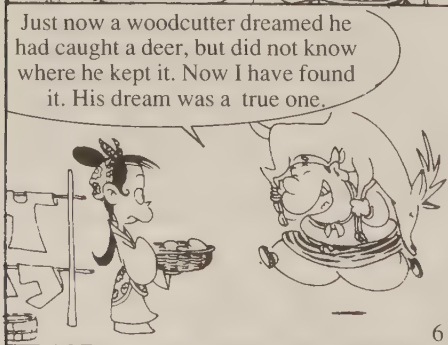
3 But he later forgot where he hid the deer, and concluded that he must have been dreaming. He came down the road mumbling to himself.



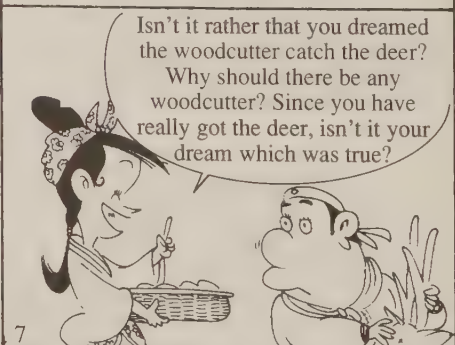
4 I'll look for the deer based on what he said.



5 Oh, there really is a deer hidden here.



Just now a woodcutter dreamed he had caught a deer, but did not know where he kept it. Now I have found it. His dream was a true one.

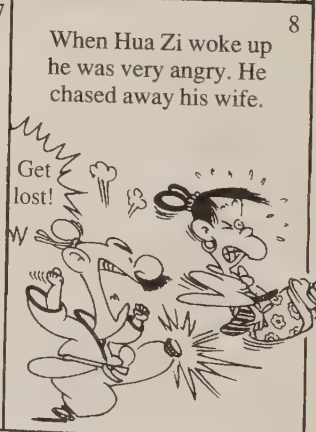
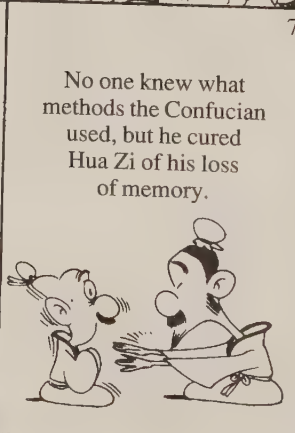
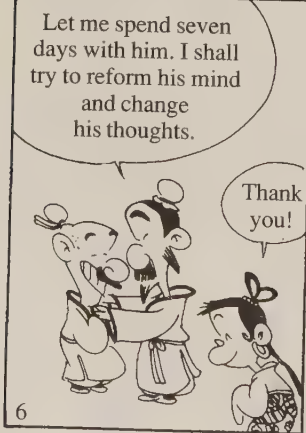
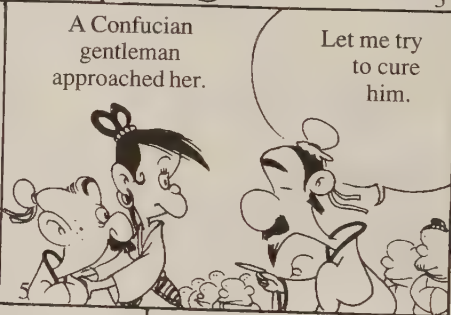
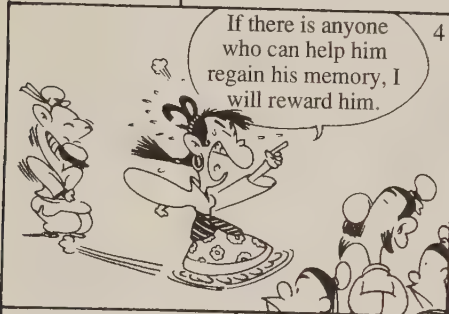


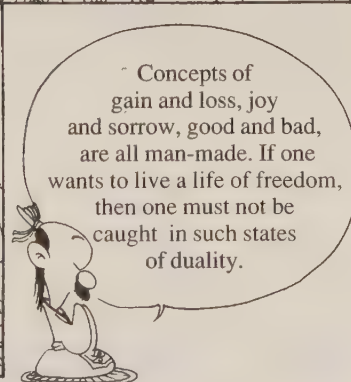
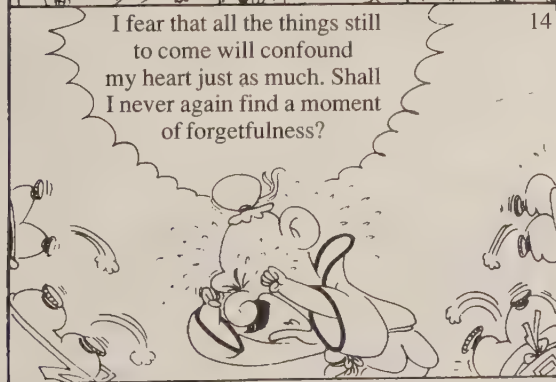
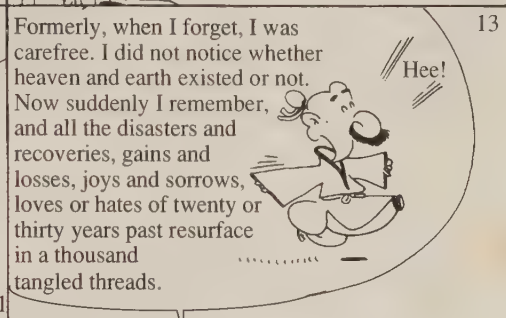
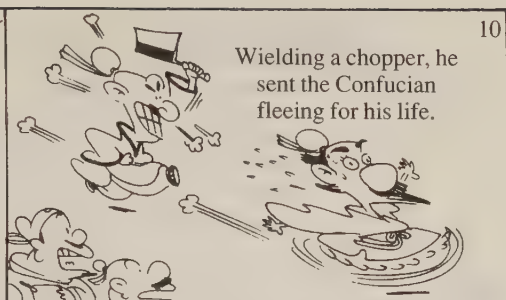
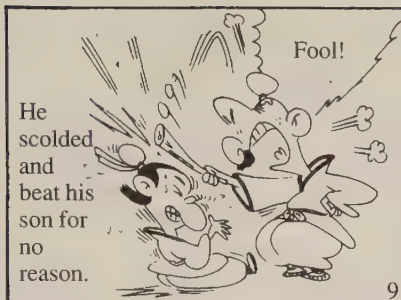
Isn't it rather that you dreamed the woodcutter catch the deer? Why should there be any woodcutter? Since you have really got the deer, isn't it your dream which was true?



Loss of memory

In the state of Song there was a person named Hua Zi who lost his memory at middle age. When out in the streets he would forget to return home. Today he would not remember yesterday, tomorrow he would not remember today.

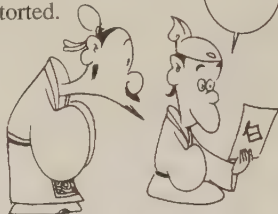




Who is normal?



Mr Pang of Qin state had a son who suffered from an abnormality. When the son saw white he thought it was black and his sense of smell was distorted.



Black.

Smelly!

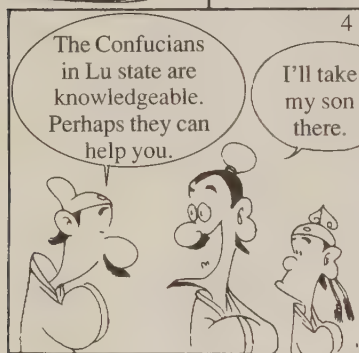


Fragrant!

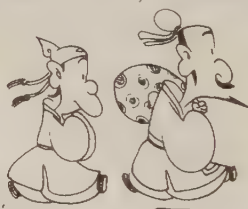


The Confucians in Lu state are knowledgeable. Perhaps they can help you.

I'll take my son there.



The father set out for Lu, but while passing through the state of Chen, he met Lao Zi.



How do you know that your son is abnormal? Nowadays everyone in the world is deluded about right and wrong, and confused about benefit and harm. Because so many people share this sickness, no one perceives that it is a sickness.



Supposing the minds of everyone in the world were like your son's, then on the contrary it is you who would be abnormal.

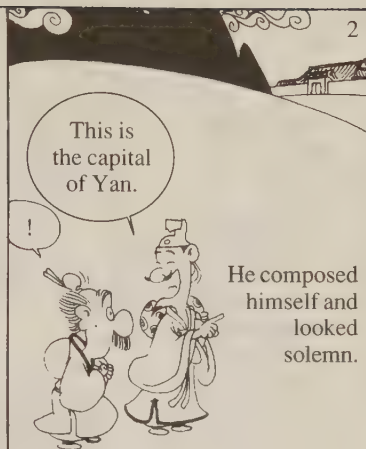


Good and evil, black and white are all subjected to human definition. They have no independent objective standards. If everyone says white is black, then wouldn't it be you who believe otherwise who is muddle-headed?



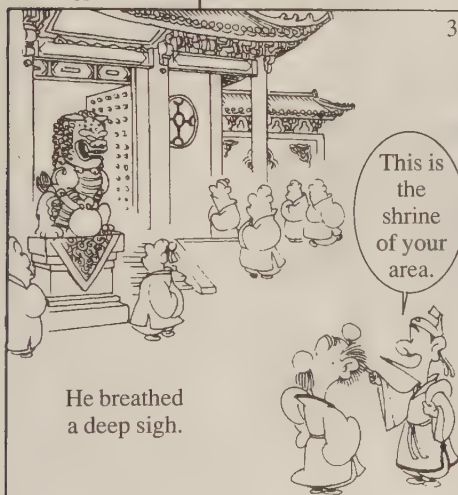
Tricks of the mind

There was a man who was born in Yan state but grew up in Chu, and in his old age returned to his native place. While he was passing through the state of Qin his companion played a joke on him.



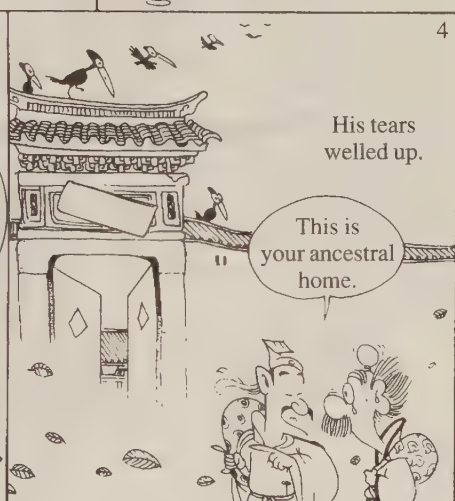
This is the capital of Yan.

He composed himself and looked solemn.



He breathed a deep sigh.

This is the shrine of your area.



His tears welled up.

This is your ancestral home.

Take a look there...

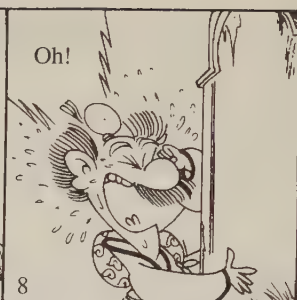
Sob!

This is your father's tomb.





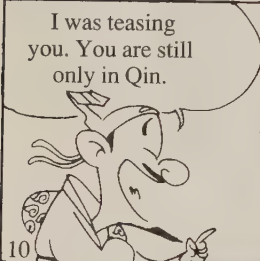
7



8



9



10



11

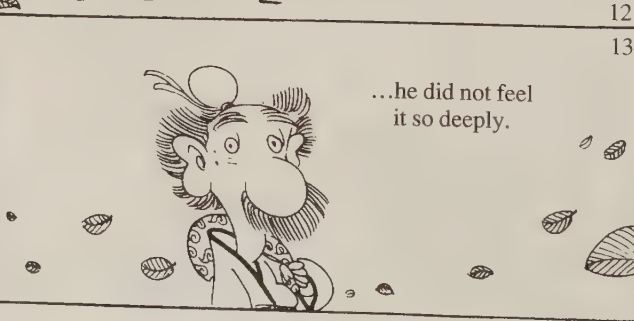
When he finally reached Yan and really saw the capital and the shrine in his area, really saw his ancestral home and his father's tomb...



12

13

Sorrow is merely a state of mind and may not be warranted by the circumstances. Hence whether or not you feel sad over something is all in the mind.



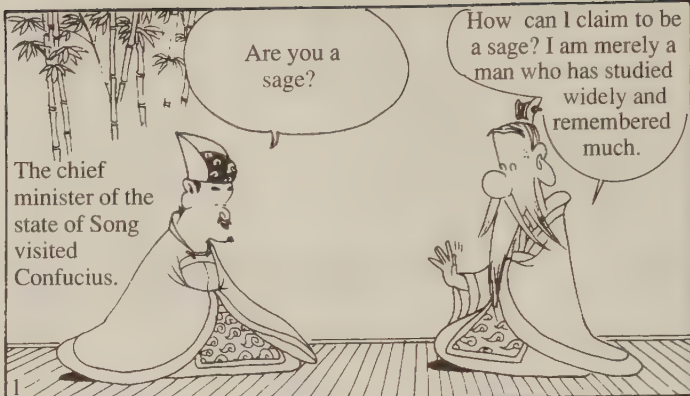
Confucius



Who is a sage?



The chief minister of the state of Song visited Confucius.



Are you a sage?

How can I claim to be a sage? I am merely a man who has studied widely and remembered much.

2

Were the Three Kings sages?



3

The Three Kings were good at employing wisdom and courage; whether they were sages I do not know.



4

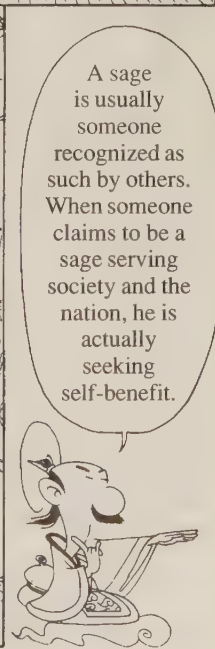
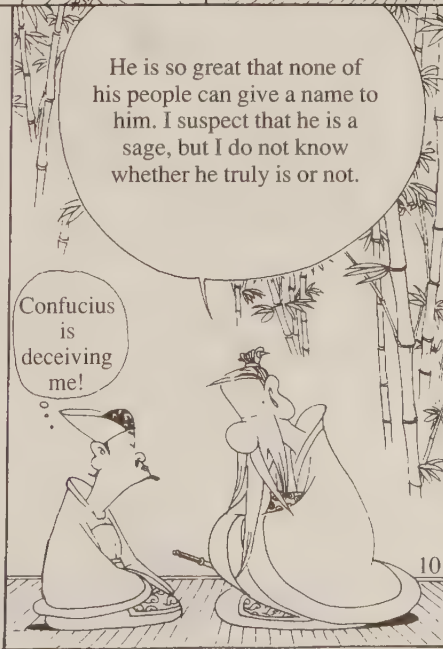
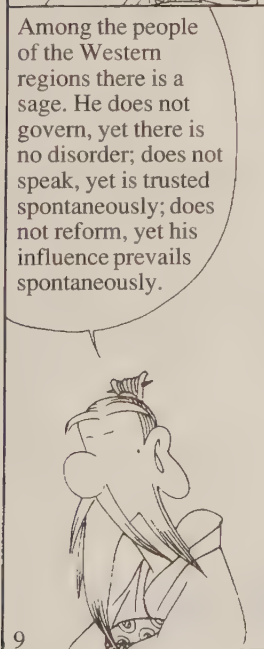
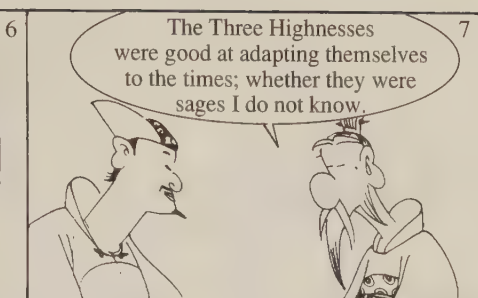
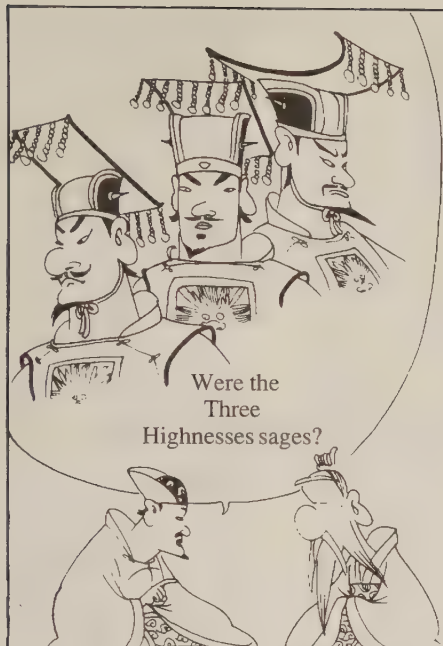
Were the Five Emperors sages?



5

The Five Emperors were good at employing morality; whether they were sages I do not know.





The disciples' shortcomings



Zi Xia asked Confucius:

What sort of man is Yan Hui?

For kindness, he is a better man than I am.

1

What about Zi Kong?

2

For eloquence, he is a better man than I am.

3

What about Zi Lu?

For courage, he is a better man than I am.

4

Zi Zhang?

Then why do these four serve you?

Don't get agitated. Sit calmly and I'll tell you.

5

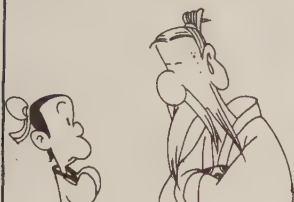
For dignity, he is a better man than I am.

6

7

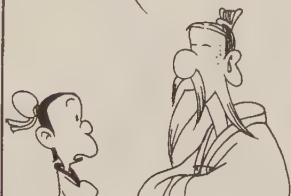
8

Yan Hui can be kind, but cannot check the impulse when it will do no good.



9

Zi Kong can be eloquent, but cannot hold his tongue.



10

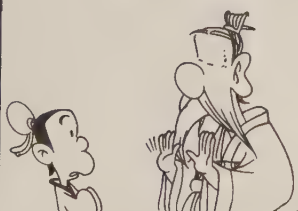


Zi Lu can be brave but cannot be cautious.



11

Zi Zhang can be dignified, but cannot unbend in company.



12



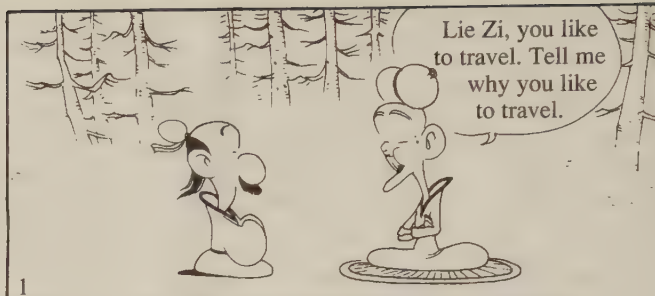
Even if I could have the virtues of the four men all together, I should be unwilling to exchange them for my own. This is why they serve me without misgivings.



A teacher maintains his position among disciples primarily because his vision is greater than theirs. Whatever their virtues, they cannot surpass him in wisdom.



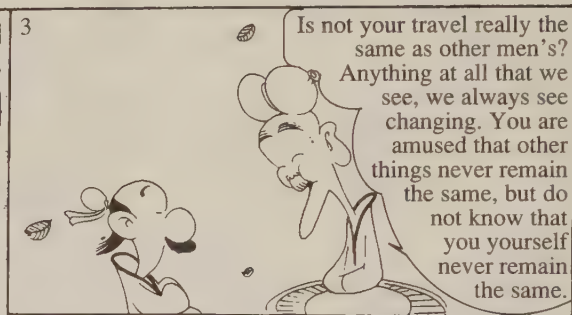
The joy of travel



Lie Zi, you like to travel. Tell me why you like to travel.



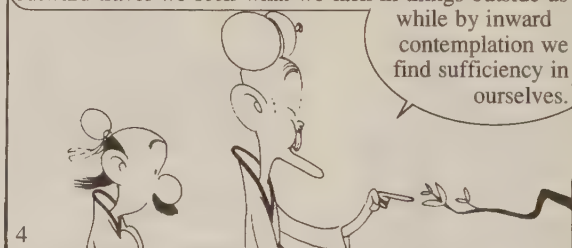
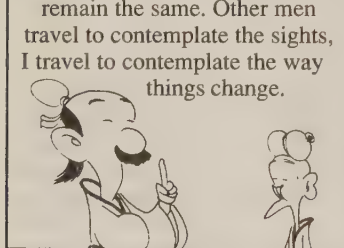
The joy of travel is that the things which amuse you never remain the same. Other men travel to contemplate the sights, I travel to contemplate the way things change.



Is not your travel really the same as other men's? Anything at all that we see, we always see changing. You are amused that other things never remain the same, but do not know that you yourself never remain the same.

You busy yourself with outward travel and do not know how to busy yourself with inward contemplation. By outward travel we seek what we lack in things outside us

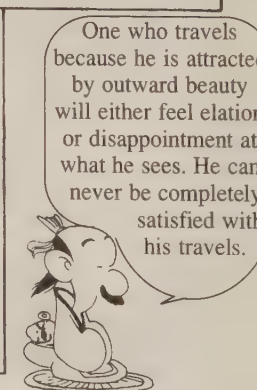
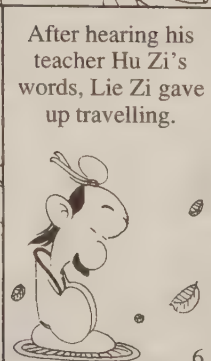
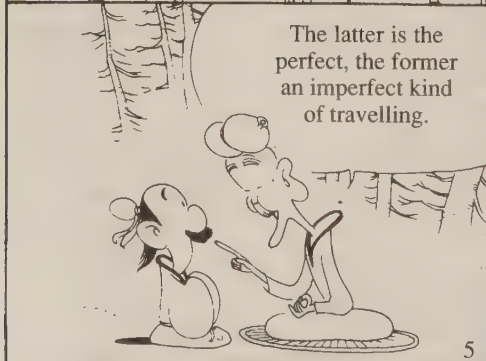
while by inward contemplation we find sufficiency in ourselves.



The latter is the perfect, the former an imperfect kind of travelling.

After hearing his teacher Hu Zi's words, Lie Zi gave up travelling.

One who travels because he is attracted by outward beauty will either feel elation or disappointment at what he sees. He can never be completely satisfied with his travels.



The Questions of Tang

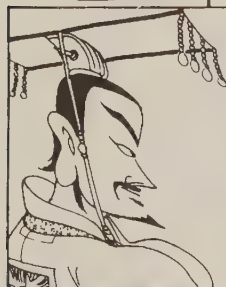
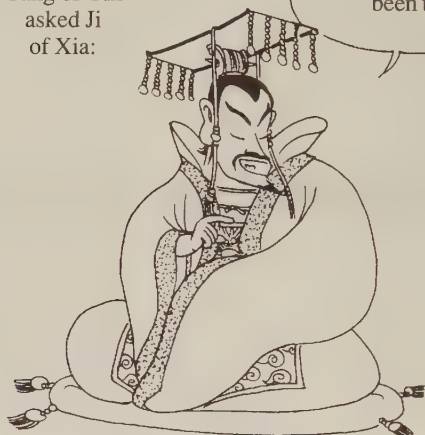


The things of creation

The Emperor
Tang of Yin
asked Ji
of Xia:

Have there always
been things?

1

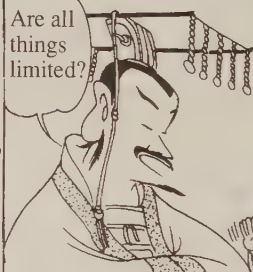


If once there were no things,
how come there are things
now? Would you approve if
the people who live after us
say there are no
things now?



2

Are all
things
limited?



I do
not
know.



3

It is
Nothing which is limitless,
Something which is exhaustible. There
is no limit, but neither is there anything
limitless. There is no exhausting, but
neither is there anything inexhaustible.
That is why they may be limited and
exhaustible.



4

Do distinctions of
big and small, tall and
short apply to people?



5

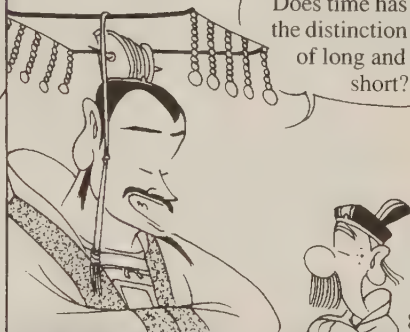
In the kingdom of the Dragon Lord, the people are ten metres tall.

I am three metres shorter than my peers, and everybody calls me a dwarf.

East of China, we come to the kingdom of Jiao Yao, where the people are one foot five inches tall.

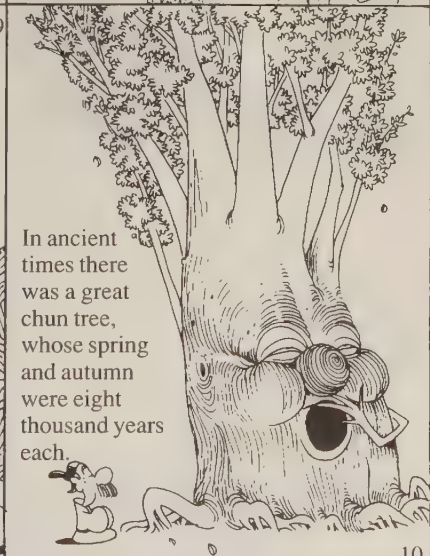
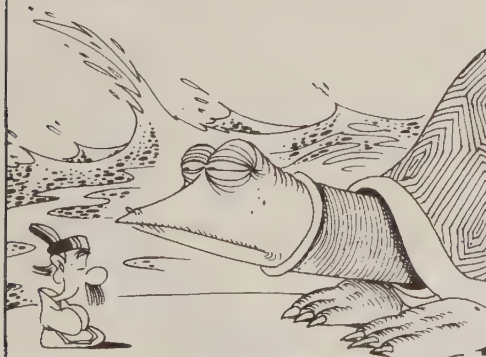
In the far North East there are the people called Zheng who are nine inches tall.

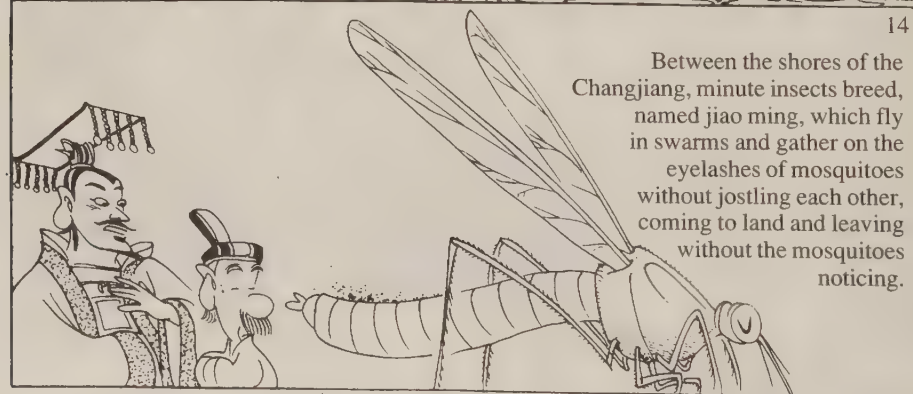
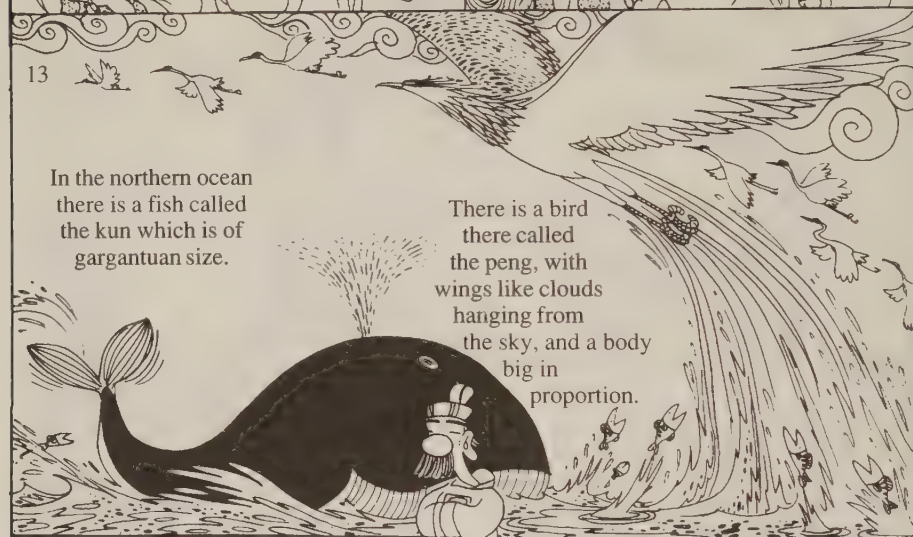
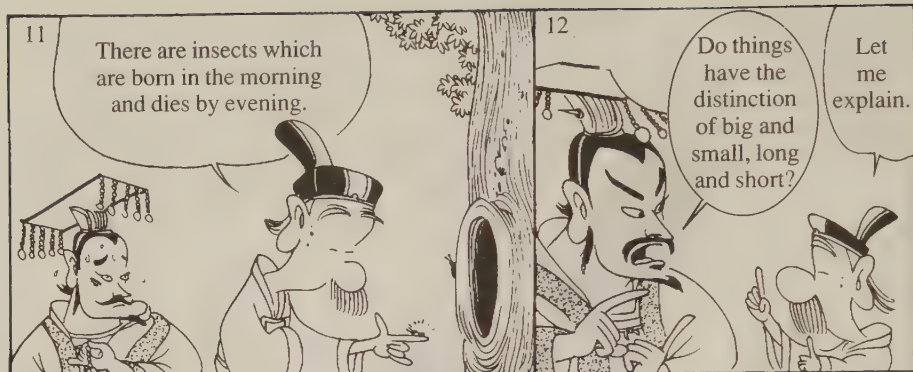
Does time has the distinction of long and short?



In the southern ocean there is a kind of turtle which lives long. It grows through a spring of five hundred years and declines through an autumn of five hundred years.

In ancient times there was a great chun tree, whose spring and autumn were eight thousand years each.





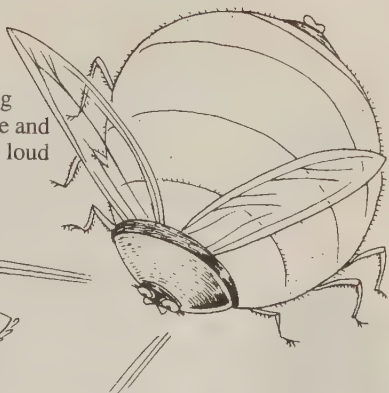


In order to see the insects, the Yellow Emperor and Rong Chengzi meditated and fasted for three months.



15

They then saw that the jiao ming was indeed huge and made a sound as loud as thunder.



16

What is useful, and what is not?

You cannot say for sure.



17

In the countries of Wu and Chu there is a tree called the pomelo. Eating its skin and juice cures fits.



18

But when it is planted north of the Huai river, the fruit it produces is tiny and inedible.



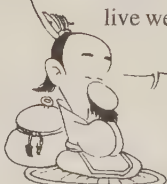
19

I understand now. It is only when things are being compared that the distinctions of long and short, high and low, big and small and manifestation and nothingness come into being. The mind can be free only when it ceases to discriminate and compare.

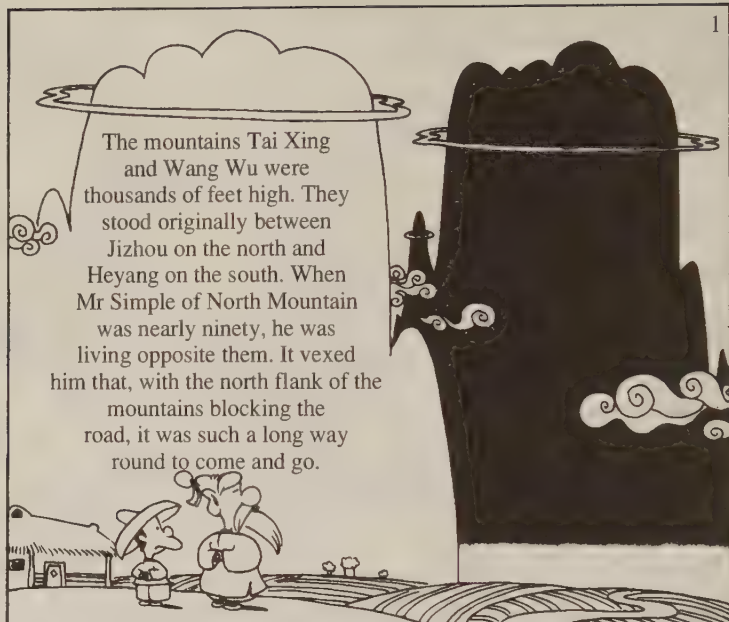
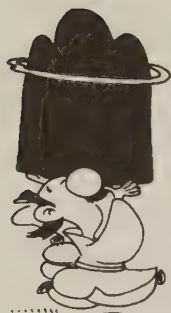


20

Creation produces myriad forms. Whatever one's form, one should cherish and take good care of it and use it to live well.



Moving the mountain



The mountains Tai Xing and Wang Wu were thousands of feet high. They stood originally between Jizhou on the north and Heyang on the south. When Mr Simple of North Mountain was nearly ninety, he was living opposite them. It vexed him that, with the north flank of the mountains blocking the road, it was such a long way round to come and go.

Do you agree that we should make every effort to level the mountains, so that there is a clear road straight to the south of Yu and down to the south bank of the Han river?

Agreed.

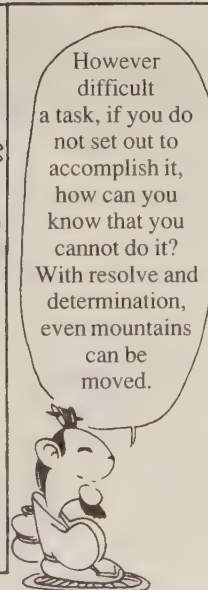
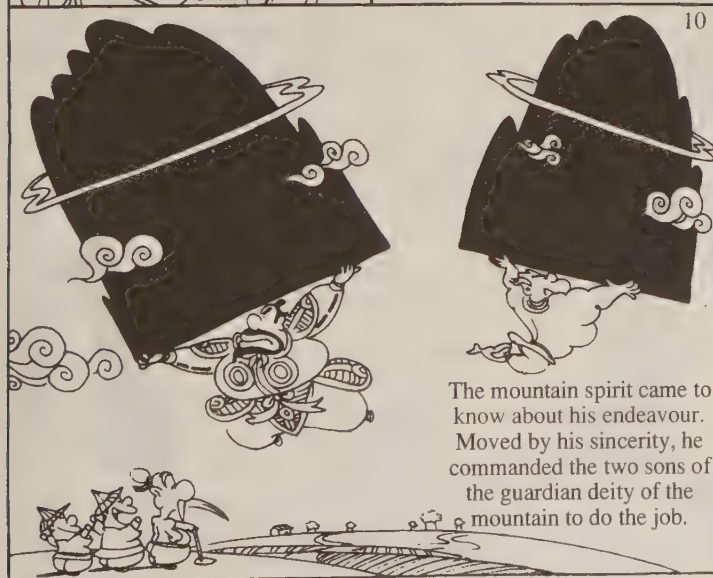
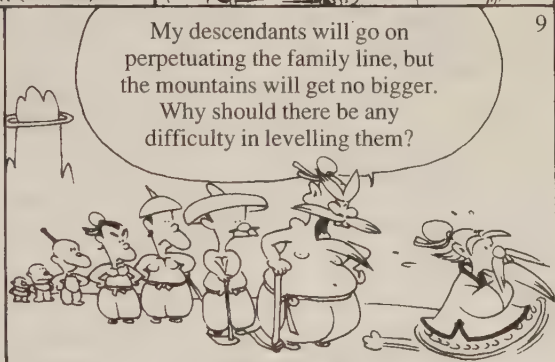
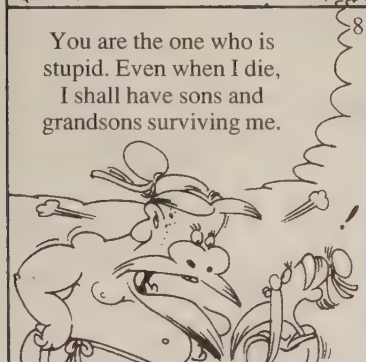
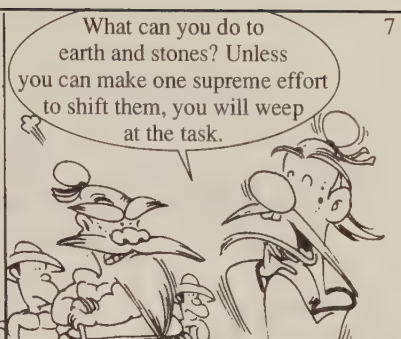
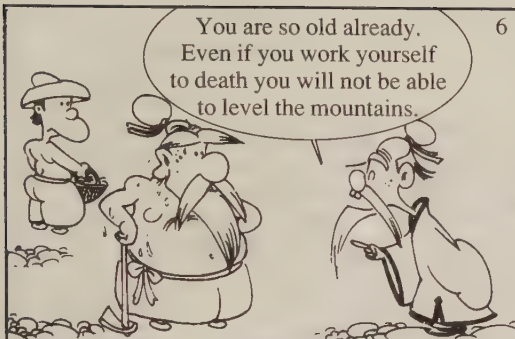
Yes.

You are too weak to reduce even the smallest hillock. What can you do with Tai Xing and Wang Wu? Besides, where will you put the earth and rocks?

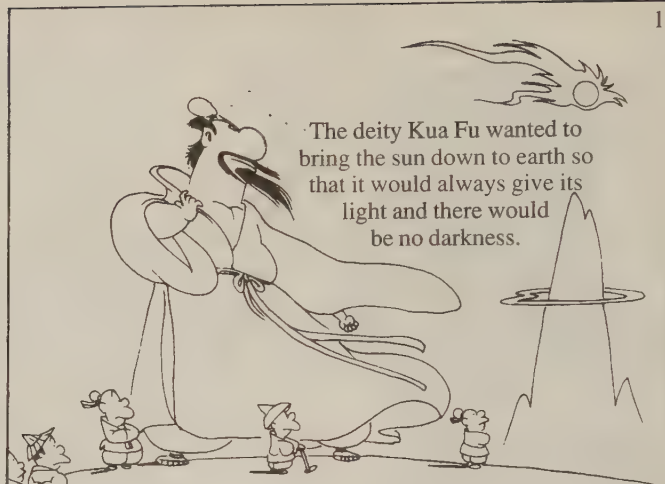
Throw them in the tail of the Gulf of Zhili north of Yintu.

Thus he began his work, with his sons and grandsons helping him.





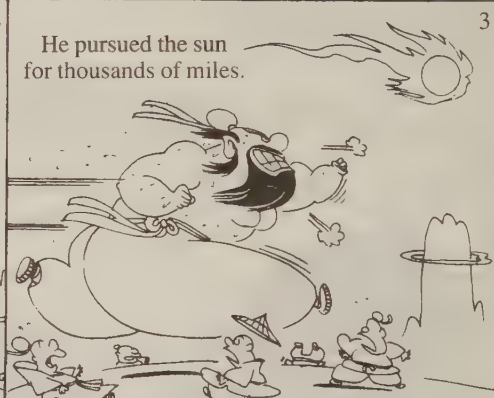
**Kua Fu
chases
the sun**



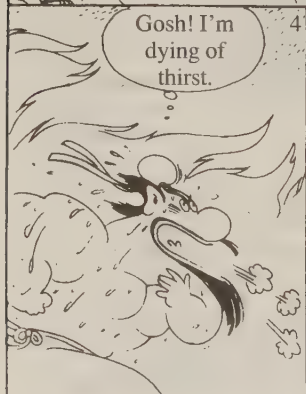
The deity Kua Fu wanted to bring the sun down to earth so that it would always give its light and there would be no darkness.



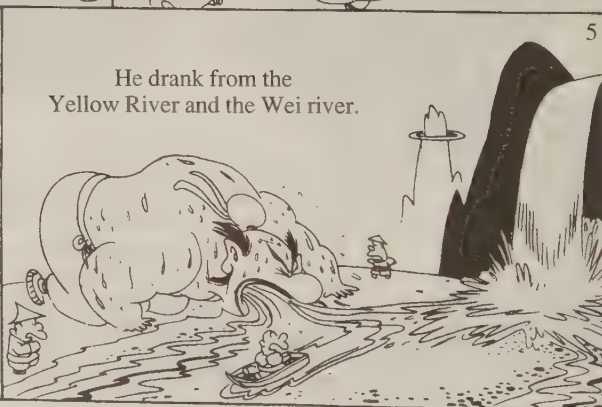
Stay where you are!
Don't try to flee.



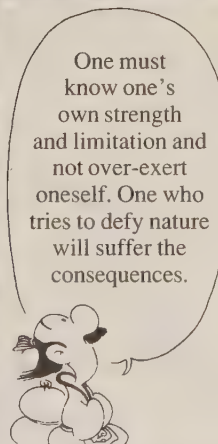
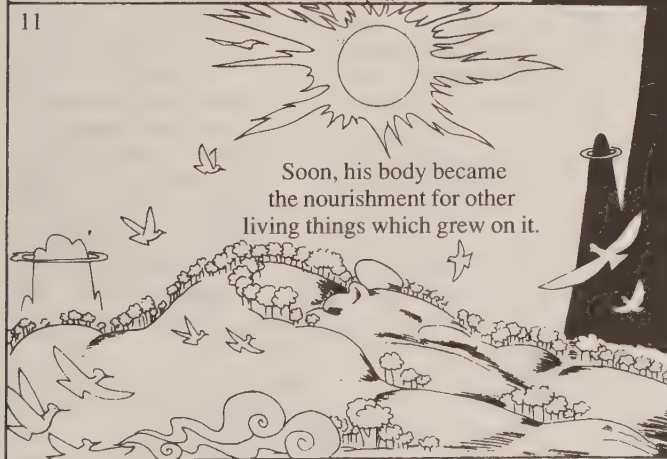
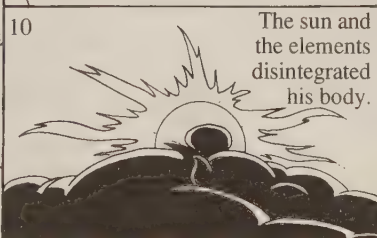
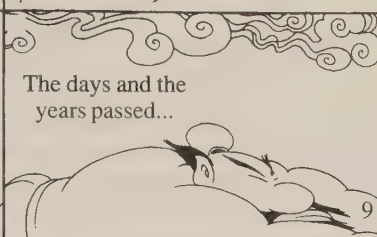
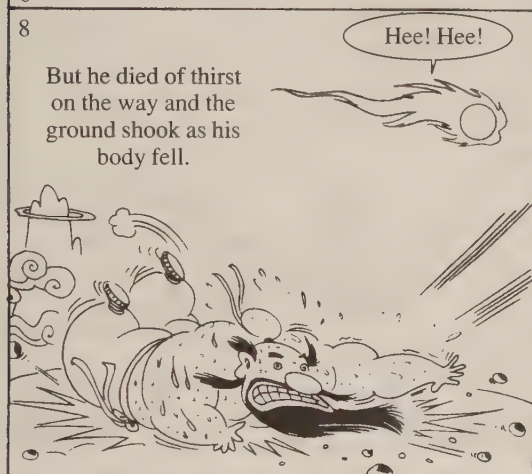
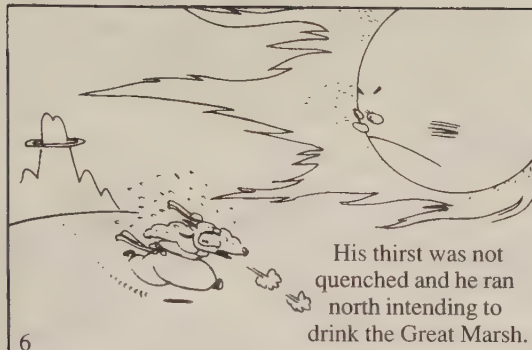
He pursued the sun for thousands of miles.



Gosh! I'm dying of thirst.



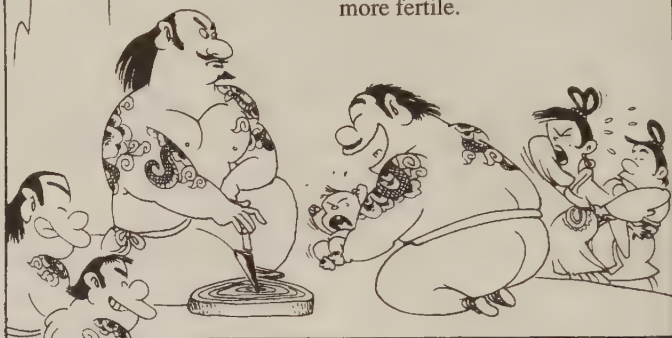
He drank from the Yellow River and the Wei river.



Traditions and customs

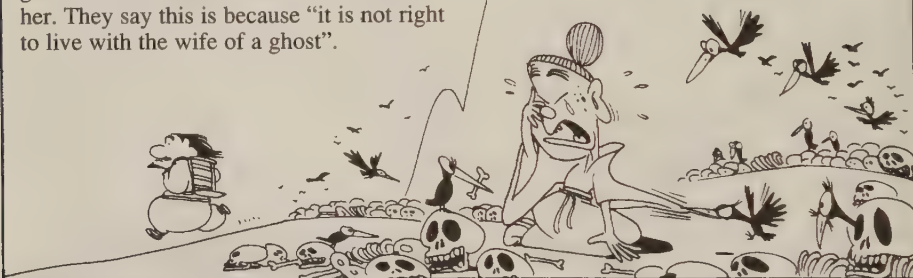
1

East of Yue is the country of Chemu. When a first son is born they cut him up and eat him. They say this will make the mother more fertile.



When a grandfather dies, they carry off the grandmother on their backs and abandon her. They say this is because "it is not right to live with the wife of a ghost".

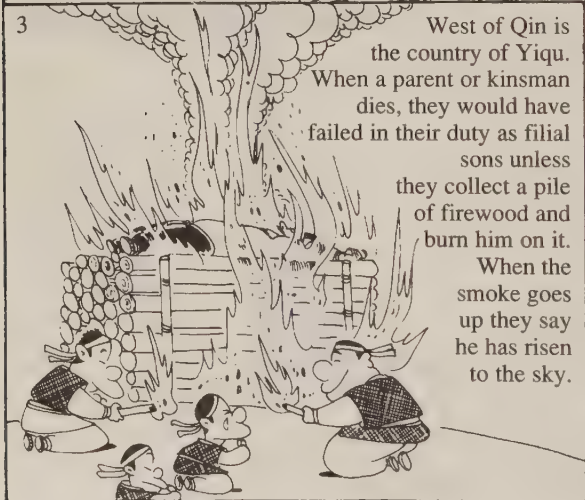
2



3

West of Qin is the country of Yiqu. When a parent or kinsman dies, they would have failed in their duty as filial sons unless they collect a pile of firewood and burn him on it. When the smoke goes up they say he has risen to the sky.

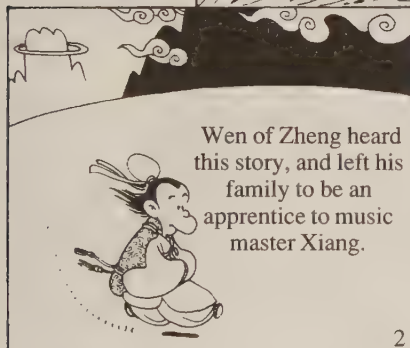
Traditions and customs are set by people. Therefore what people regard as "truth" tends to be a subjective matter. What is considered right would be seen as wrong at a different time and under different circumstances.



Spirit of the lute



1
When Hu Ba played the lute, the birds danced and fishes bounded.

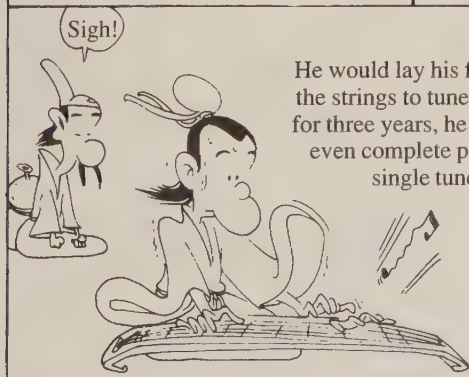


Wen of Zheng heard this story, and left his family to be an apprentice to music master Xiang.

Master, please teach me the art of lute-playing.



Let's see if you have the aptitude.



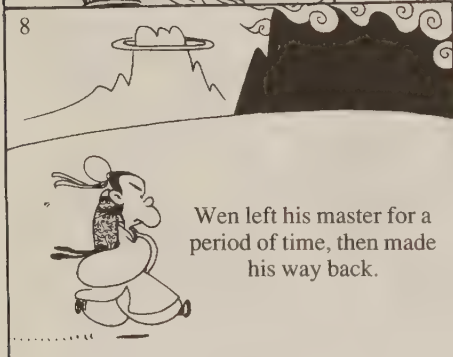
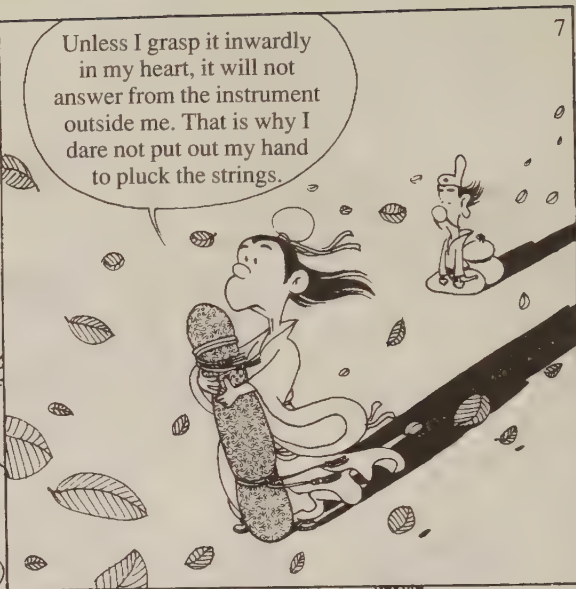
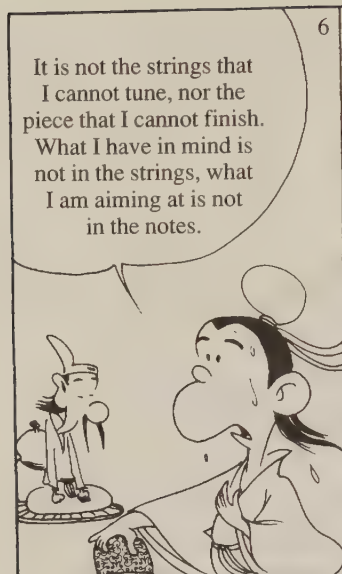
4
He would lay his fingers on the strings to tune them but for three years, he could not even complete playing a single tune.

5
You had better leave.



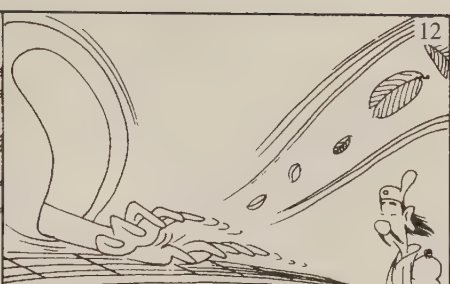
Yes.







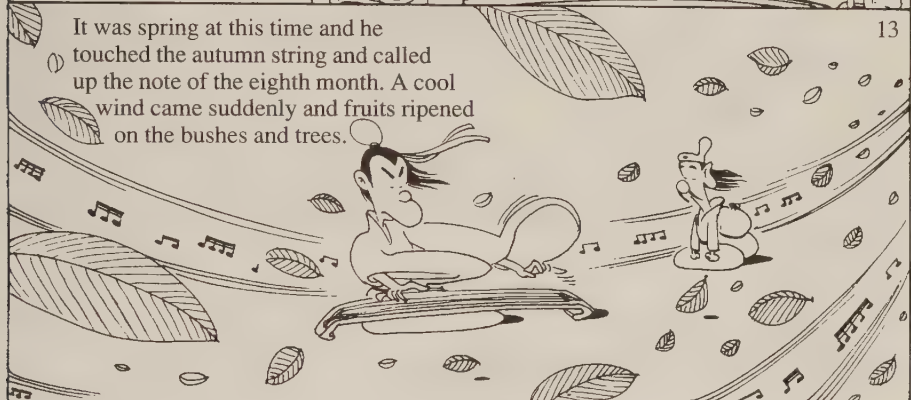
11



12

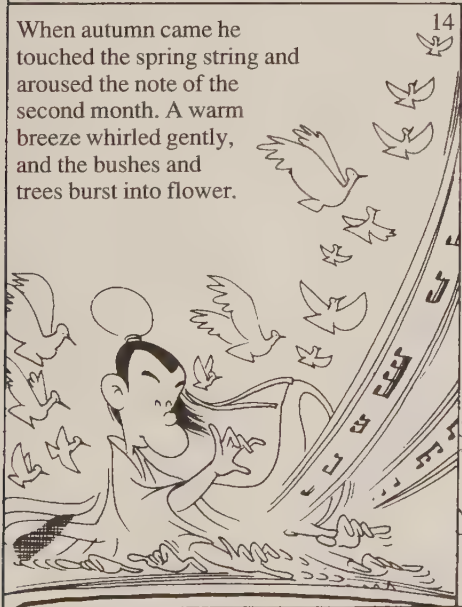
It was spring at this time and he touched the autumn string and called up the note of the eighth month. A cool wind came suddenly and fruits ripened on the bushes and trees.

13



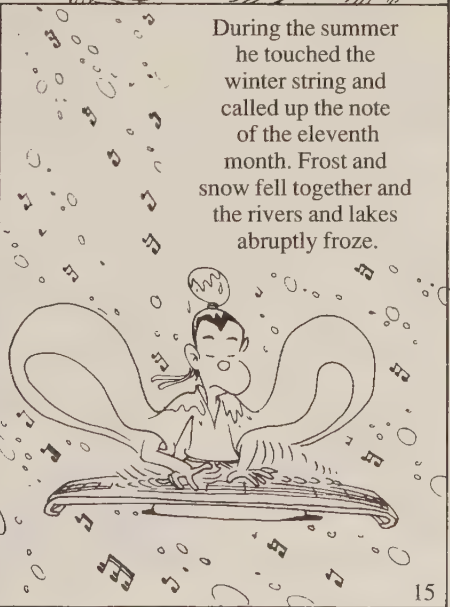
When autumn came he touched the spring string and aroused the note of the second month. A warm breeze whirled gently, and the bushes and trees burst into flower.

14



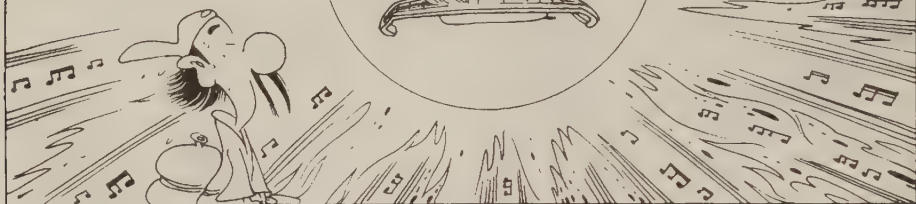
During the summer he touched the winter string and called up the note of the eleventh month. Frost and snow fell together and the rivers and lakes abruptly froze.

15



When winter came he touched
the summer string and aroused
the note of the fifth month.

The sunlight burned
fiercely and the hard ice
melted at once.



Well, what
do you say?

Your playing
is sublime!



Even the music master Guang performing the qing jiao music and Shou Yan blowing the pitch-tubes had nothing to add to this. Guang's performance of the qing jiao caused a drought which lasted three years. Shou Yan, by blowing the pitch-tubes, warmed the climate of a country in the far north. They would have to put their lutes under their arms, take their pipes in their hands, and follow behind you.

A person
of calibre
does not concern
himself with
external passing
events, but
with what goes
on in his mind.

It is pure
awareness that
enables him
to penetrate into
the heart
of things.



Singing with heart and soul

Xue Tan studied singing under Qin Qing. Before he had fathomed Qin Qing's art he thought he had no more to learn, so he took his leave.



Master, I think I have learned enough. I would like to leave.

Very well.

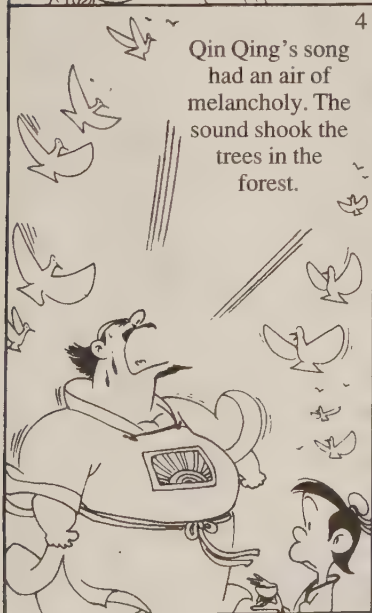


Let me sing you a song to bid you farewell.

Thank you.

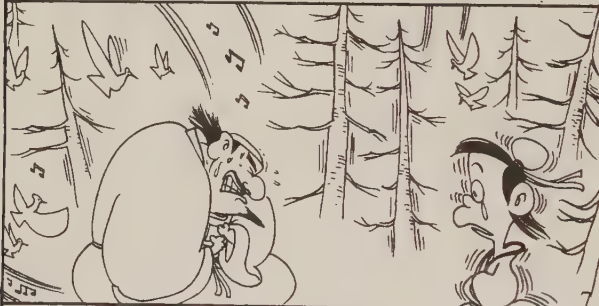


Qin Qing's song had an air of melancholy. The sound shook the trees in the forest.



6

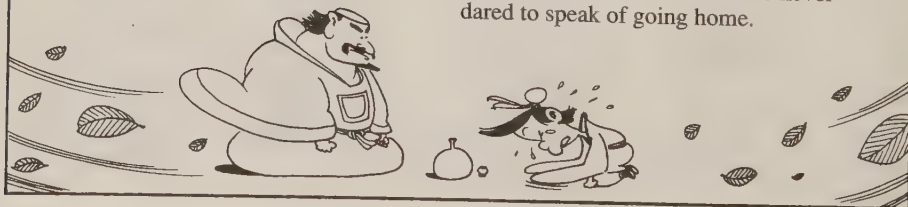
Even the
drifting clouds
in the sky
above
came to a
standstill.



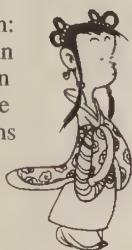
8

9

Then Xue Tan apologized and asked to
be taken back, and for the rest of his life never
dared to speak of going home.



His master told him:
Once upon a time in
Han lived a woman
named Han Er. She
ran out of provisions
while travelling
east to Qi.



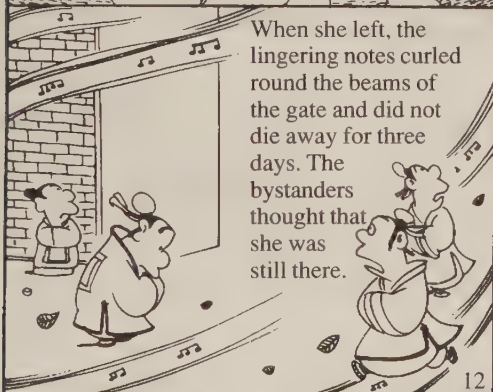
10

She entered the capital
through the Concord
Gate, and traded her
songs for a meal.



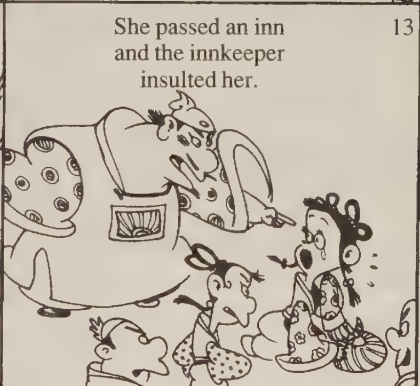
11

When she left, the
lingering notes curled
round the beams of
the gate and did not
die away for three
days. The
bystanders
thought that
she was
still there.



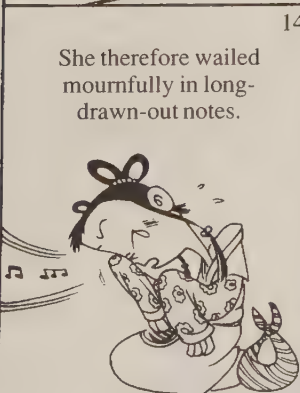
12

She passed an inn
and the innkeeper
insulted her.



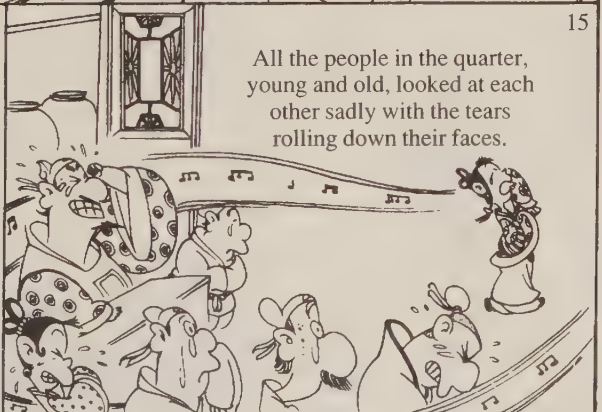
13

She therefore wailed
mournfully in long-
drawn-out notes.

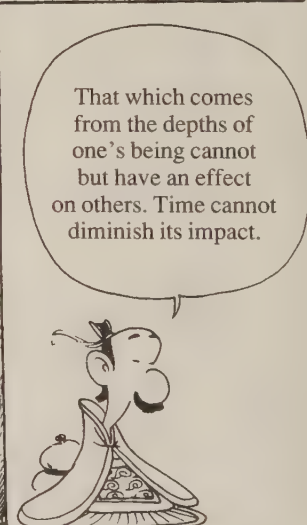
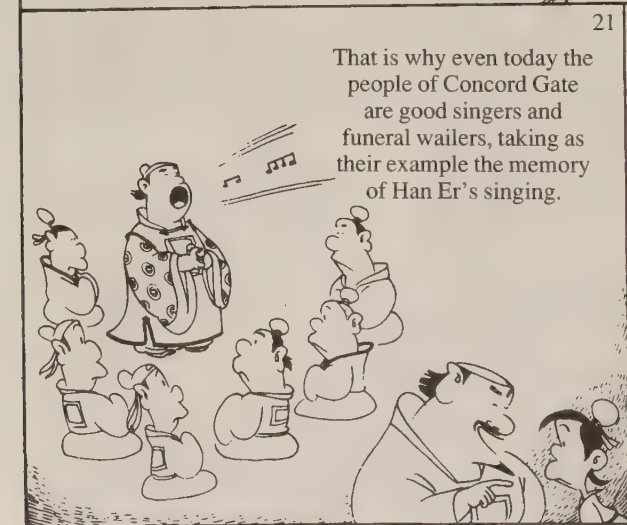
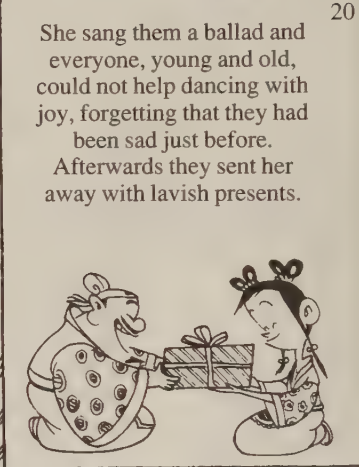
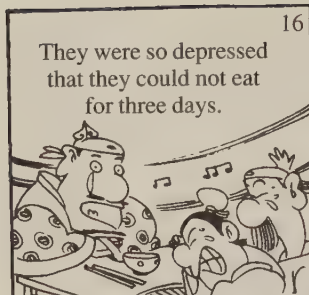


14

All the people in the quarter,
young and old, looked at each
other sadly with the tears
rolling down their faces.



15



**A friend after
one's own
heart**



Bo Ya was an accomplished
lute-player, and Zhong Ziqi
was a good listener.



Bo Ya
strummed
his lute,
with his
mind on
climbing
high
mountains.

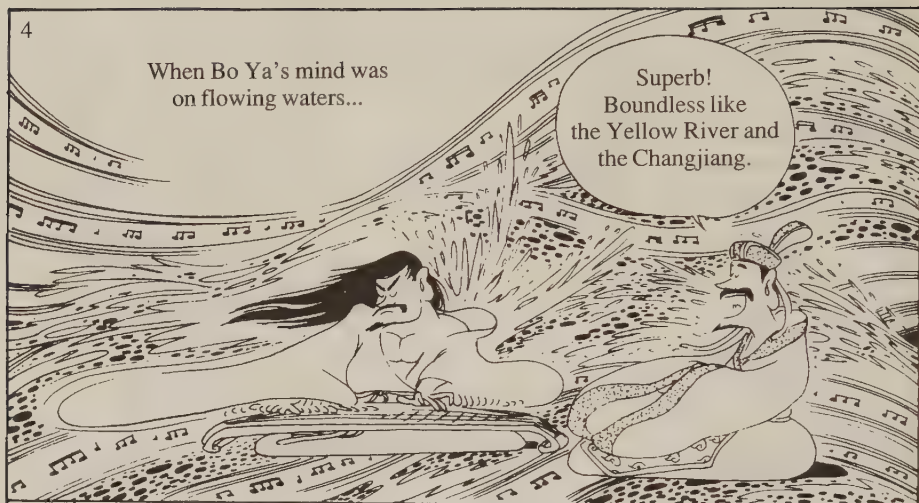


Marvellous! Lofty
like Taishan.



When Bo Ya's mind was
on flowing waters...

Superb!
Boundless like
the Yellow River and
the Changjiang.



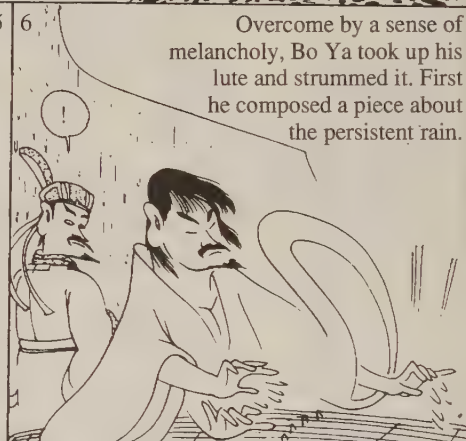
One day, they were roaming
on the north side of Taishan
when they were caught in a
sudden storm of rain.

5



6

Overcome by a sense of
melancholy, Bo Ya took up his
lute and strummed it. First
he composed a piece about
the persistent rain.

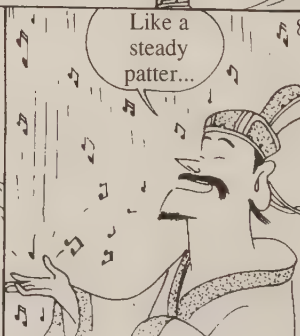


Like
droplets of rain...

7



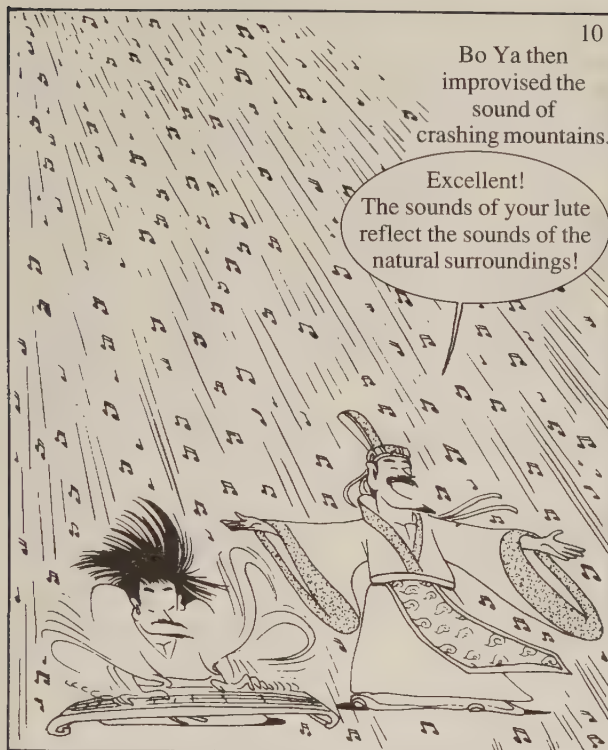
Like a
steady
patter...



8

Like a
torrent...

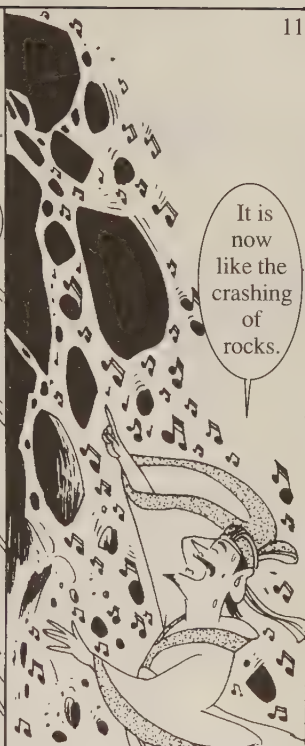




10

Bo Ya then improvised the sound of crashing mountains.

Excellent!
The sounds of your lute reflect the sounds of the natural surroundings!



11

It is now like the crashing of rocks.



12

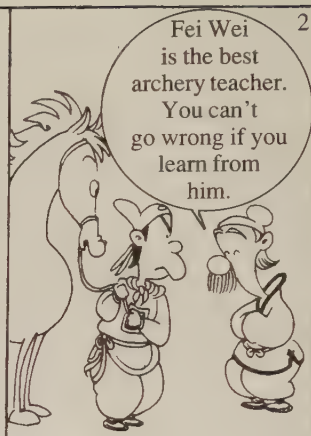
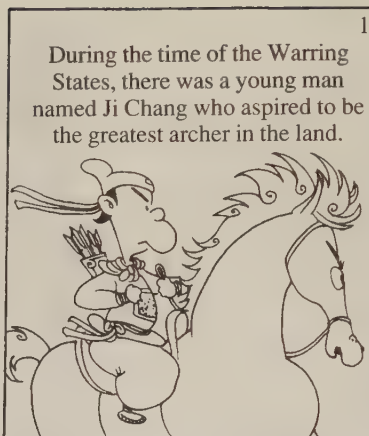
How well you listen!
What you imagine is just what is in my mind. Is there nowhere for my notes to flee to?

Is that so?

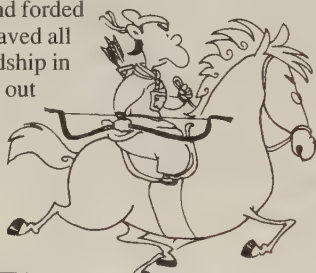
Feelings of the heart are communicated in a non-verbal manner. Although no words are being spoken, there can be tacit understanding on the part of another. A friend after one's own heart is hard to find. If you have got such a friend, what more can be lacking?



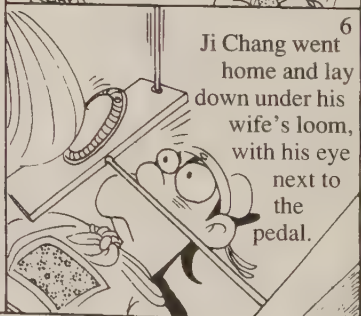
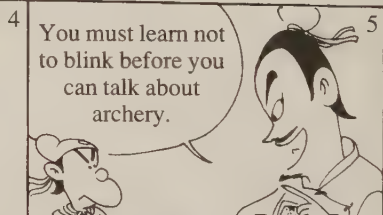
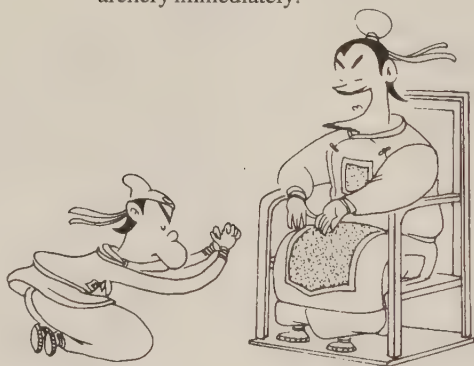
The sublime archer

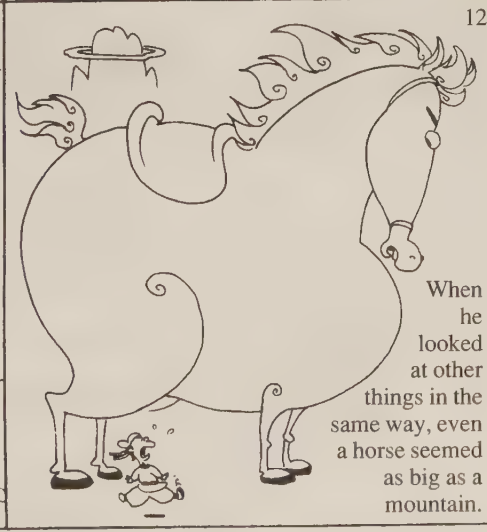
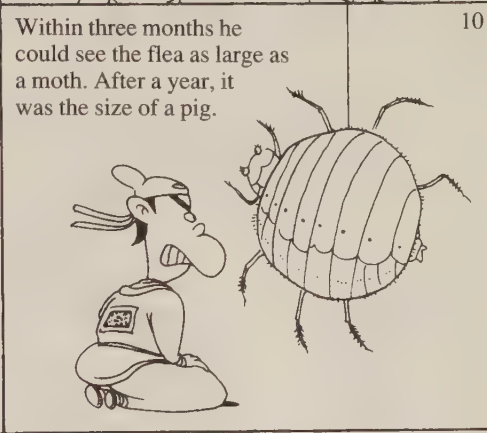
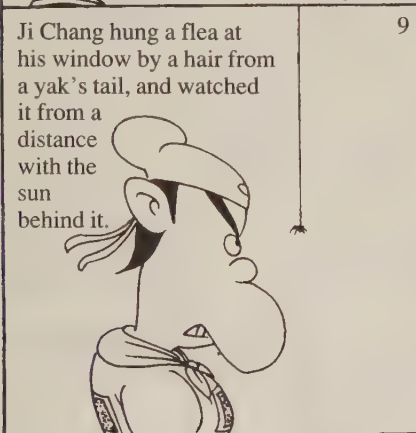
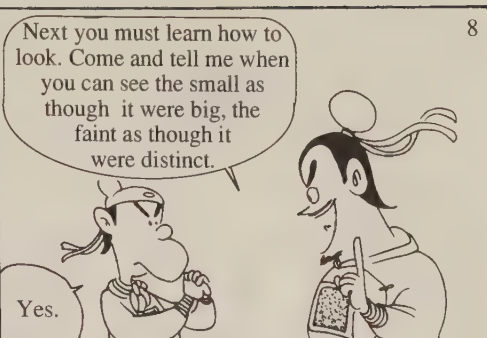
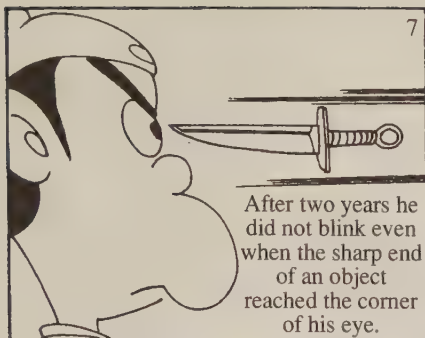


Ji Chang thus crossed mountains and forded rivers and braved all forms of hardship in order to seek out Fei Wei.



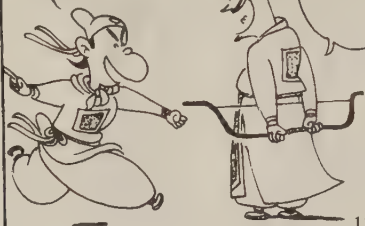
Fei Wei's skill was exceptional and he could hit a willow leaf with his arrow from a distance of a hundred paces. Of course, he did not teach Ji Chang archery immediately.





I have finally achieved what you told me to do.

Good! You have the resolve.

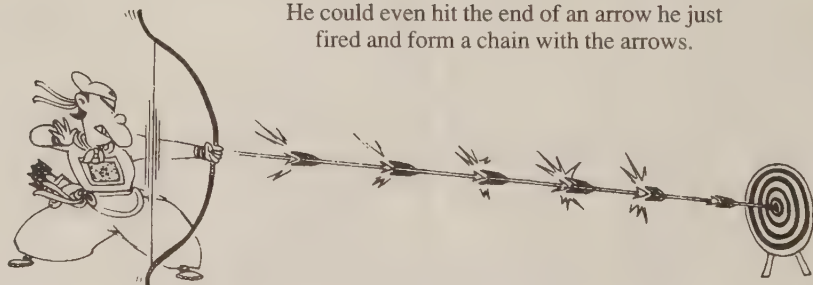


Ji Chang was so accurate when he learned to shoot that he could hit a coin from a hundred paces and every arrow found its mark.

He could balance a cup filled to the brim with water on his arm and go on shooting and still always hit the target.



He could even hit the end of an arrow he just fired and form a chain with the arrows.



When he returned home, his wife was not happy to see him.

You do no work but spend all your time looking for things to shoot. What kind of a husband are you?

17

18

Ji Chang fired an arrow at his wife and he was so quick that she did not notice it whizzing past her and slicing off some of her eyelashes.

19

Ji Chang considered himself the peerless archer.

Fei Wei

He judged that only one man was a match for himself.

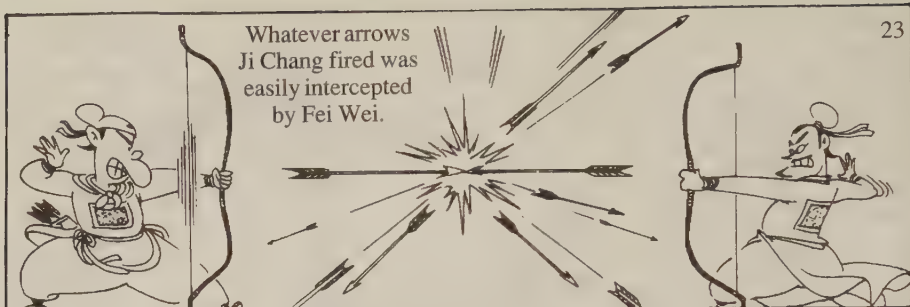
20

21

One day, he saw Fei Wei in the moor and decided to challenge him to a duel.

22

Their arrow-heads collided in mid-air and dropped to the ground.



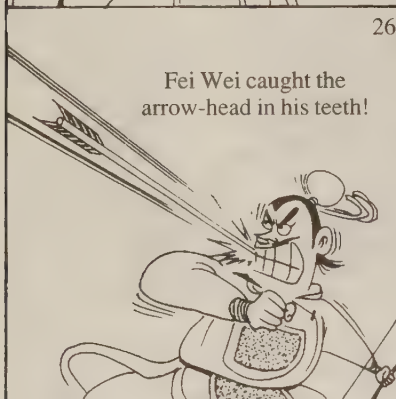
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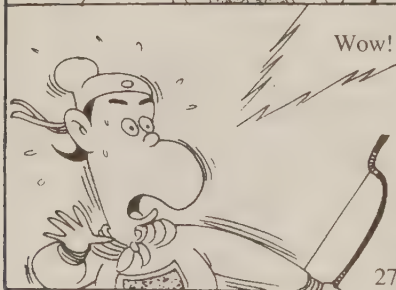
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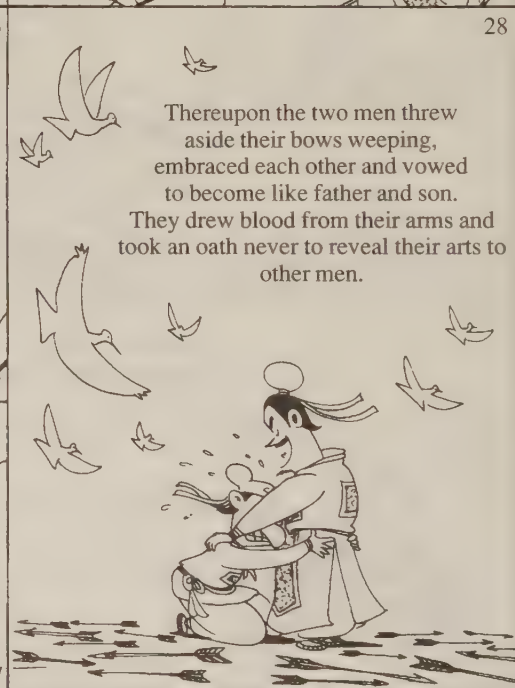
25



26



27



28

I have imparted to you everything I know about archery. If you want the supreme skill, you will have to learn from my master Gan Ying.

29

Compared to his skill, ours is like child's play. He lives on a distant mountain.

30

31

Ji Chang set off at once to look for the master.

32

After untold hardships, he finally reached Gan Ying's abode.

33

Are you master Gan Ying?

That is so.

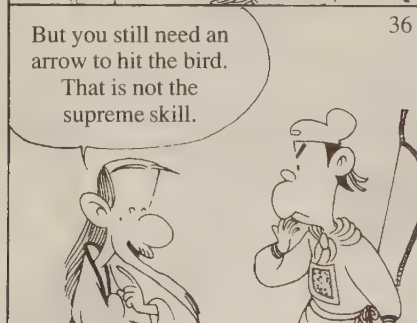


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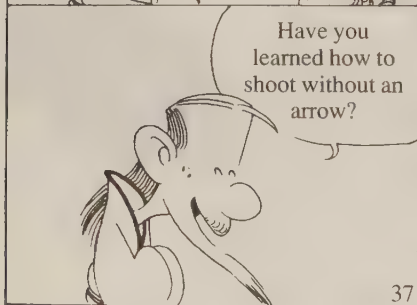
How's
that?

Not
bad.

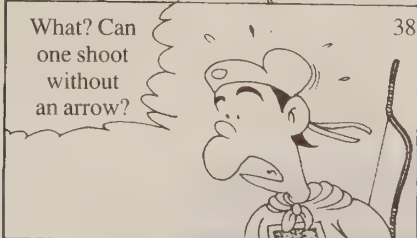
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36



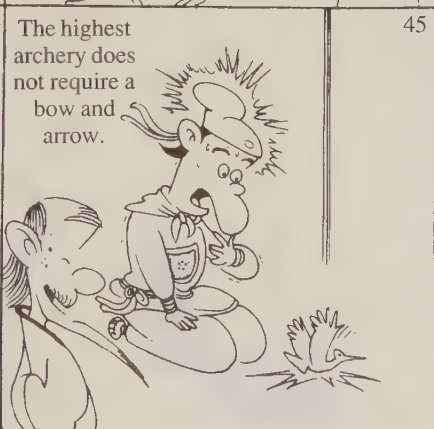
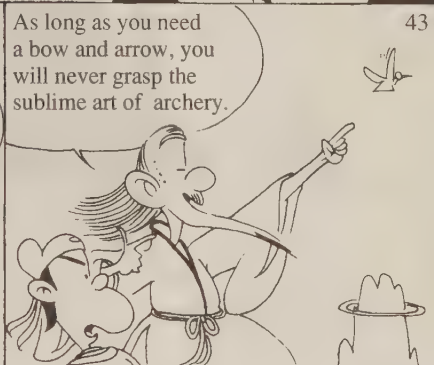
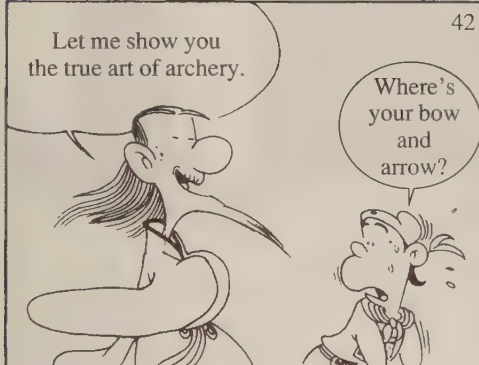
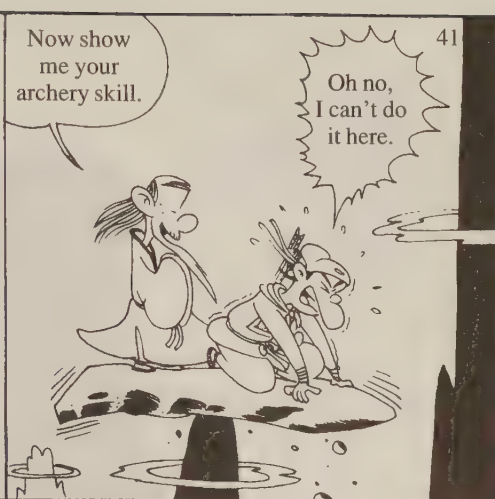
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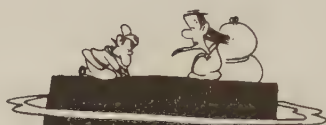
38



39



Ji Chang remained under Gan Ying's tutelage for nine years. As to what he learned from Gan Ying, no one knew.



47

After ten years, Ji Chang left the mountain. He underwent a complete transformation and the brashness in him had completely disappeared.



48

Ji Chang, I can see that you are now a peerless archer. Even if I were your underling I would feel unworthy of you.

Not at all.



The people wanted to watch him display his skill, but he made no move. He did not keep a bow, let alone an arrow.

49



Ji Chang, show us what you are capable of!

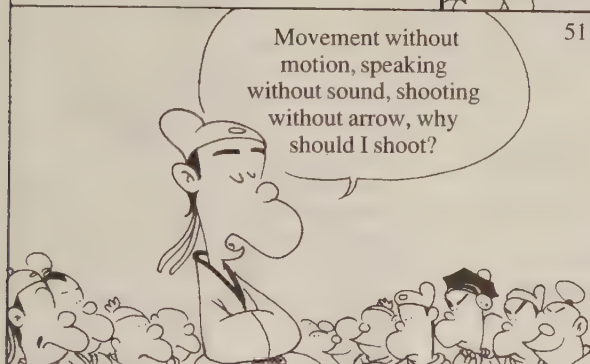
Why don't you shoot?

50



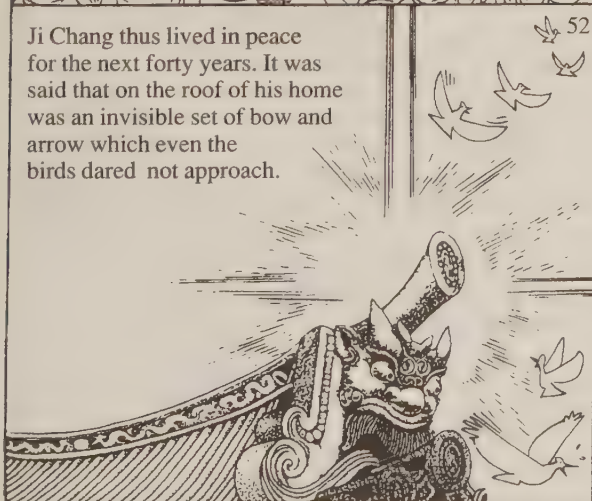
Movement without motion, speaking without sound, shooting without arrow, why should I shoot?

51



Ji Chang thus lived in peace for the next forty years. It was said that on the roof of his home was an invisible set of bow and arrow which even the birds dared not approach.

52



The supreme archer has no sense of self and other, bow and arrow. He is complete in himself.

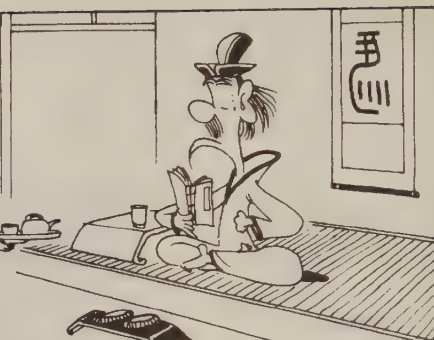


The art of the charioteer



Zao Fu wanted to learn charioteering from Tai Dou and served him for three years. Though he behaved with the utmost humility, Tai Dou told him nothing.

1



The son of a good bow-maker must begin by making baskets.

2



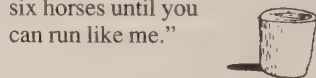
Tai Dou thus put a row of wooden stumps on the ground and told Zao Fu to watch him run. "First watch me run. You will not be able to hold six bridles and drive six horses until you can run like me."

The son of a good blacksmith must begin by making chisels.

3



Yes.



4

Tai Dou ran forwards and backwards stepping from one to the next without stumbling. Zao Fu practised it and could do it perfectly in three days.

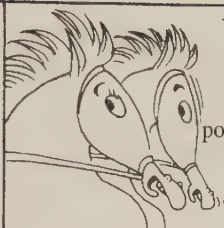
5



When you were running just now, you responded with your mind to what you felt in your feet.

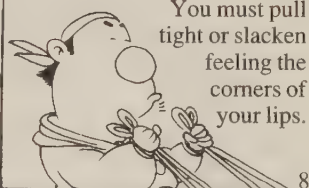


6



You must control the bridle from the point where it meets the bit.

7



You must pull tight or slacken feeling the corners of your lips.

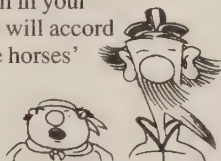
8

If you respond with the bridle to what you feel in the bit, with the hand to what you feel in the bridle, with the mind to what you feel in the hand, then you will see without eyes and urge without a whip.

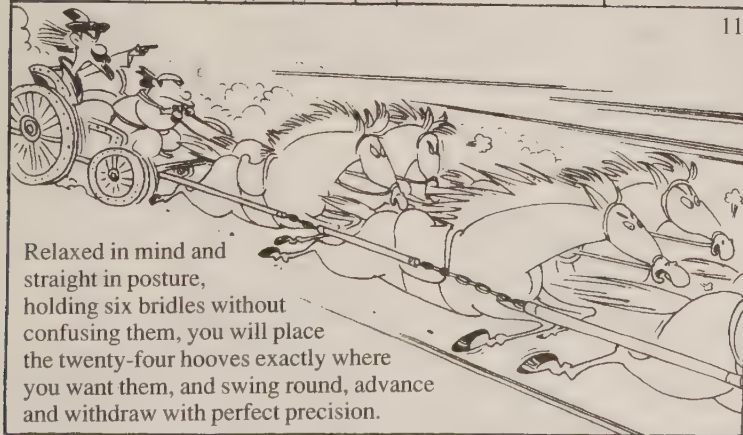


10

Decision must come from within your breast and execution from within the palm of your hand. What you sense within in your innermost heart will accord outside with the horses' temper.



9



Relaxed in mind and straight in posture, holding six bridles without confusing them, you will place the twenty-four hooves exactly where you want them, and swing round, advance and withdraw with perfect precision.

11

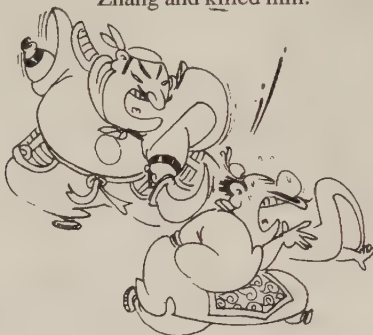
The highest state of action is where mind and body are an indivisible whole. In the case of charioteering, the hand responds to the heart without any pause.



A
son's
vengeance



1
Hei Luan of Liang had a
private grudge against Qiu Bing
Zhang and killed him.



2
The dead man's
son Lai Dan was
full of grief and
sought means to
avenge his father.



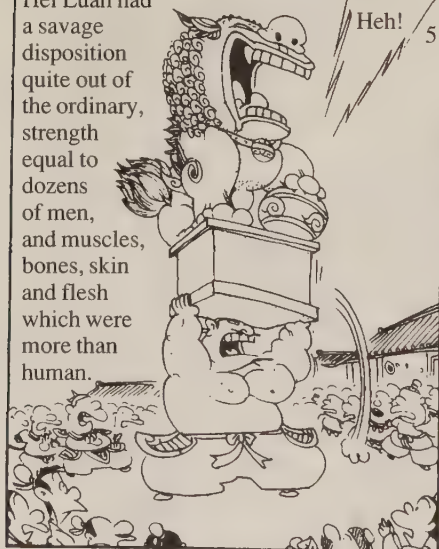
3
Lai Dan had a
fiery temper
but a weak
body; he
ate his rice
counting
the grains.



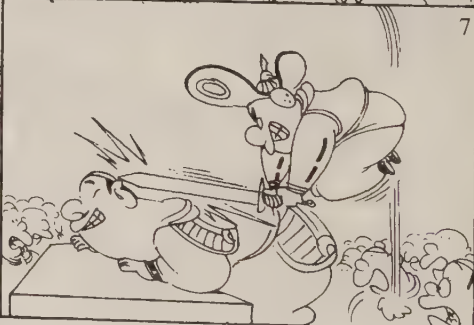
4
He was so frail that
he did not have the
strength to even
lift a weapon to
fight his enemy.



5
Hei Luan had
a savage
disposition
quite out of
the ordinary,
strength
equal to
dozens
of men,
and muscles,
bones, skin
and flesh
which were
more than
human.

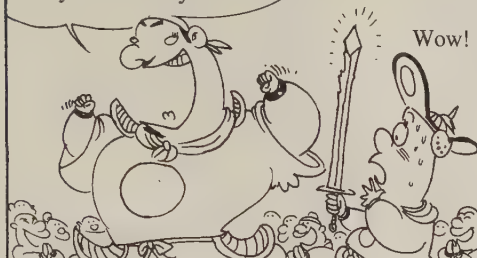


6
Cut my neck
with your sword.
Come on,
be quick!



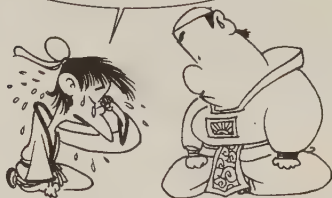
That bum Lai Dan wants to take revenge on me. I am ready for him anytime!

8



There is no hope. It seems there is no way I can kill Hei Luan to avenge my father.

9



I heard that the grandfather of Kong Zhou of Wei won the treasured swords of the Yin emperors. A single small boy with one of these swords at his side could drive back a whole army. Why not ask him for help?

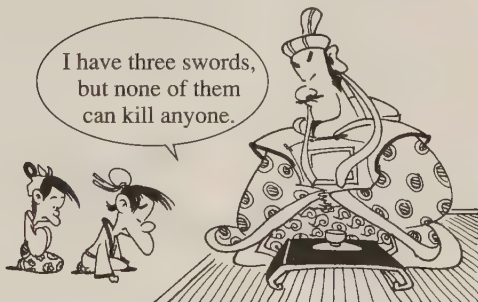
10



So Lai Dan went to Wei and met Kong Zhou. Before making his request, he addressed Kong Zhou with the politeness of an underling, and offered him his wife and children as slaves.

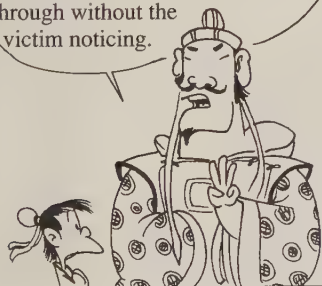
11

I have three swords, but none of them can kill anyone.



The first is called Container of Light. Look for it and it is invisible, swing it and you cannot tell it is there. When it hits something there is no cut whatever; it passes right through without the victim noticing.

12

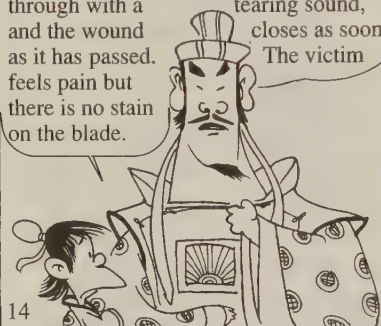


The second is called the Receiver of Shadows. In the twilight just before dawn, if you scrutinize it with your back to the sun, there is a faint resemblance of something there, but no one can recognize its shape. When it hits something there is a hissing sound, and it passes right through without hurting the victim.

13



The third is called Tempered by Night. By day you see its shadow but not its glitter, by night its glitter but not its shape. When it strikes something, it passes through with a tearing sound, and the wound closes as soon as it has passed. The victim feels pain but there is no stain on the blade.



14

Which of the swords would you like?

I want the third one.



16

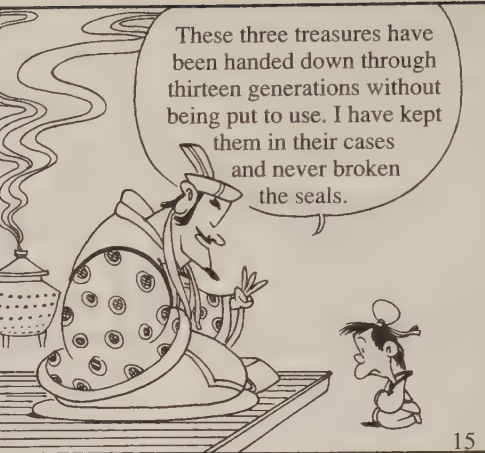
So Lai Dan went looking for Hei Luan with the sword by his side.



18



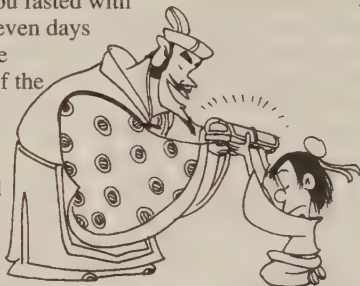
19



These three treasures have been handed down through thirteen generations without being put to use. I have kept them in their cases and never broken the seals.

15

Kong Zhou fasted with him for seven days and on the twilight of the seventh day, presented the sword to Lai Dan.



17

Picking a time when Hei Luan was lying drunk under his window, he wreaked his vengeance.



Here's my chance.



20

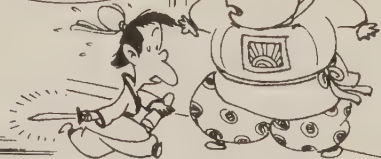
He slashed
Hei Luan
three times
from neck
to waist.

Hei Luan,
I'm going to
kill you.



21

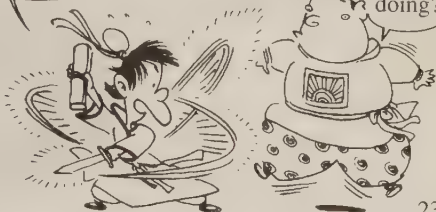
What have
you done to
my father?



22

I will kill
you as
well.

Wah!
What are
you doing?



23

Why did you wave
your hand at me
three times in that
funny way?

24



This sword
really can't kill
anyone.



25

Even though I have
not actually killed
anyone, at least I have
fulfilled my wish for
revenge.

26



A sword that
could repel a huge
army in days past is no
longer useful. Similarly,
some of the dictums of the
people of old may
no longer be
applicable in
today's world.

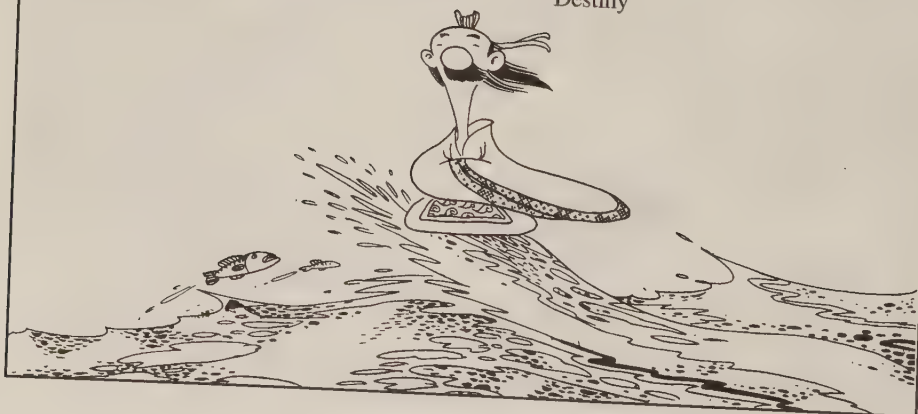


Endeavour and Destiny



Endeavour

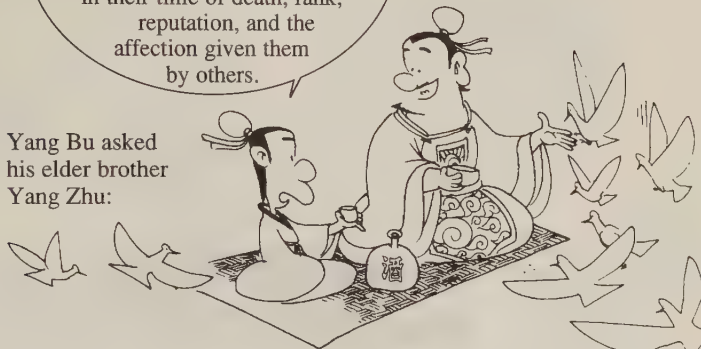
Destiny



Destiny

Take the case of two men, who are as alike as brothers in age, speech, talents and appearance, yet as unlike as father and son in their time of death, rank, reputation, and the affection given them by others.

Yang Bu asked his elder brother Yang Zhu:



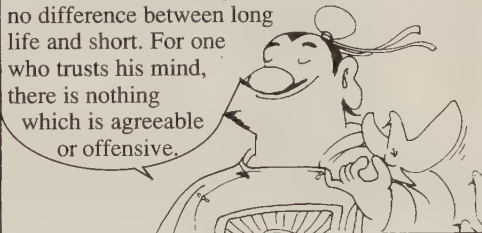
1

I am perplexed by this.

It is all a matter of destiny.

All that happens without us knowing why is destiny. For the man who trusts destiny, there is no difference between long life and short. For one who trusts his mind, there is nothing which is agreeable or offensive.

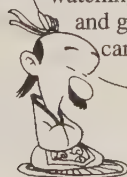
3



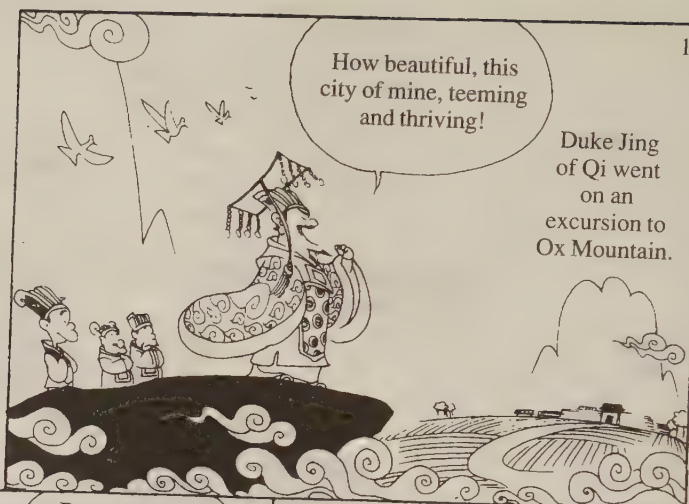
Then we may say that there is nothing which he either trusts or distrusts.

He is true, he is genuine. What should he shun or approach, enjoy or grieve over, do or not do?

The highest man gives no thought to why he exists and why he acts. He neither changes his feelings and expression because ordinary people are watching, nor fails to change them because ordinary people are not watching. He comes alone and goes alone; what can obstruct him?



**Clinging
to life and
shunning
death**



How beautiful, this
city of mine, teeming
and thriving!

Duke Jing
of Qi went
on an
excursion to
Ox Mountain.

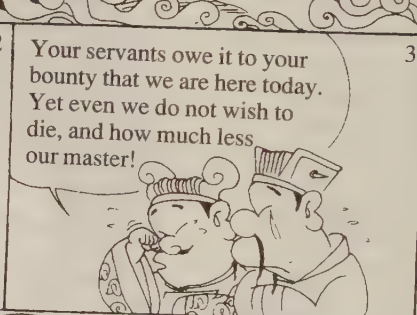
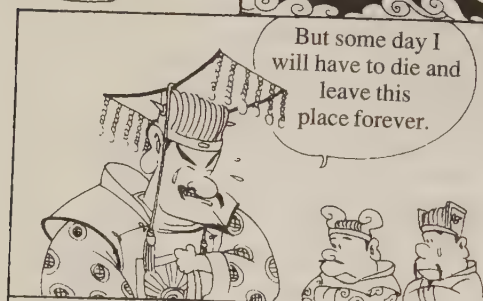
1

But some day I
will have to die and
leave this
place forever.

2

Your servants owe it to your
bounty that we are here today.
Yet even we do not wish to
die, and how much less
our master!

3



4

Ho! Ho! Ho!

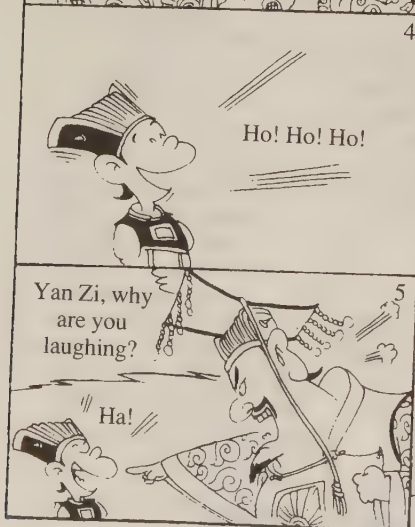
My
excursion
today has been
a melancholy one.
My two ministers
both wept as I did.
Why should you
alone be
laughing?

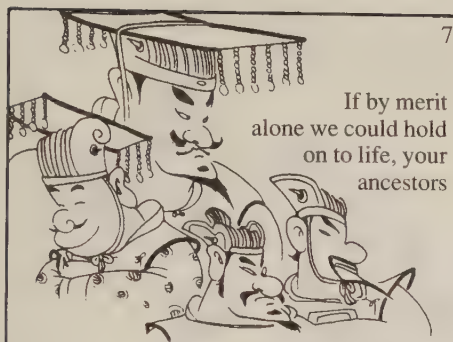
Yan Zi, why
are you
laughing?

5

Ha!

6



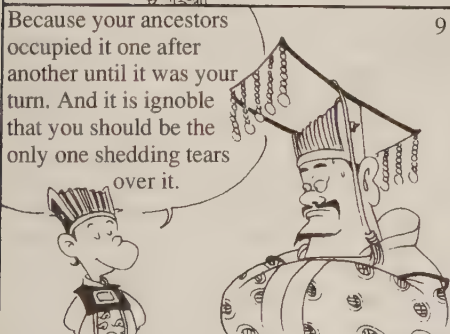


If by merit
alone we could hold
on to life, your
ancestors

Tai Gong and Duke Huan
would have lived forever.

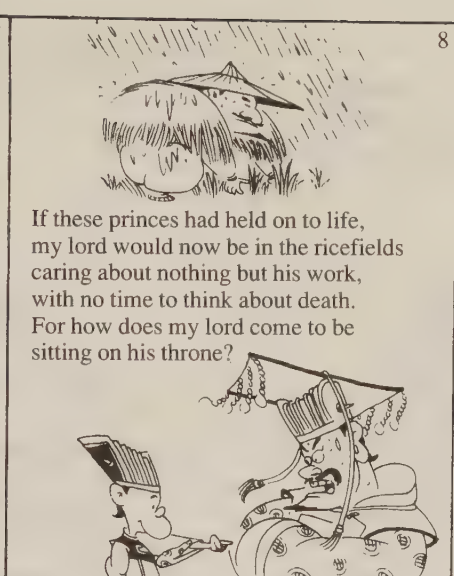


If by courage we could
hold on to life, Duke
Zhuang and Duke
Ling would have
lived forever.



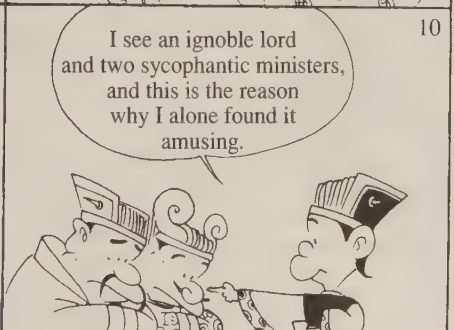
Because your ancestors
occupied it one after
another until it was your
turn. And it is ignoble
that you should be the
only one shedding tears
over it.

9



If these princes had held on to life,
my lord would now be in the ricefields
caring about nothing but his work,
with no time to think about death.
For how does my lord come to be
sitting on his throne?

8



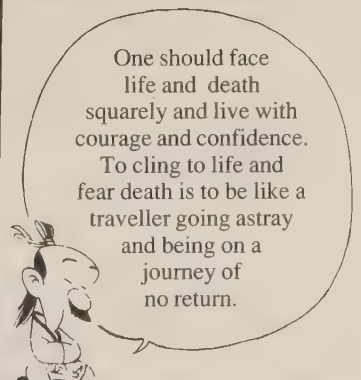
I see an ignoble lord
and two sycophantic ministers,
and this is the reason
why I alone found it
amusing.

10

Duke Jing was ashamed of himself.
He recovered his spirits and toasted
a drink to his ministers.



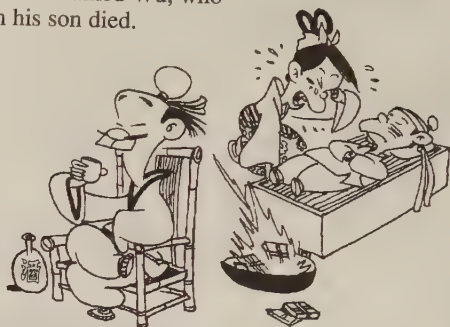
11



One should face
life and death
squarely and live with
courage and confidence.
To cling to life and
fear death is to be like a
traveller going astray
and being on a
journey of
no return.

**Death
is nothing
to grieve over**

There was a man of Wei named Wu, who
did not grieve when his son died.



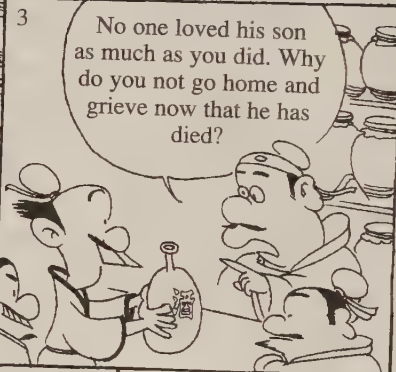
1

Boss, give me
three jin* of
wine.



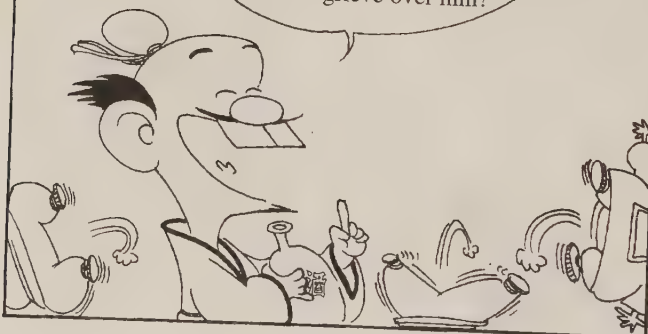
3

No one loved his son
as much as you did. Why
do you not go home and
grieve now that he has
died?



4

I used to have no son, and
when I had no son I did not
grieve. Now that he is dead,
it is the same as it was before
when I had no son. Why
should I grieve over him?



Why
should one
grieve over death?
Most people regard
those who have seen
through death as
somewhat abnormal
because they do not
grieve. But what is
one to do? Be
depressed and in
low spirits
because of
grief?



* 1 jin = $\frac{1}{2}$ kg

Yang Zhu



Yang Zhu is regarded as a Taoist, but his philosophy of life is different from Taoism in many ways.



His message is very simple: Life is short, and the only good reasons for living are music, companionship, fine clothes and tasty food. He seems to have held that, since external possessions are replaceable while the body is not, we should never permit the least injury to the body, even the loss of a hair, for the sake of any external benefit, even the throne of the empire.



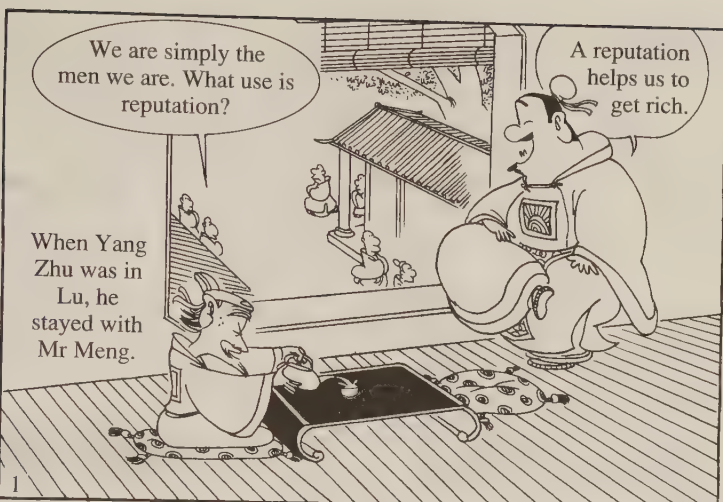
The emptiness of fame



When Yang Zhu was in Lu, he stayed with Mr Meng.

We are simply the men we are. What use is reputation?

A reputation helps us to get rich.



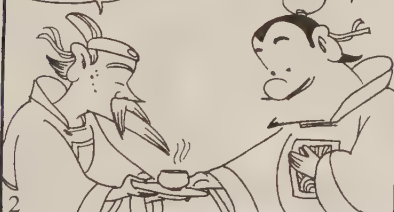
1

Once rich, why not be done with it?

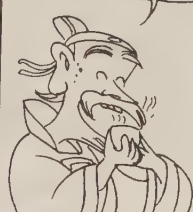
It helps us to attain high rank.

Once we have high rank, why not be done with it?

It will help when we are dead.



2



3

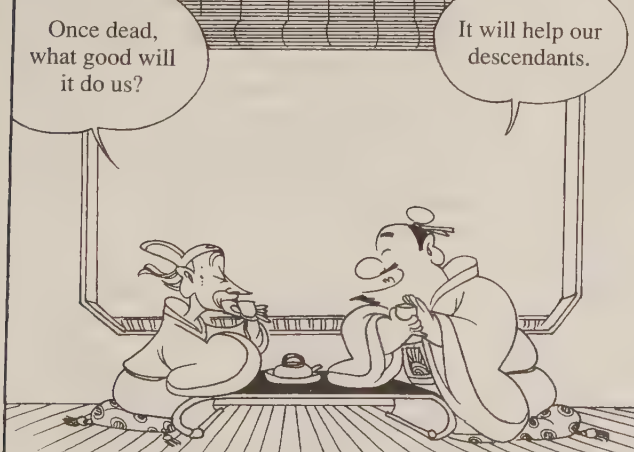


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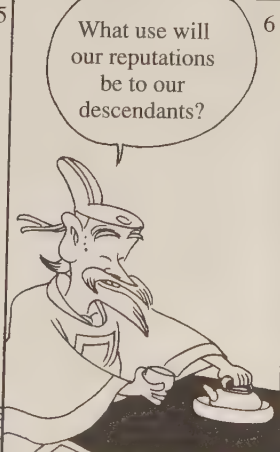
Once dead, what good will it do us?

It will help our descendants.

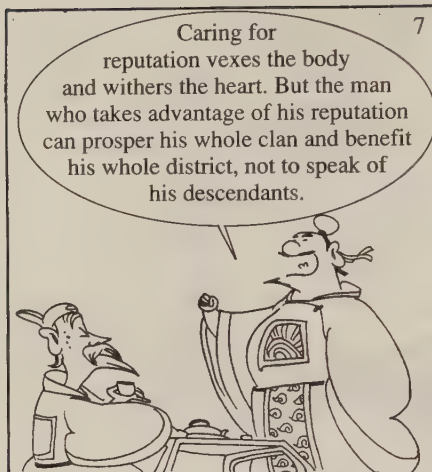
What use will our reputations be to our descendants?



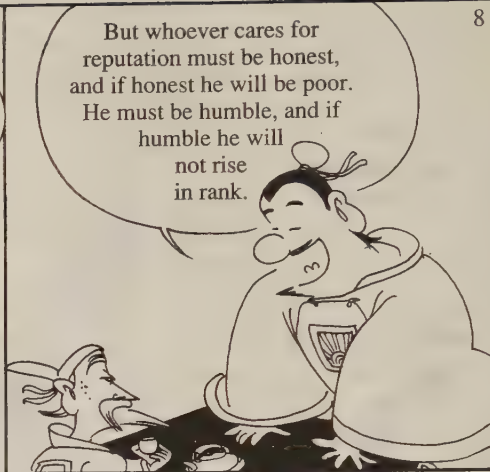
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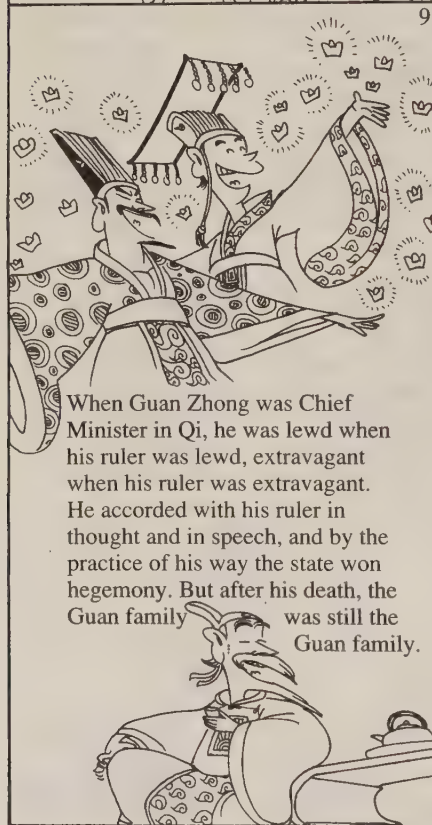
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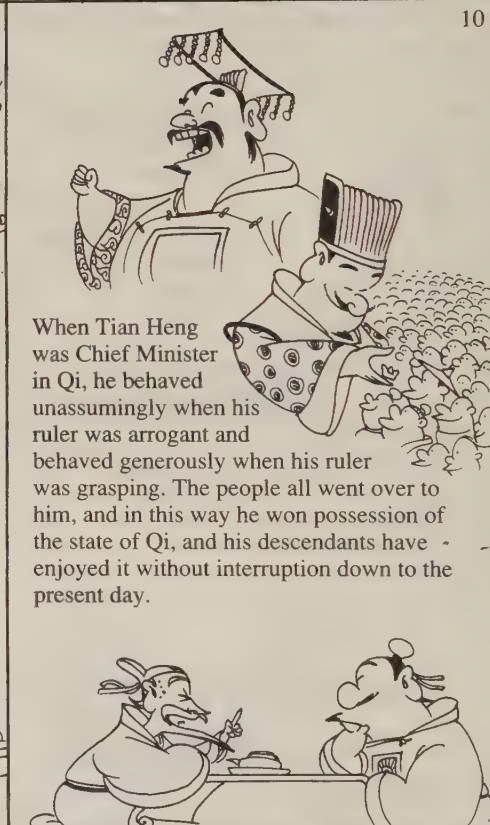
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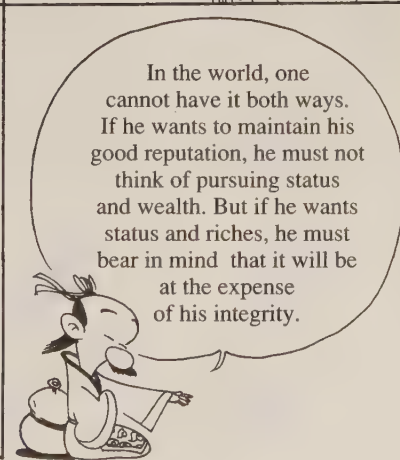
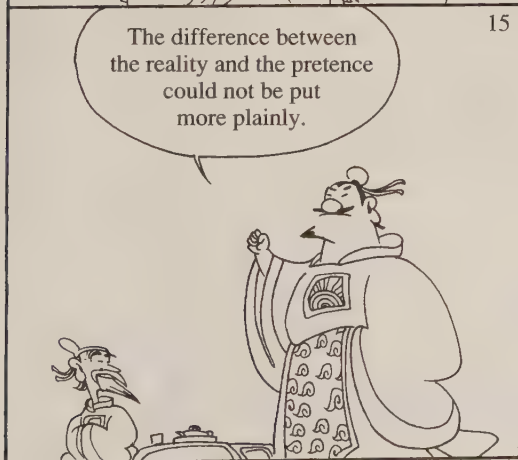
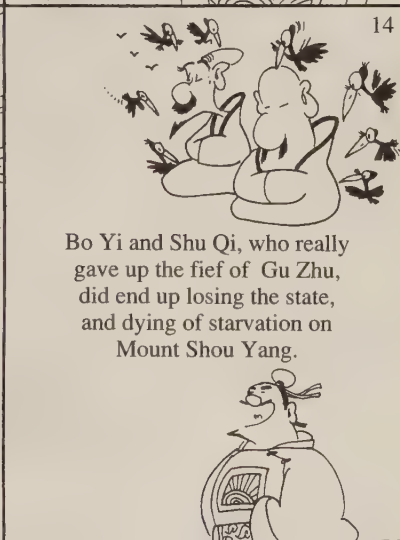
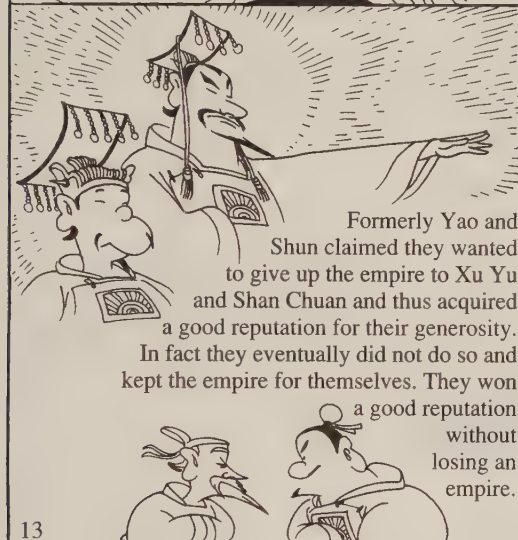
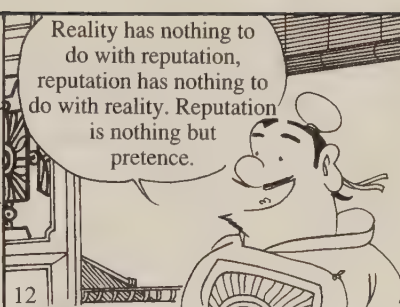
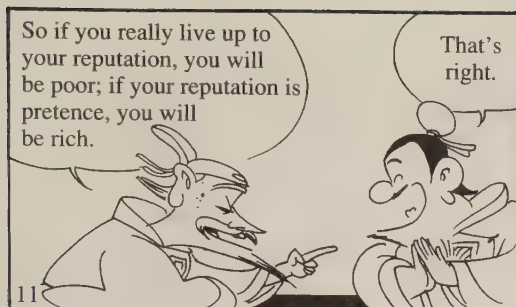
8



9



10



**Life
is
short**



1

A hundred years is the term of
the longest life, but not one man
in a thousand lives so long.



2



Should there be one who lives
out his span, infancy and
senility take nearly half of it.



3

The nights lost in
sleep, the days wasted
even when we are
awake, take nearly half
of the rest.



4

Pain and sickness, sorrow
and toil, ruin and loss
anxiety and fear take
nearly half of the rest.



Of the dozen or so years
which remain, if we reckon
how long we are at ease and
content, without the least care,
the time can be measured in
moments.



5

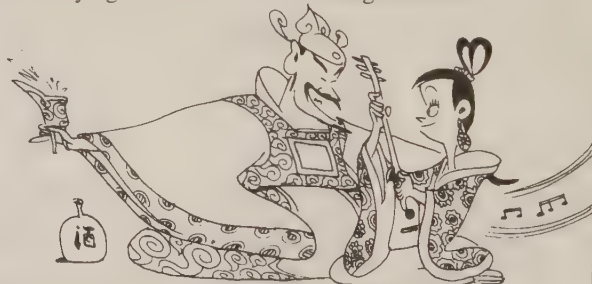
6

Then what is a
man to live for?
Where is he to find
happiness?



7

In fine clothes, delicious food, music and beautiful
women? But we cannot always have enough good
clothes and food to satisfy us, cannot always be
dallying with women and listening to music.



Are we to fritter away our life in pursuit of the impermanent?



崇譽

One will then not be able to distinguish good and bad no matter what he hears.



8

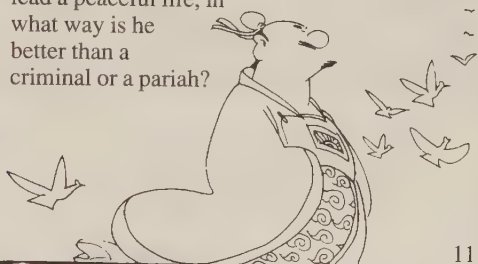
9

One will not be able to appreciate beauty which is right in front of one's eyes.



10

One who cannot even lead a peaceful life, in what way is he better than a criminal or a pariah?



11



In life we are here for a moment and in death we are gone for a moment. Therefore we should pursue our heart's prompting and not restrain our natural inclinations.

12

We should roam as our nature prompts us and not rebel against the tendencies common to all things. In following what is our nature, we are on common ground with all beings.

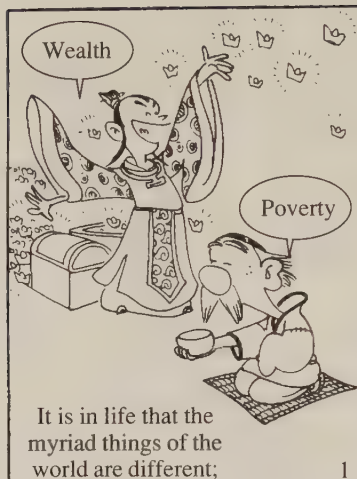


13

If one does not seek a reputation in life or want a good name after death, then whether one lives long or short does not matter. Just live and enjoy life.



Life and death



It is in life that the myriad things of the world are different;

1

2

In death they are the same. In life, there are clever and foolish, noble and vile; these are the differences. In death there are stench and rot, decay and extinction; in this we are all the same.



3

However, whether we are clever or foolish, noble or vile, is not our own doing,



4

And neither are stench and rot, decay and extinction.



5

Hence we do not bring about our own life or death, cleverness or foolishness, nobility or vileness. However, the myriad things all equally live and die, are equally clever and foolish, noble and vile.



6



Some in ten years, some in
a hundred, we all die.



7



Saints and sages die, the
wicked and foolish die.
In life they were Yao
and Shun, in death
they were rotten bones.



8



In life they were Jie and Zhou, in
death they were rotten bones.



9



Rotten bones are all the same,
who can tell them apart?



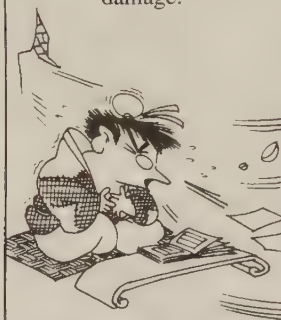
Make haste to
enjoy life while you
have it. Why care
what happens when
you are dead?



Wealth and poverty are both harmful



1 Yuan Xian grew poor in Lu and because of poor health his body suffered damage.



2 Zi Gong, another disciple of Confucius, grew rich in Wei but his wealth got him into trouble.



If that is so, wealth and poverty are both bad. Where is the right course to be found?



It is to be found in enjoying life, in freeing ourselves from care.



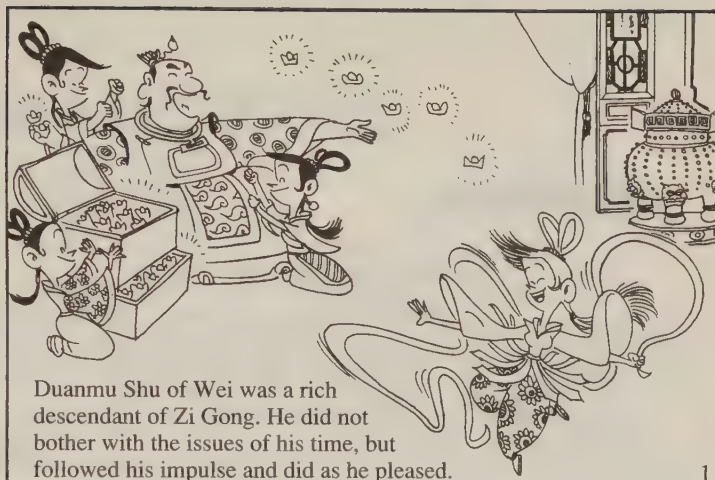
Hence those who are good at enjoying life are not poor, and those who are good at freeing themselves from care do not get rich.



One should take care of one's bodily needs and not hanker after status and wealth. Otherwise, the body is the one that suffers damage.



**Madman
or clever
man?**



Duanmu Shu of Wei was a rich descendant of Zi Gong. He did not bother with the issues of his time, but followed his impulse and did as he pleased.

1

He indulged in food, wine,
women and gambling.

2



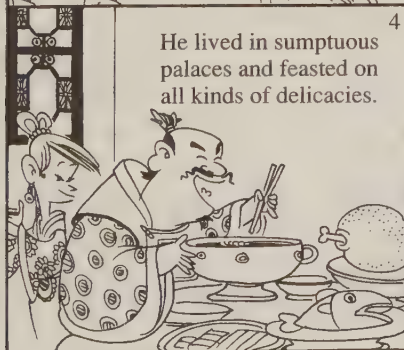
Even rare things from distant lands
he would send for without fail.

3



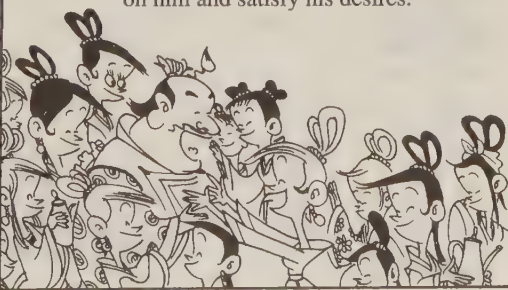
He lived in sumptuous
palaces and feasted on
all kinds of delicacies.

4

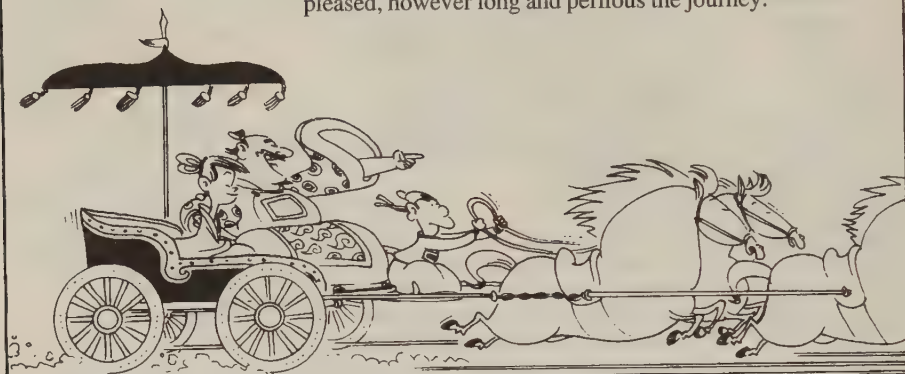


He had innumerable concubines to wait
on him and satisfy his desires.

5



When he travelled he always went wherever he pleased, however long and perilous the journey.



Every day the guests in his court were counted in hundreds.

7

Down in his kitchen the fire never went out.

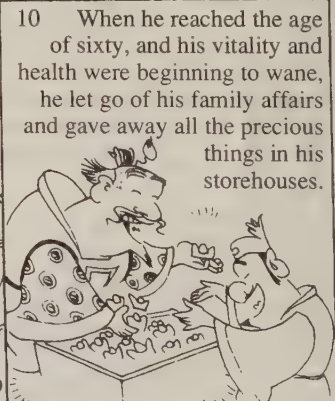
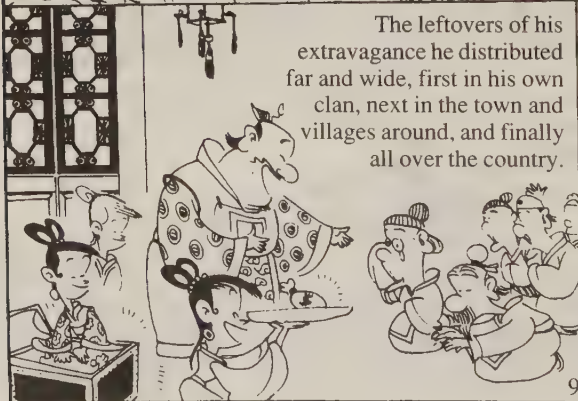
8



The leftovers of his extravagance he distributed far and wide, first in his own clan, next in the town and villages around, and finally all over the country.

10 When he reached the age of sixty, and his vitality and health were beginning to wane, he let go of his family affairs and gave away all the precious things in his storehouses.

9



11



He gave away all his concubines and valuables. Within a year, he had given away everything, leaving nothing for his own children and grandchildren.

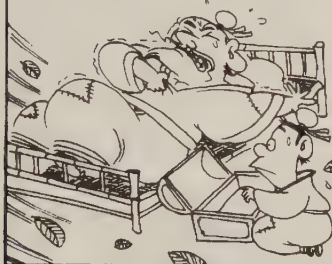
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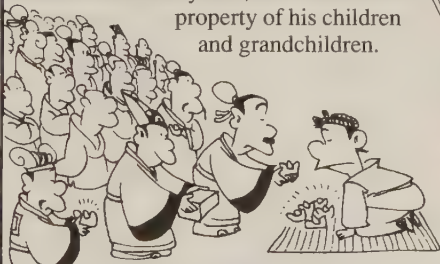
Inheritance? I have nothing to give you!

13

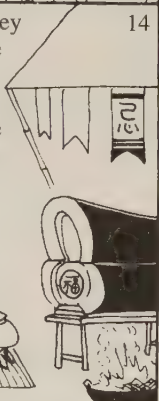
When he fell ill, he had no medicine in store.



When he died, he did not leave any money for his burial. The people throughout the whole country who had enjoyed his bounty made a collection among themselves to bury him, and restored the property of his children and grandchildren.



14



15

Duanmu Shu was a madman. He disgraced the disciple of Confucius who was his ancestor.

When Qin Guli heard of it, he said:



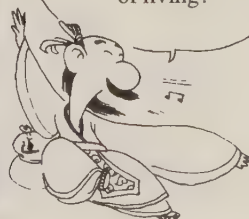
Duanmu Shu's qualities surpassed his ancestor's. All his actions astonished common people, but truly reason approves them.

When Duangan Sheng heard of it, he said:



16

Zhuang Zi advocated understanding one's inner state, whereas Yang Zhu advocated enjoying the world's offerings to the limit. So what is the purpose of living?



Living and dying



1

Suppose that a man values his life and takes care of his body; can he hope by such means to prolong his life?

It is impossible to live forever.

Meng Sunyang asked Yang Zhu:



Can he hope to prolong his life?

What is the point of prolonging life? Our likes and dislikes are the same now as they were of old.

The joys and bitterness of worldly affairs, changes of fortune, good government and discord, are the same now as they were of old. We have heard it already, seen it already, experienced it already. Even a hundred years is long enough to satiate us. Could we endure the bitterness of still longer life?

If that is so, isn't it better to die earlier rather than prolonging life?

2

3

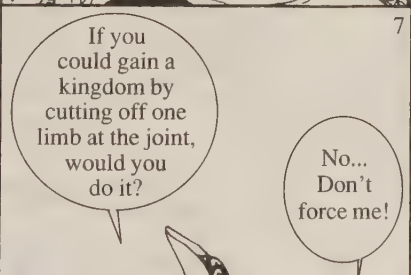
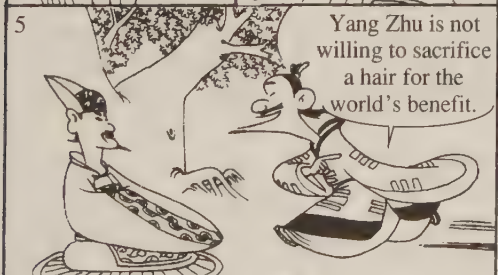
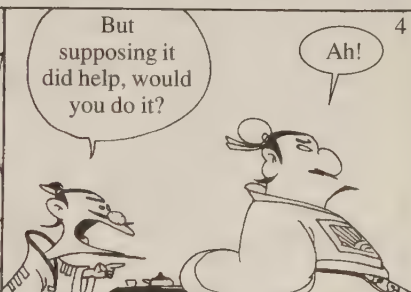
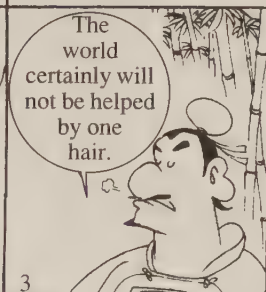
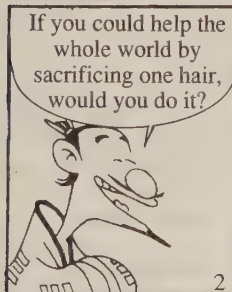
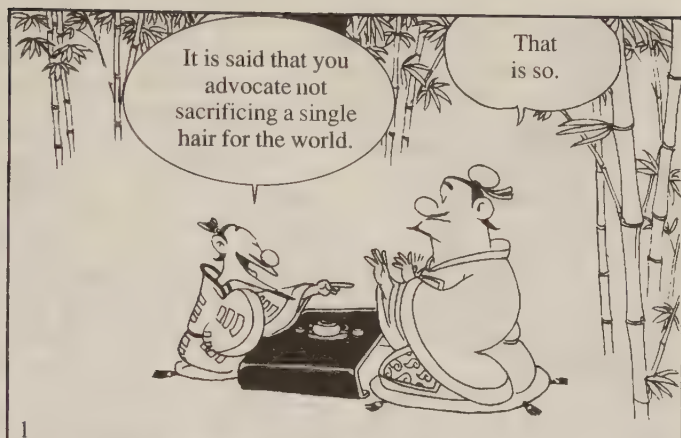
No. While you are alive, resign yourself and let life run its course. Satisfy all desires and wait for death. When it is time to die, resign yourself and let death take its course. Go right to your destination, which is extinction. Be resigned to everything, let everything run its course. What need is there to delay it or speed it on its way?

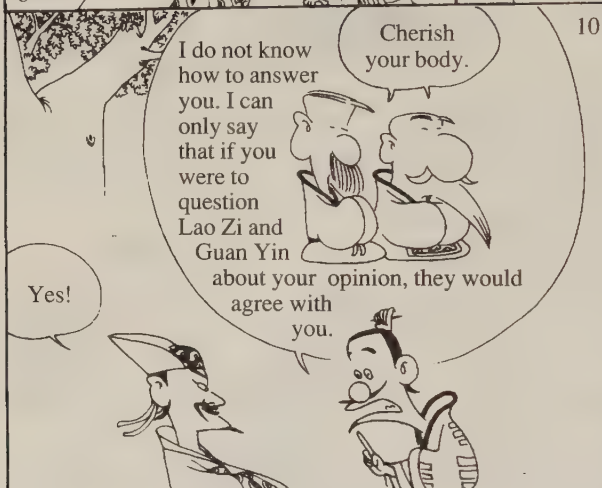
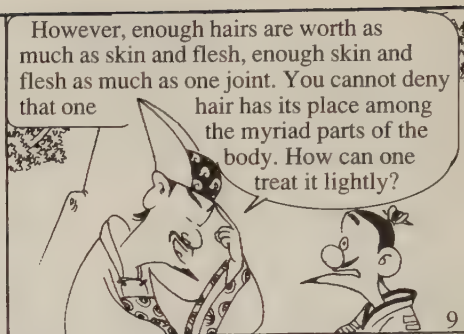
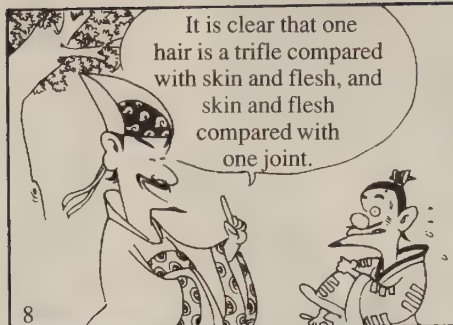
If one does not cling to life or fear death, then whether life is long or short makes no difference.



5

**Not
sacrificing
a hair for
the world**





In ancient times there were those who would not sacrifice a single hair for the world. Even if they were offered unlimited riches, they would not give up a single hair.



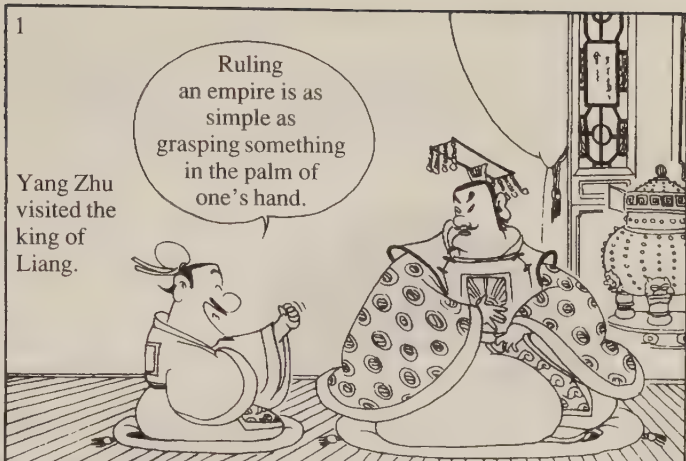
The great and the trifling



1

Yang Zhu visited the king of Liang.

Ruling an empire is as simple as grasping something in the palm of one's hand.



You have one wife and one concubine, whom you cannot control, and a garden of three acres, which you cannot weed. Are you the person to tell me that it is so easy to rule an empire?

2



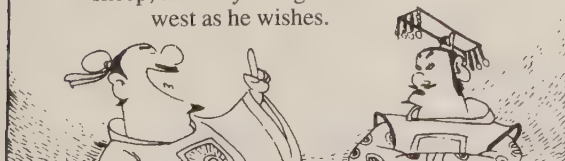
All right, I shall explain it to you. Have you seen a shepherd with his flock?

3



4

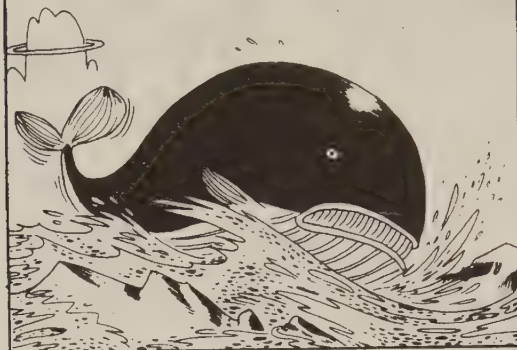
Send a boy with a stick on his shoulder to follow a flock of sheep, and they will go east or west as he wishes.



5

Make Yao lead one sheep, and Shun follow behind with a stick on his shoulder, and they couldn't make the sheep budge.

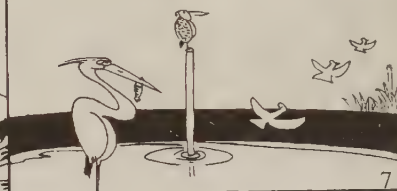
Besides, the big fish
which can swallow a boat does not
swim in small streams.



6

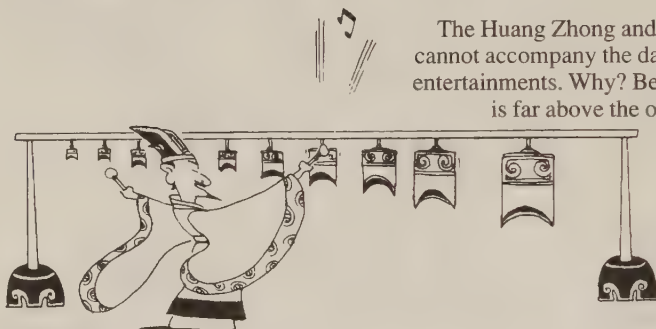


The high-flying birds do not
settle in ponds and puddles.



7

The Huang Zhong and Da Lu music
cannot accompany the dance in common
entertainments. Why? Because the sound
is far above the ordinary.



8

That is why it is said: "One
who sets out on a great enterprise does not concern
himself with trifles; one who achieves great
successes does not achieve small ones."

9



A child can control
a hundred sheep;
Yao and Shun could
not even move a
single sheep, yet
they rule an empire.



Empty pursuits

Yang Zhu said:

People find no rest because of four pursuits -- long life, reputation, office, possessions.

Whoever has these four goals dreads spirits, fears other men, cowers before authority, and is terrified of punishment. I call him "a man in flight from things".



1



He can be killed, he can be given life;
The destiny which decides is outside him.



2

If you do not go against destiny, why should you yearn for long life? If you are not conceited about honours, why should you yearn for reputation? If you do not want power, why should you yearn for office? If you are not greedy for wealth, why should you yearn for possessions?



3

One who sees this I call "a man in accord with things".
Nothing in the world counters him;
The destiny which decides is within him.



4

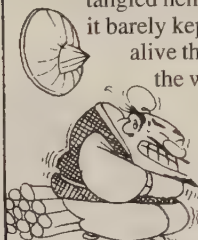
One who does not aspire to attain office and power will have peace of mind and a trouble-free existence. He does not have to live in constant anxiety about worldly affairs like the kings and lords.



Simple-minded rustic



There was a peasant in Song, whose ordinary coat was of tangled hemp and it barely kept him alive through the winter.



When the spring sun rose in the east, he warmed his body in the sunshine.

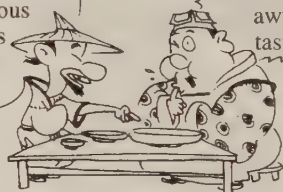


No one knows how warm it is to bare one's back to the sun. I shall make a present of this knowledge to our ruler, and he will richly reward me.



I eat these delicious greens every day.

What an awful taste!



Once there was a man who had a taste for broad beans, nettle seeds, celery and young shoots. He recommended the dishes to some important people in his district. When they tried the dish, it stung their mouths and upset their stomachs.

I want to go to the capital and reveal a secret...

I advise you not to go.



They all smiled coldly and put the blame on him, and he was very embarrassed. You are just like him.



What may be acceptable fare to a poor man is something that is hard to swallow to a rich man. Habits of a lifetime cannot be changed overnight.





Explaining Conjunctions



Self and shadow



Lie Zi was studying under Hu Zi.



When you know how to keep to the rear, I can start teaching you about right action.



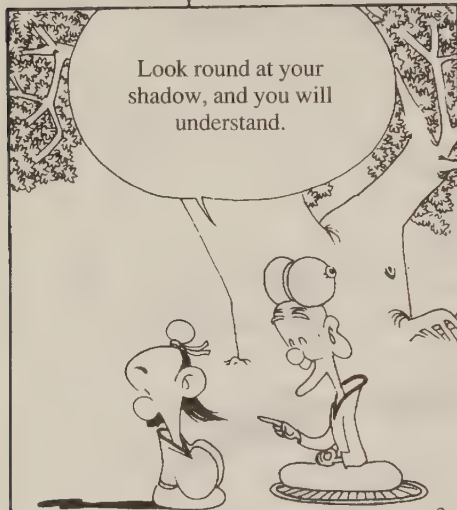
1

What do you mean by keeping to the rear?



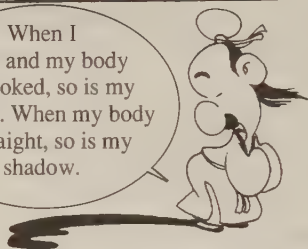
2

Look round at your shadow, and you will understand.



3

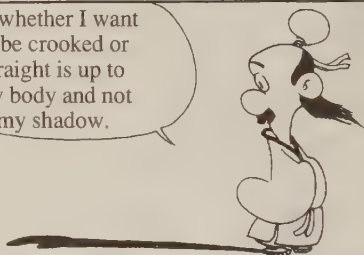
When I bend and my body is crooked, so is my shadow. When my body is straight, so is my shadow.



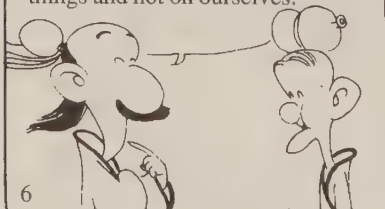
4

So whether I want to be crooked or straight is up to my body and not my shadow.

5



So whether to bend or stand upright rests with the figure and not with the shadow; and whether we should be active or passive depends on other things and not on ourselves.



6

That is what is meant by "staying at the front by keeping to the rear". Be careful of your words, for someone will agree with them. Be careful of your conduct, for someone will imitate it.



Echo

Guan Yin told
Lie Zi:

If your words are
beautiful or ugly, so is
their echo.

1

If your person is
tall or short, so is
the shadow.

Reputation is the
echo, conduct is
the shadow.

3

2

Therefore the sage knows
what will go in by seeing what
came out, knows what is
coming by observing what has
passed. This is the principle by
which he knows
in advance.

4

We judge by our
experience, verify by
the experience of
others. If a man loves
me I am sure
to love him. If
he hates me
I am sure to
hate him.

5

Similarly
Tang and
Wu
became
emperors
because
they loved the
empire. Jie and Zhou were
ruined because they hated
the empire; this is the
verification.

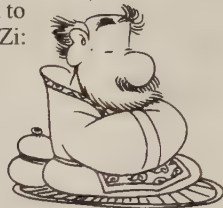
How
others
treat us
depends on
how we treat
them. It is like
a shadow - if
you are
upright it is
also upright.
Or an echo -
the nature
of what you
said is its
content.

6

Aim of learning the Tao



Yen Hui
said to
Lie Zi:

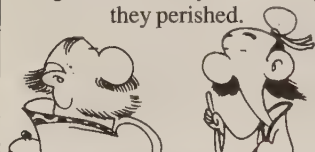


The reason for inquiring into the Way is to get rich. I can get rich by possessing treasures, so why should I need the Way?

1



Qie and Zhou gave weight to nothing but their own interests and neglected the Way; that is why they perished.



2



Men who are devoid of integrity and who live for food and nothing else, contending with others, surely they are no better than beasts?



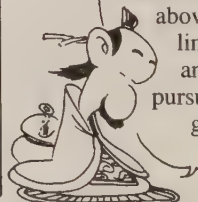
3

If you are no better than a dog or chicken, others will not respect you. Danger and disgrace will then befall you.



4

The aim of inquiring into the Tao is to rise above human limitations and not to pursue worldly goals.



Lie Zi learns archery



Lie Zi was learning archery and hit bull's eye once.

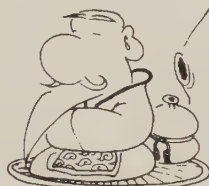


He sought advice from Guan Yin about the secrets of archery.



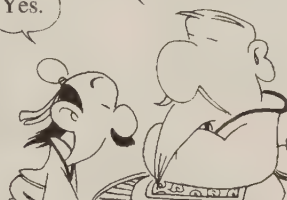
No.

Do you know why you hit bull's eye?

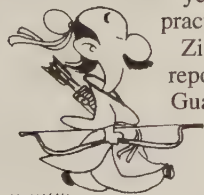


It won't do yet. Practise harder.

Yes.

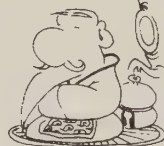


After three years of practice, Lie Zi again reported to Guan Yin.



Do you know what it takes to hit bull's eye?

Yes.



Good. Hold on to this knowledge and do not lose it. This applies not only to archery but to ruling the state and being master of oneself. The sage probes, not the fact of survival or ruin, but the reasons.



To hit bull's eye by chance is not good enough. One has to understand the whole process of archery to plumb its depth.



Foolishness and wisdom

Those in the prime of their beauty are proud, those in the prime of their strength are impetuous; you cannot talk to them about the Tao.



1

If a man is proud or impetuous, no one tells him things.

You tell me, have I done wrong?

But if no one tells him things he is alone with no one to enlighten him.



2



3

The wise man gives responsibilities to others, and therefore his power does not diminish when he grows old and he is not thrown into confusion when his knowledge runs out.

Therefore the difficulty in ruling a state lies in recognizing cleverness, not in being clever oneself.

5



4



To be proud and conceited is to block wisdom. The highest state of Tao is when intelligence acts without any self-imposed hindrance.



Trying to outdo nature



There was a man of Song who made a mulberry leaf out of a jade to give to his prince. It took him three years to finish making it. It looked just like the real thing.



1

He presented the work of art to the prince and became famous overnight.



2

3

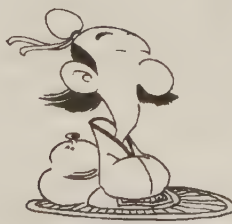
The man's skill won him a regular salary from the government and he lived in luxury.



You don't look like a tree!



4



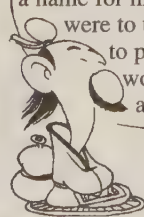
Lie Zi remarked:
If heaven and earth grew things so slowly that it took them three years to finish a leaf, there would not be many things with leaves.

Thus the sage trusts the transforming process of the Tao, and puts no trust in cunning and skill.

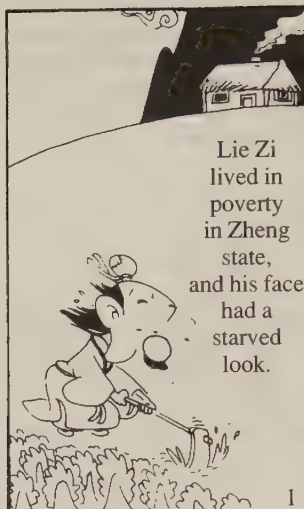


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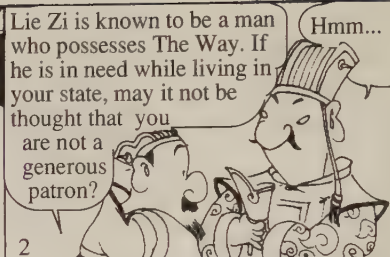
The man of Song took three years to create a leaf and made a name for himself. If a tree were to take three years to produce a leaf, it would give itself a bad name.



Foresight



Lie Zi lived in poverty in Zheng state, and his face had a starved look.



2



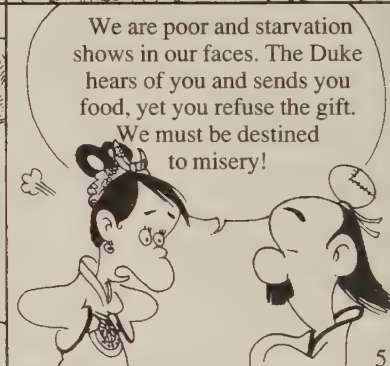
Despatch a gift of grain to him immediately.

Yes!

3



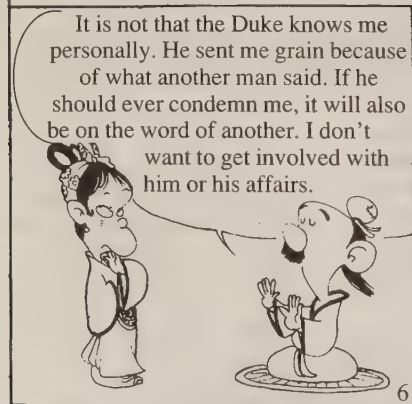
I am sorry. Please thank Chief Minister Zi Yang on my behalf. I cannot accept his grain.



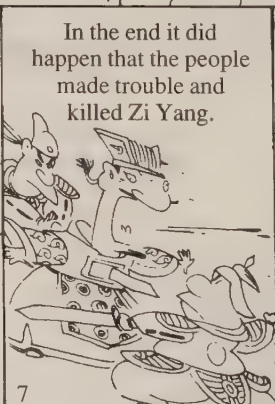
We are poor and starvation shows in our faces. The Duke hears of you and sends you food, yet you refuse the gift. We must be destined to misery!

4

5



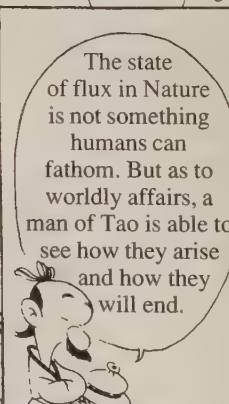
It is not that the Duke knows me personally. He sent me grain because of what another man said. If he should ever condemn me, it will also be on the word of another. I don't want to get involved with him or his affairs.



In the end it did happen that the people made trouble and killed Zi Yang.

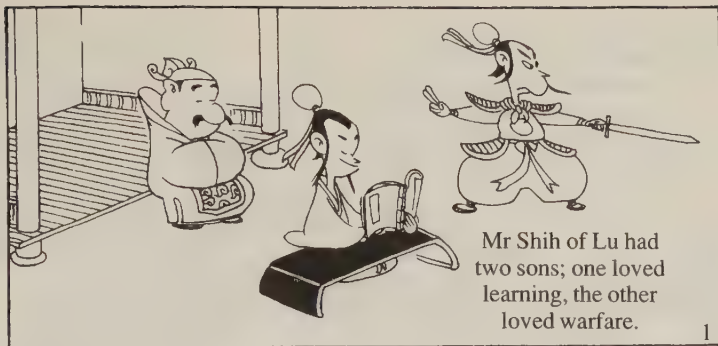
6

7



The state of flux in Nature is not something humans can fathom. But as to worldly affairs, a man of Tao is able to see how they arise and how they will end.

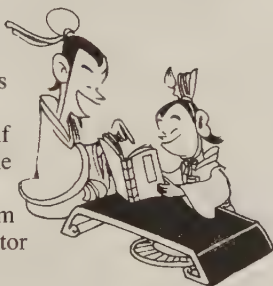
A question of timing



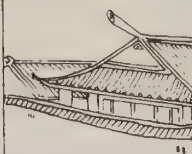
Mr Shih of Lu had two sons; one loved learning, the other loved warfare.

1

The son who was a scholar presented himself as a teacher to the Marquis of Qi, who admitted him to the court as tutor to his sons.



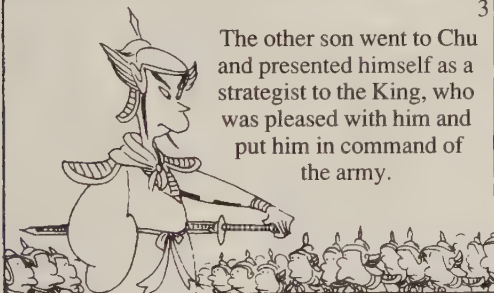
Mr Shih's neighbour Mr Meng also had two sons, trained in the same way, but he was miserably poor.



He was envious of the wealth of the Shih family.

3

The other son went to Chu and presented himself as a strategist to the King, who was pleased with him and put him in command of the army.



4

Why are you so rich?

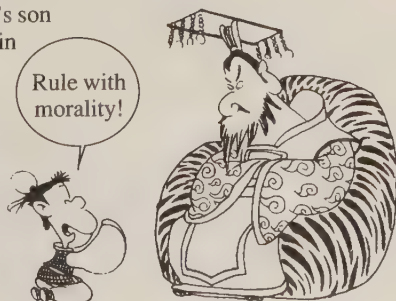
It's because my two sons made use of their abilities to attain high office.

Then one of Mr Meng's son went to Qin and presented himself to the King.

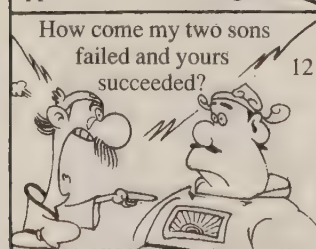
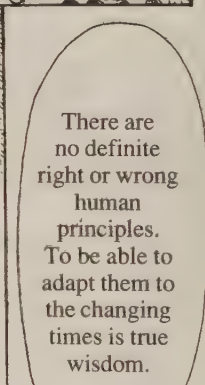
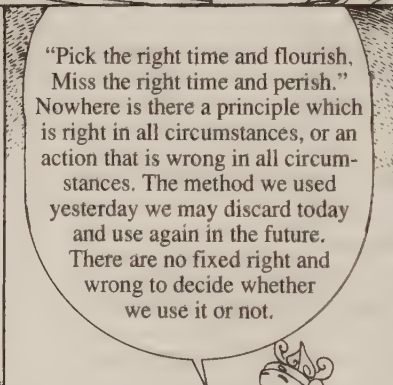
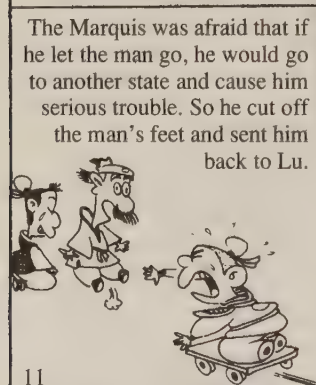
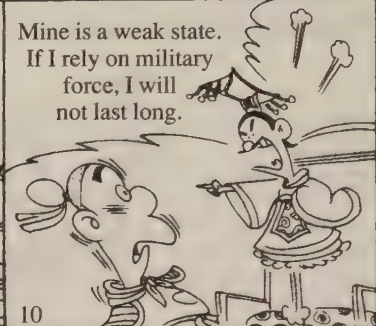
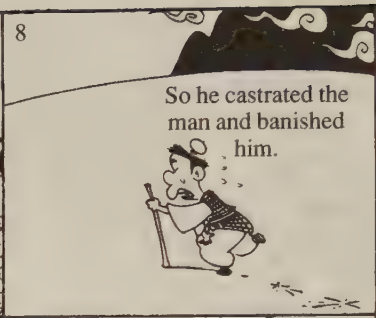
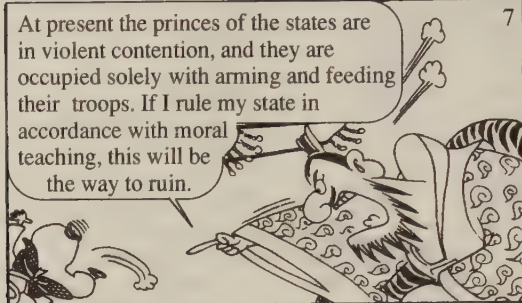
Rule with morality!



5



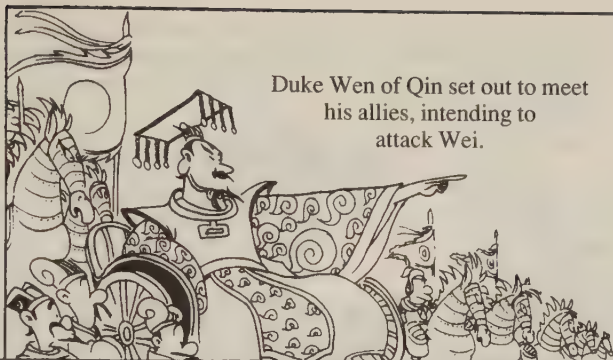
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Attack and being attacked



Duke Wen of Qin set out to meet his allies, intending to attack Wei.



1

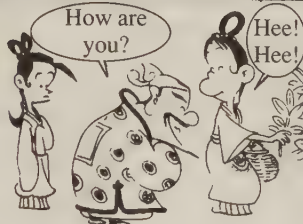
2

Ha!
Ha!
Ha!



Gong Zi Chu, why do you laugh?

How are you?



I was laughing at a neighbour of mine, who was escorting his wife on a visit to her family. He saw an attractive woman on the roadside.

Hee!
Hee!



But when he looked around at his wife, there was another man beckoning to her. I take the liberty of laughing at this.



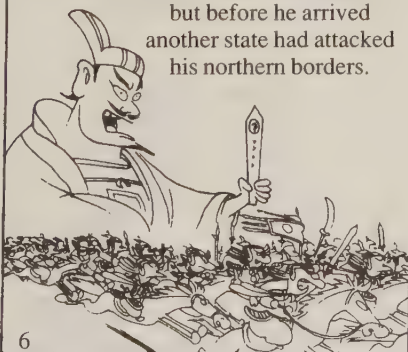
4

5

I get your point. Stop the march to attack Wei, we shall go home.



He returned with his army, but before he arrived another state had attacked his northern borders.



6

One must not merely look forward to the gains one stands to make, but also consider whether there are dangers lurking behind one.



**The rain
that does
not last**



Zhao Xiang Zi sent Xinzhi Muzi to attack Di state. The general was victorious and took two major towns.



1

Our army is victorious. We have taken the towns of Cuo Ren and Zhong Ren.

Oh!

Sigh!

We have captured two towns in one day. That's good news. Why is Your Highness looking so grave?

3

2

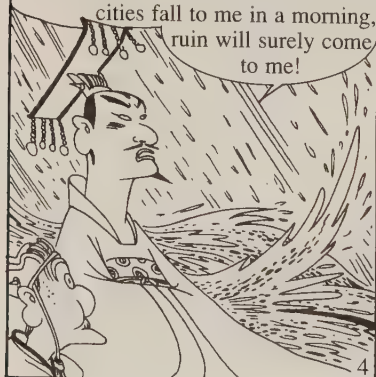
The Changjiang and Yellow River are at high tide only for three days; stormy winds and fierce rains do not last out the morning; the sun is at high noon for less than a moment. Now I have no steady accumulation of noble deeds behind me. When two cities fall to me in a morning, ruin will surely come to me!

This ruler's kingdom will surely grow stronger. Worrying leads to glory, contentment leads to ruin.

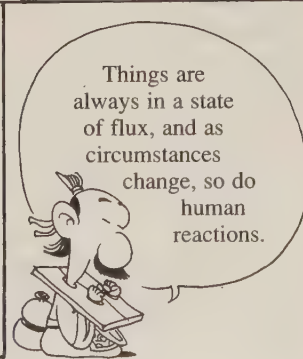
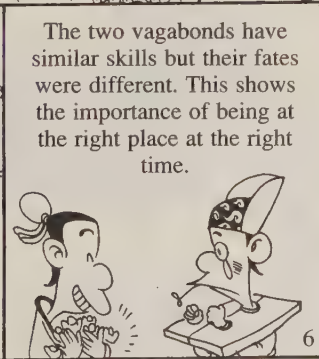
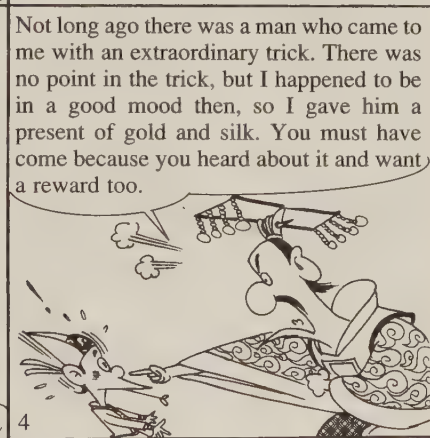
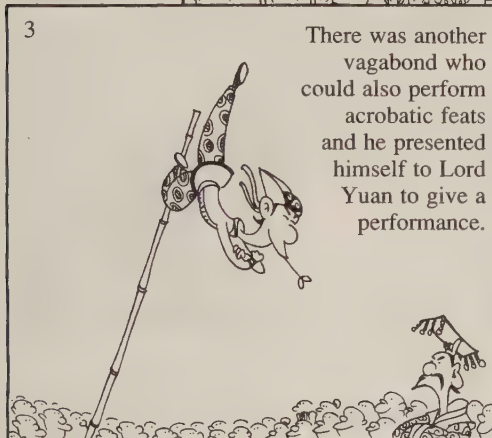
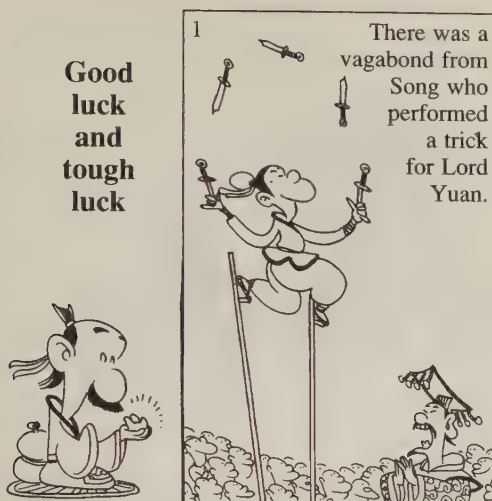
5

When Confucius heard this he said:

To win is not the difficulty; the difficulty is to make victory last.



**Good
luck
and
tough
luck**



Horse sense



Aged Bo Le was very adept at finding horses for Duke Mu of Qin.

It's really not easy to find someone as capable as you. Is there anyone you know who can take over from you?



1

This man here, Jiu Fang Gao, collects firewood for me. As a judge of horses, he is my equal.

That's wonderful. Ask him to find me a fleet-footed horse.

After three months, Jiu Fang Gao finally found a suitable horse.



2



3

In Sha Qiu, I spotted a very good horse.

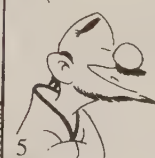
Wonderful! What kind of a horse is it?

It's a yellow mare.

I want to take a look at it.



4



5



When the Duke saw the horse, it turned out to be a black stallion.



6

He's no good, the fellow you sent to find horses. What does he know about horses?



7

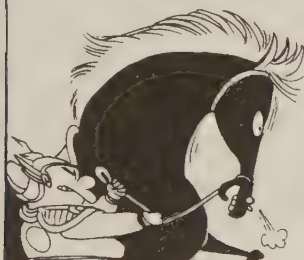
So now he has risen to this! He is worth ten thousand any number of people like me.

8



What he observes is the innermost impulse behind the horse's movements. He grasps the essence and forgets the form. That is why he could not remember the colour and sex.

9



Huh?



The animal later proved itself to be a great horse.

10



A man of Tao concerns himself with the essence of things and not their appearances. For example, young men usually only notice a girl's appearance; it takes an old man to evaluate her virtues. Right?



**The
higher you
go, the
harder you
fall**

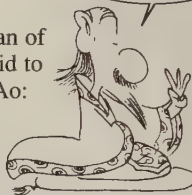


1

The Old Man of
Fox Hill said to
Sun Shu Ao:

There are three
things which men
resent. Do you
know them?

Do tell
me.



If your rank is high,
others will envy you. If your
office is great, your prince
will hate you. If your salary
is large, there will always
be resentment.



2

The higher the rank, the more
humble I am. The greater my office,
the more meticulous I shall be. The larger
my salary, the more generous I will be.
Acting like this, may I avoid the three
causes of resentment?



3

After my death, the king will offer
you a fief. Be sure not to accept
strategically useful land. There is a
strategically useless land with the
inauspicious name of Graveyard
Hill. This is the only place which
can be owned for long.



When Sun Shu
Ao was on his
death-bed, he
told his son:

4

When Sun Shu Ao died, the
king did offer to enfeoff his son
an excellent plot of land. The
son made excuses and did not
accept it, asking for Graveyard
Hill. It was given to him, and
the family has not lost it yet.



5

Many grand
things in the
world do not
endure. Keep
away from
contentious
situations to
preserve your
well-being.



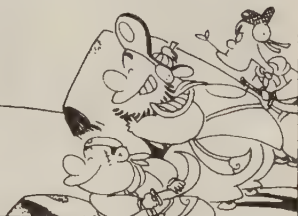
Death of two fools

Niu Que was a great Confucian from the highlands. On his way to Zhao kingdom, he was waylaid by robbers.

Here comes a victim!



1



Give us your money.

Co-operate with us and we shall spare you.

How strange! He has been robbed and still looks so composed.

3

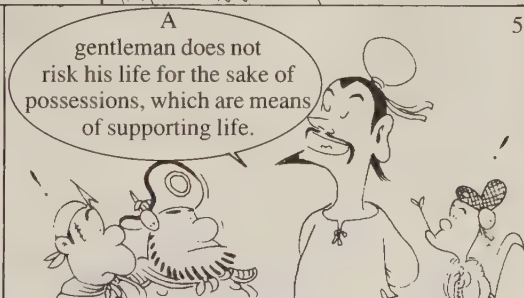


2

How come you don't feel any regret over being robbed?

A gentleman does not risk his life for the sake of possessions, which are means of supporting life.

5



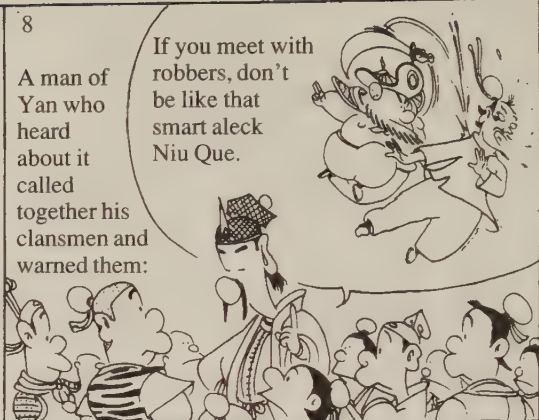
Such a clever man will certainly get us into trouble. Let's kill him.

6





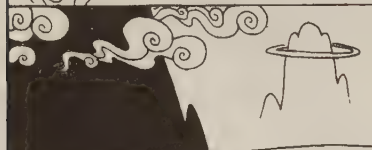
7



8

A man of Yan who heard about it called together his clansmen and warned them:

If you meet with robbers, don't be like that smart aleck Niu Que.



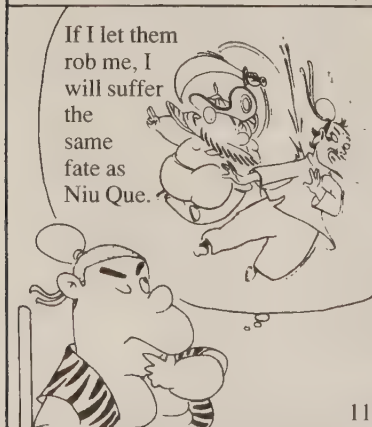
Soon afterwards his younger brother went to Qin.



9

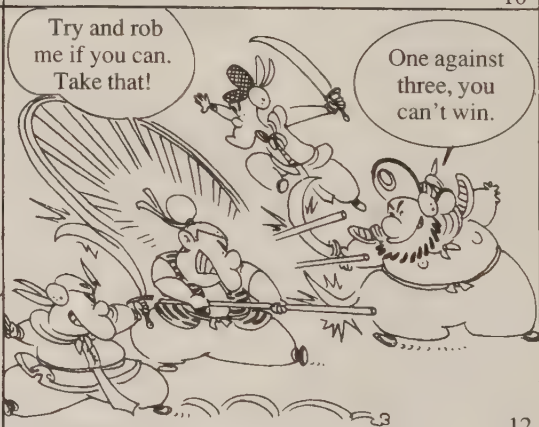


10



If I let them rob me, I will suffer the same fate as Niu Que.

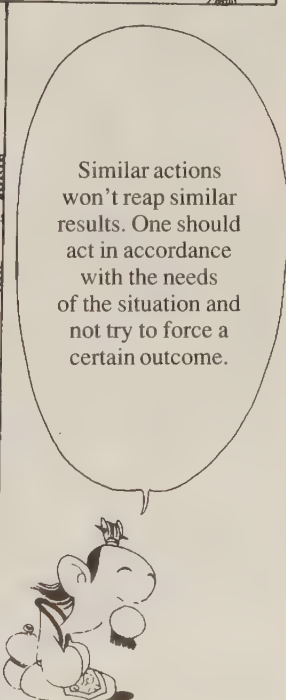
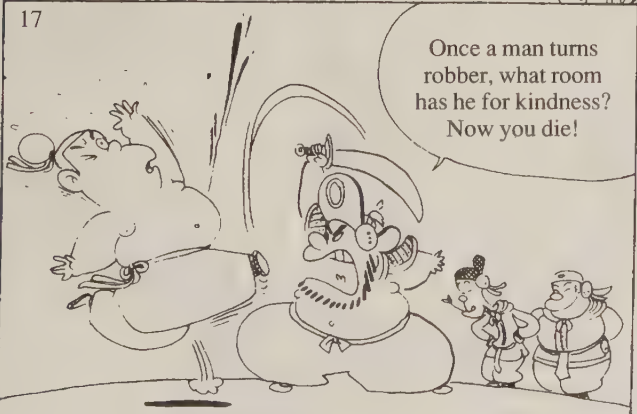
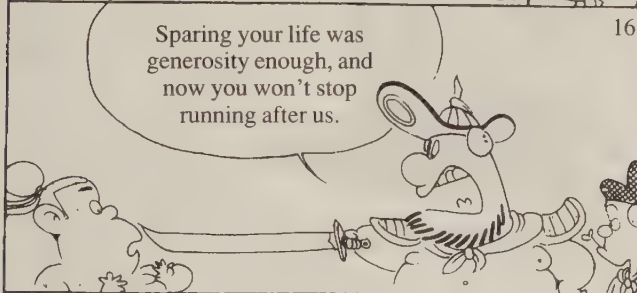
11



Try and rob me if you can. Take that!

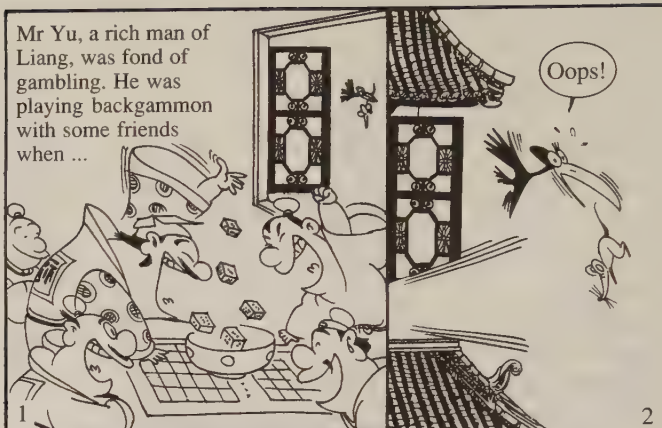
One against three, you can't win.

12



The unlucky gambler

Mr Yu, a rich man of Liang, was fond of gambling. He was playing backgammon with some friends when ...



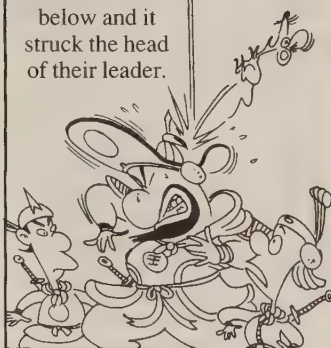
A bird flying outside the window dropped a dead rat on a group of mercenaries below and it struck the head of their leader.

3



4

How dare that rich bastard throw a dead rat at me!

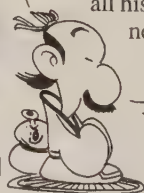


One night, the mercenaries went to Mr Yu's house and wiped out his entire family.

5

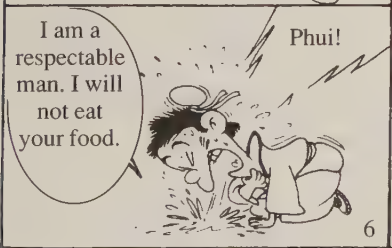
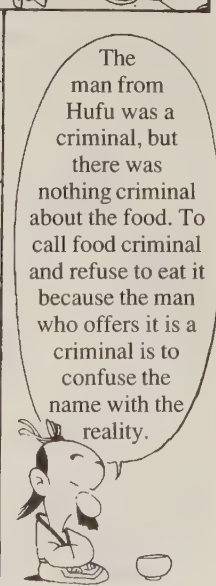
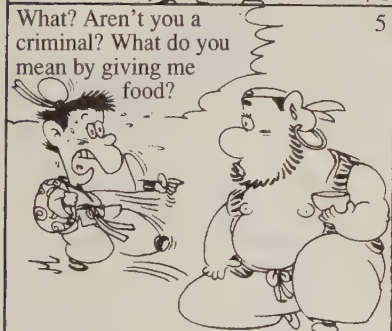


The twists and turns of fate often result in tragedy. Mr Yu, for all his wealth, died needlessly.



Refusing a criminal's food

There was a man
named Yuan
Xingmu. He was
travelling and
collapsed from
hunger.



Past caring about death



Chu Lishu was
in the service
of Duke Ao of
Zhu.



2

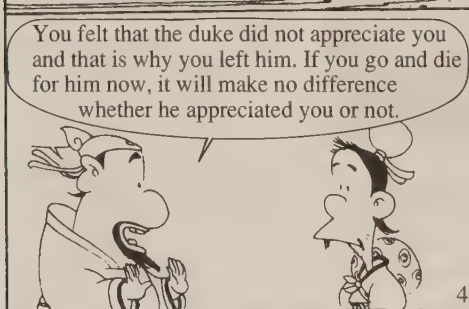


Feeling that the duke did
not appreciate him,
he went away and lived on
the seashore. But when
the duke was in
trouble, he took
leave of his friends
and went to
fight to the death
for him.



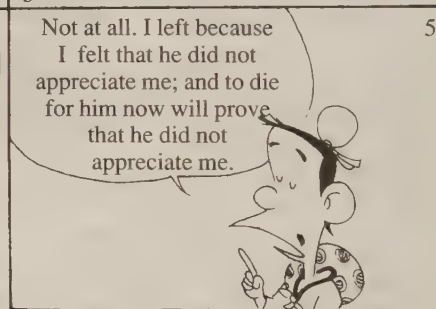
Duke Ao is trouble.
I am going to
sacrifice my
life for him.

3



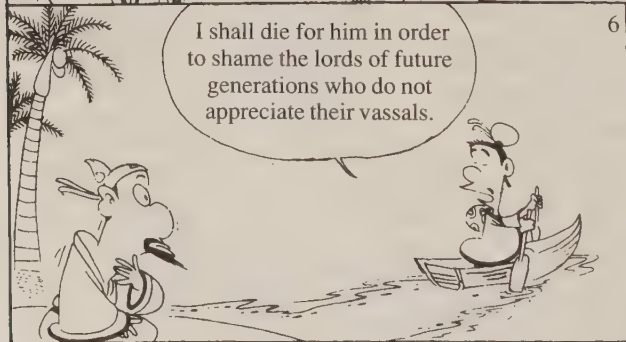
You felt that the duke did not appreciate you
and that is why you left him. If you go and die
for him now, it will make no difference
whether he appreciated you or not.

4



Not at all. I left because
I felt that he did not
appreciate me; and to die
for him now will prove
that he did not
appreciate me.

5



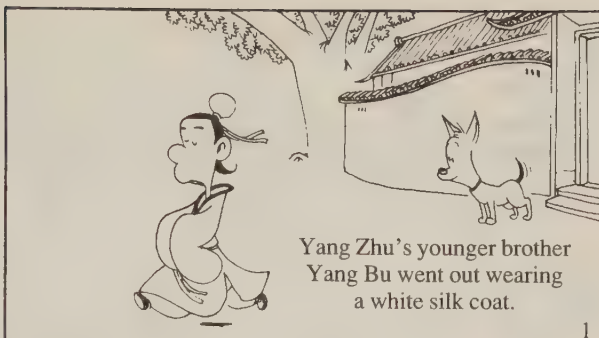
I shall die for him in order
to shame the lords of future
generations who do not
appreciate their vassals.

6



We may call Chu
Lishu a man who
carried resentment
to the point of no
longer caring for
his own life.

Yang Bu beats the dog



Yang Zhu's younger brother
Yang Bu went out wearing
a white silk coat.

1



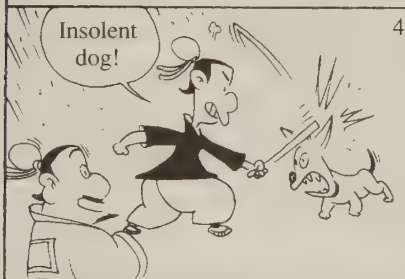
It rained, and
he took off the
white coat and
came back
dressed in black.

2



His dog did not recognize
him and barked when it
came out to greet him.

3



Insolent
dog!

4

You are no
different
yourself.
Supposing
that just now
your dog had gone
out white and come
back black, wouldn't
you have been
surprised?

6



Stop
beating
it.

This stupid
dog didn't
recognize me.

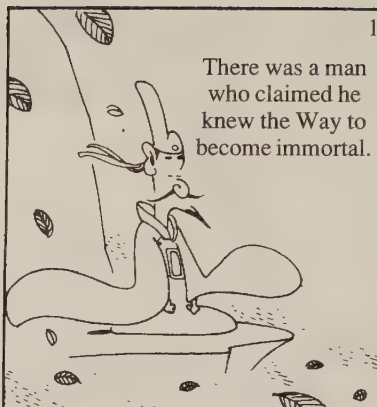
5



To be overly
concerned
about the form
will cause one
to forget the
essence. Status,
power and
wealth often
cause one to
forget
oneself.

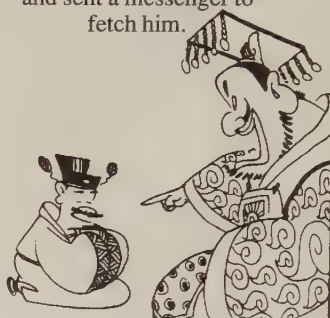


Life and immortality



1
There was a man who claimed he knew the Way to become immortal.

2
The Lord of Yan came to know about the man and sent a messenger to fetch him.



3

Idiot! Drag him out and execute him.

5



Your Highness! Spare my life!

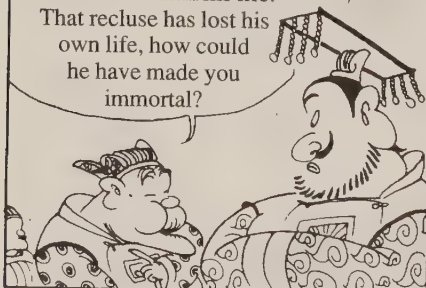
I am too late. He has died.

4



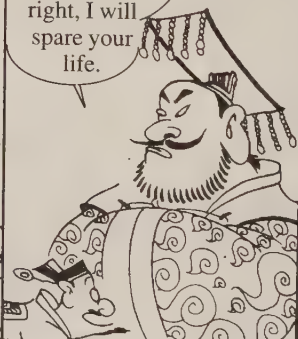
None of a man's cares is more urgent than death, and there is nothing that he values more than his life. That recluse has lost his own life, how could he have made you immortal?

6

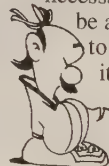


What you say is true. All right, I will spare your life.

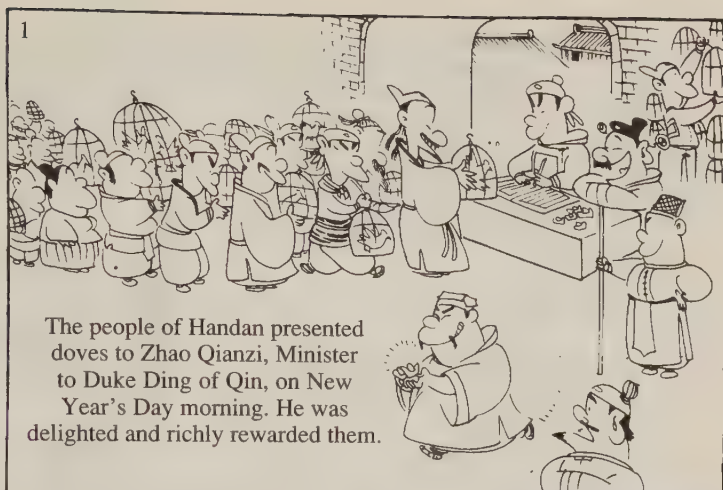
7



The minister was also wrong. He who knows about immortality may not necessarily be able to apply it.



Charity or cruelty?



1
The people of Handan presented doves to Zhao Qianzi, Minister to Duke Ding of Qin, on New Year's Day morning. He was delighted and richly rewarded them.

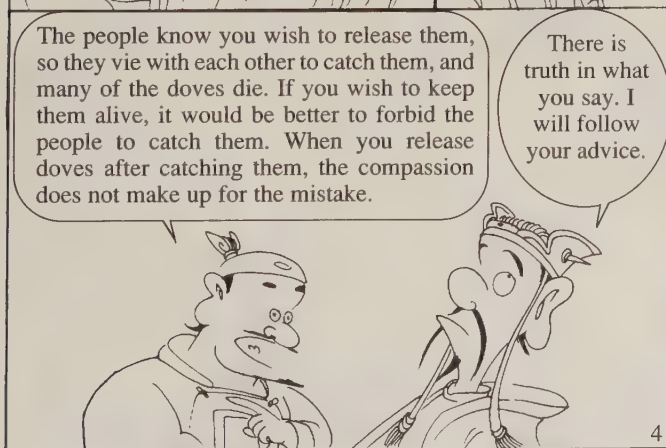


Why do the people present doves to you?

Ho!
Ho!

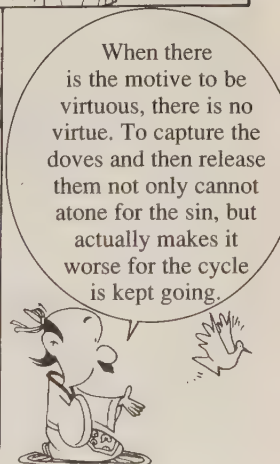


We release living things on New Year's Day as a gesture of compassion.



The people know you wish to release them, so they vie with each other to catch them, and many of the doves die. If you wish to keep them alive, it would be better to forbid the people to catch them. When you release doves after catching them, the compassion does not make up for the mistake.

There is truth in what you say. I will follow your advice.



When there is the motive to be virtuous, there is no virtue. To capture the doves and then release them not only cannot atone for the sin, but actually makes it worse for the cycle is kept going.

The strong eating the weak

Tian of Qi was going on a journey. He sacrificed in his courtyard to the god of the roads and banqueted a thousand guests. Someone was serving fish and geese at the seat of honour. Tian looked at them and remarked:

How generous heaven is to humanity! It grows the five grains and breeds the fishes and birds for humans!



It is not as Your Lordship says. The myriad things between heaven and earth, born in the same way as we are, do not differ from us in kind.



One kind is no nobler than the other. It is simply that the stronger and cleverer rule the weaker and sillier. Things take it in turns to eat each other, but they are not bred for each other's sake. Men take the things which are edible and eat them, but how can it be claimed that heaven bred them originally for the sake of man?



Besides, mosquitoes and gnats bite our skin, tigers and wolves eat our flesh. Did heaven originally breed man for the sake of mosquitoes and gnats, tigers and wolves?



All the things of creation come from the same source and live together in this world. The difference is only in the form and there is no difference in worth. We are all just constituents in Nature's immensity.



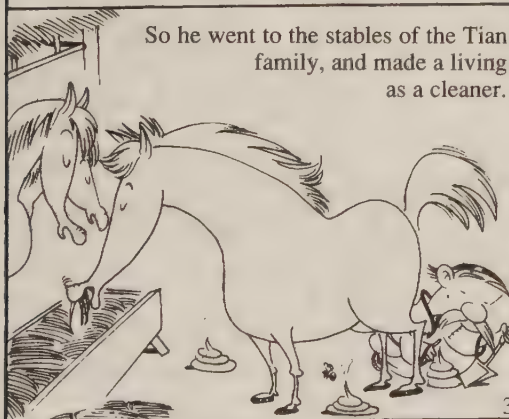
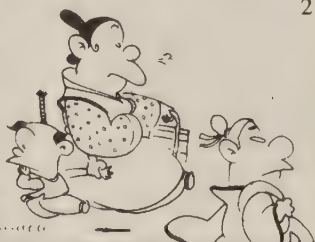
Disgrace



There was a poor man in Qi who always begged in the city market.

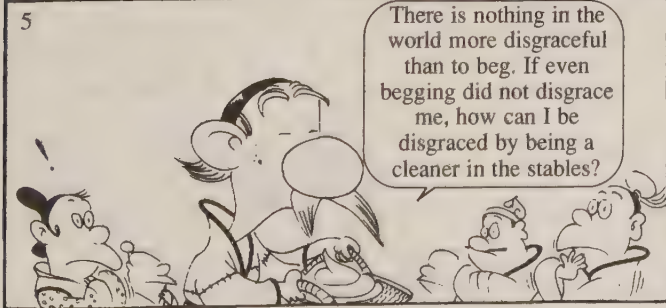
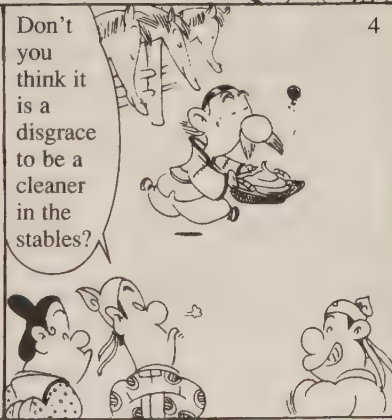


The crowd in the market got tired of seeing him so often, and no one would give him anything.

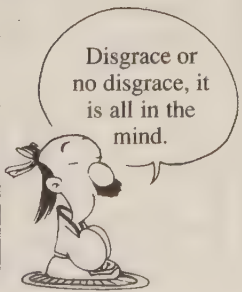


So he went to the stables of the Tian family, and made a living as a cleaner.

Don't you think it is a disgrace to be a cleaner in the stables?



There is nothing in the world more disgraceful than to beg. If even begging did not disgrace me, how can I be disgraced by being a cleaner in the stables?



Disgrace or no disgrace, it is all in the mind.

Empty wealth

There was a man of Song who picked up an invalid bank promissory note.

1



Wow! Twenty thousand taels of silver!

2



I am now a rich man!

3



Heh! Heh!

4



Heh! Heh!

5



Heh! Heh!

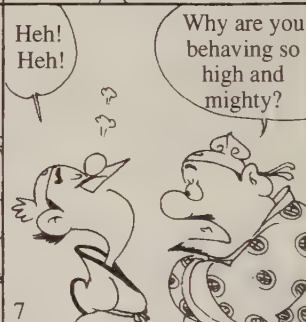
6



Heh! Heh!

Why are you behaving so high and mighty?

7

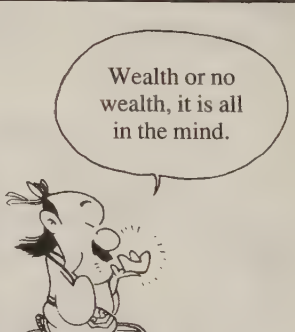


Show some respect when you speak to me! I am now a man of means!

8



Wealth or no wealth, it is all in the mind.



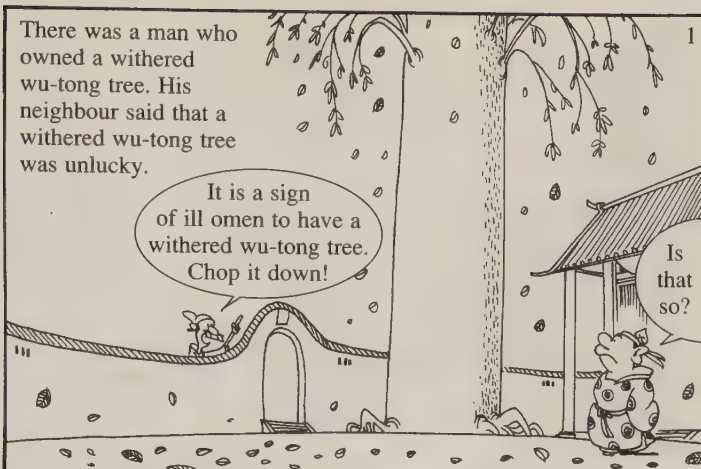
Evil designs



There was a man who owned a withered wu-tong tree. His neighbour said that a withered wu-tong tree was unlucky.

It is a sign of ill omen to have a withered wu-tong tree. Chop it down!

Is that so?



This man is very kind. He was worried I might have a spell of bad luck.



2

3

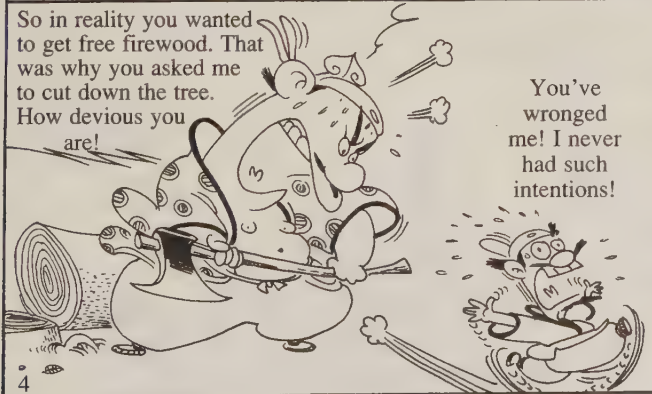
You might as well give me some of it to use as firewood?



So in reality you wanted to get free firewood. That was why you asked me to cut down the tree. How devious you are!

You've wronged me! I never had such intentions!

Was the neighbour devious? It was all in the man's mind.



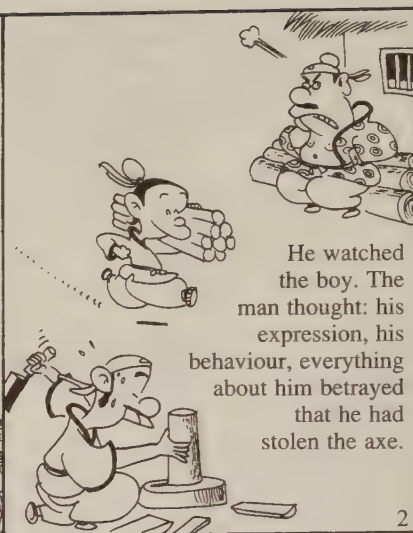
4



Evil thoughts

1

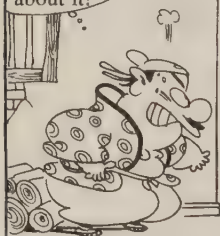
There was a man who lost his axe and suspected the boy next door of stealing it.



He watched the boy. The man thought: his expression, his behaviour, everything about him betrayed that he had stolen the axe.

2

Everything shows that he is the thief. No doubt about it!



Later, he found the axe behind his own house.



Ah! Actually it's me who forgot where I had left it.



3

4

On another day, he saw the boy again. Nothing in the boy's manner suggested that he would steal an axe.



Whether the boy looked like a thief or not, it was all in the man's mind.



5

Thoughts of rebellion



1

The Duke of Bai was contemplating rebellion against his ruler.



Coming out of the court, he stood leaning on his horse-goad, without remembering to hold it the right way up.



2

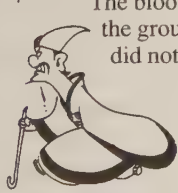
The sharp end poked his cheek.



3

4

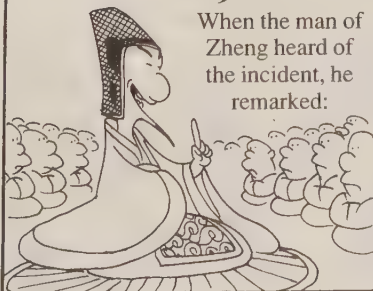
The blood spilled on the ground, but he did not notice it.



5

If a man forgets his own head, is there anything he will not forget?

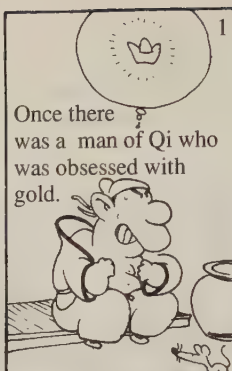
When the man of Zheng heard of the incident, he remarked:



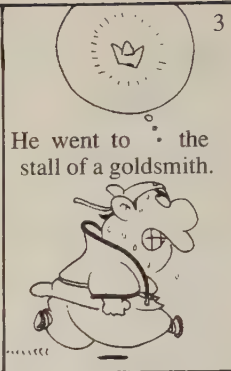
When one's heart is occupied with cares, he would stumble over a pit and knock against a tree, and yet not realize it.



Tunnel vision



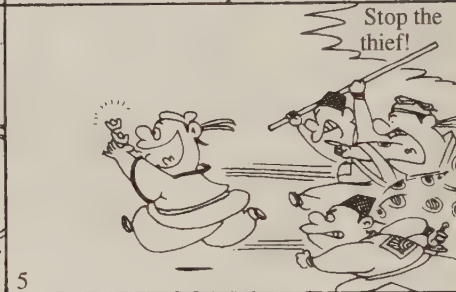
Once there was a man of Qi who was obsessed with gold.



He went to the stall of a goldsmith.



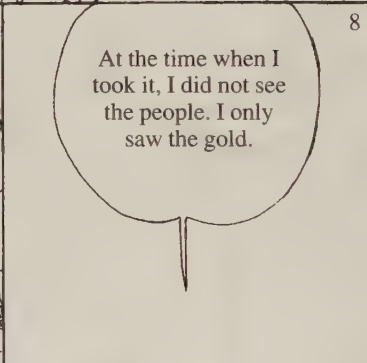
He snatched the gold and fled.



Stop the thief!



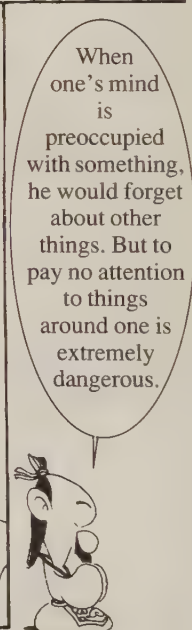
Lawmen caught up with him.



At the time when I took it, I did not see the people. I only saw the gold.



Why did you snatch someone's gold in front of so many people?



When one's mind is preoccupied with something, he would forget about other things. But to pay no attention to things around one is extremely dangerous.

《亚太漫画系列》

御风而行的哲思

列子说

编著：蔡志忠

翻译：许国强

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The Sayings Of **LIE ZI**

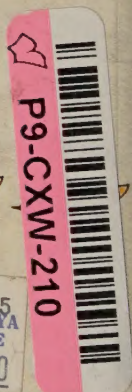
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the wind

Together with Lao Zi and Zhuang Zi, Lie Zi ranks among the most famous Taoist sages. Although a half-legendary figure, the book which carries his name is one of the most important and certainly the most entertaining of the early Taoist classics.

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