

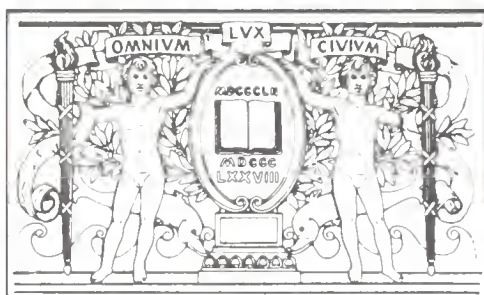
TSAI CHIH CHUNG

# ZHUANGZI SPEAKS

*Translated by Brian Bruya*

## The Music of Nature





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# ZHUANGZI SPEAKS

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# ZHUANGZI SPEAKS

## The Music of Nature

ADAPTED AND ILLUSTRATED BY

— TSAI CHIH CHUNG —

TRANSLATED BY

Brian Bruya

AFTERWORD BY DONALD J. MUNRO

LETTERED BY WAYNE TRUMAN

—  
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More thanks than I can possibly express here go to Tsai Chih Chung, who exemplifies the Dao in every way and was gracious enough to share his understanding with us through his ingenious artwork.

*Brian Bruya*



# GUIDE TO PRONUNCIATION

---

There are different systems of Romanization of Chinese words, but in all of these systems the sounds of the letters used do not necessarily correspond to those sounds which we are accustomed to using in English (for instance, would you have guessed that *zh* is pronounced like *j*?). Of course these systems can be learned, but to save some time and effort for the reader who is not a student of Chinese, we have provided the following pronunciation guide. The Chinese words appear on the left as they do in the text and are followed by their pronunciations. Just sound out the pronunciations and you will be quite close to the proper Mandarin Chinese pronunciation.

notes:

-*dz* is a combination of *d* and *z* in one sound, without the *ee* sound at the end; so it sounds kind of like the sound of a bee in flight with a slight *d* sound at the beginning.

-*ts* is mostly the *ss* sound with a slight *t* (minus the *ee*) sound at the beginning.

-*ew* is pronounced like the *ew* in *few*.

-*ow* is pronounced like the *ow* in *now*.

-*aw* is pronounced like the *aw* in *thaw*.

Ba: baw

Beijing: bay-jeeng

Bian: byen

Bohai: bwo-high

Cai: tsigh (rhymes with high)

Chen: chun

Chu: choo

Da Wei: daw way

Dao: dow

Daodejia: dow-du (*u* as in *pull*)-jyaw

Daojia: dow-jyaw

De: du (*u* as in *pull*)

Fan: fawn

Fu: foo

Gengsang: gung-sawng

Guangcheng: gwawng-chung

Han: hawn

Handan: hawn-dawn

Huan: hwawn

Huang Chun-chieh: hwawng jwun-jye

## G U I D E T O P R O N U N C I A T I O N

Huang-Lao: hwawng-low (rhymes with now)

Hui Shi: hway sure

Huizi: hway-dz

Ji: jee

Jia: jyaw

Jian He: jyen-hu (*u* as in *pull*)

Jian Wu: jyen oo

Jin: jeen

Juci: jew-ts

Ju Que: jew chweh

Kongzi: kong (long o)-dz

Kuang Jieyu: kwawng jyeh-yew

Kuei: Kway

Lai: lie

Laozi: low (rhymes with now)-dz

Li: lee

Li Ji: lee jee

Liang: lyawng

Lin Hui: leen hway

Liu Xiaogan: lyo (long o) shyow-gone

Liuxia Ji: lyoh-shyaw jee

Lu: loo

Man: mawn

Mengzi: mung-dz

Mozi: mwo-dz

Nanguoziqi: nawn-gwo-dz-chee

Nie Que: nyeh chweh

Peng: pung

Peng Zu: pung dzoo

Qi: chee

Qin: cheen

Qu Boyu: chyew bwo-yew

Ri Zhongshi: rr jong (long o)-sure

Shang: Shawng

Shang Yang: shawng yawng

Shicheng: sure chung

Shu: shoo

Shu Shan: shoo shawn

Shun: shwoon (*oo* as in *book*)

Sima Tan: sz-maw tawn

Song: song (long o)

Su Qin: soo cheen

Tai: tie

Tang: tawng

Tsai Chih Chung: tsigh (rhymes with high) jir jong  
(long o)

Wang Liang: wawng lyawng

Wang Ni: wawng nee

Wei: way

Wei Lei: way lay

Wu: oo

Wu-wei: oo-way

Wu Qi: oo chee

Xi Shi: shee sure

Xian: shyen

Xunzi: shwun-dz

Yan: yen

Yan He: yen hu (*u* as in *pull*)

Yan Hui: yen hway

Yang: yawng

Yang Hu: yawng hoo

Yang Zhu: yawng joo

Yangtze: yawng-dz

## G U I D E T O P R O N U N C I A T I O N

Yao: yow

Yin: een

Ying: eeng

Yu Ju: ew jew

Yuan Xian: ywen shyen

Yuanju: ywen-jew

Yue: yweh

Zang: dzawng

Zhang Wuzi: jawng oo-dz

Zhang Yi: jawng ee

Zhao: jow

Zhao Wen: jow wun

Zheng: jung

Zhi: jir

Zhi Lishu: jir lee-shoo

Zhili Yi: jir-lee ee

Zhong You: jong (long o) yo

Zhongshan: jong (long o)-shawn

Zhou: joe

Zhuang Zhou: jwawng joe

Zhuangzi: jwawng-dz

Zhuping Man: joo-peeng mawn

Zi: dz

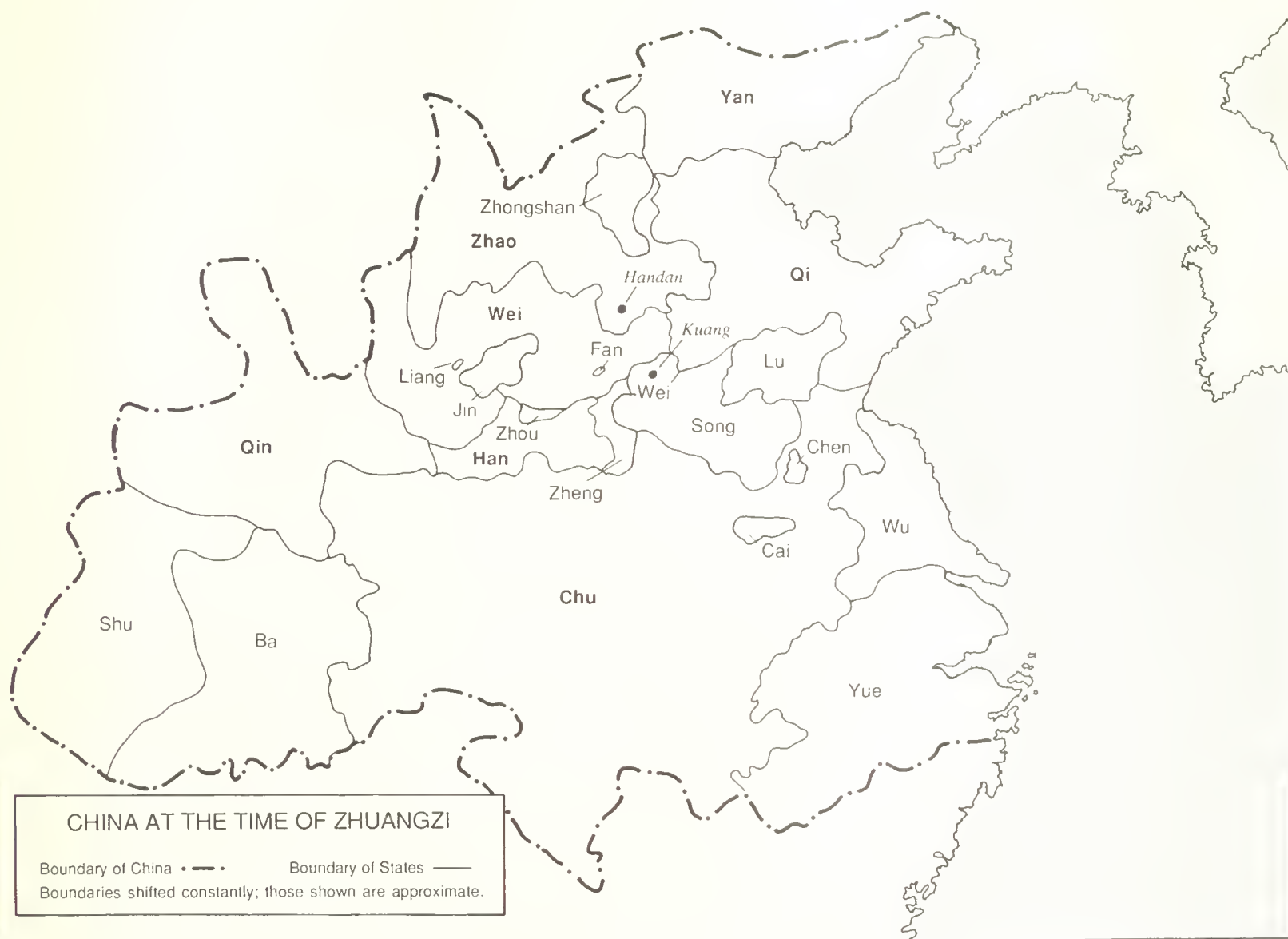
Zi Gong: dz gong (long o)

Zi Sang: dz sawng

Zi Yu: dz yew

Ziyou: dz-yo



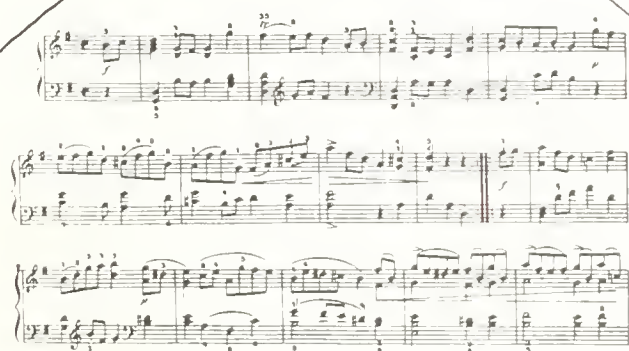
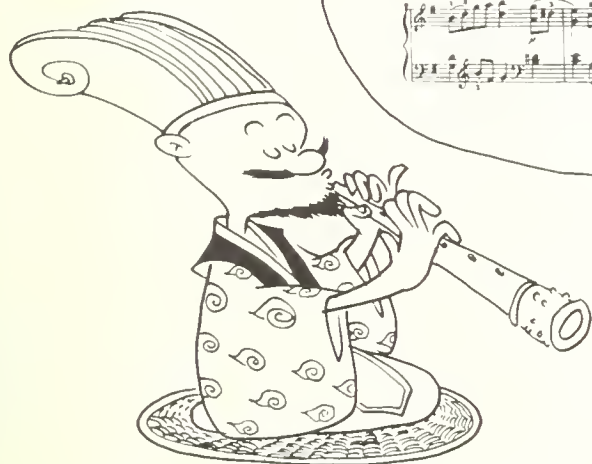






ZHUANGZI  
SPEAKS

## The Music of Nature

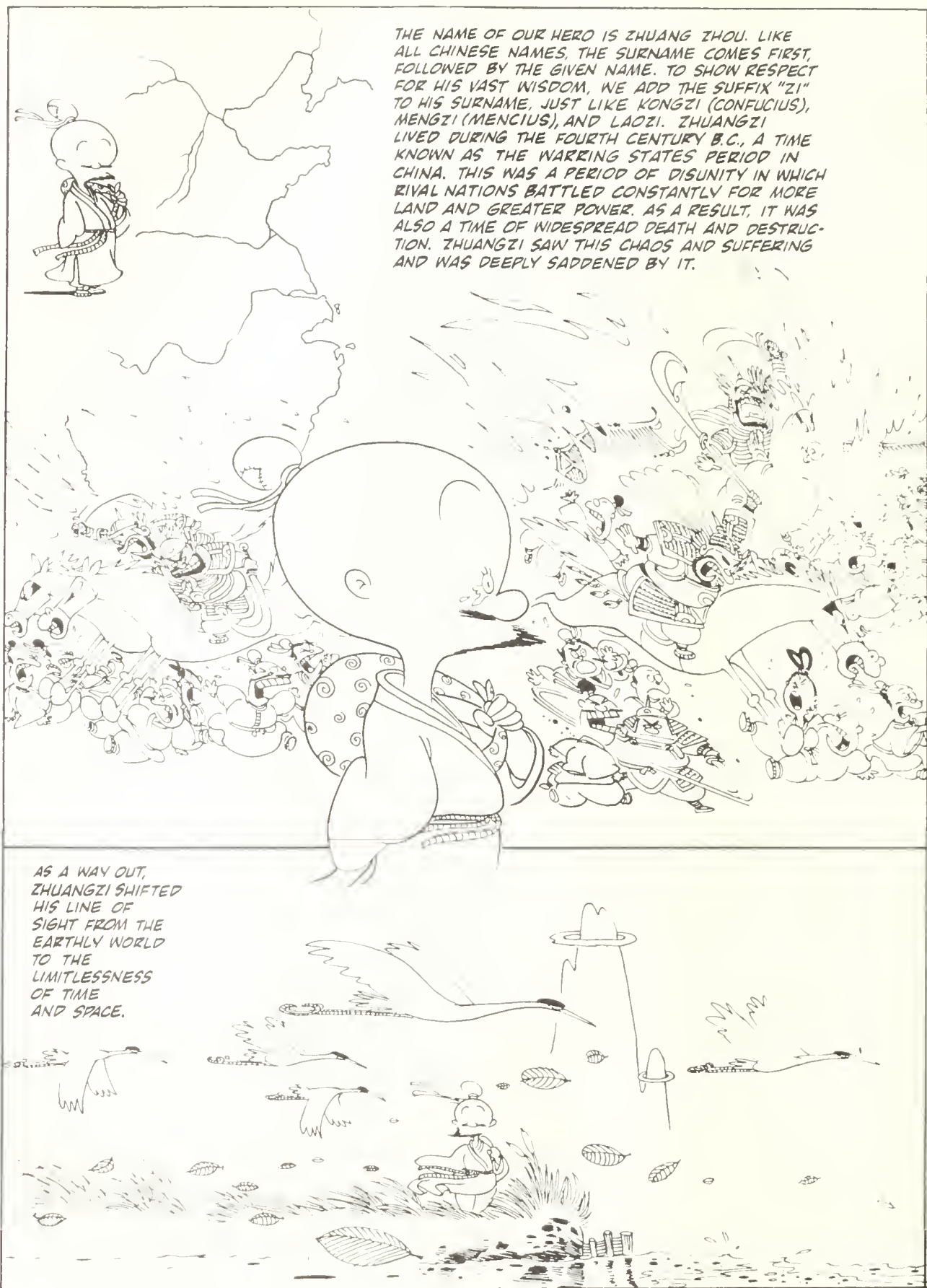


莊子者，蒙人也，名周。周嘗為蒙漆園吏，與梁惠王、齊宣王同時。其學無所不聞，然其要本歸於老子之言。故其著書十餘萬言，大抵率寓言也。作魚父、盜跖、胠篋，以詆訾孔子之徒，以明老子之術。畏累虛、亢桑子之屬，皆空語無事實。然善屬書離辭，指事情類，用剽剽儒墨，雖當以適己，故自王公大人不能器之。

節自〔漢·司馬遷○史記〕

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

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



AS A WAY OUT, ZHUANGZI SHIFTED HIS LINE OF SIGHT FROM THE EARTHLY WORLD TO THE LIMITLESSNESS OF TIME AND SPACE.

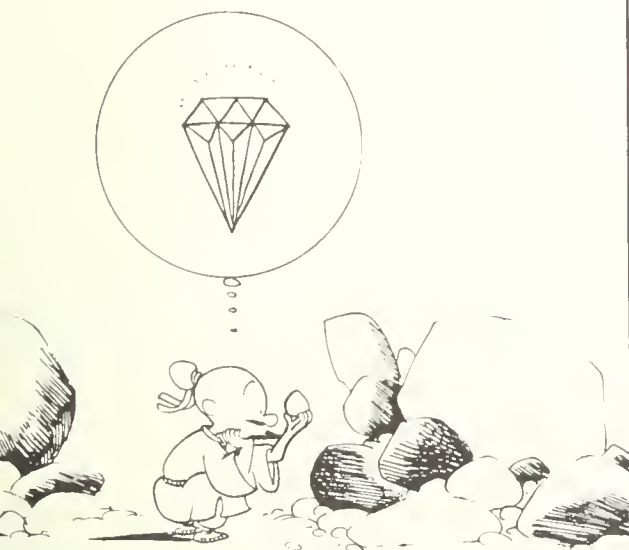


ZHUANGZI THOUGHT:  
PEOPLE NEED TO  
BE AWARE OF  
THEIR OWN  
EXISTENCE.  
YOU SHOULDN'T  
ALWAYS PERCEIVE  
YOURSELF IN  
COMPARISON  
WITH OTHERS.

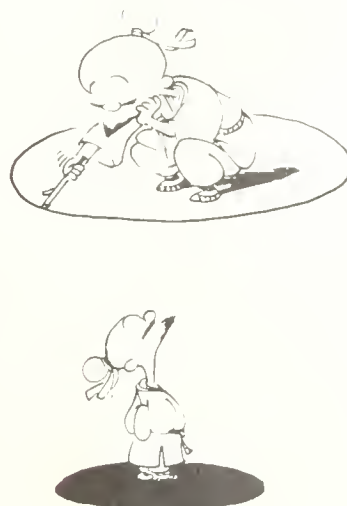
DON'T LOOK  
AT TODAY  
IN TERMS  
OF THE PAST  
AND THE  
FUTURE.



DON'T SEE THINGS IN  
TERMS OF WORTH AND  
WORTHLESSNESS.



DON'T DRAW  
A BOUNDARY  
AROUND THE  
BOUNDLESS.

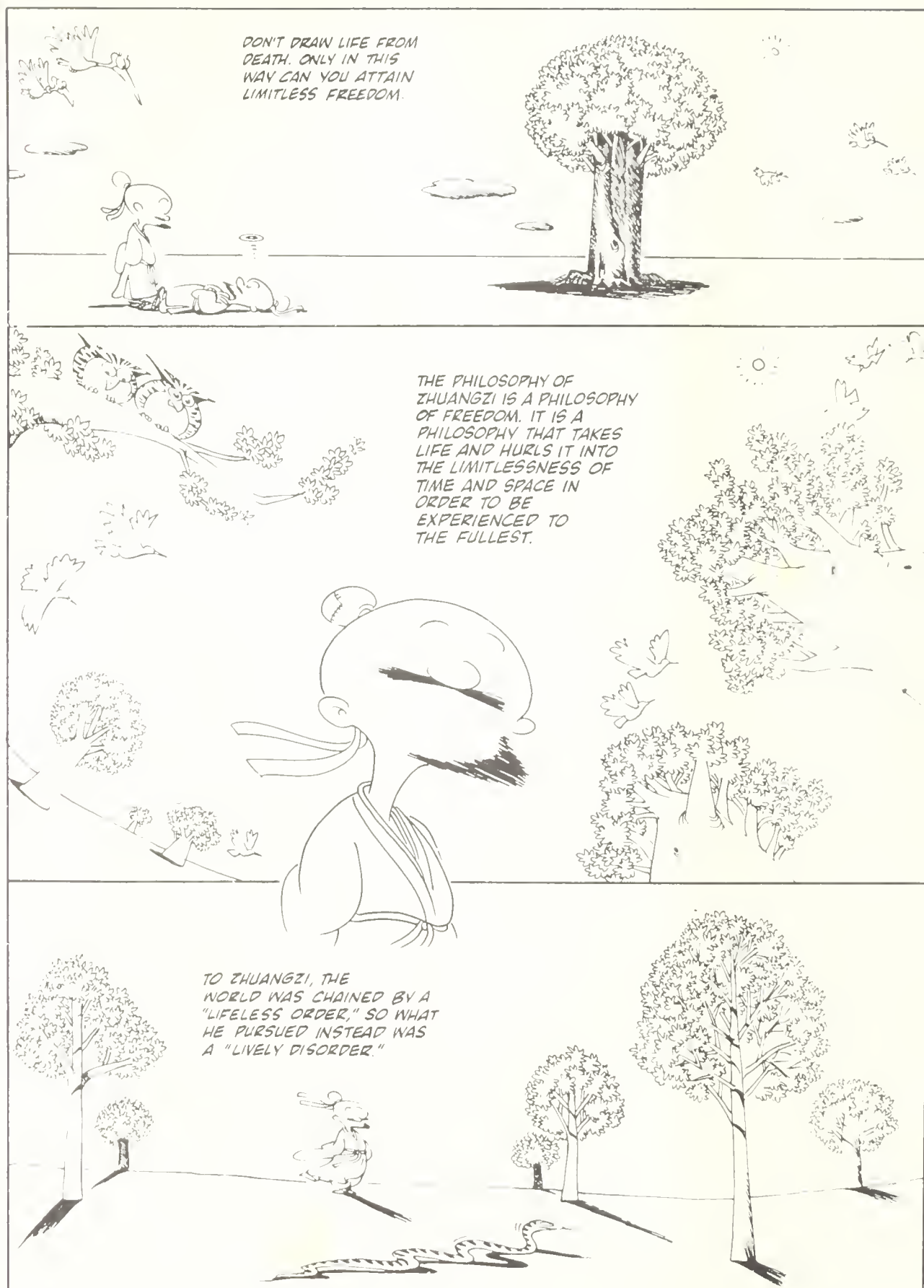


莊子者，姓莊，名周，（太史公云：字子休。）梁國蒙縣人也。六國時，為小園吏，與魏惠王、齊宣王、楚威王同時，（李贄云：與齊敗王同時。）齊楚嘗聘以為相，不應。時人皆尚遊說，莊子獨高尚其事，優遊自得，依老氏之旨，著書十餘萬言，以逍遙自任，無為齊物而已；大抵皆寓言，歸之於理，不可案文責也。

節自「唐·陸德明·莊子序」

夫莊子者，所以申道德之本根，述重玄之妙旨，暢無為之活法，明獨化之旨要，用健九流，括囊白氏，  
 其區中之主教，實象外之微言者也。  
 其人姓莊，名周，字子休，生宋國睢陽蒙縣，訥長桑公子，受號南華仙人。當戰國之初，降周之末，幹  
 蒼生之業薄，傷道德之陵夷，乃肆其發旨，爰著斯論。其言大而博，其旨深而遠，非卜士之所聞，言成識  
 之能究！

節自「唐·成玄英◎莊子序」



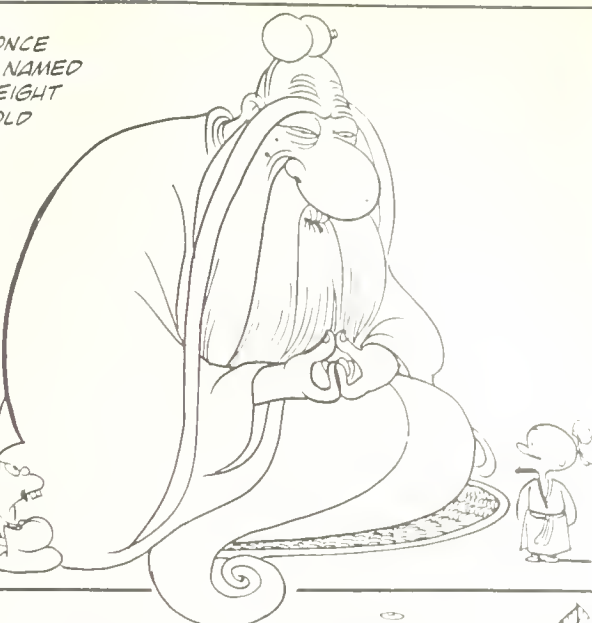
# THE SUMMER CICADA AND THE WONDER TORTOISE



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

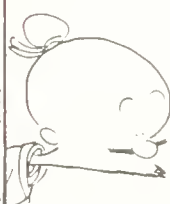
WOW,  
HE IS  
OLD!

YOU  
CAN SAY  
THAT  
AGAIN!



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

IT DOESN'T  
EVEN KNOW WHAT  
A MONTH IS.

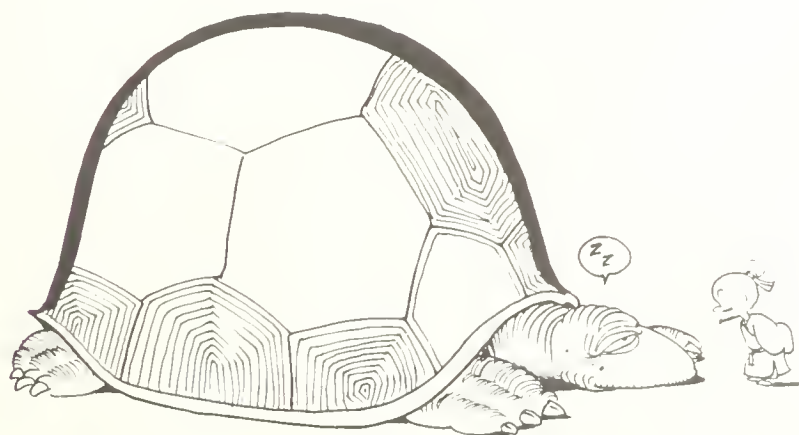


THERE IS ANOTHER INSECT  
CALLED THE SUMMER  
CICADA THAT IS BORN IN  
THE SPRING AND DIES IN  
THE SUMMER.



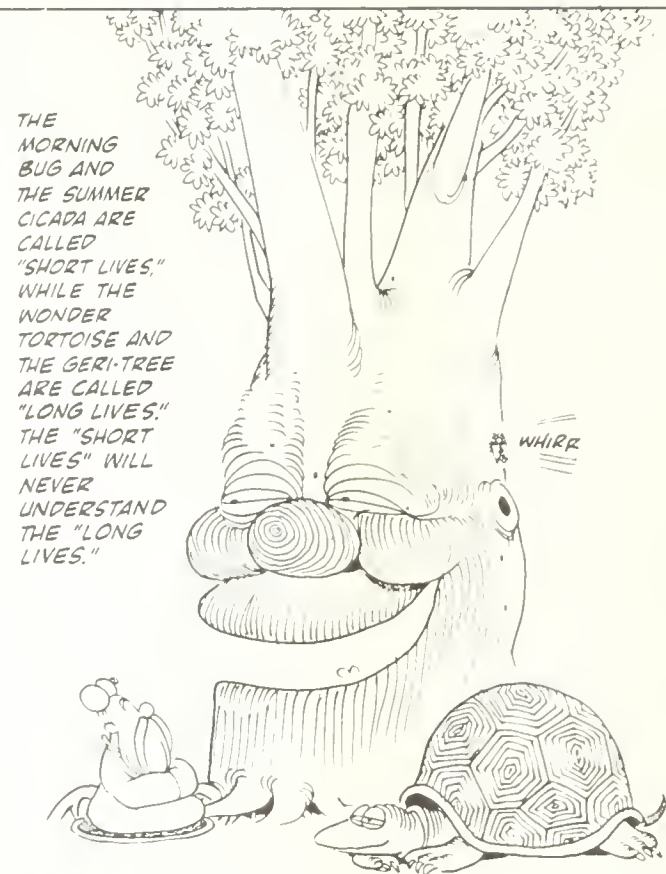
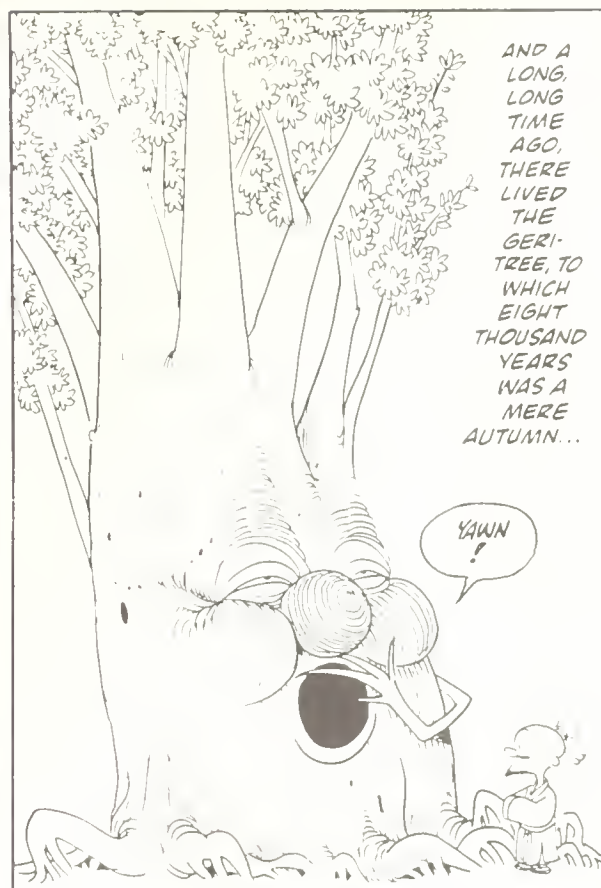
HOWEVER, IN THE  
SOUTHERN PART  
OF CHU, THERE  
LIVED THE GIANT  
WONDER TORTOISE,  
TO WHICH FIVE  
HUNDRED YEARS  
WAS A MERE  
SPRING.

IT DOESN'T EVEN  
KNOW WHAT THE FOUR  
SEASONS  
ARE.

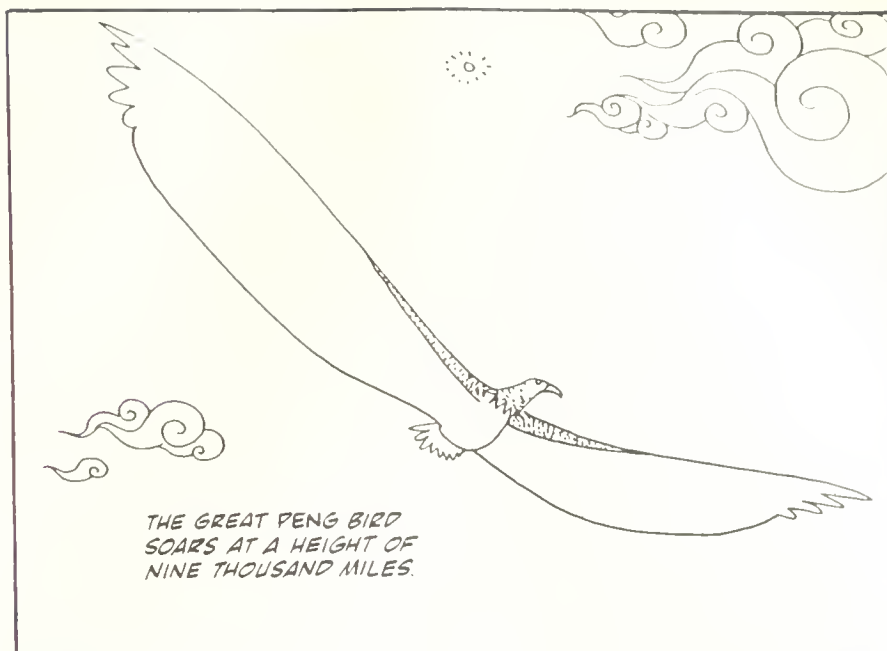


小知不及大知，小年不及大年。奚以知其然也？  
朝菌不知晦朔，蟪蛄不知春秋，此小年也。楚之南  
有冥靈者，以五百歲為春，五百歲為秋；上古有大  
椿者，以八千歲為春，八千歲為秋。而彭祖乃今以  
久特聞，衆人匹之，不亦悲乎！

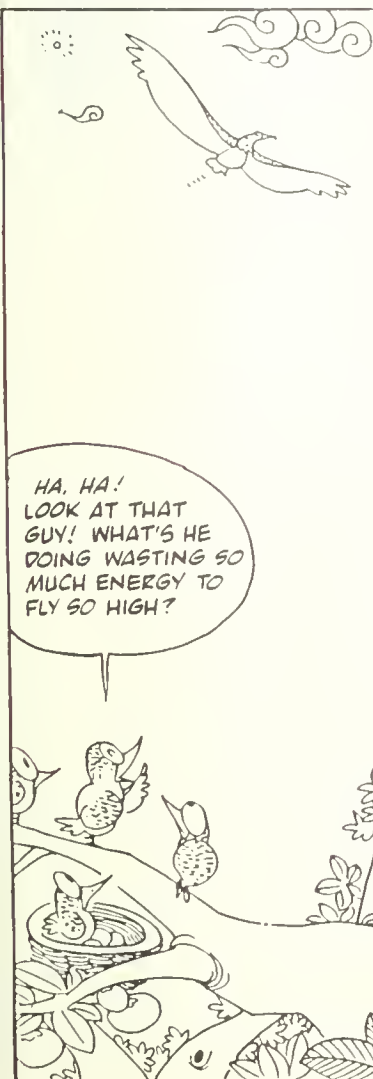
小知不及大知，小年不及大年。奚以知其然也？  
朝菌不知晦朔，蟪蛄不知春秋，此小年也。楚之南  
有冥靈者，以五百歲為春，五百歲為秋；上古有大  
椿者，以八千歲為春，八千歲為秋。而彭祖乃今以  
久特聞，衆人匹之，不亦悲乎！



THE LITTLE SPARROW'S SMALL HAPPINESS



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

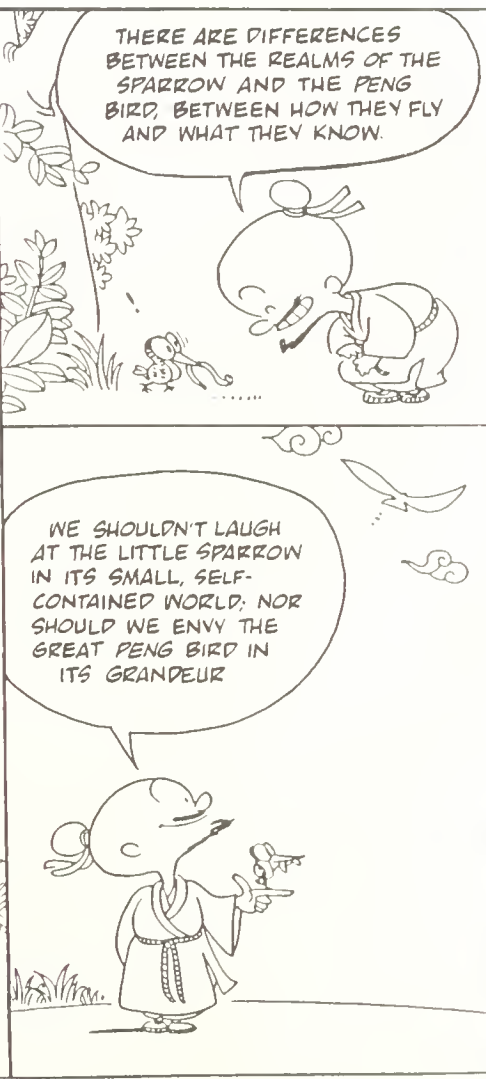


HA, HA!  
LOOK AT THAT  
GUY! WHAT'S HE  
DOING WASTING SO  
MUCH ENERGY TO  
FLY SO HIGH?



MY LIFE  
IS SO EASY.  
IF I WANT TO  
SING, I JUST  
BUZZ UP TO A  
BRANCH.

IF I  
WANT TO  
EAT A WORM,  
I FLUTTER  
DOWN TO THE  
GROUND. I  
COULDN'T  
BE MORE  
CAREFREE.



THERE ARE DIFFERENCES  
BETWEEN THE REALMS OF THE  
SPARROW AND THE PENG  
BIRD, BETWEEN HOW THEY FLY  
AND WHAT THEY KNOW.

WE SHOULDN'T LAUGH  
AT THE LITTLE SPARROW  
IN ITS SMALL, SELF-  
CONTAINED WORLD. NOR  
SHOULD WE ENVY THE  
GREAT PENG BIRD IN  
ITS GRANDEUR

湯之問棘也是已。窮髮之北有冥海者，天池也。有魚焉，其廣數千里，未有知其修者，其名為鯢。有鳥焉，其名為鵬，背若大山，翼若垂天之雲，搏扶搖羊角而上者九萬里，絕雲氣，負青天，然後圖南，且適南冥也。斥鴳笑之曰：「彼且奚適也？」

我騰躍而上，不過數仞而下，翱翔蓬蒿之間，此亦飛之至也。而彼且奚適也？」此小大之辯也。

莊子曰：「夫子固拙於用大矣。宋人有善為不龜手之藥者，世世以泝統為事。客聞之，請買其方百金。聚族而謀曰：『我世世為泝統，不過數金；今一朝而鬻技百金，請與之。』客得之，以說吳王。越有難，吳王使之將，冬與越人水戰，大敗越

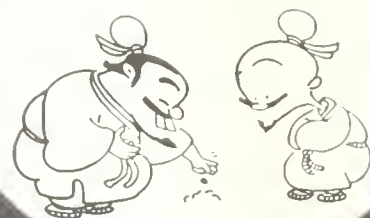
人，裂地而封之。能不龜手，一也；或以封，或不免於泝統，則所用之異也。今子有五石之瓠，何不慮以為大樽而浮乎江湖，而憂其瓠落無所容？則夫子猶有蓬之心也夫！」

# HUI SHI'S GIANT GOURD



HUI SHI WAS AN OLD FRIEND OF ZHUANGZI.

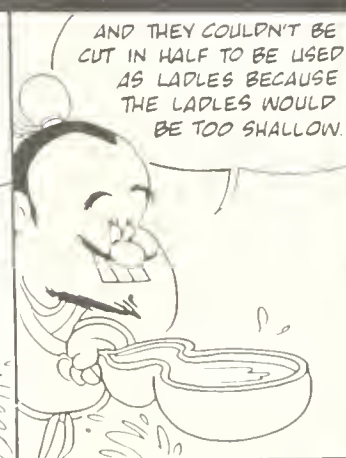
ONE DAY, THE KING GAVE ME SOME SEEDS OF THE GIANT CALABASH



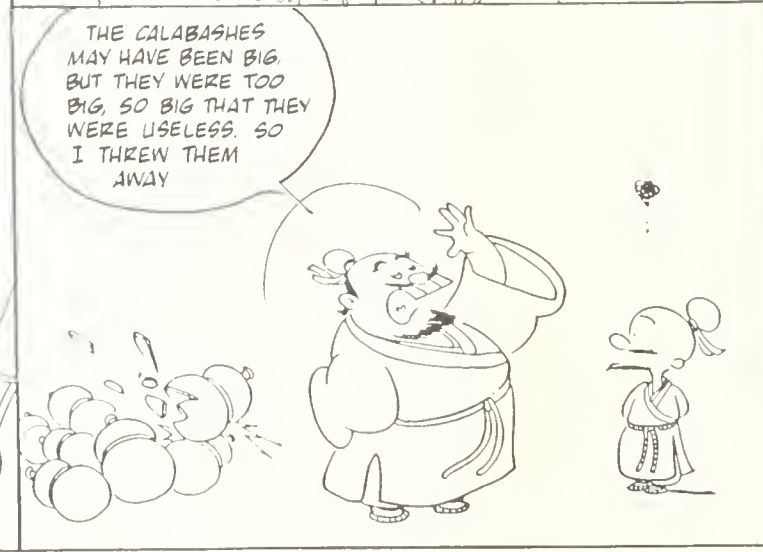
I PLANTED THEM, AND THE CALABASHES TURNED OUT TO BE HUGE ONE OF THEM ALONE COULD HOLD FIVE GALLONS



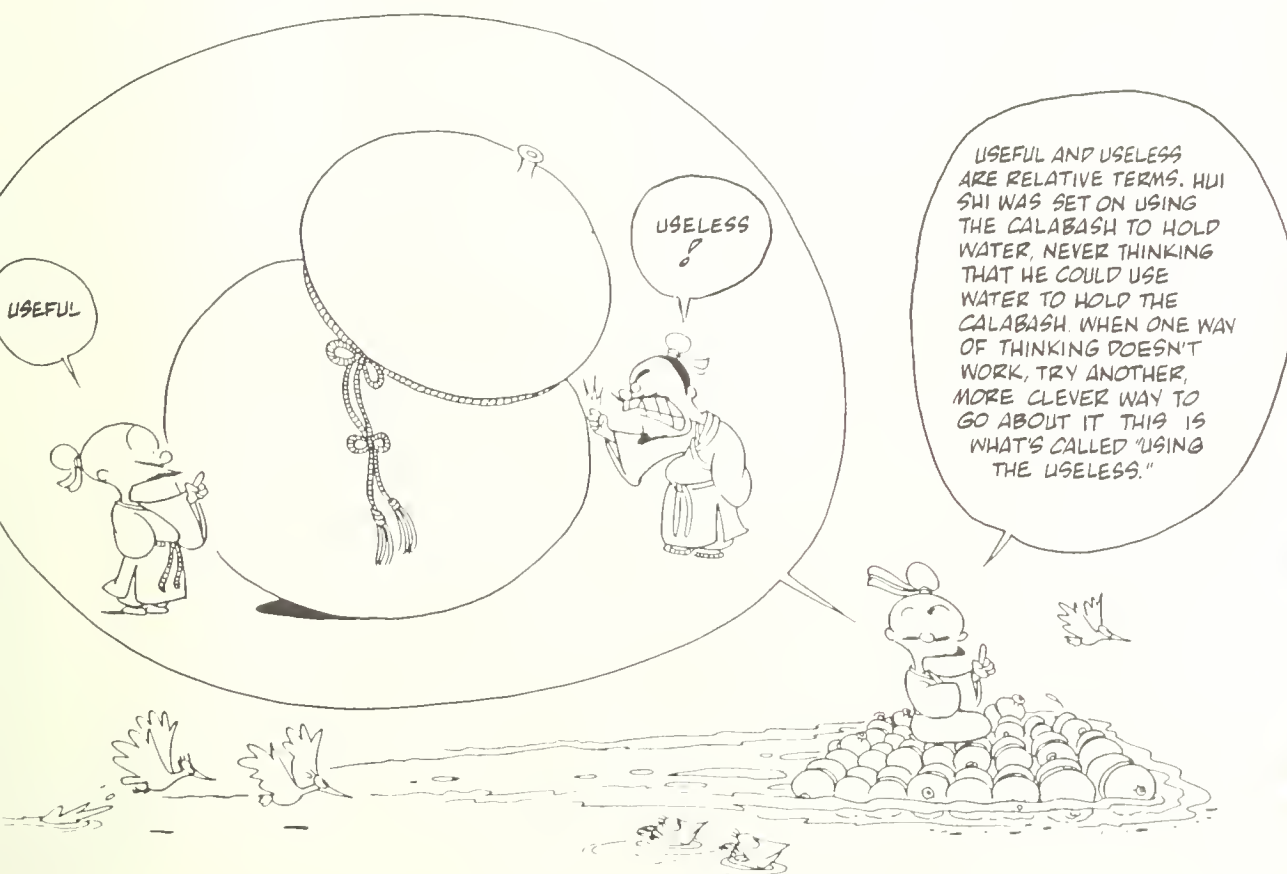
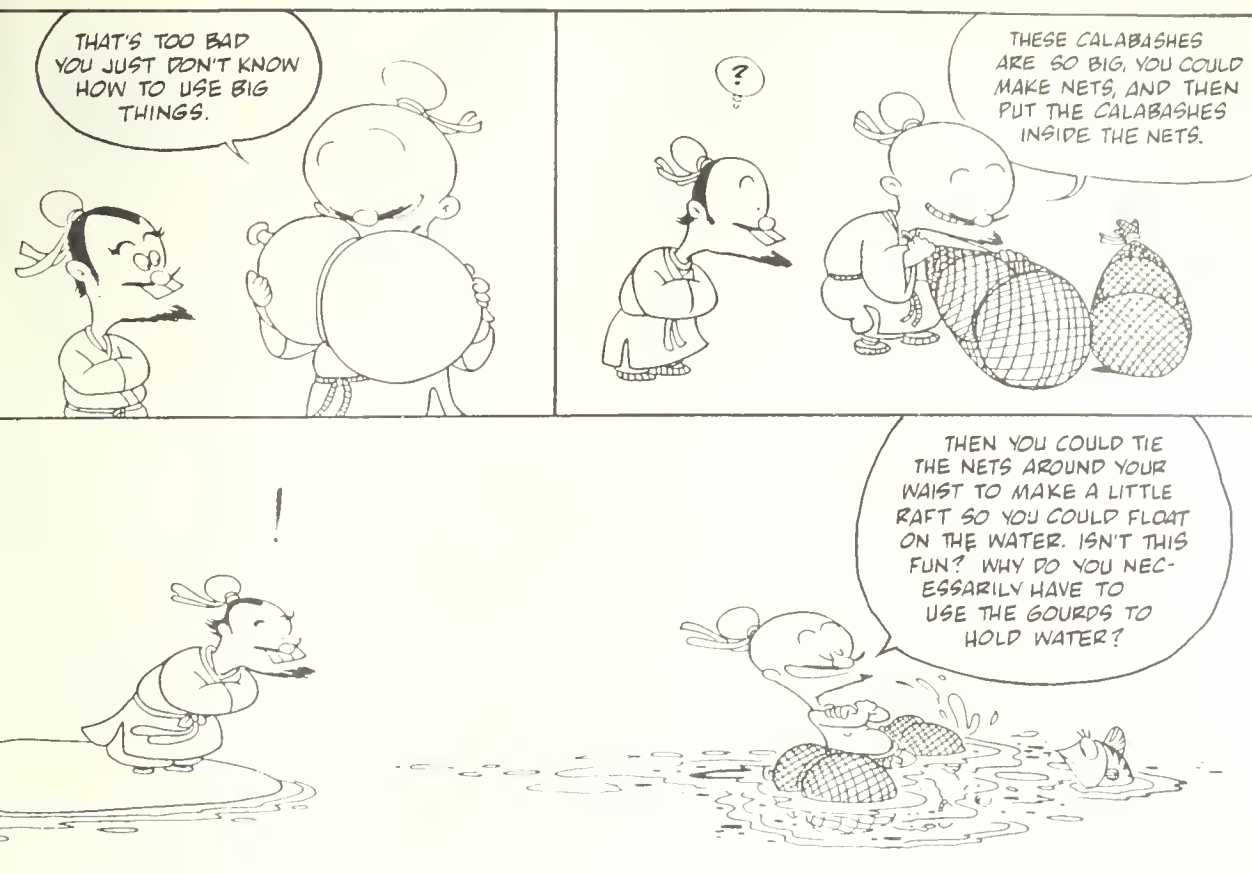
BUT THEY WERE WEAK, AND IF YOU FILLED THEM WITH WATER, THEY'D BREAK AS SOON AS YOU PICKED THEM UP.



AND THEY COULDN'T BE CUT IN HALF TO BE USED AS LADLES BECAUSE THE LADLES WOULD BE TOO SHALLOW.



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



莊子曰：「夫子固拙於用大矣。宋人有善為不龜手之藥者，世世以滌絨為事。客聞之，請買其方白金。聚族而謀曰：『我世世為滌絨，不過數金；今一朝而鬻技百金，請與之。』客得之，以說於王。越有難，王使使之將，冬與越人水戰，大敗越王，越有難，王使使之將，冬與越人水戰，大敗越王。」

「，製地而封之，能不龜手，一也；或以封，或不免於滌絨，則所用之異也。今子有五石之瓠，何不慮以為大樽而浮乎江湖，而憂其瓠落無所容？則夫子猶有蓬之心也夫！」

宋人有善為不龜手之藥者，世世以滌綆為事。客聞之，請買其方百金。聚族而謀曰：『我世世為滌綆，不過數金；今一朝而鬻技百金，請與之。』客得之，以說吳王。越有難，吳王使之將，冬與越人水戰，大敗越人，裂地而封之。能不龜手，一

也；或以封，或不免於滌綆，則所用之異也。

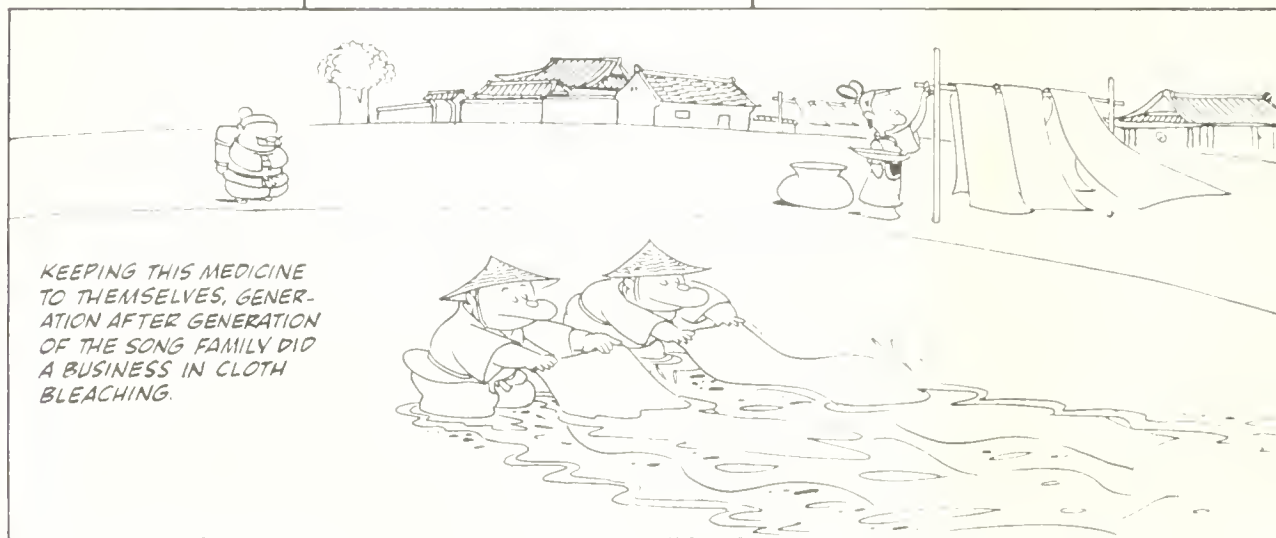
# THE SONG FAMILY'S SECRET FORMULA



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



THIS MEDICINE COULD PROTECT THE SKIN FROM CRACKING AND CHAFFING DURING THE DRY WINTER.

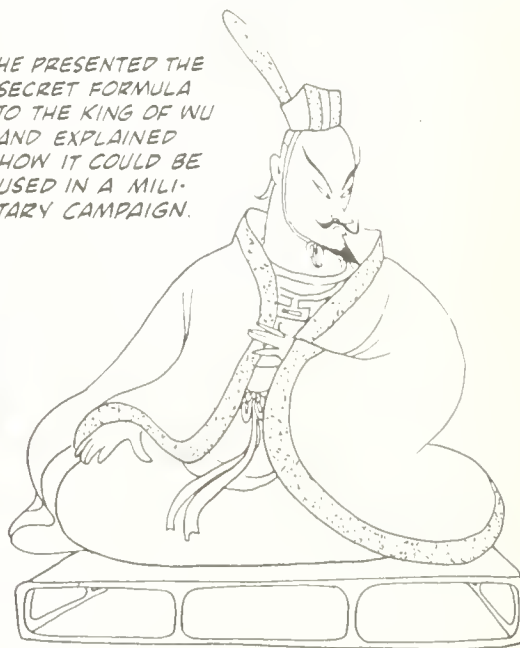


KEEPING THIS MEDICINE TO THEMSELVES, GENERATION AFTER GENERATION OF THE SONG FAMILY DID A BUSINESS IN CLOTH BLEACHING.

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



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



THIS IS WORTH A FORTUNE!



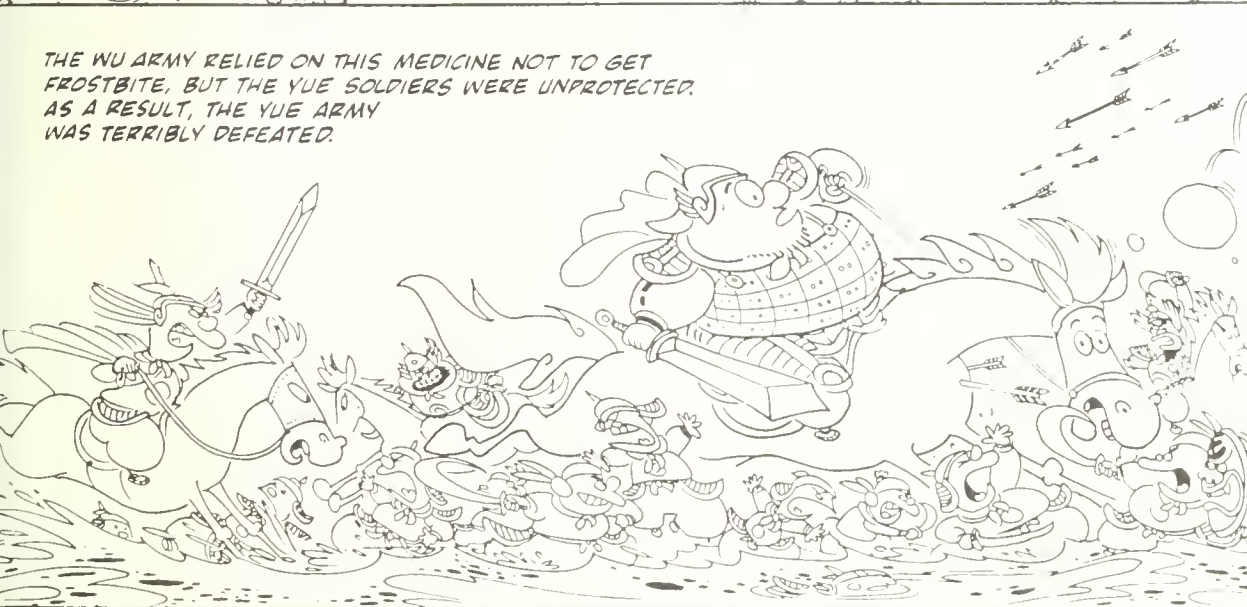
AT THAT TIME,  
THE STATES OF  
WU AND YUE  
WERE BITTER  
ENEMIES.



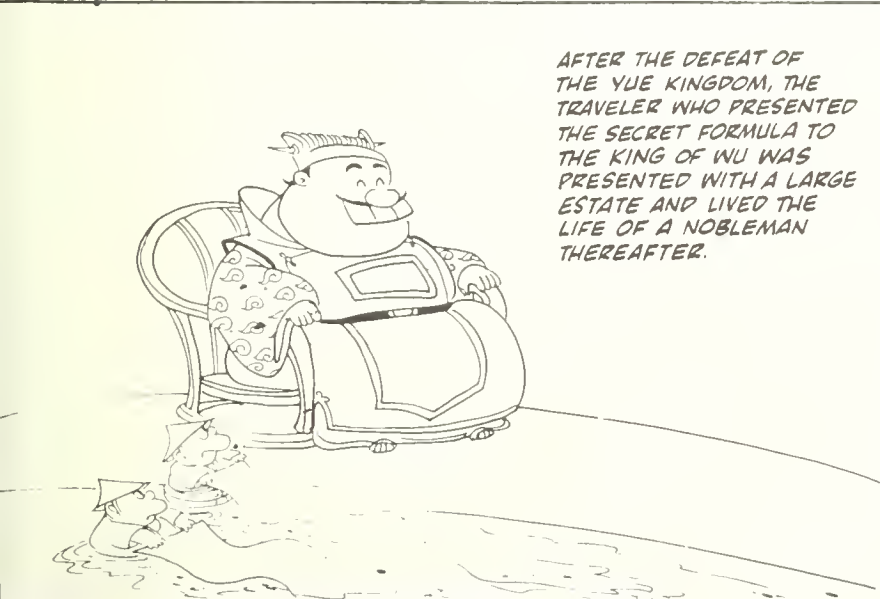
AFTER GETTING THE SECRET FORMULA  
FOR THIS MEDICINE, THE KING OF WU LAUNCHED  
A WINTER OFFENSIVE ON WATER.



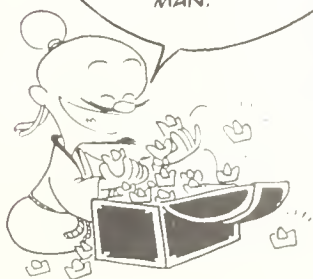
THE WU ARMY RELIED ON THIS MEDICINE NOT TO GET  
FROSTBITE, BUT THE YUE SOLDIERS WERE UNPROTECTED.  
AS A RESULT, THE YUE ARMY  
WAS TERRIBLY DEFEATED.



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



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



宋人有善為不龜手之藥者，世世以泝泝統為事。  
客聞之，請買其方百金。聚族而謀曰：『我世世為  
泝泝統，不過數金；今一朝而鬻技百金，請與之。  
』客得之，以說吳王。越有難，吳王使之將，冬與  
越人水戰，大敗越人，列地而封之，能不龜手，一

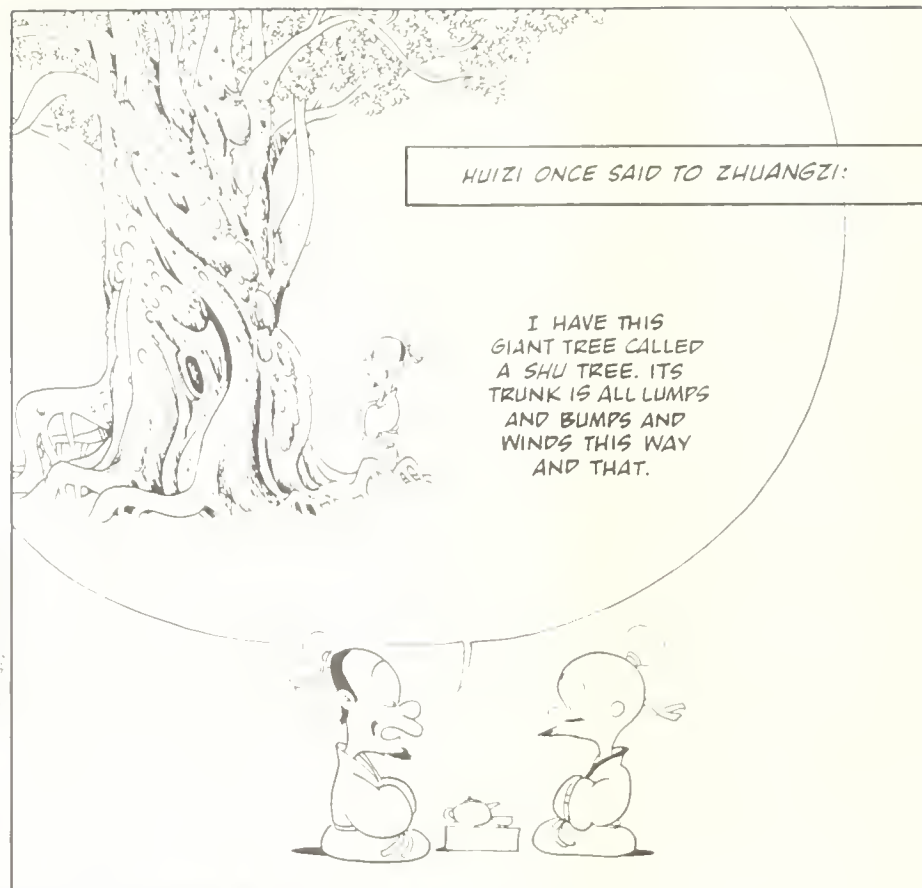
也；或以封，或不免於泝泝統，則所用之異也。

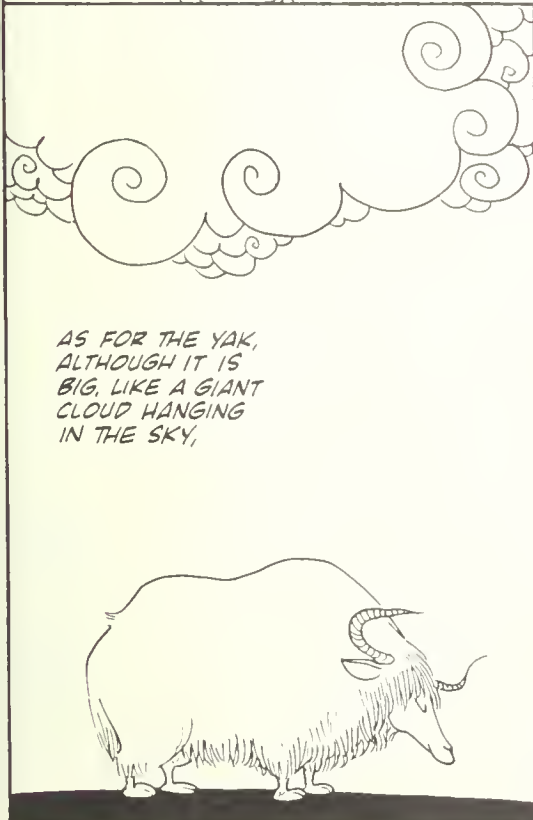
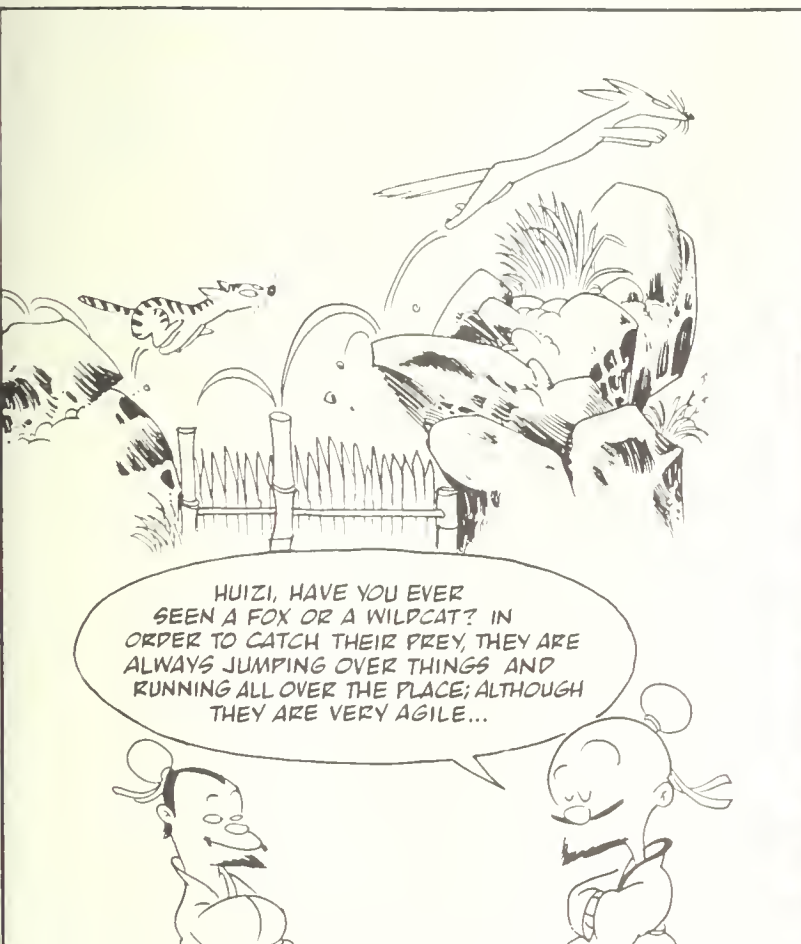
惠子謂莊子曰：「吾有大樹，人謂之樗。其大者擁腫而不中繩墨，其小枝卷曲而不中規矩，立之塗，行者不顧，今子之言，而無用，衆所同去也。」

莊子曰：「子獨不見狸狌乎？卑身而伏，以候敝者；無西跳東，不辟高下；中於罔罟，死於罔罟。」

今夫樗牛，其大若垂天之雲。此能為大矣，而不能執鼠。今子有大樹，患其無用，何不樹之於無何有之鄉，廣莫之野，彷徨乎無為其側，逍遙乎寢卧其下。無所待乎，物無害者，無所可用，安所困苦哉！

THE  
USELESS  
SHU  
TREE





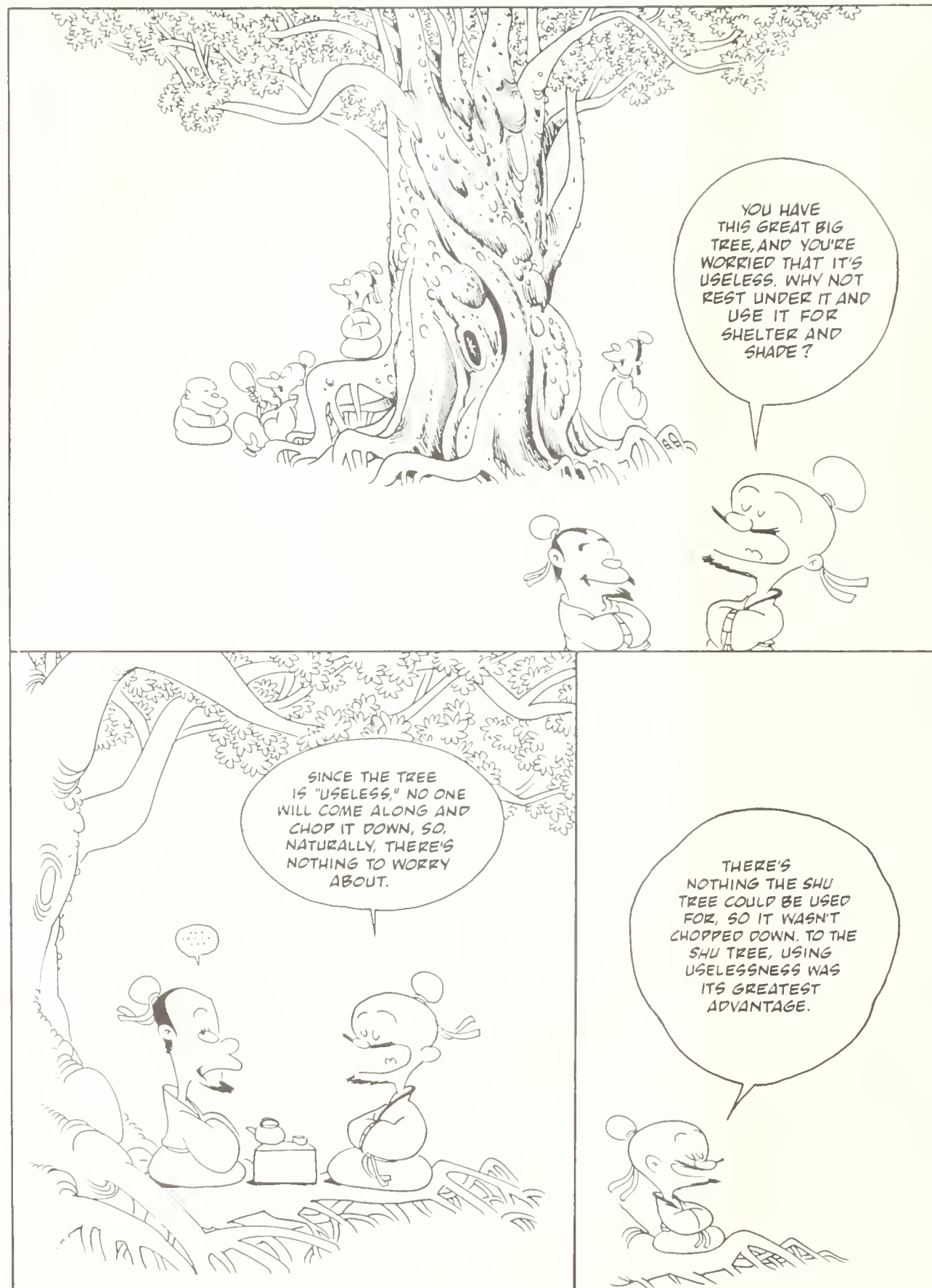
惠子謂莊子曰：「吾有大樹，人謂之樗。其大本擁腫而不中繩墨，其小枝卷曲而不中規矩，立之塗，匠者不顧。今子之言，大而無用，衆所可去也。」莊子曰：「子獨不見狸狌乎？卑身而伏，以俟敖者；東面跳，西面跳，不辟高下；中於罔罟，死於罔罟。」

今夫斄牛，其大若垂天之雲。此能為大矣，而不能執鼠。今子有大樹，患其無用，何不樹之於無何有之鄉，寧莫之野，仍徑乎無為其側，逍遙乎寢卧其下，不夭斤斧，物無害者，無所可用，安所困苦哉！」

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

莊子曰：「子獨不見狸狌乎？卑身而伏，以候敖者；東西跳梁，不辟高下；中於機辟，死於罔罟。」

今夫斄牛，其大若垂天之雲。此能為大矣，而不能執鼠。今子有大樹，患其無用，何不樹之於無何有之鄉，廣莫之野，彷徨乎無為其側，逍遙乎寢卧其下。不夭斤斧，物無害者，無所可用，安所困苦哉！



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

# THE TATTOOED YUE PEOPLE

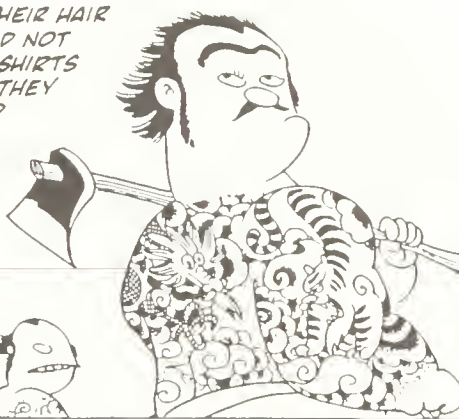


ONE DAY, A MAN FROM SONG WENT TO THE SOUTHERN STATE OF YUE TO SELL HATS AND SHIRTS, THINKING HE COULD MAKE LOTS OF MONEY.



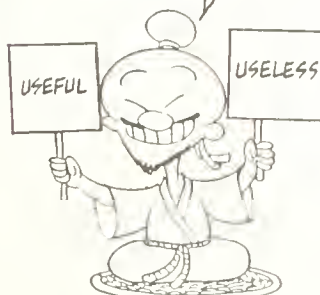
GET YER SHIRTS! BEEYOOTEFUL AND FASHIONABLE HATS AND SHIRTS FOR SALE!

WHAT HE DIDN'T KNOW WAS THAT THE YUE PEOPLE HAD A CUSTOM OF CUTTING THEIR HAIR SHORT AND NOT WEARING SHIRTS BECAUSE THEY TATTOOED THEIR BODIES.



USELESS STUFF.

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



南郭子綦隱機而坐，仰天而噓？答焉似喪其耦。  
 顏成子游立侍乎前，曰：「何居乎？形固可使如槁  
 木，而心固可使如死灰乎？今之隱機者，非昔之隱  
 機者也。」

子綦曰：「偃，不亦善乎，而問之也，今者吾喪

## THE MUSIC OF THE EARTH



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



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



HMMM



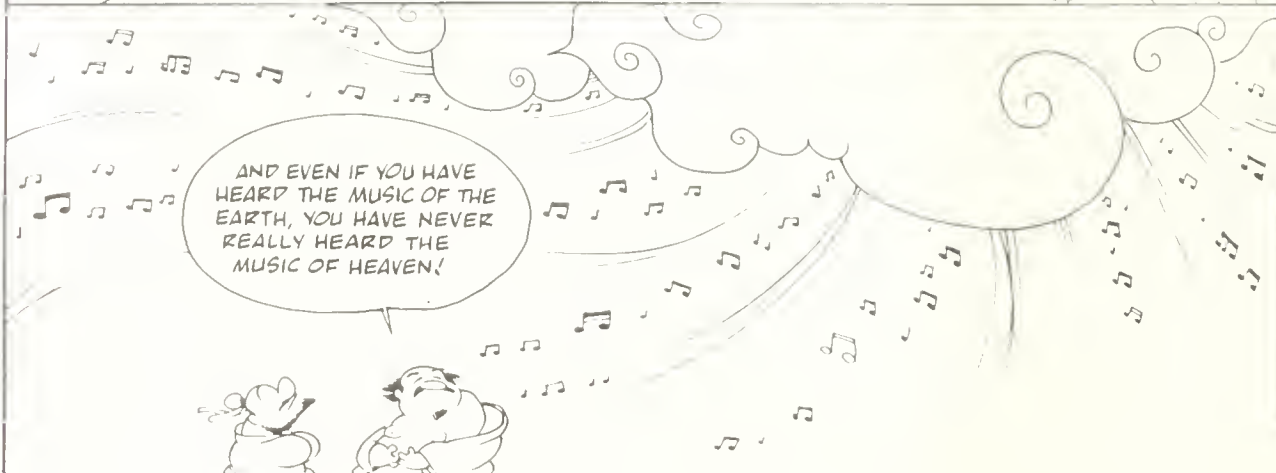
GOOD QUESTION, ZIYOU. I JUST ENTERED A WORLD WHERE I FORGOT MY OWN EXISTENCE.



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



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



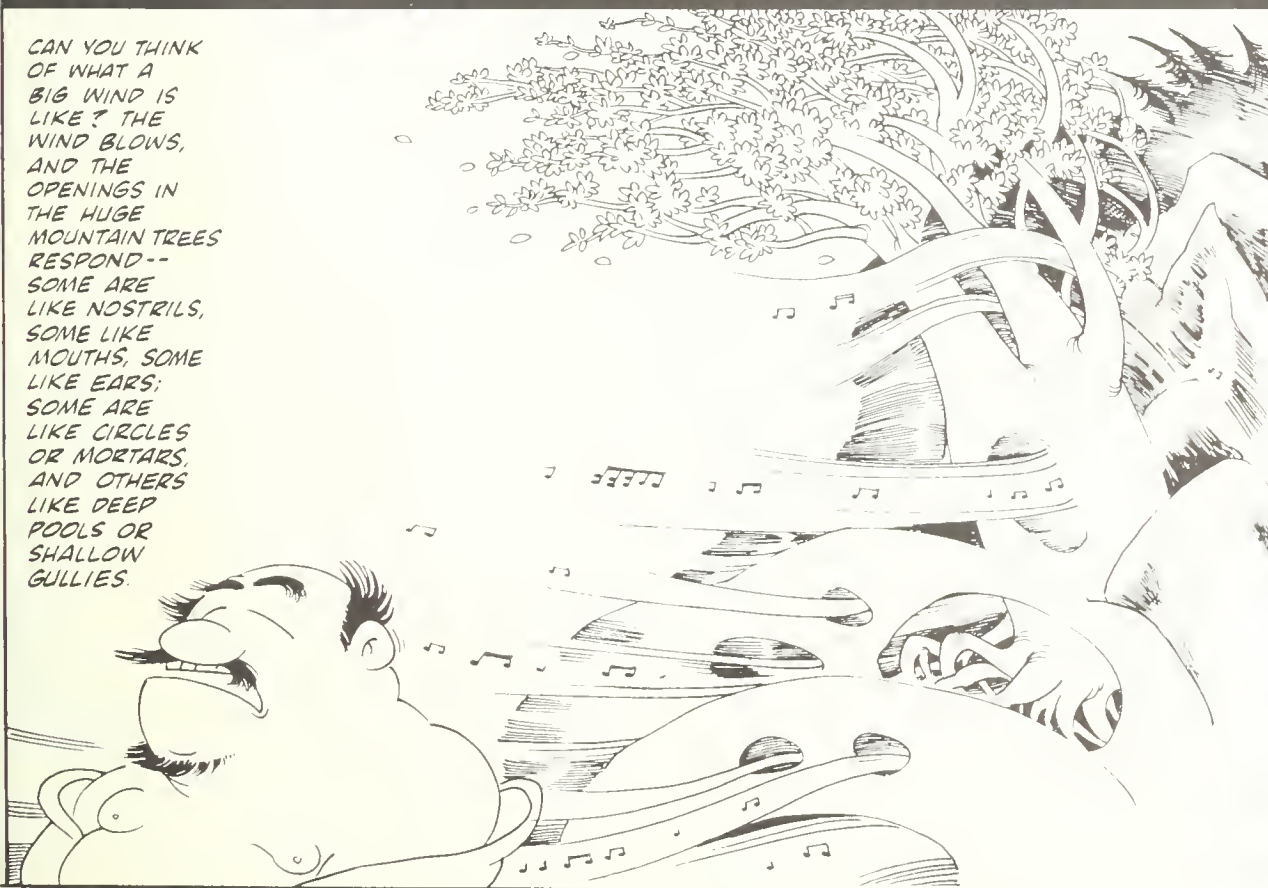
THE MUSIC OF PEOPLE  
MUST ALWAYS COME  
FROM  
INSTRUMENTS...



...BUT THE MUSIC OF THE  
EARTH IS THE SOUND OF THE  
WIND...WIND IS THE BREATHING  
OF THE EARTH. WHEN THE WIND  
BEGINS TO BLOW, EVERY  
OPENING THERE IS RESPONDS  
WITH SOUND.



CAN YOU THINK  
OF WHAT A  
BIG WIND IS  
LIKE? THE  
WIND BLOWS,  
AND THE  
OPENINGS IN  
THE HUGE  
MOUNTAIN TREES  
RESPOND--  
SOME ARE  
LIKE NOSTRILS,  
SOME LIKE  
MOUTHS, SOME  
LIKE EARS;  
SOME ARE  
LIKE CIRCLES  
OR MORTARS,  
AND OTHERS  
LIKE DEEP  
POOLS OR  
SHALLOW  
GULLIES.



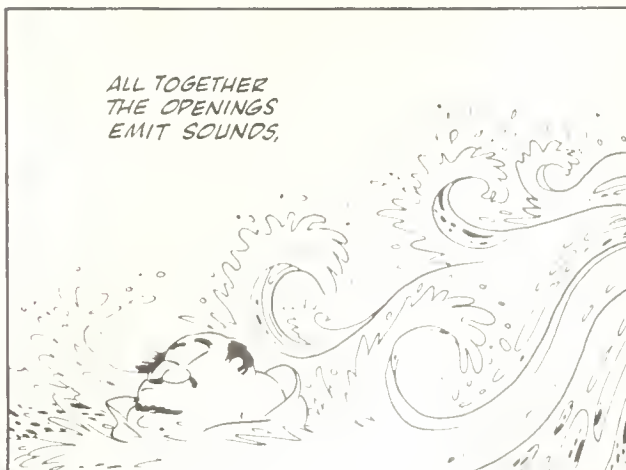
我，汝知之乎？女聞人籟而未聞地籟，女聞地籟而未聞天籟夫！

子游曰：「敢問其方。」

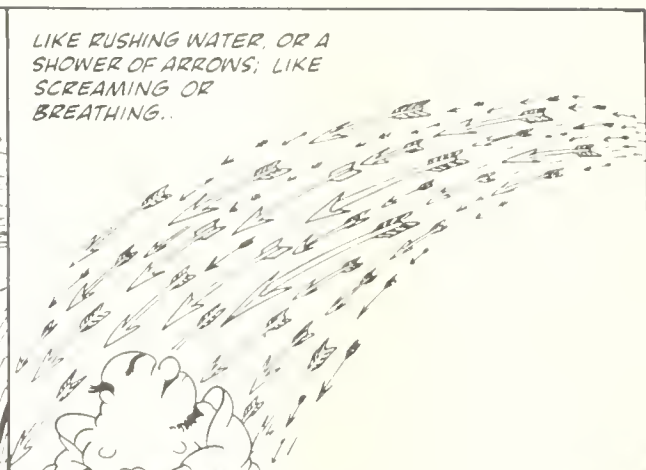
子綦曰：「夫大塊噫氣，其名爲風。是唯無作，作則萬竅怒呿。而獨不聞之琴瑟乎？山林之畏佳，

大木百圍之竅穴，似鼻似口，似耳，似枅，似圈，似臼，似洼者，似污者；激者，謫者，叱者，吸者，叫者，譁者，實者，咬者，前者唱于而隨者唱喁。冷風則小和飄風則大和，厲風濟則衆竅為虛。而獨不見之調調，之刁刁乎？——

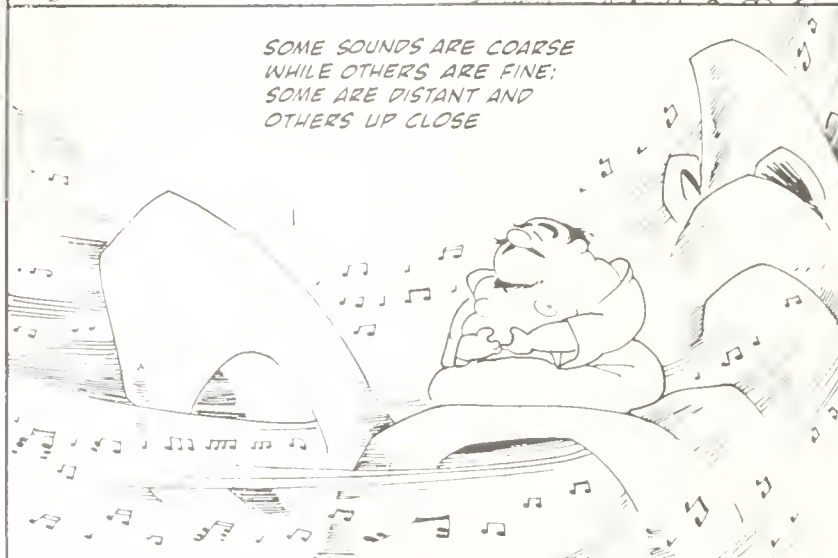
ALL TOGETHER  
THE OPENINGS  
EMIT SOUNDS,



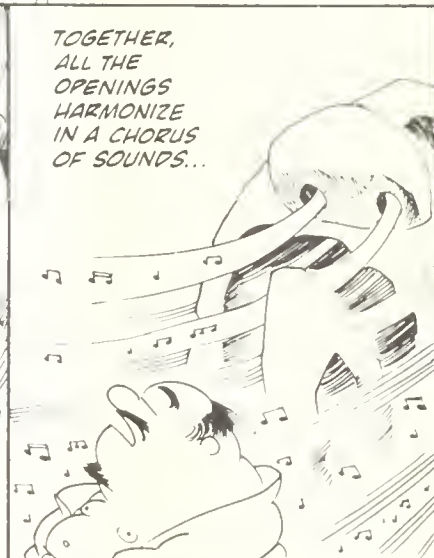
LIKE RUSHING WATER, OR A  
SHOWER OF ARROWS; LIKE  
SCREAMING OR  
BREATHING...



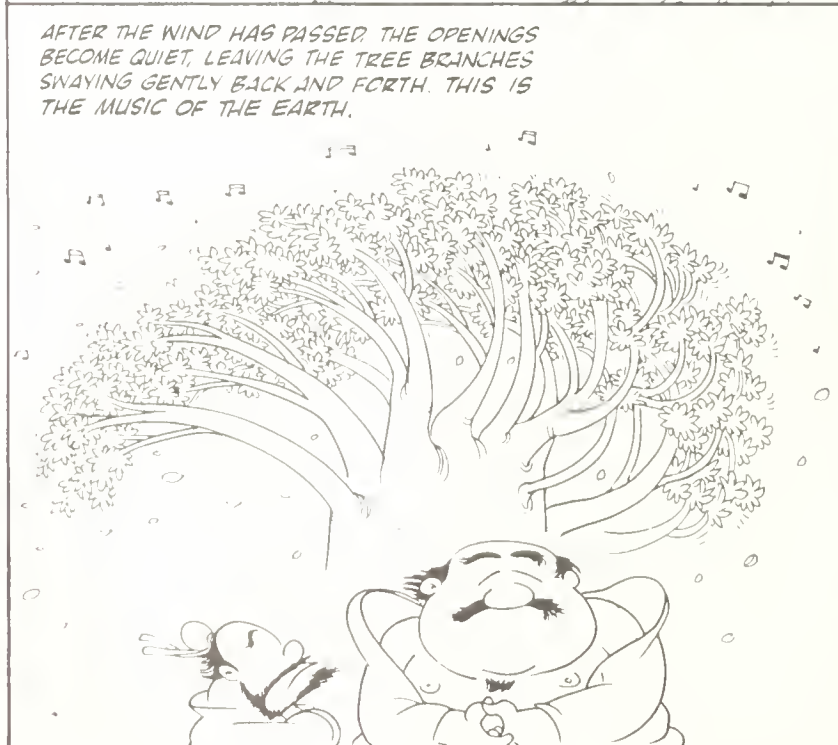
SOME SOUNDS ARE COARSE  
WHILE OTHERS ARE FINE;  
SOME ARE DISTANT AND  
OTHERS UP CLOSE



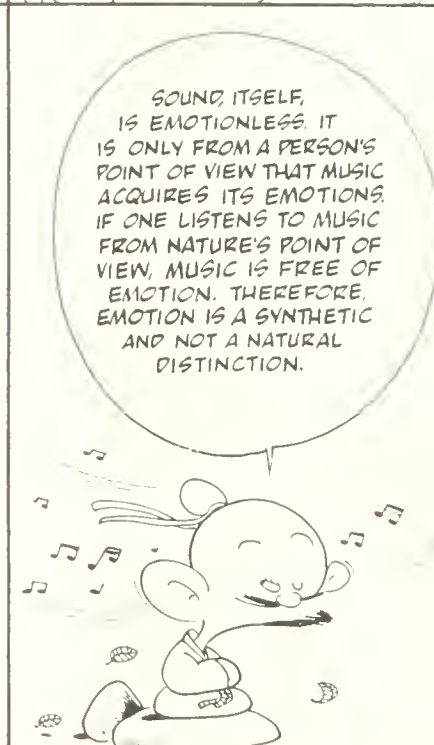
TOGETHER,  
ALL THE  
OPENINGS  
HARMONIZE  
IN A CHORUS  
OF SOUNDS...



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



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



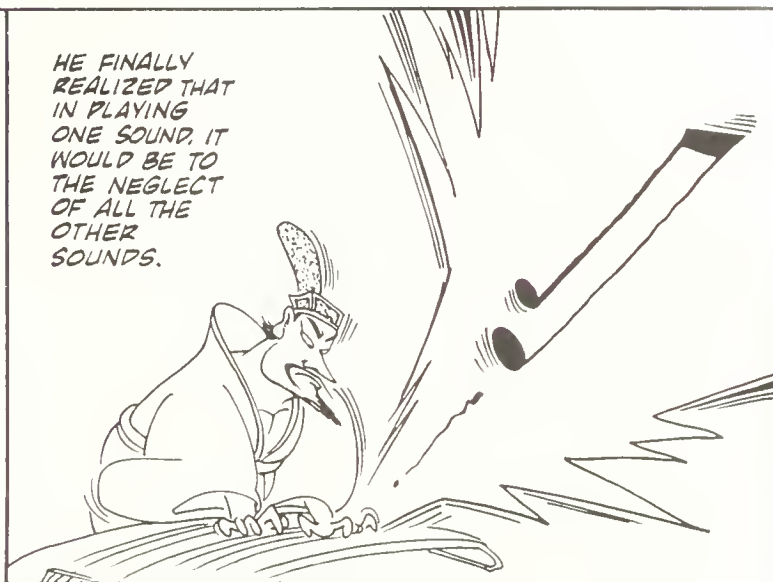
**ZHAO WEN  
QUITS THE  
ZITHER**



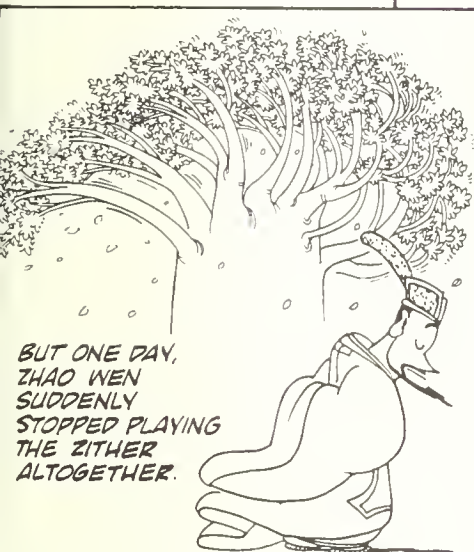
ONCE THERE  
WAS A  
FAMOUS  
ZITHER  
PLAYER  
NAMED  
ZHAO WEN  
WHO COULD  
PLAY THE  
ZITHER  
LIKE  
NO ONE  
ELSE.



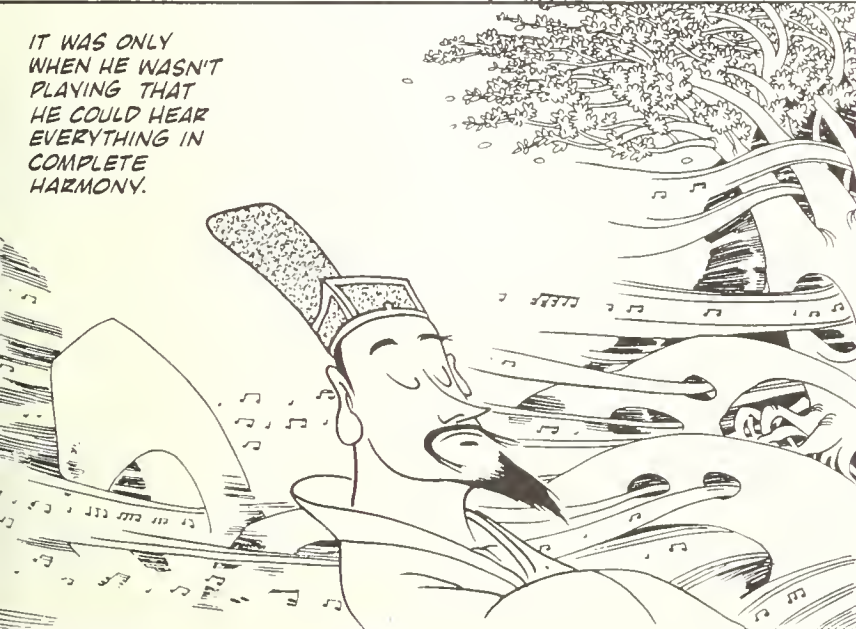
HE FINALLY  
REALIZED THAT  
IN PLAYING  
ONE SOUND, IT  
WOULD BE TO  
THE NEGLECT  
OF ALL THE  
OTHER  
SOUNDS.



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



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



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



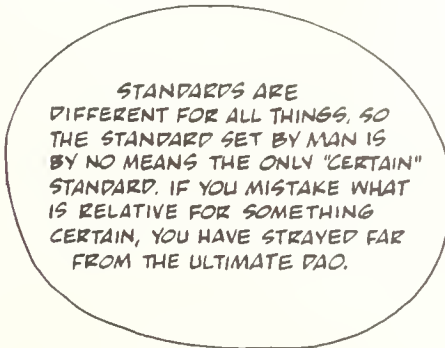
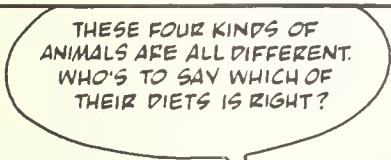
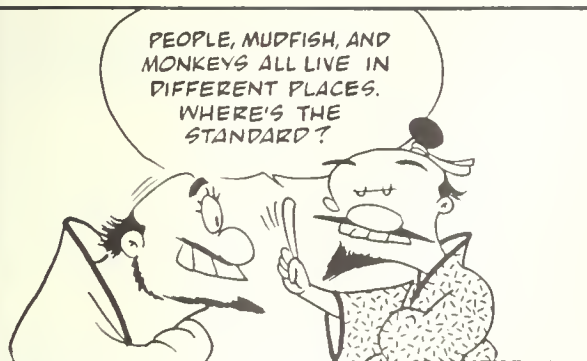
古之人，其知有所至矣。惡乎至？有以為未始有物者，至矣，盡矣，不可以加矣。其次以為有物矣，而未始有封也。其次以為有封焉，而未始有是非也。是非之彰也，道之所以虧也。道之所以虧，愛之所以成。果且有成與虧乎哉？果且無成與虧乎哉？

？有成與虧，故昭氏之鼓琴也；無成與虧，故昭氏之不鼓琴也。

齧缺問乎王倪曰：「子知物之所同是乎？」  
 曰：「吾惡乎知之！」  
 「子知子之所不知邪？」  
 曰：「吾惡乎知之！」  
 「然則物无知邪？」

曰：「吾惡乎知之！」  
 雖然，嘗試言之。庸詎知吾所謂知之非不知邪？  
 庸詎知吾所謂不知之非知邪？  
 且吾嘗試問乎女：民淫寢則腰疾偏死，鮪然乎哉？  
 木處則惴慄恂懼，猨狌然乎哉？三者孰知正處？





民食芻豢，麋鹿食藿，螂蛆甘帶，鴟鴞耆鼠，四者孰知正味？猨狢狙以為雌，麋與鹿交，鮪與魚游。毛嬙麗姬，人之所美也；魚見之深入，鳥見之高飛，麋鹿見之決驟。四者孰知天下之正色哉？自我觀之，仁義之端，是非之塗，樊然殽亂，吾惡能知其

辯！

【莊子○齊物論第二】

且吾嘗試問乎女：民淫寢則腰疾偏死，魀然乎哉？  
 木處則惴惴恂懼，猿猴然乎哉？三者孰知正處？  
 民食芻豢，麋鹿食薦，螂蛆甘帶，鴟鴞耆鼠，四者  
 孰知正味？猿獼狙以為雌，麋與鹿交，魀與魚游。  
 毛嬙麗姬，人之所美也；魚見之深入，鳥見之高

飛，麋鹿見之決驟。四者孰知天下之正色哉？自我  
 觀之，仁義之端，是非之塗，樊然殽亂，吾惡能知  
 其辯！

IS XI SHI  
REALLY  
BEAUTIFUL?



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

HORSE

HORSE



AND CALLED THE  
GROUND "POINT,"

POINT

POINT



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

HORSE

POINT



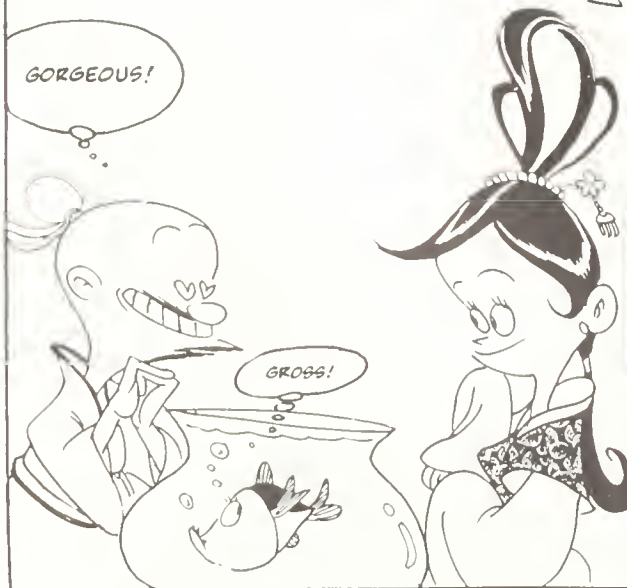
WHEN PEOPLE THINK THAT  
SOMETHING IS WRONG, THEY SAY  
"WRONG." AND WHEN THEY THINK  
SOMETHING IS RIGHT, THEY SAY  
"RIGHT." BUT WHAT ARE THE  
STANDARDS OF "RIGHT"  
AND "WRONG"?



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

GORGEOUS!

GROSS!



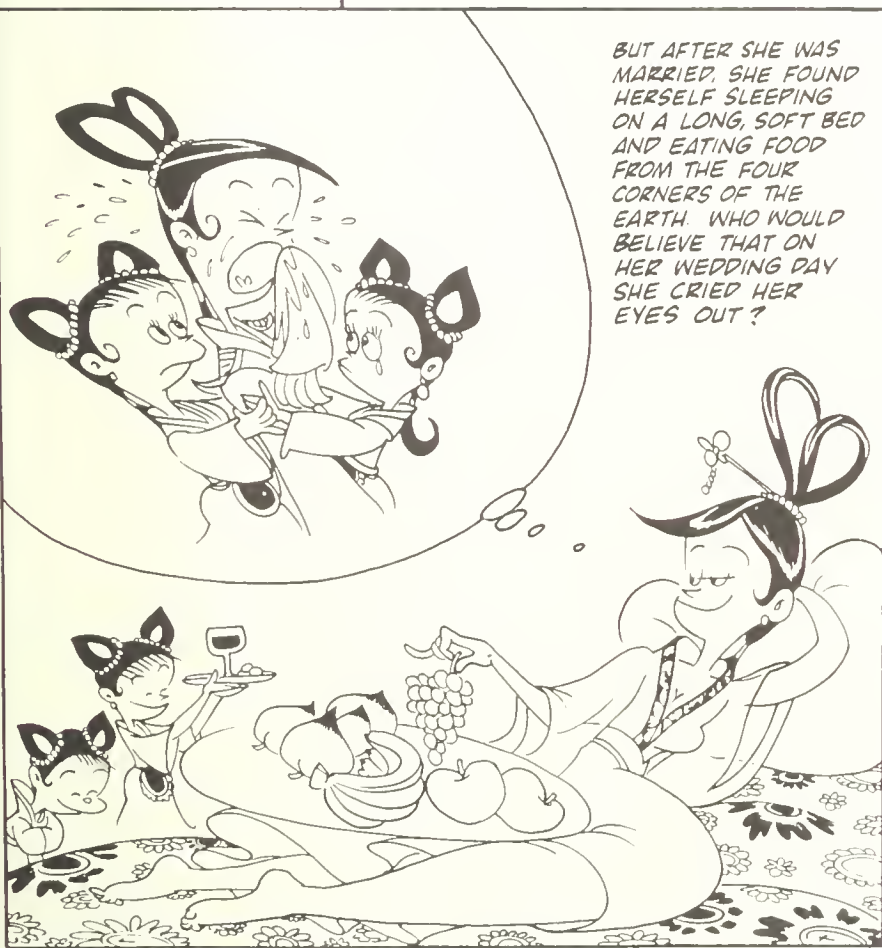
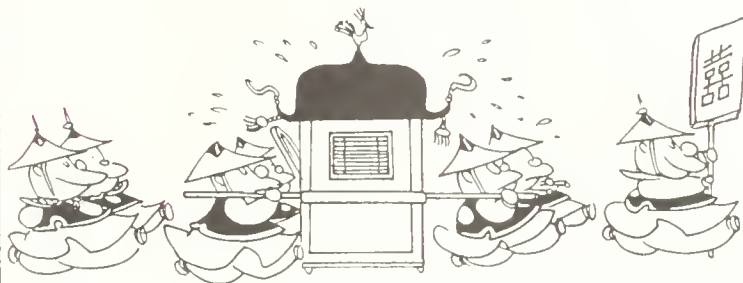
IN CREATING  
KNOWLEDGE FROM A  
HUMAN STANDPOINT,  
PEOPLE TRAP  
THEMSELVES IN  
THEIR OWN LIMITED  
WORLD.



LI JI'S  
TEARS



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



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

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



予嘗為女妄言之，女以妄聽之。奚旁日月，挾宇宙？為其脗合，置其滑澤，以隸相尊。眾人役役，聖人愚芑，參萬歲而一成純。萬物盡然，而以是相蘊。

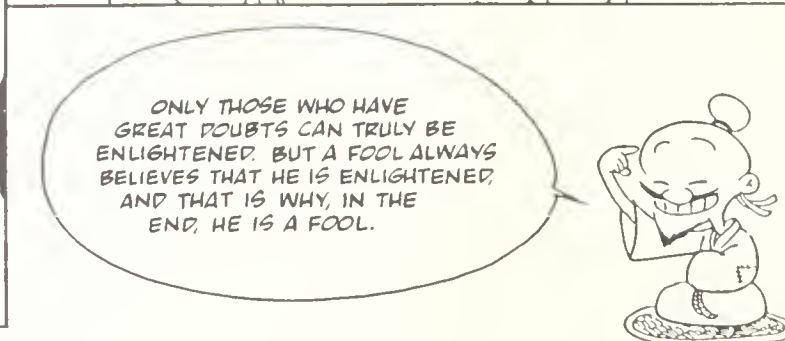
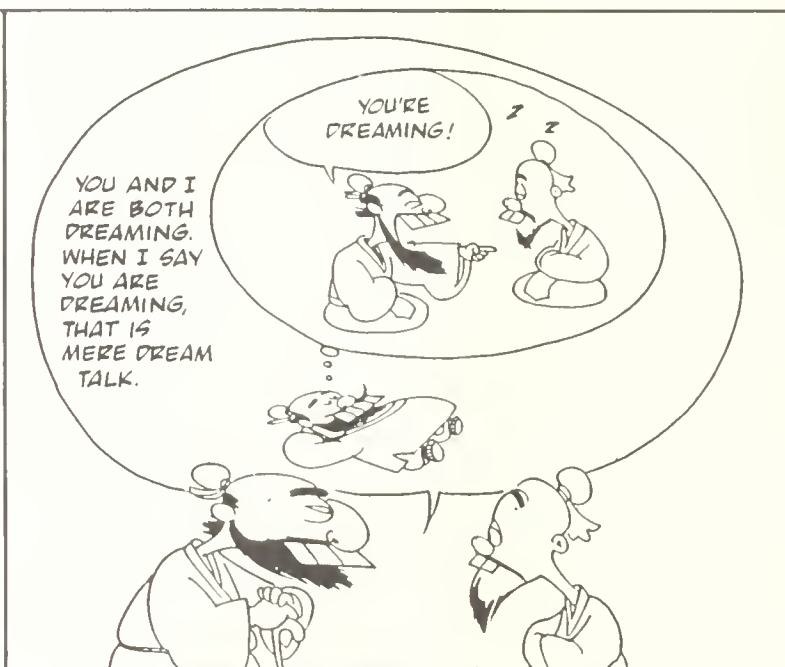
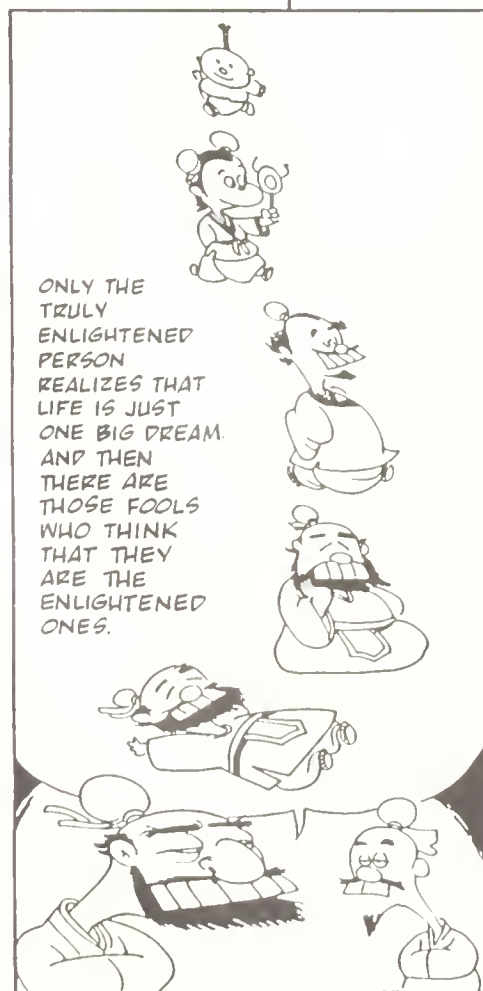
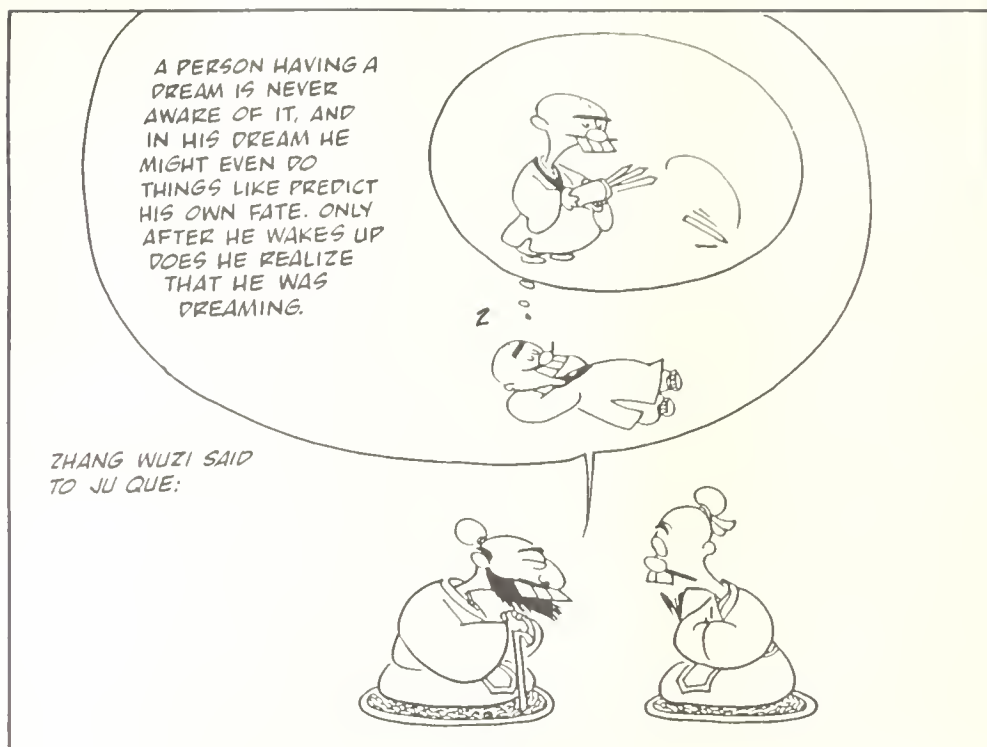
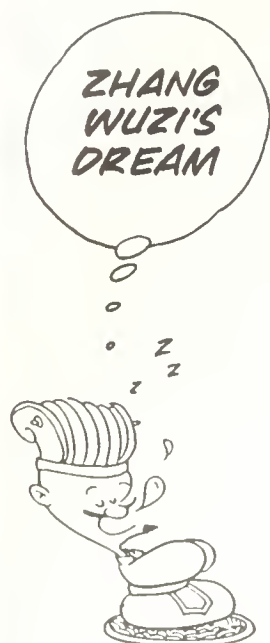
予惡乎知說生之非惑邪！予惡乎知惡死之非弱喪

而不知歸者邪！麗之姬，艾封人之子也。晉國之始得之也，涕泣沾襟；及其至於王所，與王同筐牀，食芻豢，而後悔其泣也。予惡乎知夫死者不悔其始之蘊生乎！

〔莊子·齊物論第二〕

夢飲酒者，旦而哭泣；夢哭泣者，旦而田獵。方其夢也，不知其夢也。夢之中又占其夢焉，覺而後知其夢也。且有大覺而後知此其大夢也，而愚者自以為覺，竊竊然知之。君乎，牧乎，固哉！丘也與女，皆夢也；予謂女夢，亦夢也。是其言也，其名

為弔詭。萬世之後而一遇大聖，知其解者，是旦暮遇之也。



# SHADOWS TALKING

WANG LIANG IS THE  
SHADOW OF A SHADOW.

HEY,  
HEY,  
HEY!

WOULD YOU MAKE UP YOUR  
MIND WHAT YOU WANT TO DO!  
FIRST YOU WALK, THEN YOU SIT,  
THEN YOU STAND. I  
CAN'T TAKE IT!

LOOK, I CAN'T  
HELP IT. I'M JUST  
FOLLOWING HIM.

BUT AFTER THEY DIE,  
EVEN THOUGH THE SCALES  
AND WINGS STILL REMAIN,  
THEY CAN NEITHER  
SLITHER NOR FLY.

A SNAKE DEPENDS  
ON ITS SCALES TO SLITHER,  
A CICADA DEPENDS ON  
ITS WINGS TO FLY.

CHANGE IS A LAW  
OF NATURE. THERE IS  
NO DESIGNATED KING OR  
MINISTER. WHAT IS  
NATURAL IS DECIDING  
WHETHER YOU ARE A  
LEADER OR A  
FOLLOWER

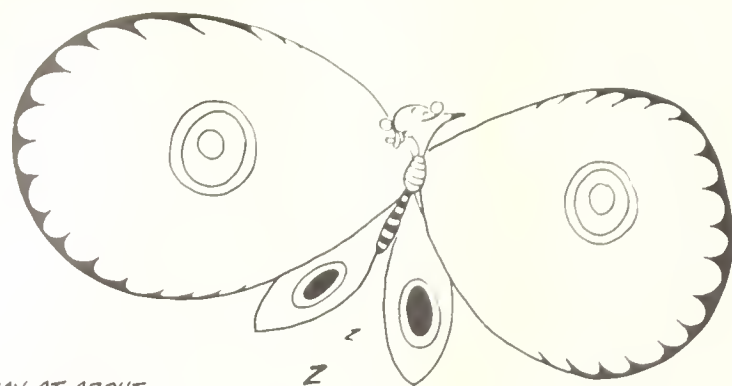
罔兩問景曰：「曩子行，今子止；曩子坐，今子起；何其无特操與？」景曰：「吾有待而然者邪？吾所待又有待而然者邪？吾待蛇蚺蜩翼邪？惡識所以然！惡識所以不然！」

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

# THE DREAM OF THE BUTTERFLY



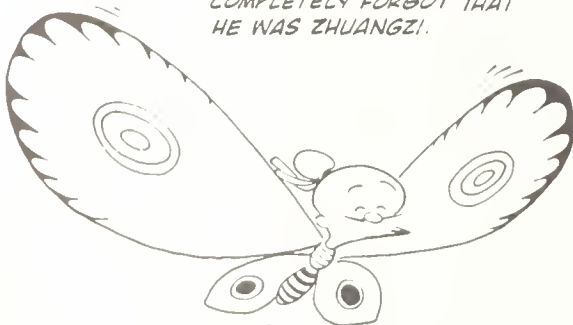
ONE DAY AT ABOUT SUNSET, ZHUANGZI DOZED OFF AND DREAMED THAT HE TURNED INTO A BUTTERFLY.



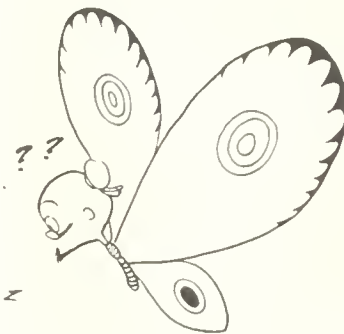
Z  
Z  
Z  
Z  
Z



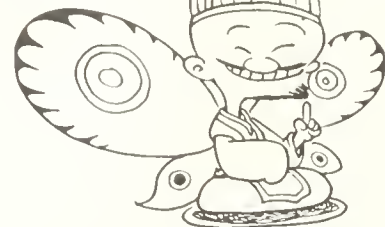
HE FLAPPED HIS WINGS AND, SURE ENOUGH, HE WAS A BUTTERFLY--WHAT A JOYFUL FEELING. AS HE FLUTTERED ABOUT, HE COMPLETELY FORGOT THAT HE WAS ZHUANGZI.



SOON, THOUGH, HE REALIZED THAT THAT PROUD BUTTERFLY WAS IN FACT ZHUANGZI. WAS IT ZHUANGZI WHO DREAMED THAT HE WAS A BUTTERFLY, OR WAS IT A BUTTERFLY WHO DREAMED THAT IT WAS ZHUANGZI?



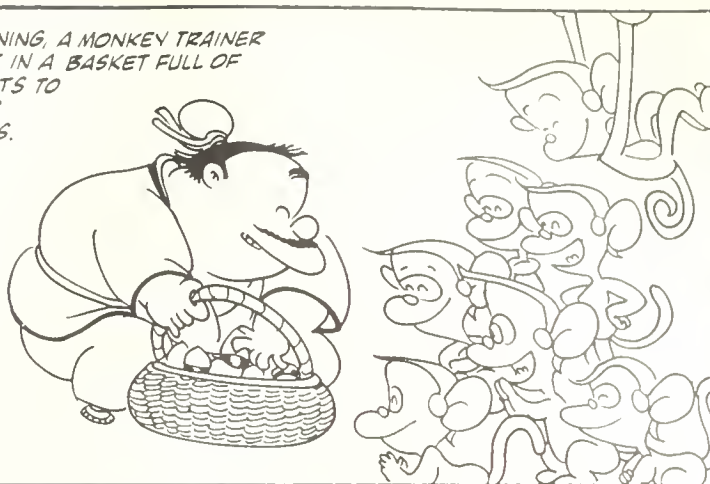
MAYBE ZHUANGZI WAS THE BUTTERFLY, AND MAYBE THE BUTTERFLY WAS ZHUANGZI.



THREE  
AT DAWN AND  
FOUR AT  
DUSK



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



唯達者知通唯一，為是不用而寓諸庸。庸也者，用也；用也者，通也；通也者，得也；適得而幾矣。因是已。已而不知其然，謂之道。勞神明為一而不知其同也，謂之朝三。何謂朝三？

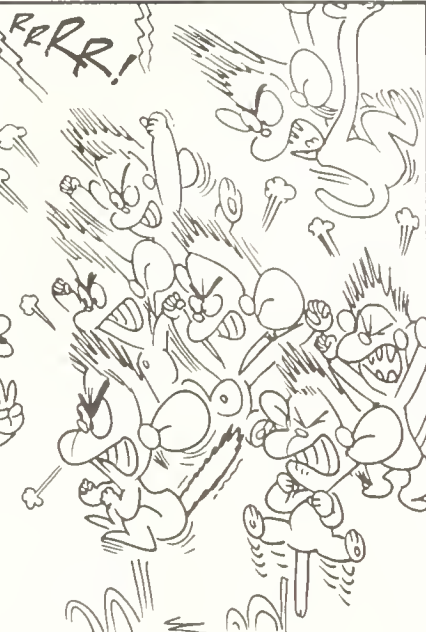
狙公賦芋，曰：「朝三而暮四，」眾狙皆怒。曰：

「然則朝四而暮三，」眾狙皆悅。名實未虧而喜怒為用，亦因是也。是以聖人和之以是非而休乎天鈞，是之謂兩行。

「莊子○齊物論第二」

HE  
SAID  
TO  
THEM:

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



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

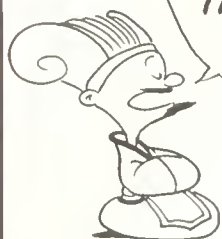


THERE'S  
REALLY NO  
DIFFERENCE BETWEEN  
"THREE AT DAWN AND  
FOUR AT DUSK" AND  
"FOUR AT DAWN AND  
THREE AT DUSK," BUT  
THE SIMPLE ALTERATION  
CONTROLLED THE  
MONKEYS' DELIGHT AND  
ANGER. DO PEOPLE  
EVER MAKE THE SAME  
MISTAKE AS THE  
MONKEYS? THINK  
ABOUT IT.



昭文之鼓琴也，師曠之枝策也，惠子之據梧也，  
三子之知幾乎，皆其盛者也，故載之末年。

HUI  
SHI  
LEANS  
AGAINST  
A  
TREE

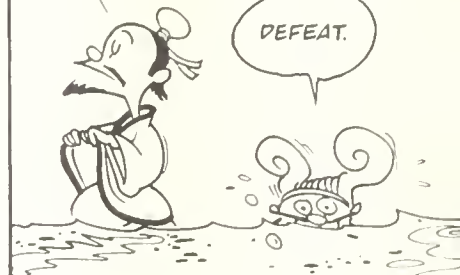


HUI SHI WAS A MAN  
OF GREAT RHETORICAL  
SKILL, AND HE SPENT  
HIS LIFE DEBATING  
WITH OTHERS.



VICTORY  
!

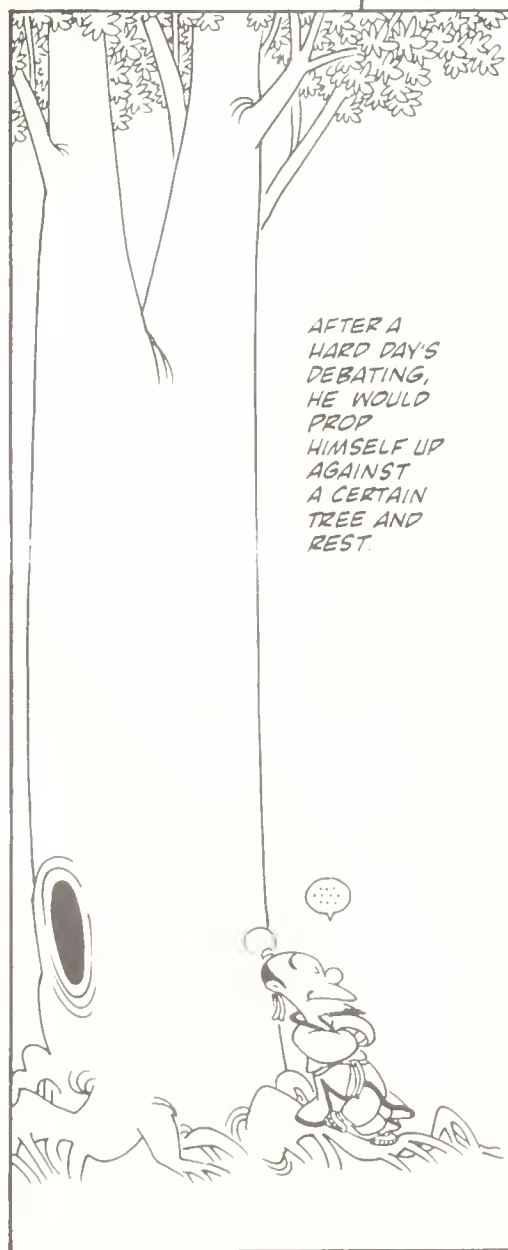
DEFEAT.



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



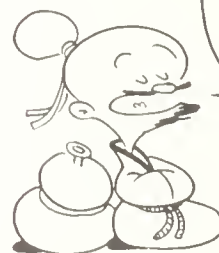
AFTER A  
HARD DAY'S  
DEBATING,  
HE WOULD  
PROP  
HIMSELF UP  
AGAINST  
A CERTAIN  
TREE AND  
REST.



AFTER THAT HE  
NEVER DEBATED  
WITH ANYONE  
EVER AGAIN.

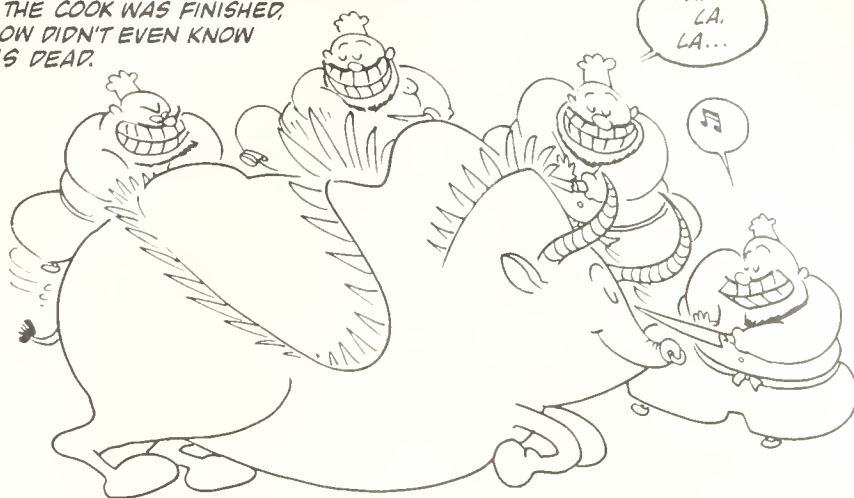
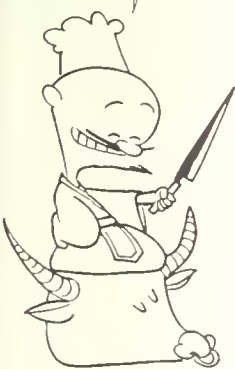


CAN RELYING ON  
RHETORIC TO DEFEAT SOMEONE  
IN A DEBATE REALLY BE  
CONSIDERED A VICTORY? IF YOU  
THINK SO, THEN YOU'VE ALREADY  
BEEN DEFEATED.



# THE COOK CARVES UP A COW

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



LA,  
LA,  
LA...

♪

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

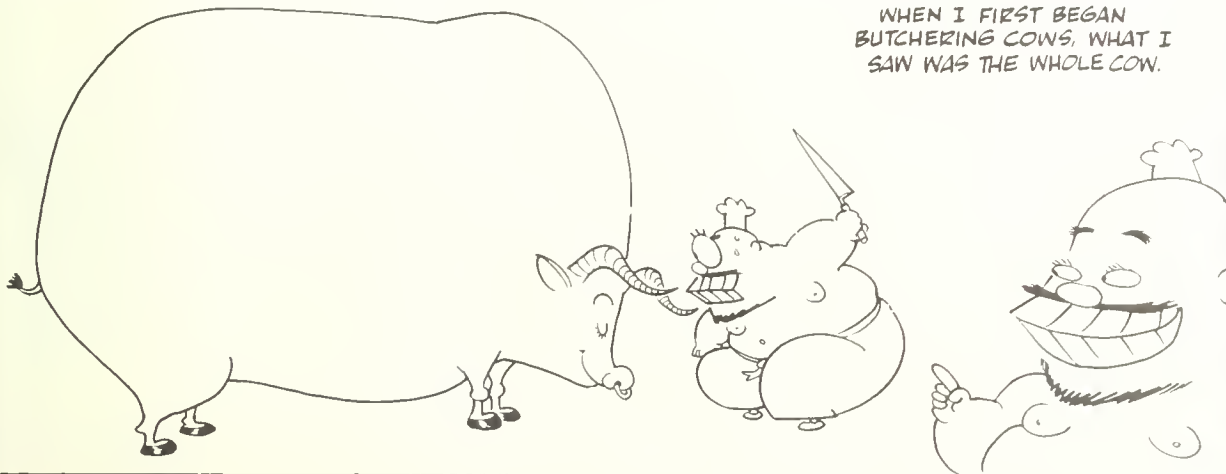
IT WAS  
NOTHING,  
REALLY.



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



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



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

文惠君曰：「嘻，善哉！技蓋至此乎？」

庖丁釋刀對曰：「臣之所好者道也，進乎技矣。」

始臣之解牛之時，所見无非全牛者。三年之後，未嘗見全牛也。方今之時，巨以神遇而不以目視，官知止而神欲行。依乎天理，批大郤，導大窾，因其固然。技經肯綮之未嘗，而況大軋乎！良庖歲更刀，割也；族庖月更刀，折也。今臣之刀十九年矣，所

解數千牛矣，而刀乃若新發於硎。彼節者有閒，而刀乃者无厚；以无厚入有閒，恢恢乎其於遊刃必有餘地矣，是以十九年而刀乃若新發於硎。雖然，每至於族，吾見其難為，怵然為戒，視為止，行為遲。動刀甚微，謦然已解，如土委地。提刀而立，為之

四顧，為之躊躇滿志，善刀而藏之。」  
文惠君曰：「善哉！吾聞庖丁之言，得養生焉。」



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



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

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



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



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

BARELY ONE MONTH.

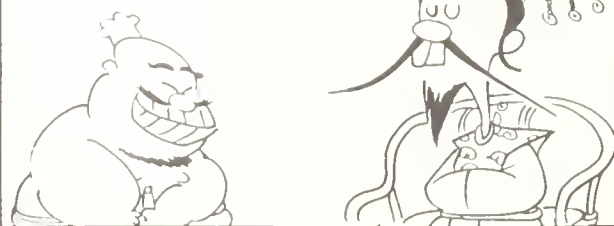
NINETEEN YEARS.



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



FANTASTIC! WHAT YOU HAVE SAID TODAY HAS TAUGHT ME A LOT ABOUT THE "PRINCIPLE OF NURTURING LIFE."



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





PASSING ON  
THE FLAME



WHEN OIL IS USED  
TO SUSTAIN A  
FLAME, EVEN  
THOUGH THE OIL  
MAY BE CONSUMED,  
THE FLAME CAN  
BE TRANSFERRED  
TO ANOTHER  
FUEL AND  
THEORETICALLY  
BURN FOREVER.



DAO!



DAO!

OUR  
BODIES  
WILL DIE  
SOMEDAY,  
BUT OUR  
SPIRIT  
AND  
THOUGHTS  
CAN BE  
PASSED  
ON--  
FOREVER.



DAO!



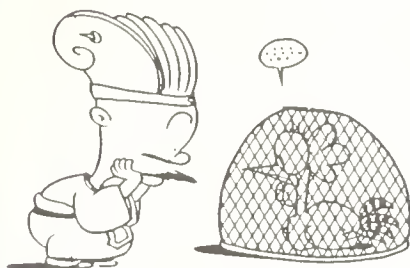
NURTURING  
LIFE DOES NOT AIM  
AT PRESERVING THE  
BODY BUT AT NOUR-  
ISHING THE SPIRIT,  
ALLOWING IT TO  
LIVE FOREVER.



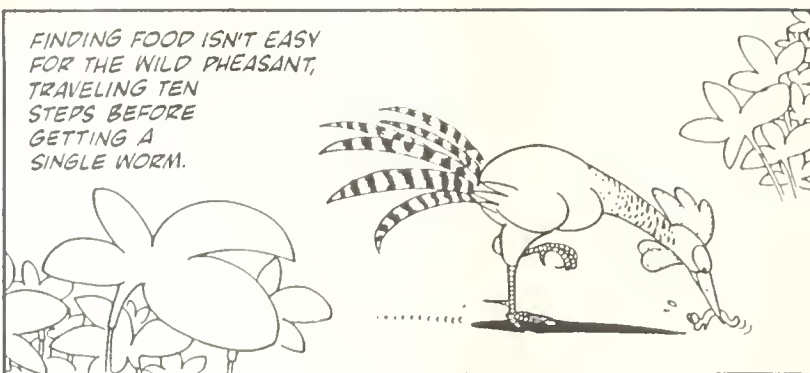
指窮於為薪，火傳也，不知其盡也。

王，不善也。」  
 澤雉十步一啄，百步一飲，不斲畜乎樊中。神雖

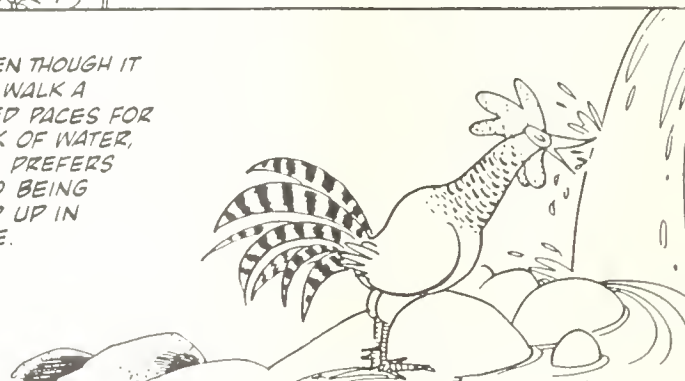
# THE CAGED PHEASANT



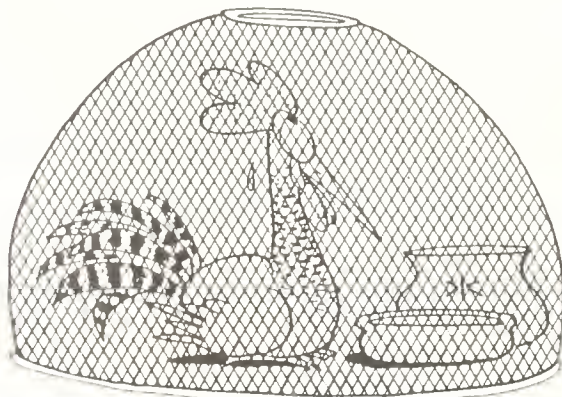
FINDING FOOD ISN'T EASY  
 FOR THE WILD PHEASANT,  
 TRAVELING TEN  
 STEPS BEFORE  
 GETTING A  
 SINGLE WORM.



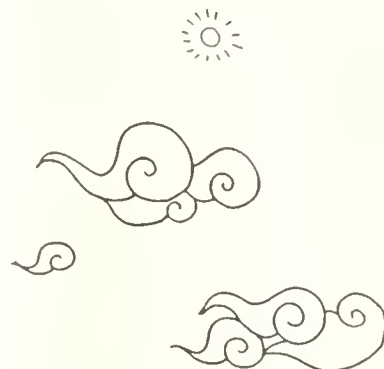
AND EVEN THOUGH IT  
 HAS TO WALK A  
 HUNDRED PACES FOR  
 A DRINK OF WATER,  
 IT STILL PREFERS  
 THIS TO BEING  
 LOCKED UP IN  
 A CAGE.



A CAGED  
 PHEASANT  
 MAY HAVE  
 ENOUGH  
 TO EAT  
 AND  
 DRINK  
 AND ITS  
 FEATHERS  
 MAY BE  
 BRIGHT  
 AND SHINY,  
 BUT IT WILL  
 ALWAYS  
 CRAVE THE  
 FREEDOM  
 OF BEING  
 ON THE  
 OUTSIDE.



THE PERSON WHO  
 UNDERSTANDS HOW TO NURTURE  
 LIFE WOULD NEVER PURSUE  
 MATERIAL PLEASURES AT THE  
 EXPENSE OF FREEDOM, YET IN  
 TODAY'S SOCIETY, HOW MANY  
 TRULY CAREFREE PEOPLE  
 DO YOU SEE?

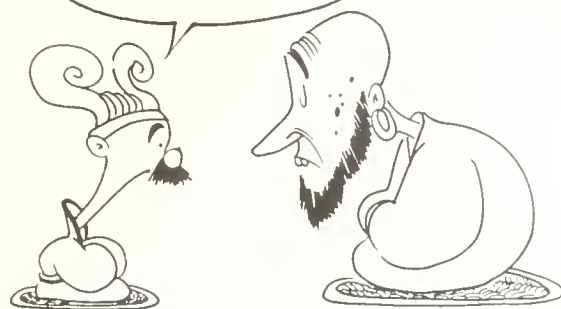


LIKE A  
ANTIS STOPPING  
A CART



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

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



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



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



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



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



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



顏闔將傳衛靈公大子，而問於蘧伯玉曰：「有人於此，其德天殺。與之為无方，則危吾國；與之為有方，則危吾身。其知適足以知人之過，而不知其所以過。若然者，吾奈之何？」

蘧伯玉曰：「善哉問乎！戒之，慎之，正女身也。」

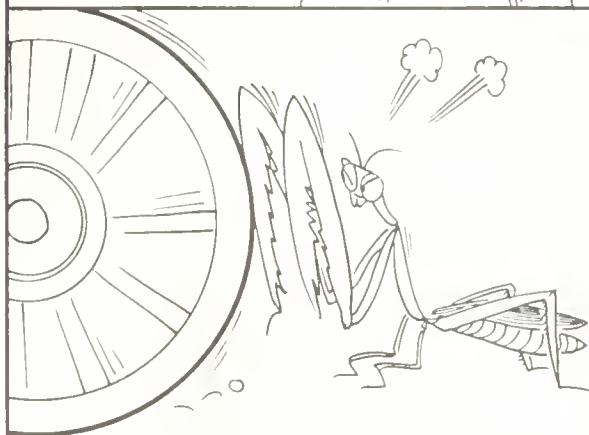
哉！形莫若就，心莫若和。雖然，之二者有患。就不欲入，和不欲出。形就而入，且為顛為滅，為崩為蹶。心和而出，且為聲為名，為妖為孽。彼且為嬰兒，亦與之為嬰兒；彼且為无町畦，亦與之為无町畦；彼且為无崖，亦與之為无崖。達之，入於无

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

FIRST GET HIM TO  
THINK THAT YOU AND  
HE ARE CUT FROM  
THE SAME CLOTH,  
THEN YOU CAN  
SLOWLY WIN  
HIM OVER.



WHY DO I HAVE TO  
BE SO FRIENDLY  
AND COOPERATIVE  
AT THE BEGINNING?



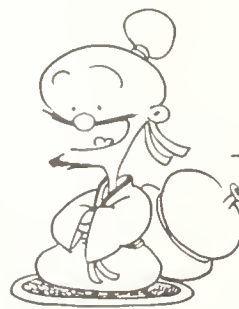
HAVE YOU EVER SEEN A MANTIS?  
IF ANGERED, IT WILL OVERESTIMATE  
ITS STRENGTH AND FIGHT  
WITH ANYTHING, EVEN AN  
ONCOMING CART.



NOW, IF YOU OVERESTIMATE YOUR ABILITIES  
AND CONFRONT THIS PERSON HEAD ON,  
WOULDN'T THAT BE LIKE A  
MANTIS TRYING TO  
STOP A CART?



WHEN ADVISING PEOPLE,  
USE DISCRETION. IF YOU ARE  
TOO FIRM, YOU'LL JUST PUSH THE  
SITUATION TO A CRISIS.

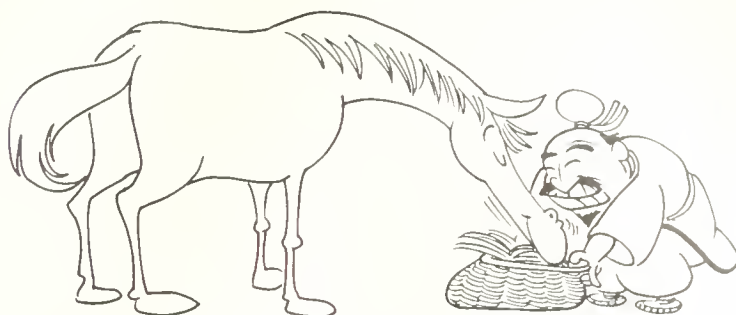


IT CAN BE DANGEROUS  
TO USE YOUR OWN ADVANTAGES  
TO PRESSURE ANOTHER PERSON  
INTO DOING SOMETHING.

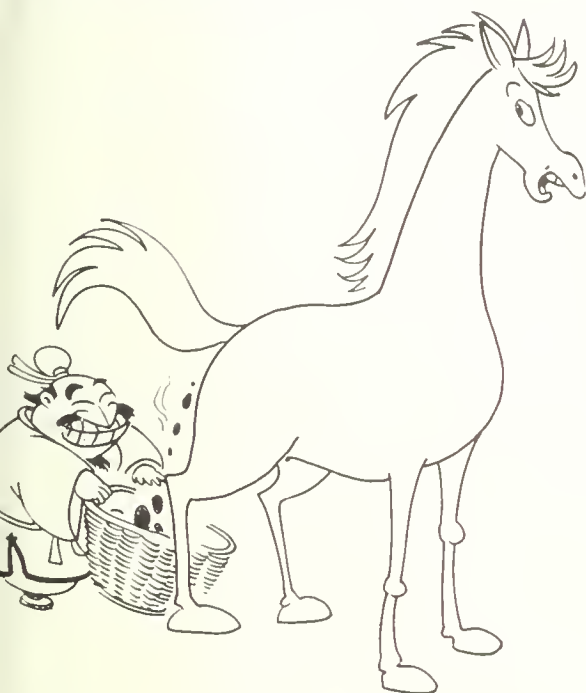
# THE HORSE LOVER



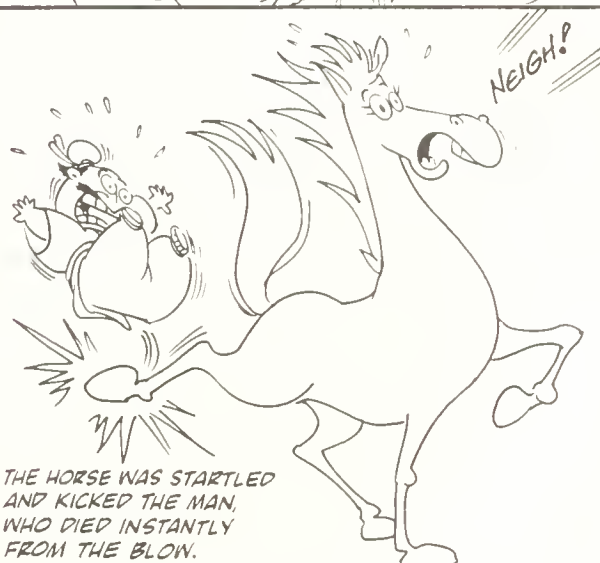
THERE WAS ONCE A MAN WHO LOVED HIS HORSE VERY MUCH.



HE WAITED ON IT HAND AND FOOT. HE USED A WICKER BASKET TO CATCH THE HORSE'S DROPPINGS, AND A HUGE CONCH SHELL TO CATCH ITS URINE.



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



THE HORSE WAS STARTLED AND KICKED THE MAN, WHO DIED INSTANTLY FROM THE BLOW.



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

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

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

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

何邪？」

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

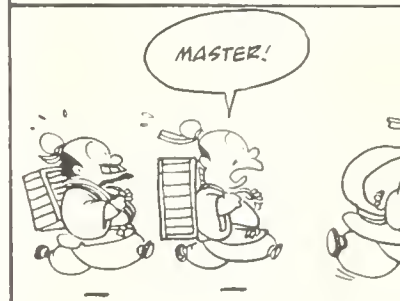
## THE EARTH SPIRIT'S TREE



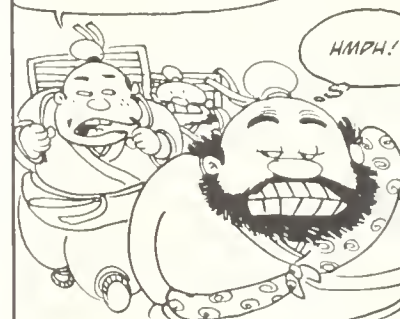
A MASTER CARPENTER WAS TAKING HIS STUDENTS TO THE STATE OF QI TO BUILD A HOUSE.

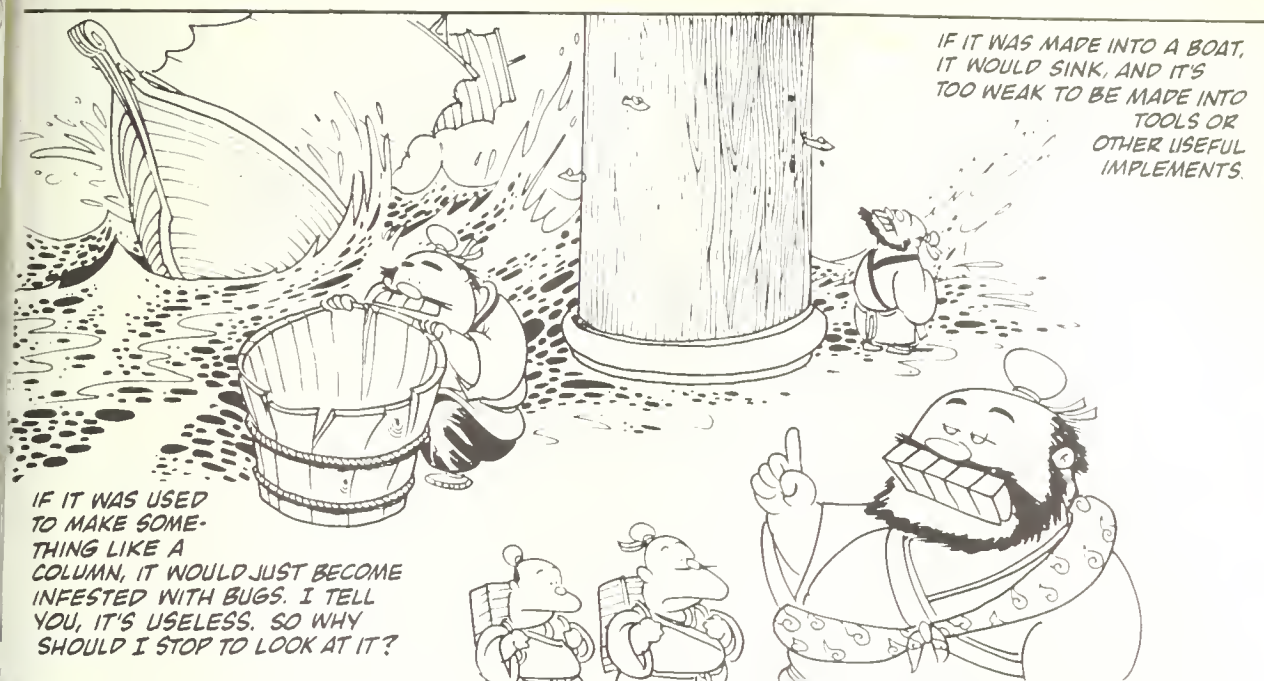


ON THE WAY, THEY PASSED A TREE STANDING BESIDE A TEMPLE TO THE EARTH SPIRIT. THE TREE WAS GIGANTIC BEYOND COMPARE. ITS TRUNK WAS HUGE, AND IT WAS SO TALL THAT IT ALMOST TOUCHED THE CLOUDS.



HEY, THAT'S THE BIGGEST TREE WE'VE EVER SEEN. HOW COME YOU DIDN'T EVEN STOP AND TAKE A LOOK?





THAT NIGHT, THE CARPENTER HAD A STRANGE DREAM:



匠石歸，櫟社見夢曰：「女將惡乎比予哉？若將比予於文木邪？夫狙絜橘柚，果蓏之屬，實熟則剝，剝則辱；大枝折，小枝泄。此以其能若其生者也，故不終其天年而中道夭，自括擊於世俗者也。物莫不若是。且予求無所用久矣，幾死，乃今得之，

為予大用。使予也而有用，且得有此大也邪？且也若與予也皆物也，奈何哉其相物也？而幾死之散人，又惡知散木！」

宋有荆氏者，宜楸柏桑。其拱把而上者，求狙猴之杙者斬之；三圍四圍，求高名之麗者斬之；七圍八圍，貴人富商之家求憚傍者斬之。故未終其天年，而中道之夭於斧斤，此材之患也。故解之牛之白額者與豚之亢鼻者，與人有痔病者不可以適河。此皆

巫祝以知之矣，所以為不祥也。此乃神人之所以為大祥也。

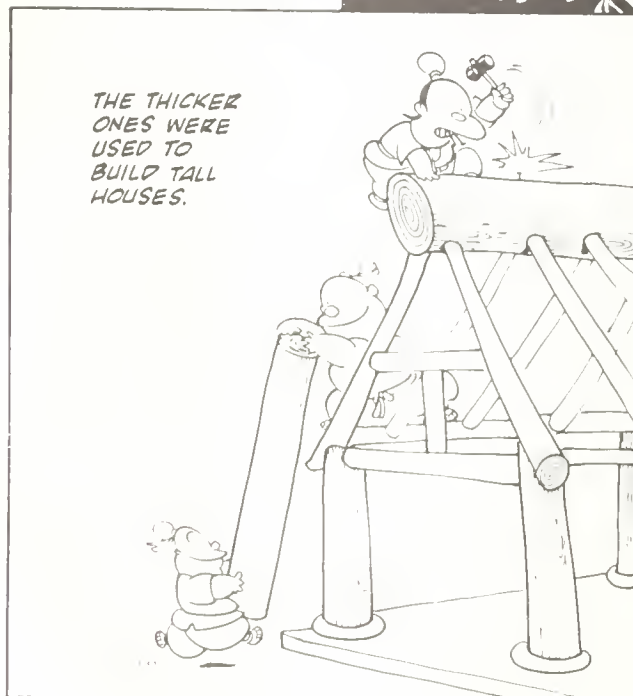
# A TREE'S NATURAL LIFE SPAN



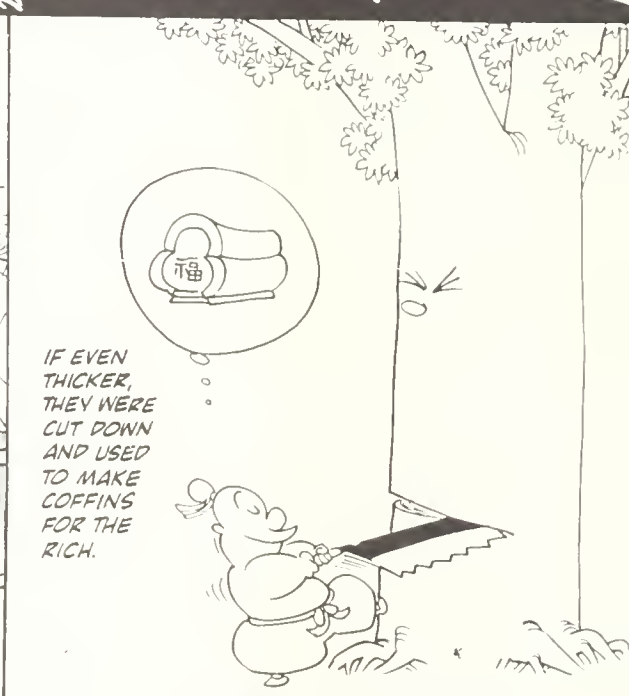
IN SONG, THERE WAS A PLACE THAT WAS WELL SUITED FOR GROWING JAPONICA, CYPRESS, AND MULBERRY TREES. WHEN THESE TREES GREW TO A CERTAIN WIDTH, THEY WERE CUT DOWN AND USED TO BUILD MONKEY CAGES.



THE THICKER ONES WERE USED TO BUILD TALL HOUSES.



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



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

THOSE POOR USEFUL TREES...



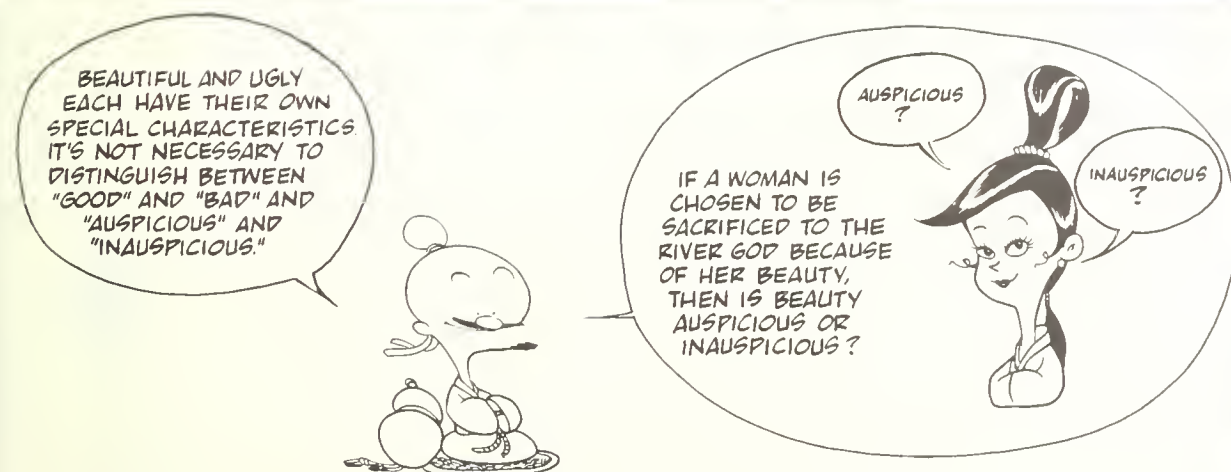
IN ANCIENT TIMES, DURING THE SACRIFICE TO THE RIVER GOD, THE SHAMAN WOULD NEVER CHOOSE A COW WITH A WHITE FOREHEAD, A PIG WITH A LONG SNOUT, OR A PERSON WITH HEMORRHOIDS TO THROW INTO THE RIVER AS A SACRIFICE. THEY WERE CONSIDERED TO BE "INAUSPICIOUS."



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



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



宋有荆氏者，宜楸柏桑。其拱把而上者，求狙猴之杙者斬之；三圍四圍，求高名之麗者斬之；七圍八圍，貴人富商之家求禪傍者斬之。故未終其天年，而中道之夭於斧斤，此材之患也。故解之牛之白額者與豚之亢鼻者，與！有痔病者不可以適河。此皆

巫祝以知之矣，所以為不祥也。此乃神人之所以為大祥也。

支離疏者，頤隱於臍，肩高於頂，食撮指天，五管在上，兩髀為脇。挫鍼治癰，足以餬口；鼓筴播精，足以食十人。上徵武士，則支離疏攘臂而遊其間；上有大役，則支離以有常疾不受功；上與病者粟，則受三鍾與十束薪。夫支離其形者，猶足以養

其身，終其天年，又況支離其德者乎！

## THE FREAK



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



BY HELPING PEOPLE WITH THEIR LAUNDRY, ZHI LISHU COULD MAKE ENOUGH MONEY TO GET BY.

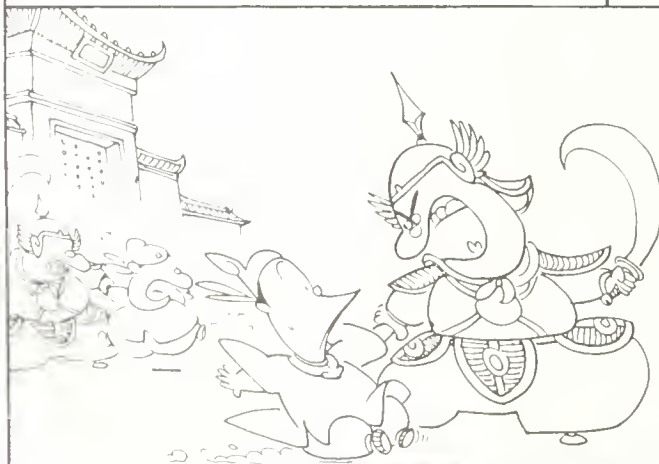


VERY LUCKY, VERY LUCKY.

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



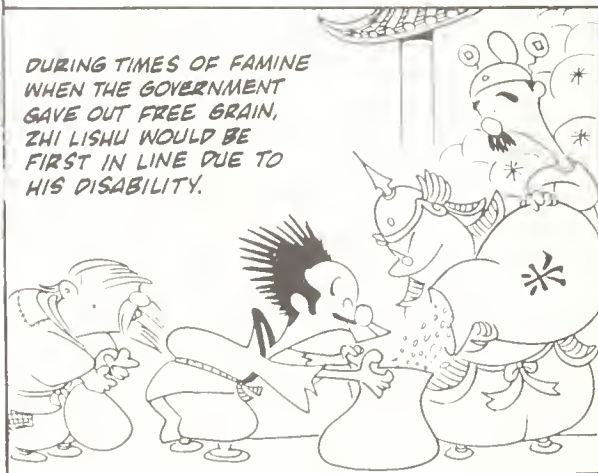
DURING TIMES OF WAR WHEN PEOPLE WERE CONSCRIPTED BY FORCE, ZHI LISHU SAUNTERED DOWN THE STREET KNOWING THAT NOBODY WOULD WANT HIM.



HUMBY DEE DUM DUM.



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



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

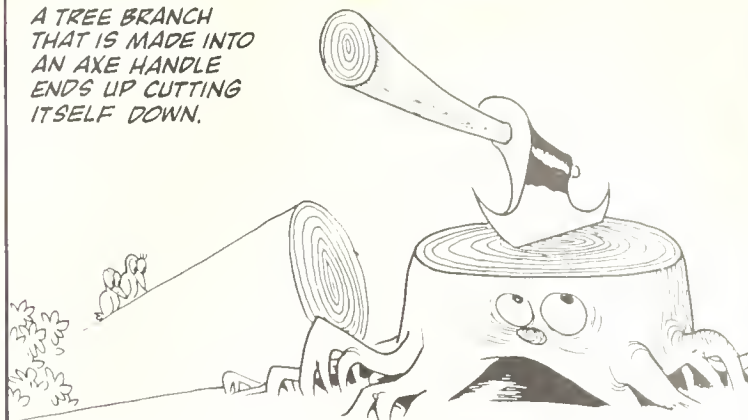
RIGHT?



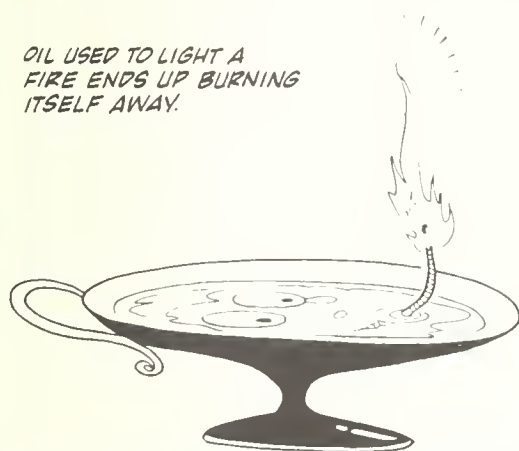
**OIL BURNS  
ITSELF OUT**



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



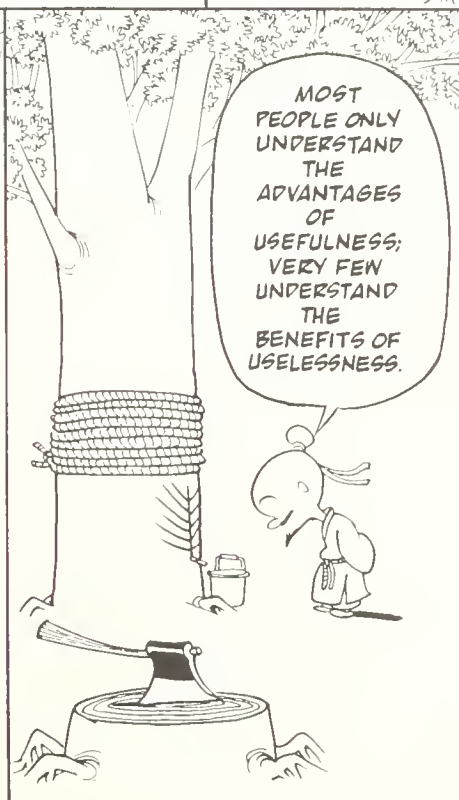
**OIL USED TO LIGHT A  
FIRE ENDS UP BURNING  
ITSELF AWAY.**



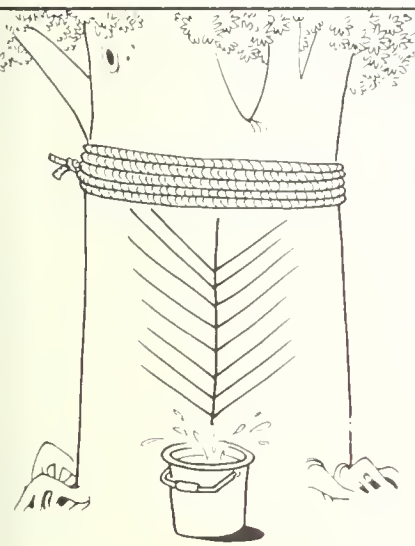
**THE  
CINNAMON  
TREE IS  
HEWN DOWN  
TO BE  
CONSUMED  
BY PEOPLE.**



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



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



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



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

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

# THE TIGER TRAINER



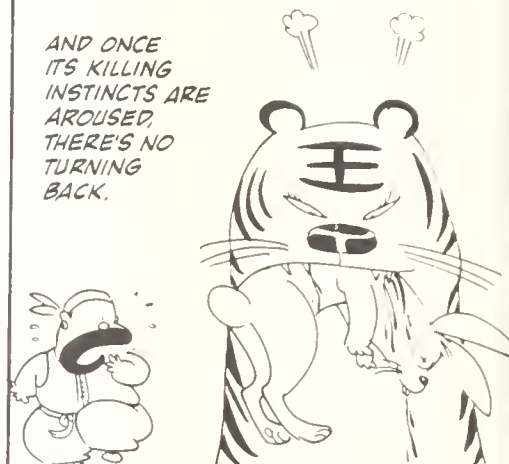
TRAINING TIGERS IS A VERY DANGEROUS BUSINESS.  
A PERSON WHO UNDERSTANDS THE ART OF TIGER  
TRAINING WOULD NEVER FEED A  
TIGER A LIVE ANIMAL.



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



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



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



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



THAT'S  
A GOOD  
KITTY...

MEOW

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



# TOELESS SHU

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



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



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



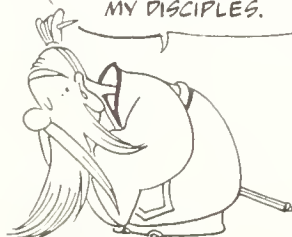
I MAY NOT HAVE ANY TOES, BUT THE REST OF MY BODY IS STILL HERE, AND I CAME TO YOU IN THE HOPE OF PRESERVING THAT.



HMPH!

I APOLOGIZE.

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



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



BUT TOELESS SHU HAD ALREADY STARTED ON HIS WAY.



魯有兀者叔山无趾，踵見仲尼。仲尼曰：「子不謹，前既犯患若是矣。雖今來，何及矣！」  
无趾曰：「吾唯不知務而輕用吾身，吾是以亡足。今吾來也，猶有尊足者存，吾是以務全之也。夫天無不覆，地無不載，吾以夫子為天地，安知夫子之猶若是也！」

孔子曰：「丘則陋矣。夫子胡不入乎，請講以所聞！」  
无趾出。孔子曰：「弟子勉之！夫无趾，兀者也，猶務學以復補前行之惡，而況全德之人乎！」

【莊子·德充符第五】

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

# NATURE THE SUPERHERO



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



NATURE GAVE ME MY BODY,



GAVE ME VITALITY SO THAT I CAN WORK HARD,



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



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



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



FORGETTING  
THE DAO



ZI GONG ASKED  
CONFUCIUS:



MASTER, WHY  
DO WE HAVE TO  
LIVE IN THE WORLD  
AND BE BOUND BY  
THE RULES OF  
SOCIETY?



IF YOU WANT TO  
LIVE OUTSIDE THE  
WORLD, THAT'S  
FINE, TOO.



HOW?



FISH ARE ONLY  
COMFORTABLE  
LIVING IN  
WATER.



PEOPLE  
ARE ONLY  
COMFORTABLE  
LIVING IN  
THE DAO.

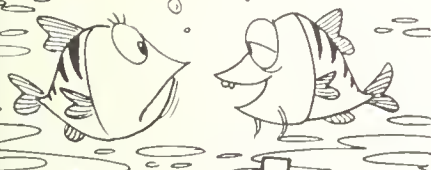


道



FREE AND UNFETTERED  
IN LAKES AND STREAMS,  
FISH FORGET THAT THEY  
LIVE IN WATER.

WE  
LIVE IN  
WATER



WATER?  
WHAT WATER?



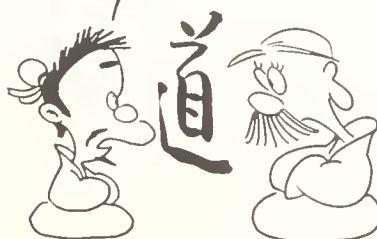
SATISFIED  
AND HAPPY  
IN NATURE,  
PEOPLE  
FORGET  
ABOUT THE  
EXISTENCE  
OF THE  
DAO.

WE LIVE  
IN THE DAO!

道



DAO?  
WHAT DAO?



WE LOSE  
OUR CAREFREE  
NATURE BY  
SEPARATING OUR  
MINDS INTO  
CUBICLES AND  
STUFFING THEM  
FULL OF KNOWLEDGE.  
WE SHOULD  
STRIVE TO BREAK  
THESE BOUNDARIES  
AND TRANSCEND  
KNOWLEDGE.



子貢曰：「然則夫子何方之依？」  
孔子曰：「丘，天之戮民也。雖然，吾與汝共之。」  
子貢曰：「敢問其方。」  
孔子曰：「魚相造乎水，人相造乎道。相造乎水

者，穿池而養給；相造乎道者，無事而生定。故曰  
，魚相忘乎江湖，人相忘乎道術。」

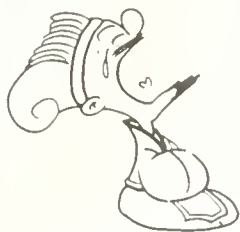
【莊子·大宗師第六】

子輿與子桑友，而霖雨十日。子輿曰：「子桑殆病矣！」裹飯而往食之。至子桑之門，則若歌若哭，鼓琴曰：「父邪！母邪！天乎！人乎！」有下任其聲而趨舉其詩焉。

子輿入，曰：「子之歌詩，何故若是？」

曰：「吾思夫使我至此極者而弗得也。父母豈欲吾貧哉？天无私覆，地无私载，天地岂私貧我哉？求其為之者而不得也。然而至此極者，命也夫！」

ZI SANG  
QUESTIONS  
HIS FATE



ZI YU AND  
ZI SANG WERE  
GOOD FRIENDS.



ONCE  
WHEN IT  
HAD RAINED  
FOR MORE  
THAN TEN  
DAYS IN A  
ROW, ZI YU  
TOOK SOME  
FOOD AND  
WENT TO  
SEE ZI  
SANG.



MOTHER! FATHER!  
GOD! OH! WOE IS ME!



WHAT'S  
WRONG?

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



WHO MADE ME SO  
WRETCHED? WAS IT  
MY PARENTS? WAS IT  
GOD?



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



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



**DIGGING A CANAL IN THE OCEAN FLOOR**



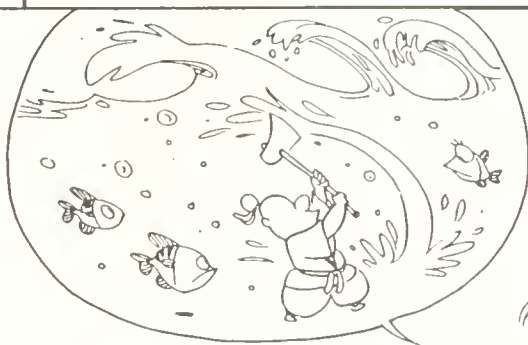
ONE DAY WHEN  
JIAN WU WENT  
TO SEE KUANG  
JIEYU, KUANG  
JIEYU ASKED:

WHAT  
DID RI  
ZHONGSHI  
SAY TO  
YOU?

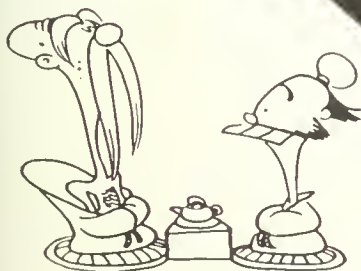
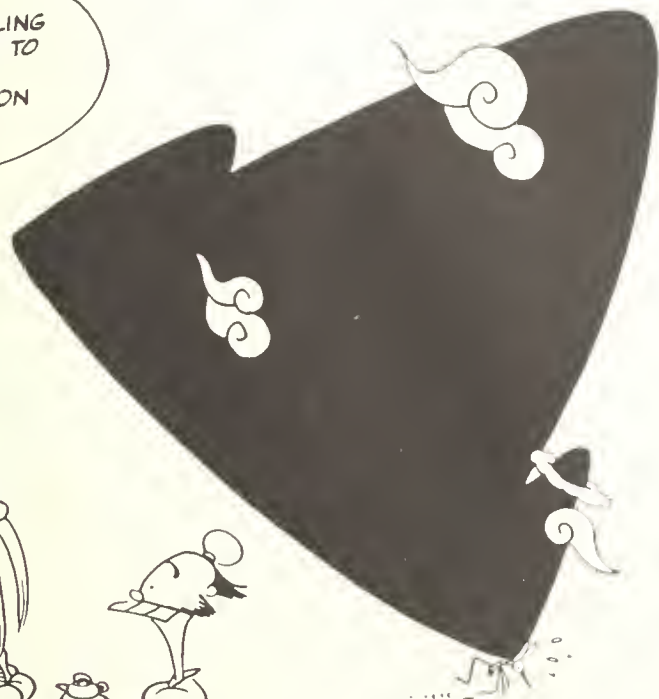
HE SAID ONLY PEOPLE  
WHO ARE REGULATED  
ACCORDING TO THE  
LEGAL AND MORAL  
CODES OF MAN  
WILL SUBMIT AND  
BE CIVIL.



I BEG TO DIFFER.  
THAT METHOD OF GOV-  
ERNING IS LIKE TRYING  
TO DIG A CANAL IN THE  
OCEAN FLOOR,



OR LIKE TELLING  
A MOSQUITO TO  
CARRY A  
MOUNTAIN ON  
ITS BACK.



THE LAWS  
OF MAN ARE  
TEMPORAL, OR AT  
LEAST TRANSITIONAL.  
IF UNIVERSAL  
PEACE IS TO BE  
ACHIEVED, WE MUST  
FOLLOW THE LAWS  
OF NATURE, OR  
THE DAO.

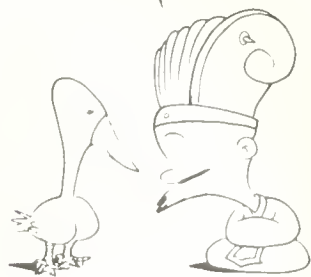


肩吾見狂接輿，狂接輿曰：「日中始何以語女？」  
肩吾曰：「告我君人者以己出經式義度，人孰敢  
不聽而化諸！」  
狂接輿曰：「是欺德也；其於治天下也，猶涉海  
盤河而使魚負山也。夫聖人之治也，治外乎？正而

後行，確乎能其事者而已矣。且鳥高飛以避矰弋之  
害，鼯鼠深穴乎神丘之下以避熏鑿之患，而曾二蟲  
之無知！」

【莊子○應帝王第七】

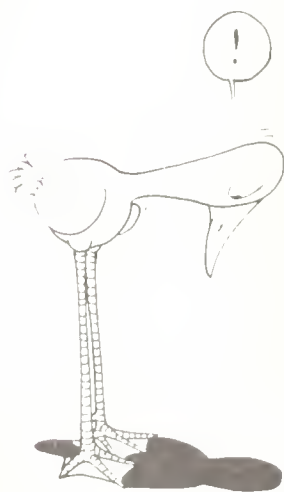
ARE A DUCK'S  
LEGS TOO SHORT?



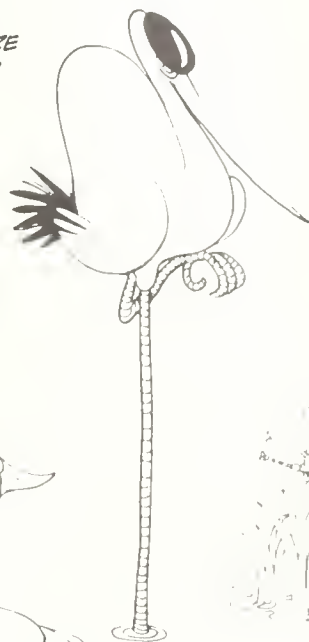
NATURALLY LONG  
COULDN'T BE TOO  
LONG, AND SHORT  
COULDN'T BE  
TOO SHORT.



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



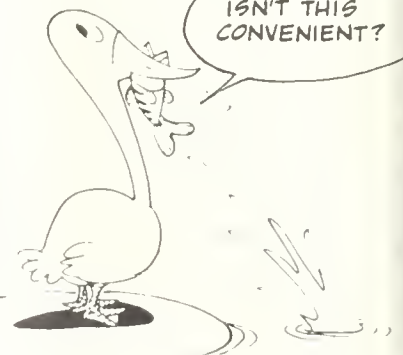
AND ALTHOUGH A CRANE'S  
LEGS ARE VERY LONG, IT  
WOULD BE  
OUTRAGED  
IF THEY WERE  
SHORTENED.



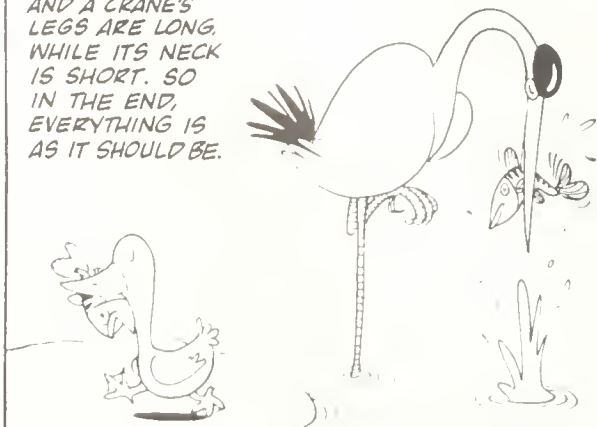
A DUCK'S LEGS  
ARE SHORT, BUT  
ITS NECK IS  
LONG.



ISN'T THIS  
CONVENIENT?



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



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



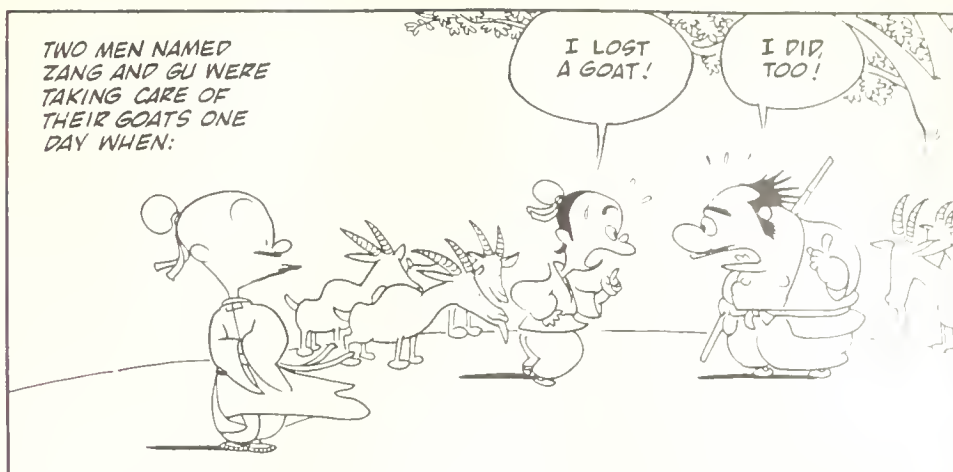
駢於辯者，累瓦結繩，句，遊心於堅白同異之間，而敵跬譽無用之言非乎？而楊墨是已。故此皆多駢旁枝之道，非天下之至正也。彼正者，不失其性命之情。故合者不為駢，而枝者不為跬；長者不為有餘，短者不為不足。是故

鳧脰雖短，續之則憂；鶴脰雖長，斷之則悲。故性長非所斷，性短非所續，無所去憂也。意仁義其非人情乎！彼仁人何其多憂也？

# THE LOST GOAT



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



I LOST A GOAT!

I DID, TOO!



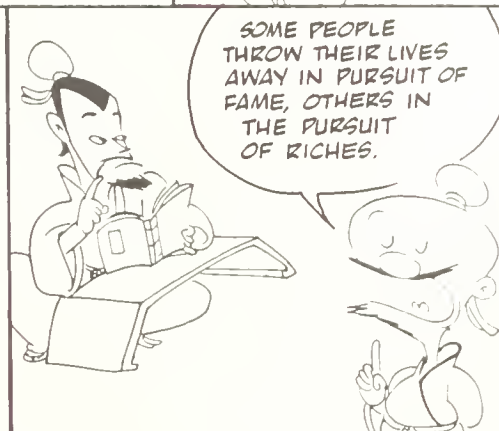
IT JUST WALKED AWAY WHILE I WAS SITTING HERE STUDYING!



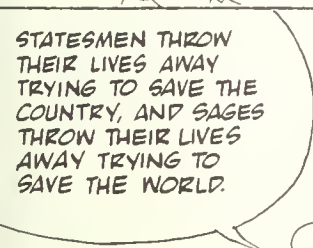
AND I WAS GAMBLING WHEN MINE WALKED AWAY, TOO!



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



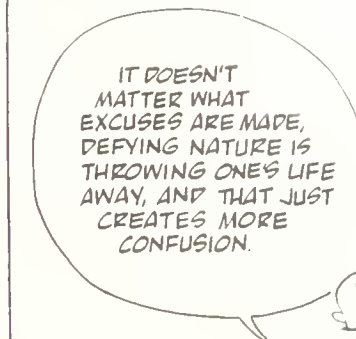
SOME PEOPLE THROW THEIR LIVES AWAY IN PURSUIT OF FAME, OTHERS IN THE PURSUIT OF RICHES.



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



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



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



自三代以下者，天下莫不以物易其性矣，小人則以身殉利，士則以身殉名，大夫則以身殉家，聖人則以身殉天下。故此數子者，事業不同，名聲異號，其於傷性以身為殉，一也。臧與穀，二人相與牧羊而俱亡其羊。問臧奚事，則挾策讀書；問穀奚事，

則博塞以遊。二人者，事業不同，其於亡羊均也。

【莊子·駢拇第八】

故跖之徒問於跖曰：「盜亦有道乎？」跖曰：「何適而無有道邪！」夫妄意室中之藏，聖也；入先，勇也；出後，義也；知可否，知也；分均，仁也。五者不備而能成大盜者，天下未之有也。由是觀之，善人不得聖人之道不立，跖不得聖人之道不行。

；天下之善人少而不善人多，則聖人之利天下也少而害天下也多。

**BANDITS HAVE PRINCIPLES, TOO**



ONCE UPON A TIME,  
THERE WAS A NOTORIOUS  
VILLAIN KNOWN AS ZHI  
THE BANDIT.



EXCUSE ME,  
YOUR HIGHNESS,  
BUT I HAVE A  
QUESTION...

DO WE  
BANDITS HAVE  
PRINCIPLES,  
TOO?



OF  
COURSE WE  
DO!



BEING ABLE TO  
FIND OUT WHERE  
HIDDEN TREASURE  
IS, IS CALLED  
"SAGACITY"

GOLD!



WHEN ROBBING A  
HOUSE, GOING IN  
FIRST IS CALLED  
"COURAGE"



I'LL GO  
IN FIRST AND  
TAKE A LOOK  
AROUND.



AFTER A ROBBERY,  
COMING OUT  
LAST IS CALLED  
"CHIVALRY"

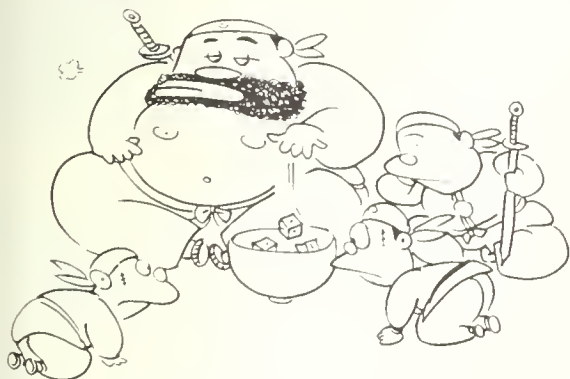


YOU GUYS GO  
AHEAD, I'LL TAKE  
UP THE REAR.



BEING ABLE TO JUDGE ONE'S CHANCES OF SUCCESS IS CALLED "WISDOM"

OUR LUCK DOESN'T LOOK GOOD TODAY, WE'D BETTER STAY HOME.



DIVIDING UP THE BOOTY IN A FAIR MANNER IS CALLED "BENEVOLENCE"

LET'S SEE... TWENTY PIECES IN ALL, SO THAT'S FIVE FOR EACH.



ONE CAN NEVER BE A GREAT BANDIT WITHOUT OBEYING THESE FIVE PRINCIPLES.

I GET IT.



IF A GOOD PERSON DOESN'T ACT ACCORDING TO THE PRINCIPLES OF THE SAGE, THEN HE CAN'T REALLY BE CONSIDERED TO BE A GOOD PERSON.



AND IF A BAD PERSON DOESN'T ACT ACCORDING TO THE PRINCIPLES OF THE SAGE, THEN HE CAN'T REALLY BE CONSIDERED TO BE A BAD PERSON.



AND IF LOOKED AT THIS WAY, SINCE THERE WILL ALWAYS BE MORE BAD PEOPLE THAN GOOD, PRINCIPLES DO MORE HARM THAN GOOD.



PRINCIPLES CAN ALWAYS BE USED TOWARD EVIL ENDS, SO MAYBE IF THESE PRINCIPLES NEVER EXISTED, THE BAD PERSON WOULDN'T BE ABLE TO DO SO MUCH HARM.



故跖之徒問於跖曰：「盜亦有道乎？」跖曰：「何適而無有道邪！」夫妄意室中之藏，聖也；入先，勇也；出後，義也；知可否，知也；分均，仁也。五者不備而能成大盜者，天下未之有也。由是觀之，善人不得聖人之道不立，跖不得聖人之道不行。

：天下之善人少而不善人多，則聖人之利天下也少而害天下也多。

故曰，脣竭則齒寒，魯酒薄而邯鄲圍，聖人生而大盜起。招擊聖人，縱舍盜賊，而天下始治矣。夫出竭而谷虛，丘夷而財實，聖人已死，則大盜不起，天下平而无故矣。

許慎注淮南云：楚會諸侯，魯趙俱獻酒於楚王。魯酒薄而趙酒厚，楚之主酒過求酒於趙，趙不與。更怒，乃以趙厚酒易魯薄酒，奏之。楚王以趙酒薄，故圍邯鄲也。

GOOD WINE,  
BAD WINE



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



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

SORRY?



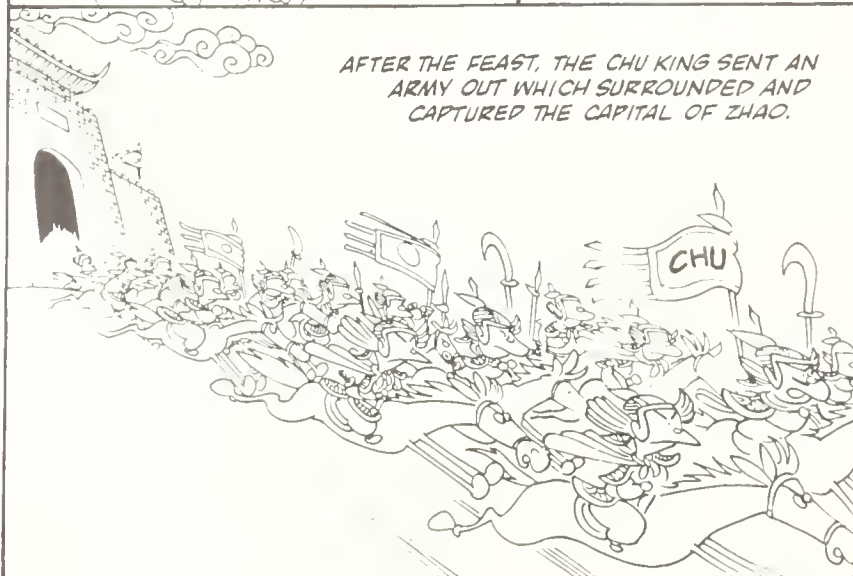
YOUR MAJESTY, ZHAO INTENTIONALLY SENT US INFERIOR QUALITY WINE!

THOSE SCOUNDRELS!



BLAST IT!

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



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

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



# THE YELLOW EMPEROR QUESTIONS GUANGCHENG

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

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

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

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

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

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

THE DAO IS CHAOTIC, NEITHER BRIGHT NOR DARK.

(上略)  
黃帝退，捐天下，築特室，席白茅，閒居三月，復往邀之。  
廣成子南首而卧，黃帝順下風膝行而進，再拜稽

首而問曰：「聞君子達於至道，敢問，治身奈何而可以長久？」廣成子蹶然而起，曰：「善哉問乎！來！吾語女至道。至道之精，窈窕冥冥；至道之極，昏昏默默。無視無聽，抱神以靜，形將自正。必靜必清，無勞女形，無搖女情，乃可以長生。」

(莊子◎在宥第十二)

夫有土者，有大物也。有大物者，不可以物；物而不物，故能物物。明乎物物者之非物也，豈獨治天下百姓而已哉！出入六合，遊乎九州，獨往獨來，是謂獨有。獨有之人，是謂至貴。大人之教，若形之於影，聲之於響。有問而應之

，盡其所懷，為天下配。處乎无響，行乎无方。挈汝適復之撓撓，以遊无端；出入无旁，與日无始；頌論形軀，合乎大同，大同而无己。無己，惡乎得有有！覩有者，昔之君子，覩无者，天地之友。

## NATURE'S FRIEND



THERE IS A KIND OF SAGE WHO EMULATES THE WISDOM OF NATURE. HIS METHODS OF TEACHING AND TRANSFORMING ARE LIKE THE RELATIONSHIP BETWEEN A FORM AND ITS SHADOW...



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



BODY AND SPIRIT ARE IN HARMONY. WHEN HE IS AT REST, THERE IS NO SOUND.



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



THOSE PEOPLE WHO BELIEVE THAT ONE'S BODY IS THE TEMPLE OF ONE'S SOUL MAY WELL ENOUGH BE GOOD PEOPLE, BUT THE PERSON WHO IS ABLE TO GO BEYOND HIS CORPOREAL FORM IS THE TRUE COMPANION OF NATURE.

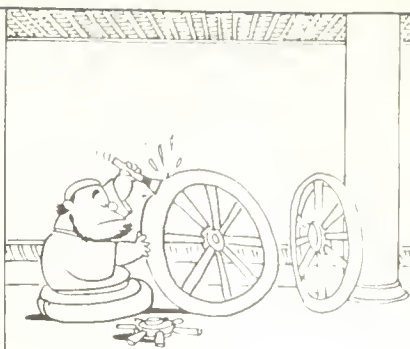
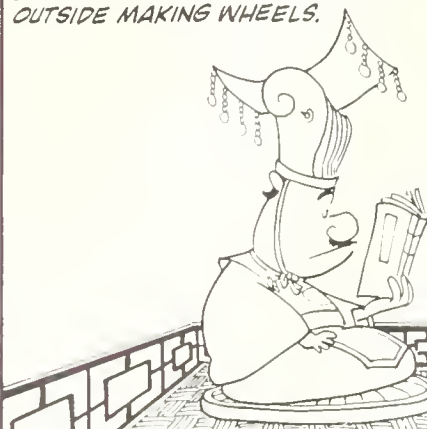
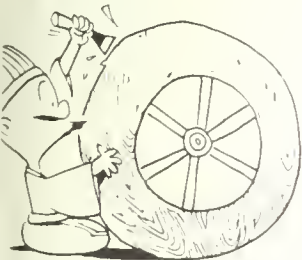


ONLY THE SELFLESS PERSON CAN LIVE UP TO THE STANDARDS OF NATURE BECAUSE YOUR BODY IS JUST ONE TEMPORARY FORM IN NATURE'S CONSTANTLY CHANGING PROCESS. SELFISHNESS IS TRYING TO HANG ON TO WHAT YOU HAVE.



# THE OLD WHEELWRIGHT

ONE DAY WHILE KING HUAN SAT IN HIS PALACE READING, AN OLD MAN NAMED BIAN THE WHEELWRIGHT SAT JUST OUTSIDE MAKING WHEELS.



恒公讀書於堂上。輪扁斲輪於堂下，釋椎鑿而上問恒公曰：「敢問，公之所讀者何言邪？」公曰：「聖人之言也。」曰：「聖人在乎？」公曰：「已死矣。」

WHAT'S THAT YOU'RE READING?

IT'S A CLASSIC BY A FAMOUS SAGE.

AND IS THAT FAMOUS SAGE STILL ALIVE?

OH, NO, HE'S LONG DEAD.



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

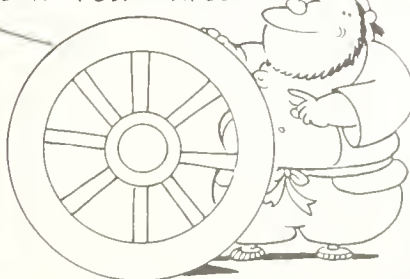
WHAT?! WHAT DO YOU MEAN BY THAT?! SPEAK! OR IT'LL BE THE DEATH OF YOU!

YOUR MAJESTY, PLEASE, LET ME EXPLAIN.



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

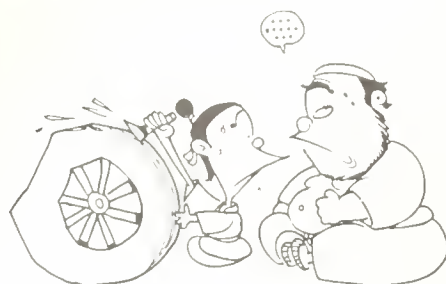
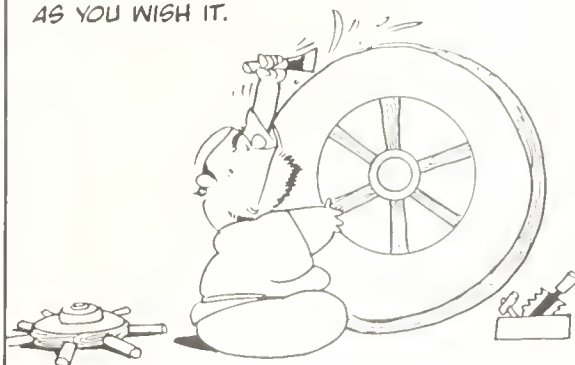
WHEN MAKING A WHEEL, A FAST CHISEL SAVES ENERGY, BUT THE WHEEL DOESN'T COME OUT ROUND. A SLOWER CHISEL TAKES MORE STRENGTH, BUT GIVES A PERFECTLY ROUND WHEEL.



曰：「然則君子所讀者，古人之糟魄已夫！」恒公曰：「寡人讀書，輪人安得議乎！有說則可，無說則死。」輪扁曰：「臣也以臣之事觀之。斲輪，徐則甘而不固，疾則苦而不入。不徐不疾，得之於手而應於心。」

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

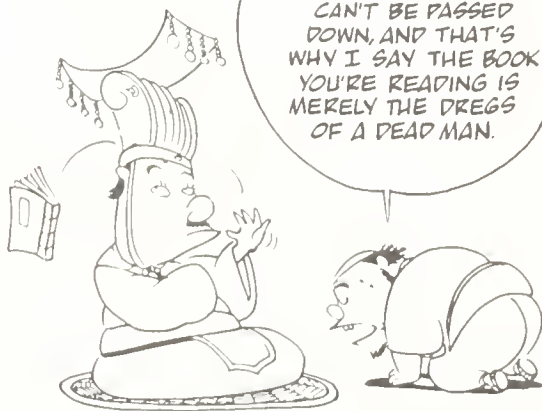
THE SECRET TO WHEEL MAKING IS A CHISEL THAT IS NEITHER SLOW NOR FAST, BUT ONE THAT MOVES EXACTLY AS YOU WISH IT.



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

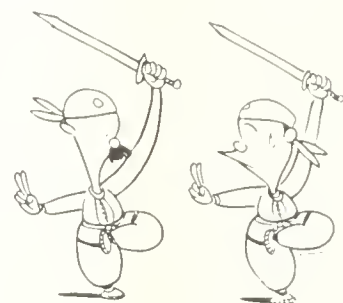


SO YOU SEE, THE WISDOM OF ANCIENT SAGES CAN'T BE PASSED DOWN, AND THAT'S WHY I SAY THE BOOK YOU'RE READING IS MERELY THE DRESS OF A DEAD MAN.



ROUND

SQUARE



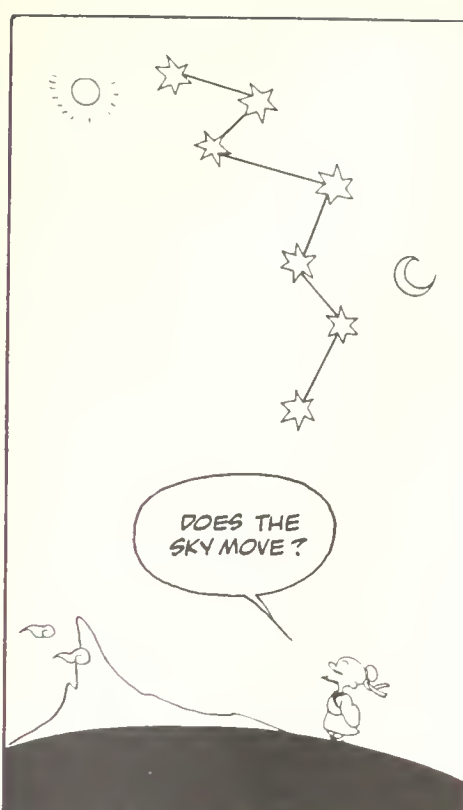
A CRAFTSMAN CAN TEACH HIS STUDENT WHAT ROUND AND SQUARE MEAN, BUT HE CAN'T PASS ON THE SKILL ITSELF. A FENCING INSTRUCTOR CAN TEACH YOU THE NECESSARY POSITIONS, BUT HE CAN'T MAKE YOU A GREAT SWORDSMAN. A LOVER OF BOOKS OFTEN THINKS THAT THE WORDS THEMSELVES ARE OF GREAT VALUE, BUT IT IS ACTUALLY THE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



# THE EARTH AND THE SKY



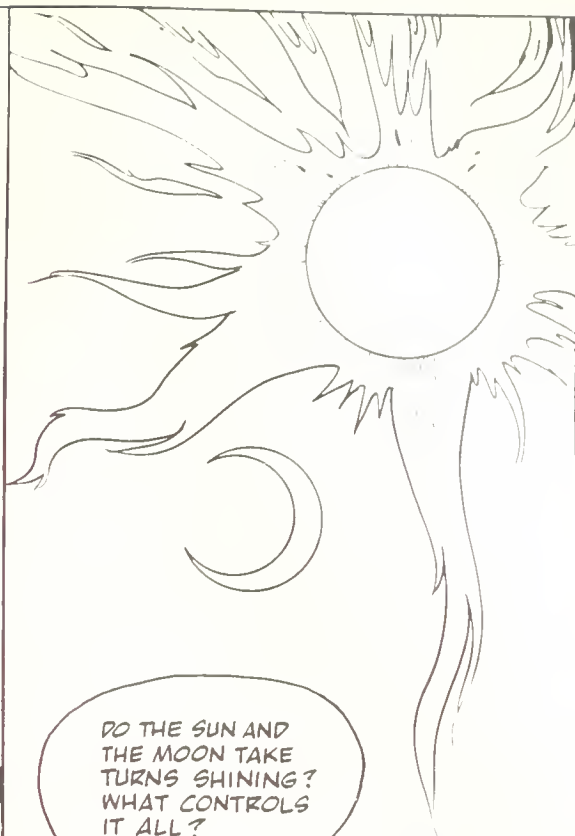
DOES THE SKY MOVE?



DOES THE EARTH STAND STILL?



DO THE SUN AND THE MOON TAKE TURNS SHINING? WHAT CONTROLS IT ALL?



IT'S ALL NATURE.



DO THE CLOUDS BRING RAIN, OR DOES THE RAIN BRING CLOUDS?



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

居無事而披拂是？敢問何故？

孔子見老聃而語仁義。老聃曰：「夫播糠眯目，則天地四方易位矣；蚊蠅嚙膚，則通昔不寐矣。夫仁義憊然乃憤吾心，亂莫大焉。吾子使天下无失其朴，吾子亦放風而動，總德而立矣，又奚傑然若負建鼓而求亡子者邪？夫鵠不日浴而白，烏不日黔而

黑。黑白之朴，不足以為辯；名譽之觀，不足以為廣。」

## CROWS AND SEAGULLS



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



IN THE COURSE OF THE CONVERSATION, LAOZI SAID:

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



AND CROWS DON'T BECOME BLACK BY DIPPING THEMSELVES IN INK EVERY DAY.



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

WHITE IS BEAUTIFUL!

BLACK IS BEAUTIFUL!

GIMME A BREAK!



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



CONFUCIUS  
SEES A DRAGON

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

.....

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

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

UM,  
UM,  
UM...

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

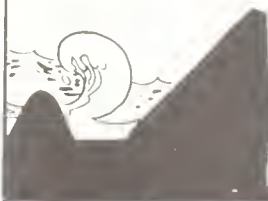
【莊子◎天運第十四】

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

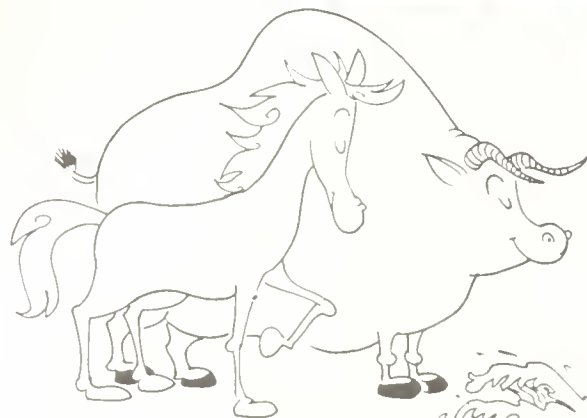
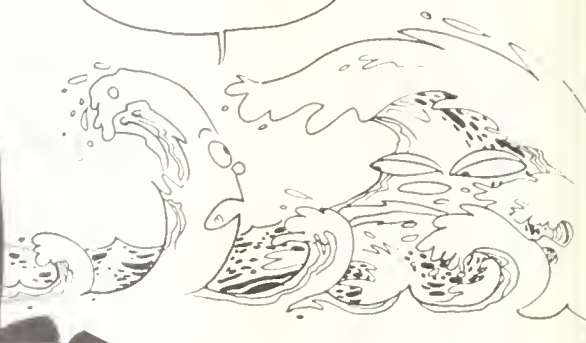
**DON'T  
RING THE BULL'S  
NOSE**



ONE DAY, THE  
LORD OF THE  
YELLOW RIVER  
ASKED THE  
SEA SPIRIT:



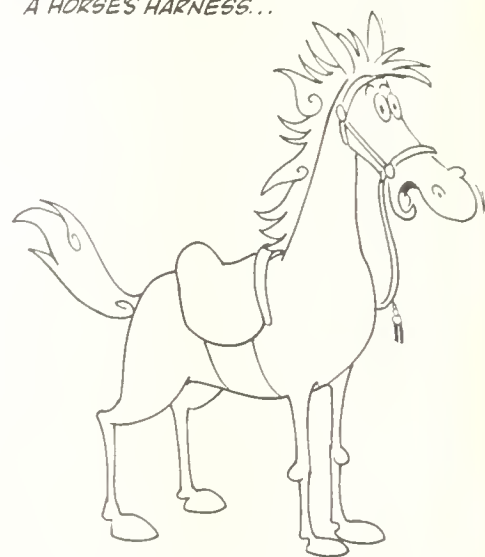
WHAT IS  
NATURAL AND WHAT IS  
MAN-MADE?



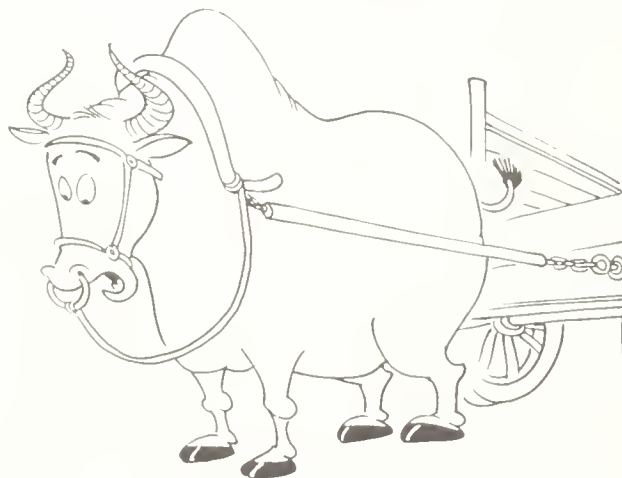
FOUR LEGS ON  
HORSES AND COWS  
IS NATURAL.



A HORSE'S HARNESS...



...AND A BULL'S  
NOSE RING ARE  
MAN-MADE.

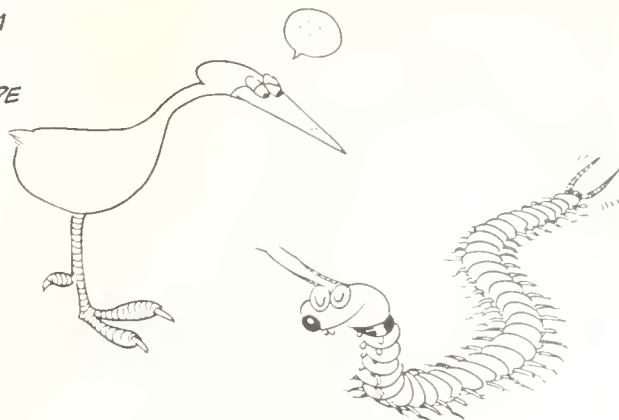


MAN-MADE KNOWLEDGE,  
MORALITY, AND LAWS ALL  
WORK AGAINST NATURE,  
JUST LIKE A HORSE'S  
HARNESS AND A BULL'S  
NOSE-RING.



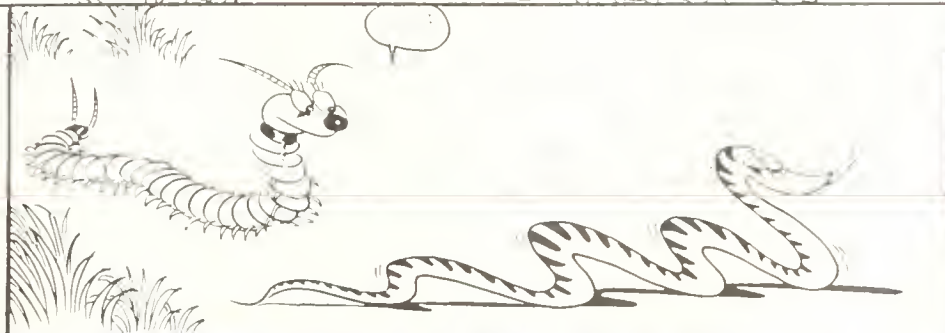
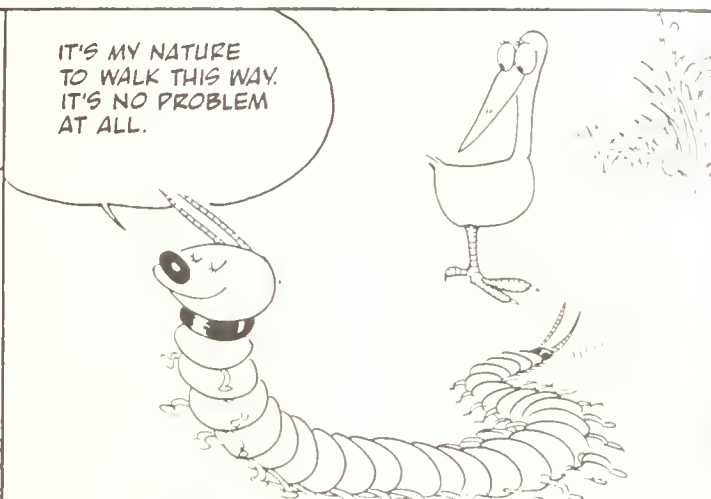
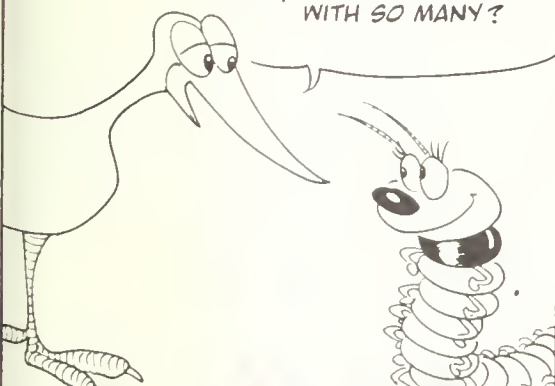
# THE WIND AND THE SNAKE

THE KUEI IS A ONE-FOOTED CREATURE. THE CENTIPEDE HAS ONE HUNDRED FEET.



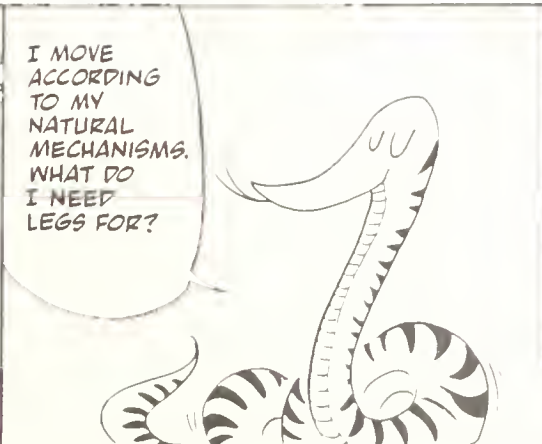
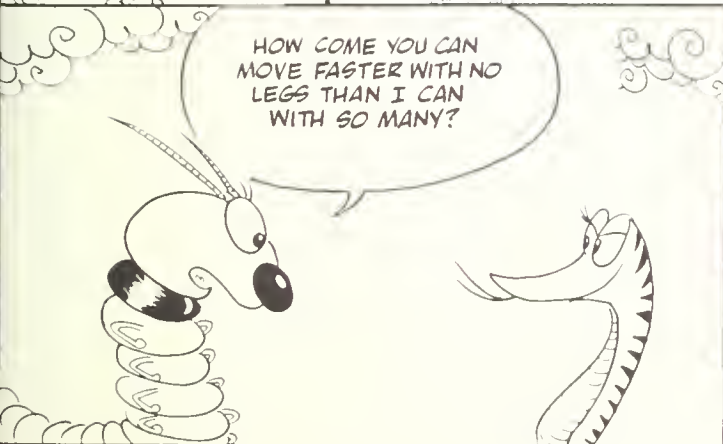
IT'S QUITE CONVENIENT FOR ME TO WALK WITH JUST ONE FOOT, HOW DO YOU WALK WITH SO MANY?

IT'S MY NATURE TO WALK THIS WAY. IT'S NO PROBLEM AT ALL.



HOW COME YOU CAN MOVE FASTER WITH NO LEGS THAN I CAN WITH SO MANY?

I MOVE ACCORDING TO MY NATURAL MECHANISMS. WHAT DO I NEED LEGS FOR?



變謂蛇曰：吾以一足踟蹰而行，予无如矣。今子之使萬足，獨奈何？

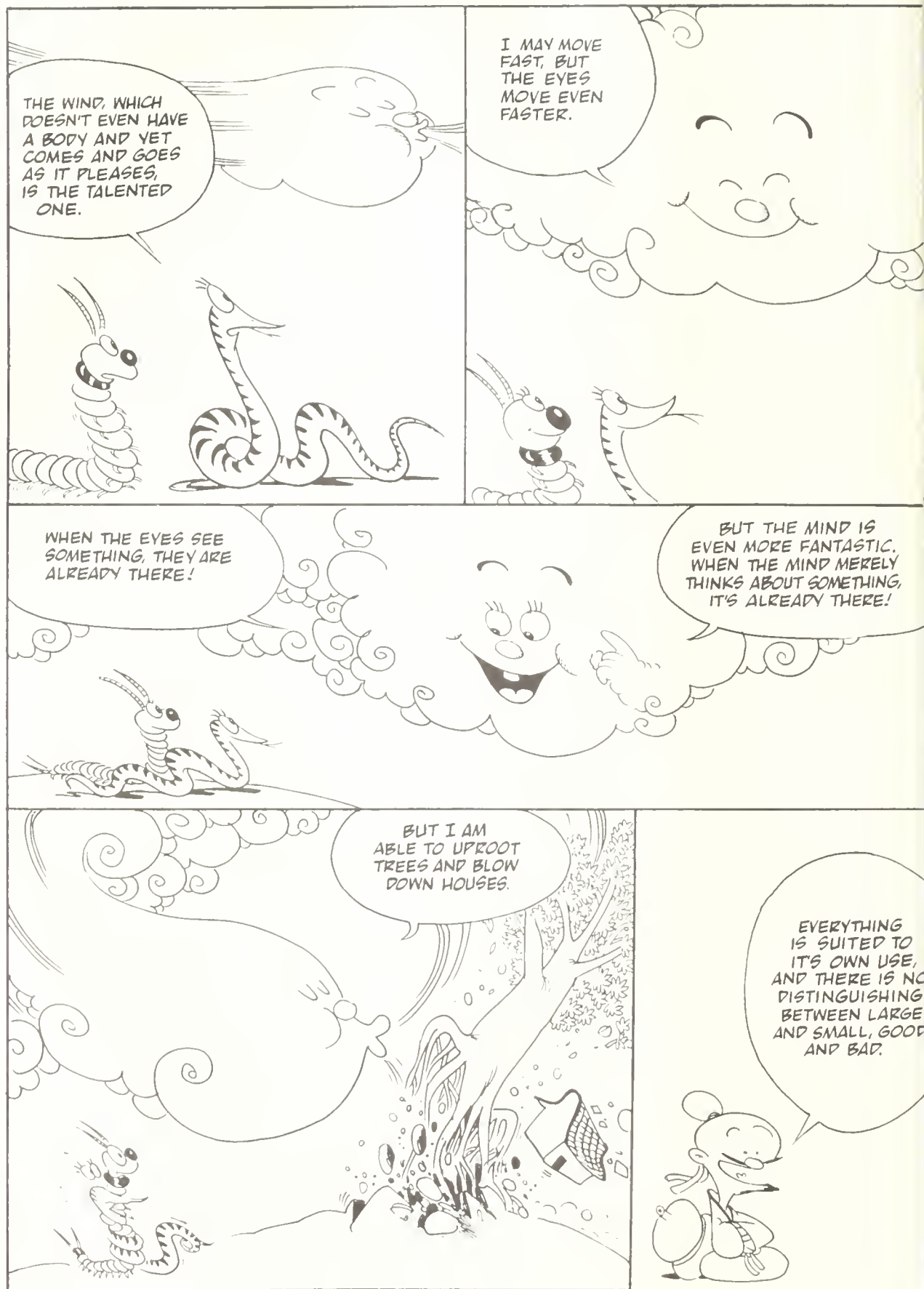
蛇曰：「不然。子不見夫睡者乎？噴則大者如珠，小者如霧，雜而下者不可勝數也。今子動吾天機，而不知其所以然。」

蛇謂蛇曰：「吾以衆足行，而不及子之無足，何也？」

蛇曰：「夫天機之所動，何可易邪，吾安用足哉！」  
蛇謂風曰：「子動吾脊而行，則有似也。今子

蓬蓬然起於北海，蓬蓬然入於南海，而似无有，何也？  
 風曰：「然。予蓬蓬然起於北海而入於南海也，然而指我則勝我，鰐我亦勝我。雖然，夫折大木，蜚大屋者，唯我能也，故以衆小不勝為大勝也。為大

勝者，唯聖人能之。」



# COURAGE OF THE SAGE

ONE DAY WHEN CONFUCIUS WAS ON A JOURNEY WITH HIS DISCIPLES IN ZHOU, HE WAS SURROUNDED BY A POSSE WHO MISTOOK HIM FOR THE REBEL YANG HU.



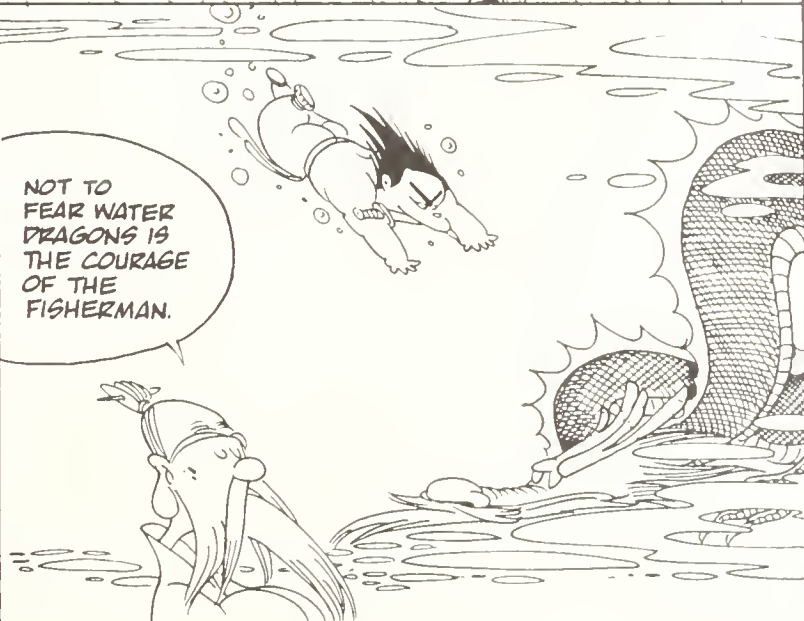
DON'T PANIC, JUST SIT STILL AND CONTINUE LISTENING TO ME TEACH.



BUT AREN'T YOU AFRAID, MASTER?

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

NOT TO FEAR WATER DRAGONS IS THE COURAGE OF THE FISHERMAN.



孔子遊於匡，宋人圍之數匝，而絃歌不悞。子路入見，曰：「何夫子之娛也？」孔子曰：「來！吾語女。我諱窮久矣，而不免，命也；求通久矣，而不得，時也。當堯舜而天下無窮人，非知得也；當桀紂而天下無通人，非知失也

；時勢適然。夫水行不避蛟龍者，魚父之勇也；陸行不避兇虎者，獵夫之勇也；白刃交於前，視死若生者，烈士之勇也；知窮之有命，知通之有時，臨大難而不懼者，聖人之勇也。由處矣，吾命有制矣。」无幾何，將甲者進，辭曰：「以為陽虎也，



NOT TO FEAR  
FEROCIOUS  
TIGERS IS THE  
COURAGE  
OF THE  
HUNTER.

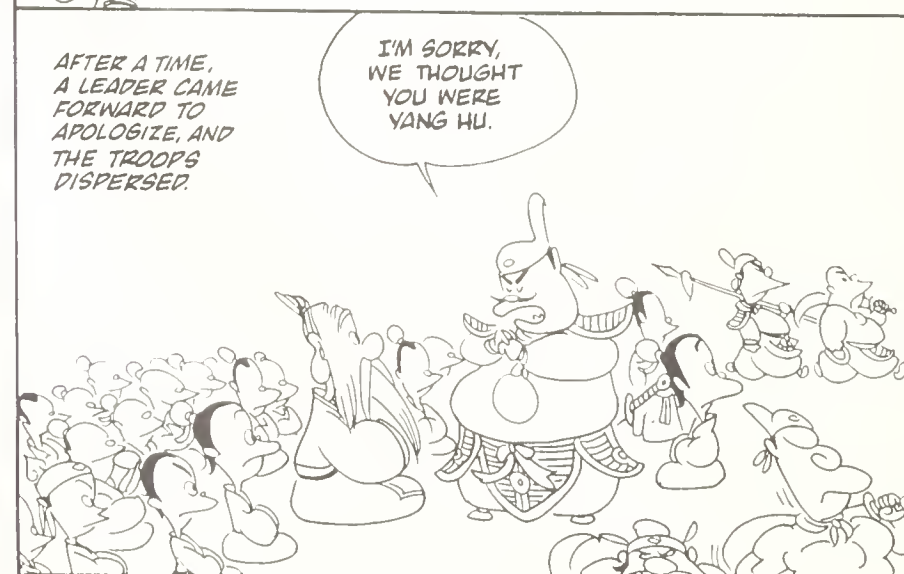


NOT TO BE  
AFRAID ON THE  
BATTLEFIELD  
IS THE COURAGE  
OF THE  
WARRIOR.

COME  
ON!

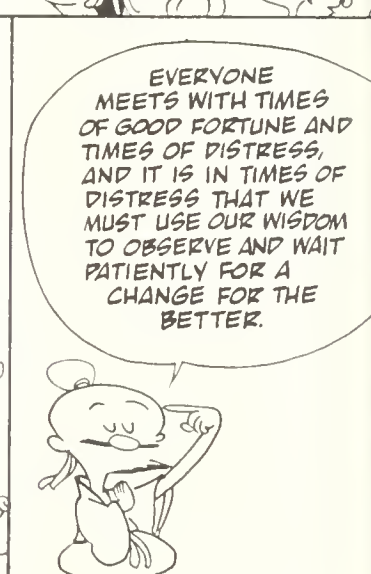


TO UNDERSTAND THAT IN  
LIFE EVERYONE ENCOUNTERS  
BOTH SUCCESS AND FAILURE,  
AND THUS TO NOT BE AFRAID  
IN THE FACE OF ADVERSITY,  
THIS IS THE COURAGE  
OF THE SAGE.



AFTER A TIME,  
A LEADER CAME  
FORWARD TO  
APOLOGIZE, AND  
THE TROOPS  
DISPERSED.

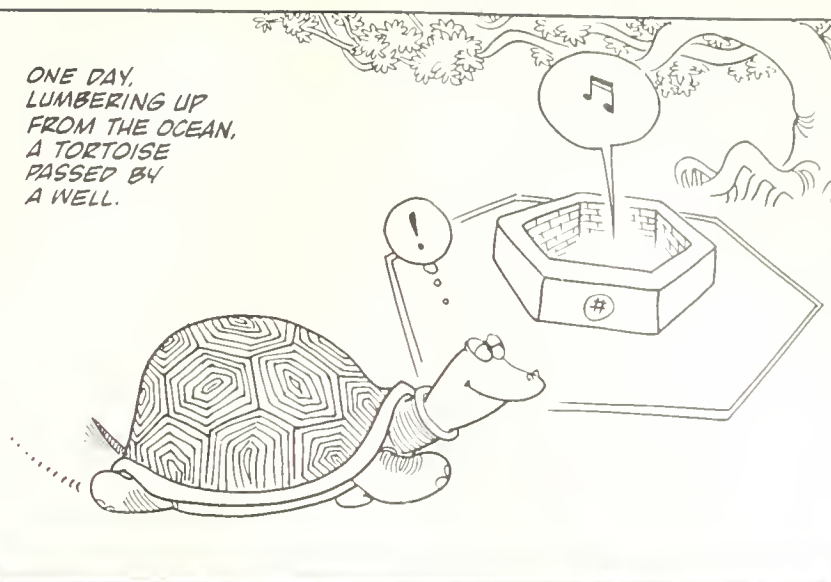
I'M SORRY,  
WE THOUGHT  
YOU WERE  
YANG HU.



EVERYONE  
MEETS WITH TIMES  
OF GOOD FORTUNE AND  
TIMES OF DISTRESS,  
AND IT IS IN TIMES OF  
DISTRESS THAT WE  
MUST USE OUR WISDOM  
TO OBSERVE AND WAIT  
PATIENTLY FOR A  
CHANGE FOR THE  
BETTER.

# THE FROG IN THE WELL

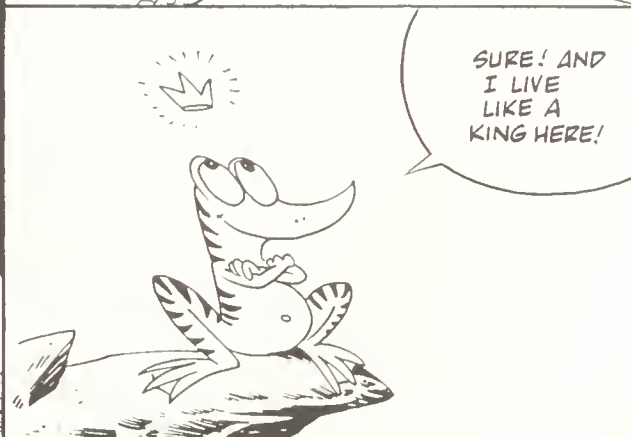
ONE DAY,  
LUMBERING UP  
FROM THE OCEAN,  
A TORTOISE  
PASSED BY  
A WELL.



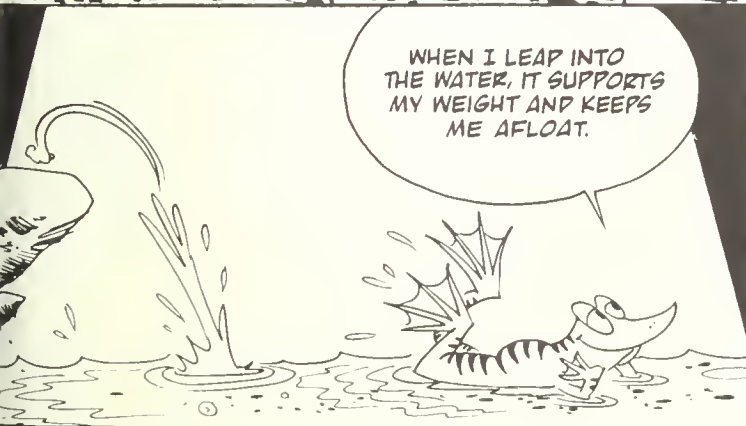
DO YOU LIVE  
IN THIS WELL?



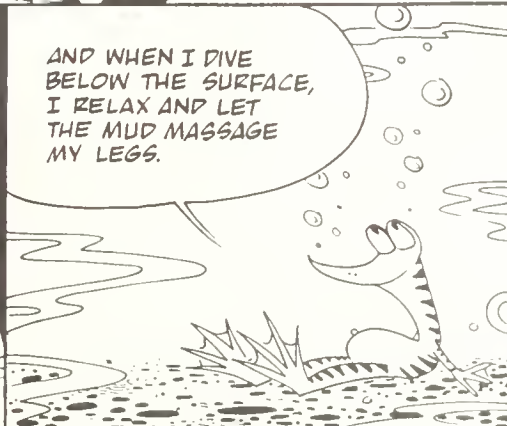
SURE! AND  
I LIVE  
LIKE A  
KING HERE!



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



AND WHEN I DIVE  
BELOW THE SURFACE,  
I RELAX AND LET  
THE MUD MASSAGE  
MY LEGS.

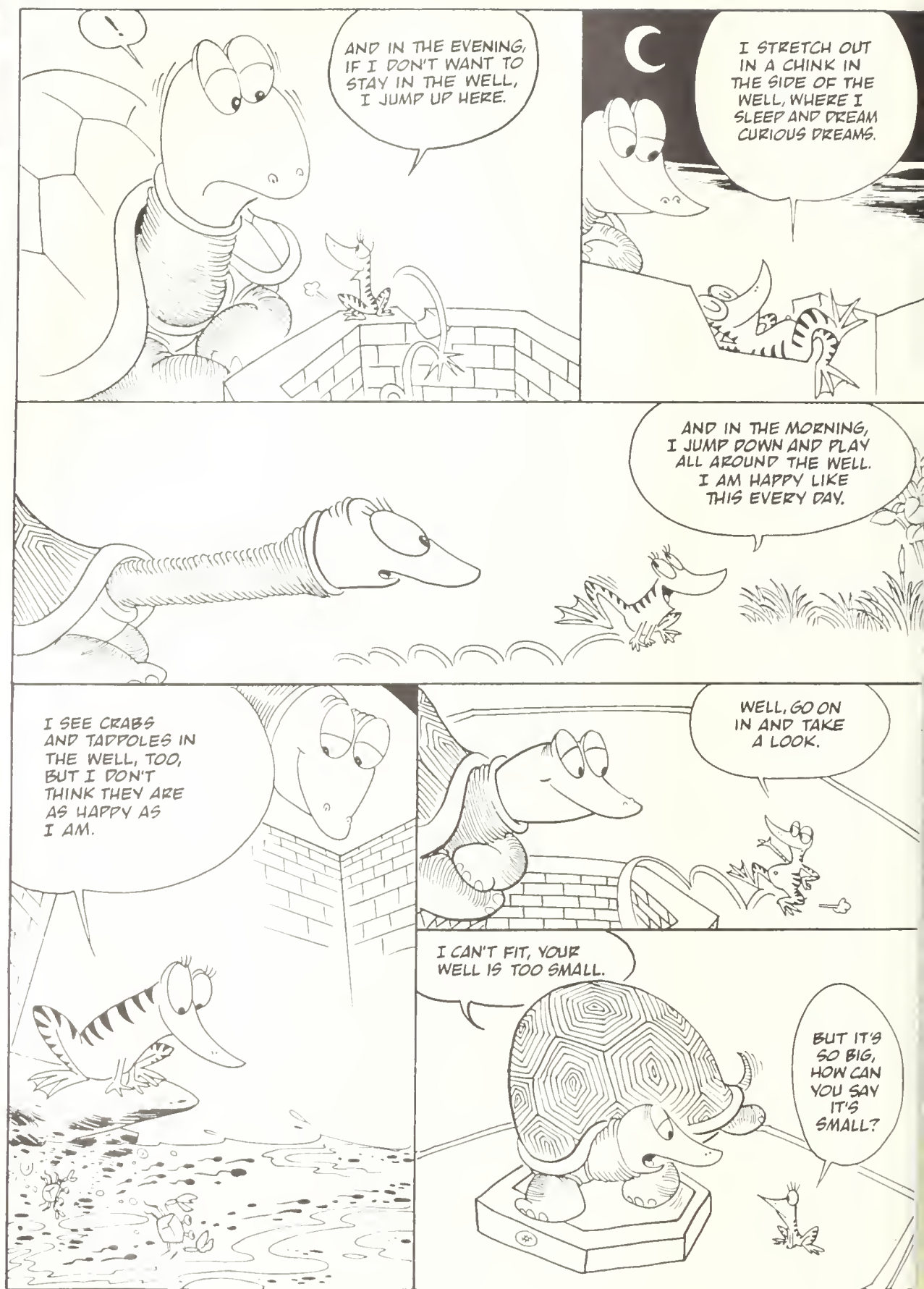


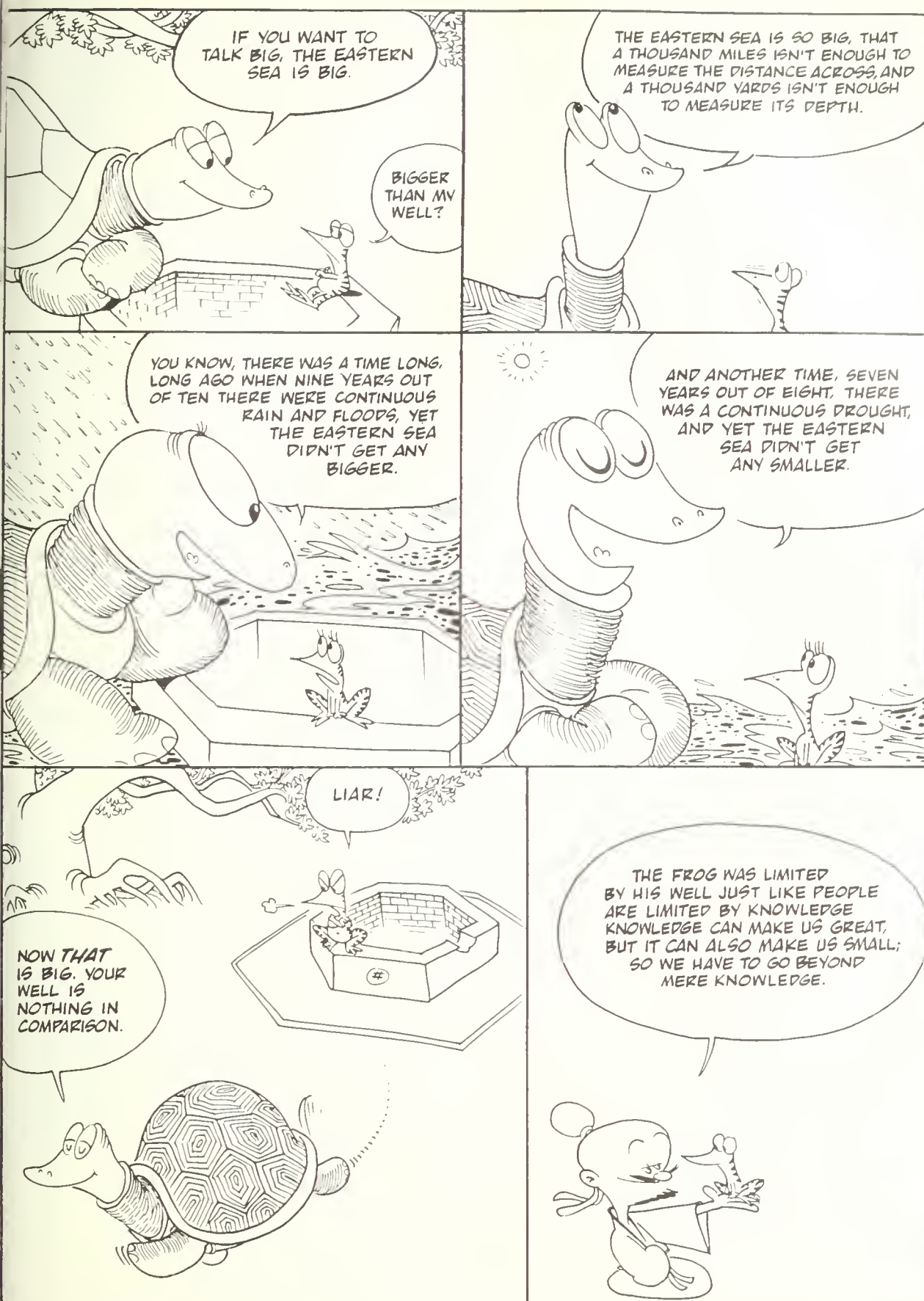
公孫龍問於魏牟曰：「龍少學先生之道，長而明仁義之行；合同異，離堅白；然不然，可不可；困百家之知，窮衆口之辯；吾自以為至達已。今吾聞莊子之言，汙焉異之。不知論之不及與，知之弗若與？今吾无所聞吾喙，敢問其方。」

公子牟隱樣大息，仰天而笑曰：「子獨不聞夫埴井之龜乎？謂東海之蟹曰：『吾樂與！出跳梁乎井幹之上，入休乎缺甃之崖；赴水則接腋持頤，蹶泥則沒足滅跗；還虯蟹與科斗，莫吾能苦也。且夫擅一壺之水，而跨時埴井選樂，此亦

至矣，夫子奚不時來入觀乎！『東海之螯左足未入，而右膝已墊矣。於是逡巡而卻，告之海曰：『夫千里之遠，不足以舉其大；千仞之高，不足以極其深。禹之時十年九潦，而水弗為加益；湯之時八年七旱，而崖不為加損。夫不為頃久推移，不以多少

進退者，此亦東海之大樂也。』於是埳井之龜聞之，適適然驚，規規然自失也。  
且夫知不知是非之竟，而猶欲觀於莊子之言，是猶使蚊負山，商鉅馳河也，必不勝任矣。且夫知不知論極妙之言而自適一時之利者，是非埳井之龜與





？且彼方趾黃泉而登大皇，无南无北，曠然四解，  
 淪於不測；无東无西，始於玄冥，反於大通。子乃  
 規規然而求之以察，索之以辯，是直用管閭天，用  
 錐指地也，不亦小乎！子往矣！且子獨不聞夫壽陵  
 餘子之學行於邯鄲與？未得國能，又失其故行矣，

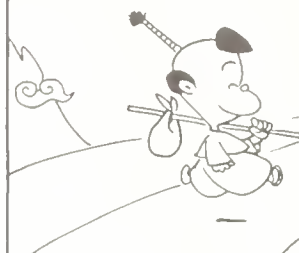
直匍匐而歸耳。今子下去，將忘子之故，失子之業

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

LEARNING  
HOW  
TO  
WALK  
IN  
HANDAN



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



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



AH! I  
CAN'T  
WALK!



SO HE HAD  
TO CRAWL  
HOME.



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



**A CROW  
EATING A  
DEAD RAT**



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



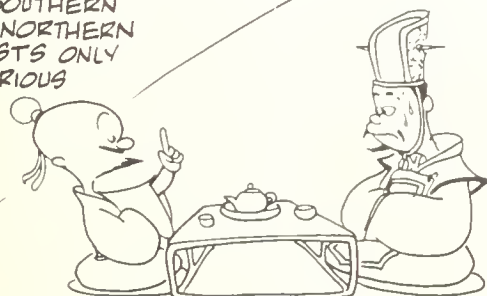
ZHUANGZI SAYS THAT  
HE IS JUST COMING  
FOR A FRIENDLY VISIT,  
BUT HE REALLY  
WANTS TO TAKE  
YOUR PLACE AS  
PRIME MINISTER.



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



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



惠子相梁，莊子往見之。或謂惠子曰：「莊子來，欲代子相。」於是惠子恐，搜於國中三日三夜。莊子往見之，曰：「南方有鳥，其名為鵩，子知之乎？夫鵩，發於南海而飛於北海，非梧桐不止，非練實不食，非醴泉不飲。於是鵩得腐鼠，鷂

而視之，仰而視之曰：『嚇！』今子欲以子之梁國

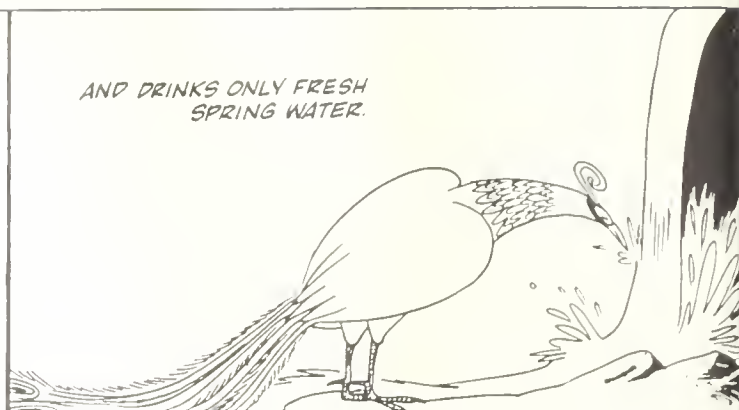
【莊子·秋水第十七】

惠子相梁，莊子往見之。或謂惠子曰：「莊子來，欲伐子相。」於是惠子恐，搜於國中三日三夜。莊子往見之，曰：「南方有鳥，其名為鵷鶩，子知之乎？夫鵷鶩，發於南海而飛於北海，非梧桐不止，非練實不食，非醴泉不飲。於是鵷得腐鼠，鵷

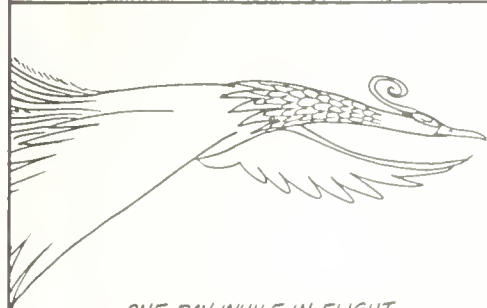
鵷過之，仰而視之曰：「嚇！今子欲以子之梁國而嚇我邪？」



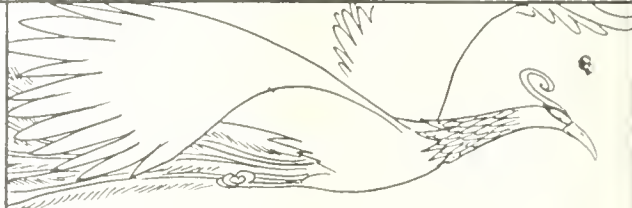
AND EATS ONLY  
TENDER BAMBOO  
SHOOTS.



AND DRINKS ONLY FRESH  
SPRING WATER.

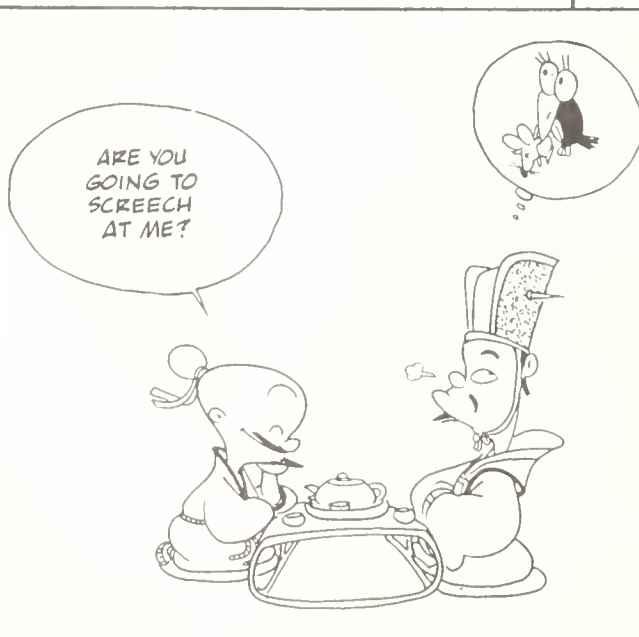


ONE DAY WHILE IN FLIGHT,  
THE PHOENIX SPOTTED A  
CROW LUNCHING ON  
A DEAD RAT.

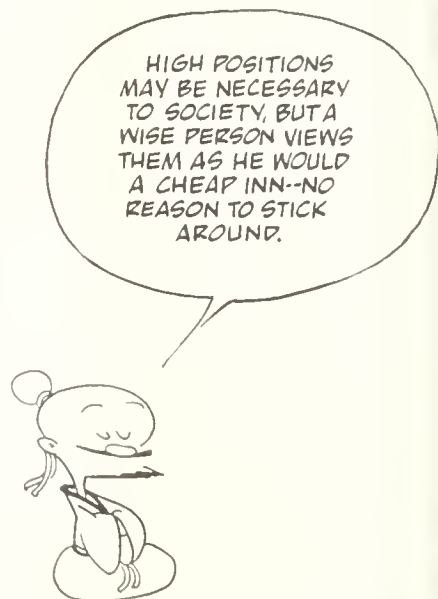


CAW!

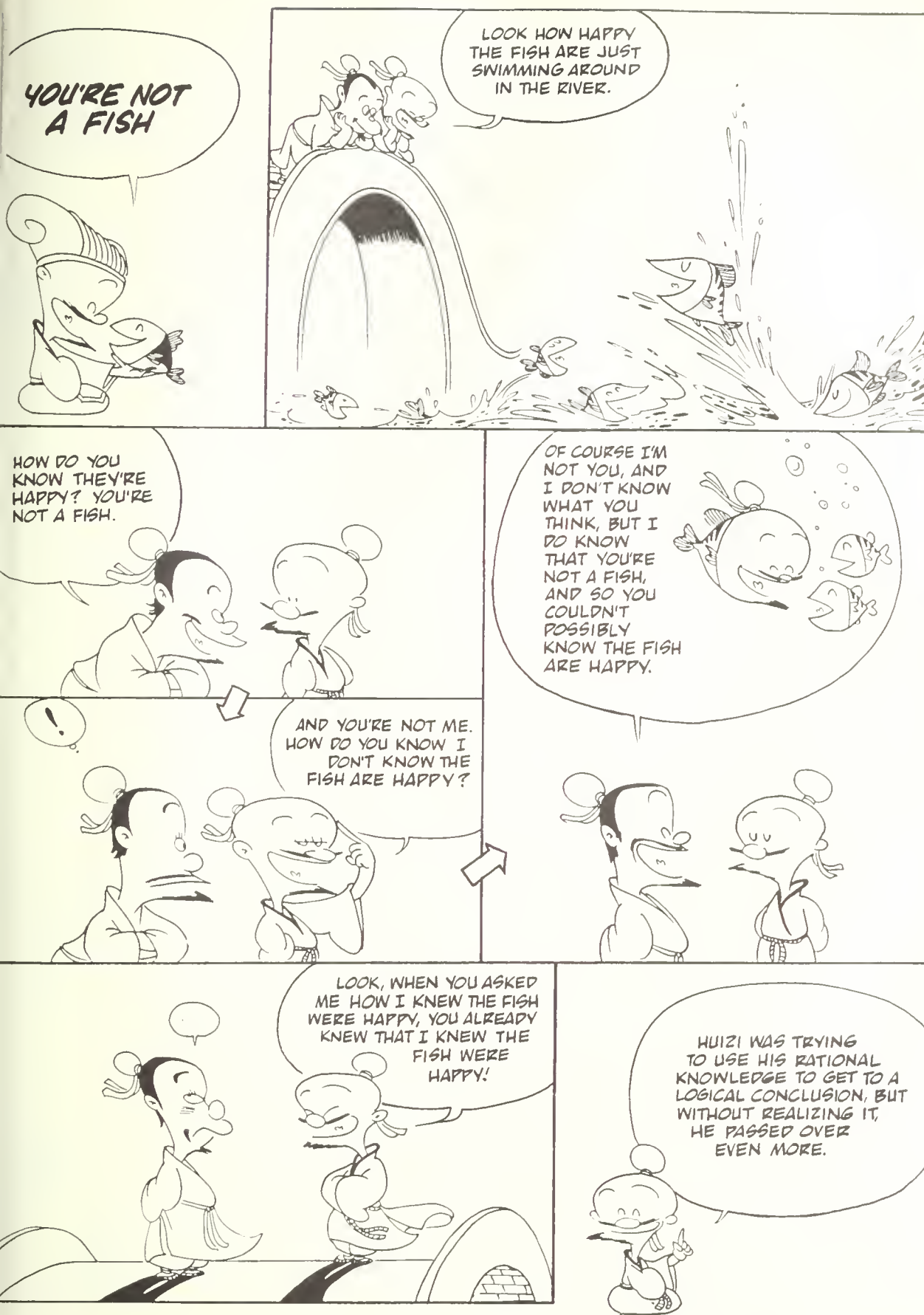
SEEING THE  
PHOENIX, THE  
CROW WAS  
AFRAID IT  
WOULD  
STEAL THE  
RAT, SO IT  
RAISED ITS  
HEAD AND  
SCREECHED  
WITH ALL  
ITS MIGHT.



ARE YOU  
GOING TO  
SCREECH  
AT ME?



HIGH POSITIONS  
MAY BE NECESSARY  
TO SOCIETY, BUT A  
WISE PERSON VIEWS  
THEM AS HE WOULD  
A CHEAP INN--NO  
REASON TO STICK  
AROUND.



莊子與惠子遊於濠梁之上。莊子曰：「儻魚出遊從容，是魚之樂也。」

惠子曰：「子非魚，安知魚之樂？」

莊子曰：「子非我，安知我不知魚之樂？」

惠子曰：「我非子，固不知子矣；子固非魚也，

子之不知魚之樂，全矣。」

莊子曰：「請循其本。子曰：「安知魚樂？」

，既已知吾知之而問我，我知之濠上也。」

【莊子◎秋水第十七】

莊子之楚，見空髑體，髑然有形，撒以馬捶，因而問之，曰：「夫子貪生失理，而為此乎？將子有國之事，斧鉞之誅，而為此乎？將子有不善之行，隳遺父母妻子之醜，而為此乎？將子有凍餒之患，而為此乎？將子之春秋故及此乎？」

於是語卒，援髑體，枕而卧。夜半，髑體見夢曰：「子之談者似辯！然子所言，皆生人之累也，死則无此矣。子欲聞死之說乎？」

莊子曰：「然。」

髑體曰：「死，无君於上，无臣於下；无貴於前，无賤於後。」

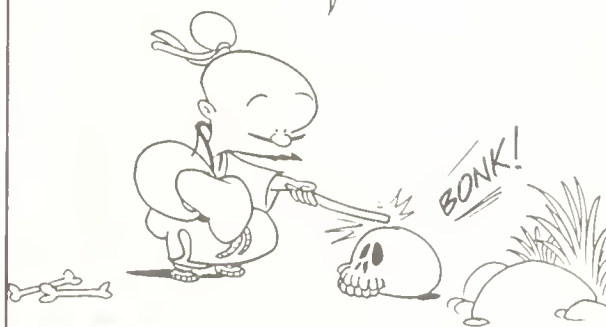
ZHUANGZI  
DREAMS OF A  
SKELETON



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



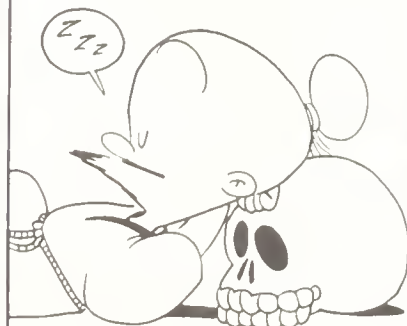
DID YOU DIE BECAUSE YOU  
WERE GREEDY? OR WERE YOU  
HACKED TO PIECES WHEN YOUR  
COUNTRY WAS CONQUERED? OR  
DID YOU IMPLICATE YOUR PARENTS  
IN SOME HORRIBLE CRIME  
AND COMMIT SUICIDE  
OUT OF SHAME?



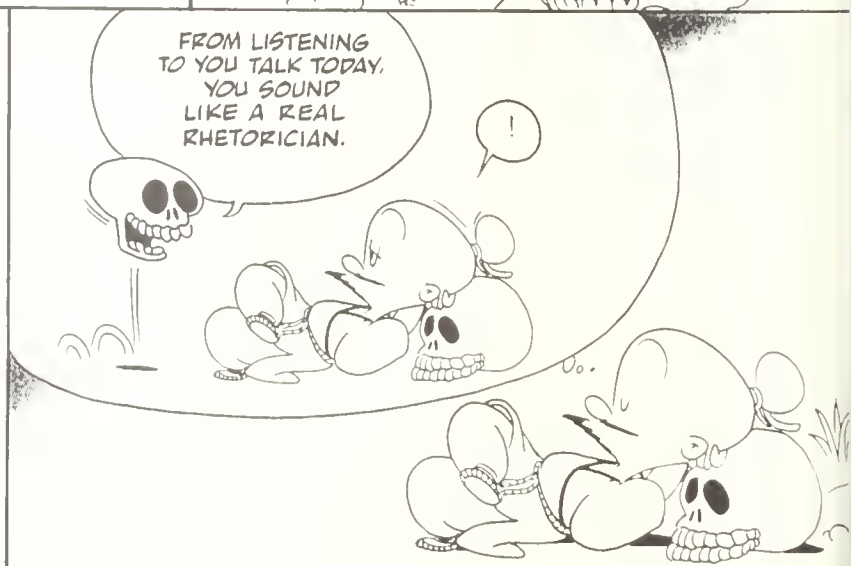
DID YOU STARVE TO DEATH?  
DID YOU FREEZE TO DEATH? OR  
WERE YOU OLD AND JUST LAY  
DOWN HERE TO DIE?



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



FROM LISTENING  
TO YOU TALK TODAY,  
YOU SOUND  
LIKE A REAL  
RHETORICIAN.



之事，從然以天地為春秋，雖南面王樂，不能過也

間之勞乎！

莊子不信，曰：「吾使司命復生子形，為子骨肉肌膚，反子父母妻子閭里知識，子欲之乎？」

髡髻深瞳蹙頰曰：「吾安能棄南面王樂而復為人

【莊子◎至樂第十八】

WHAT YOU TALKED ABOUT WERE ALL JUST CONCERNS OF LIFE, BUT AFTER DEATH, NONE OF THAT MATTERS.

THERE'S NO KING, NO MINISTERS, AND NO OLD AGE, JUST TOTAL COMFORT IN BEING ONE WITH THE WORLD

WHAT THE WORLD IS, I AM. THIS IS A KIND OF PLEASURE EVEN THE ALMIGHTY KING CAN'T ENJOY.

I DON'T BELIEVE IT'S REALLY THAT PLEASANT AFTER DEATH. WHY DON'T I JUST GET THE ARBITER OF FATE AND BRING YOU BACK TO LIFE?

I'LL GIVE YOU BACK YOUR PARENTS AND YOUR WIFE AND SEND YOU BACK TO YOUR HOMETOWN. WHADDYA SAY?

NO! NOT THAT! AHHHH!

DEATH IS A NATURAL BOUNDARY. WHAT IS IT LIKE AFTER DEATH? THINK ABOUT IT WITH NATURE IN MIND, AND YOU'LL FIND THAT THERE IS NO REASON TO OVERVALUE LIFE AND FEAR DEATH.

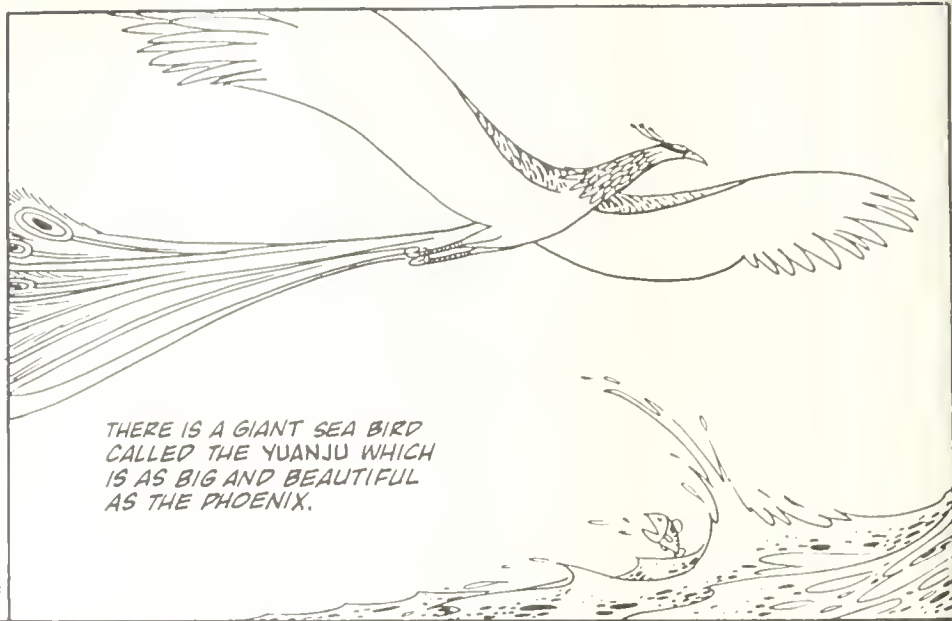
昔者海鳥止於魯郊，魯侯御而觴之于廟，奏九韶以爲樂，具太牢以爲膳。鳥乃眩視憂悲，不敢食一，不敢飲一杯，三日而死。此以己養養鳥也，非以鳥養鳥也。夫以鳥養養鳥者，宜栖之深林，遊之壇陸，浮之江湖，食之鰭鱉，隨行列而止，委蛇而

處。彼唯人言之惡聞，奚以夫譊譊爲乎！咸池九韶之樂，張之洞庭之野，鳥聞之而飛，獸聞之而走，魚聞之而下入，人卒聞之，相與還而觀之。魚處水而生，人處水而死，彼必相與異，其好惡故異也。故先聖不一其能，不同其事。名止於實，義設於適

SEA BIRDS  
DON'T LIKE  
MUSIC



THERE IS A GIANT SEA BIRD  
CALLED THE YUANJU WHICH  
IS AS BIG AND BEAUTIFUL  
AS THE PHOENIX.



A YUANJU  
IS ON THE  
OUTSKIRTS  
OF THE  
CITY!

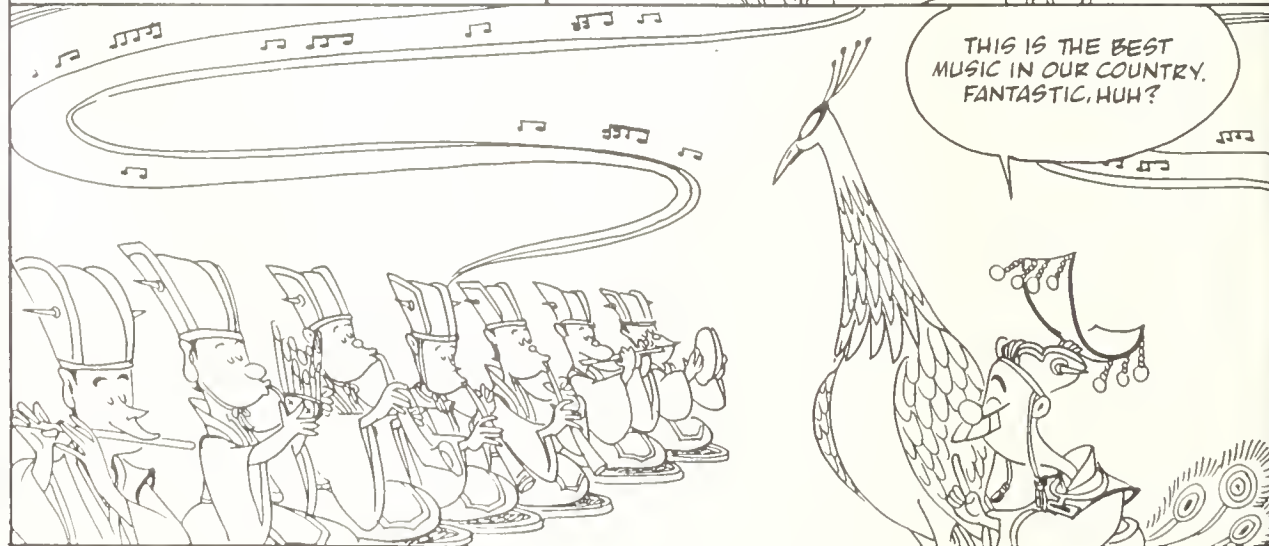
SEND SOMEONE TO  
BRING IT TO THE TEMPLE  
RIGHT AWAY.



AS A WELCOME  
FOR THE YUANJU,  
WE'LL SET UP  
THE ORCHESTRA  
AND PREPARE  
THE BEST FOOD  
AND WINE  
FOR IT.

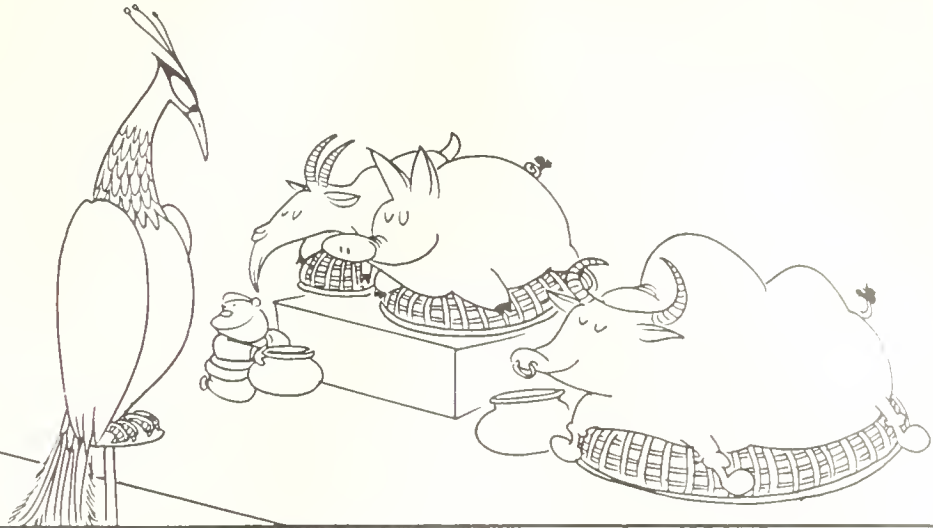


THIS IS THE BEST  
MUSIC IN OUR COUNTRY.  
FANTASTIC, HUH?



，是之謂條達而強壯。

THIS IS ALL FOR YOU. GO AHEAD AND DIG IN.

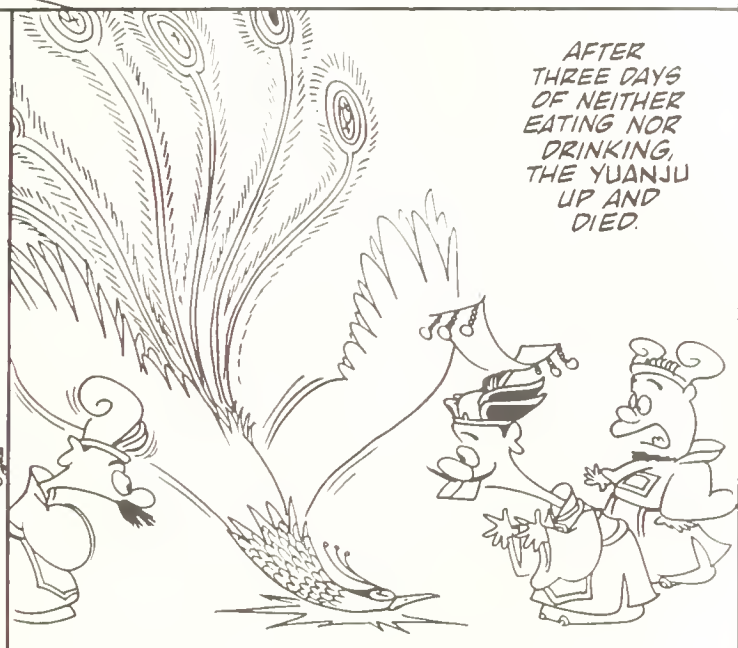


THIS IS THE BEST WINE AROUND!

DRINK UP!



AFTER THREE DAYS OF NEITHER EATING NOR DRINKING, THE YUANJU UP AND DIED.



WHY DIDN'T YOU EAT? I GAVE YOU ALL THE BEST.



WHAT SOME PEOPLE BELIEVE TO BE THE BEST MUSIC AND THE BEST FOOD AREN'T NECESSARILY SO FOR EVERYONE. RAISE A BIRD ACCORDING TO A BIRD'S WANTS, NOT A PERSON'S. THE SAYING, "DO UNTO OTHERS AS YOU WOULD HAVE OTHERS DO UNTO YOU" IS NEVER REALLY APPLICABLE.

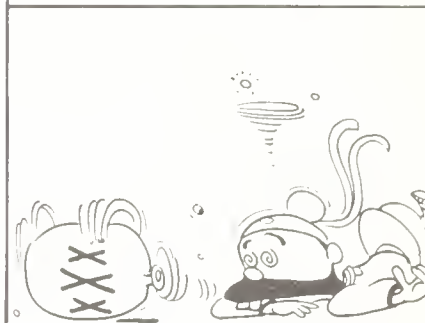
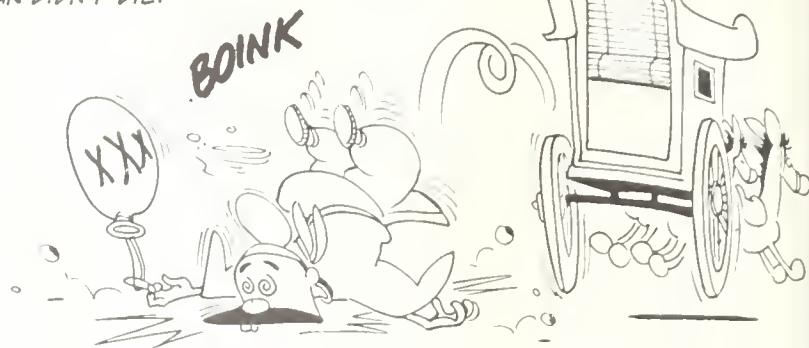


夫、聖者之居車，雖及不死，骨節與人同而犯害與  
人異，甘而不也，重而不知也，寒亦不知也，死生  
驚懼不入其心，中，是故運物而不留，彼得至於此  
而猶若是，何者？其心於天也？

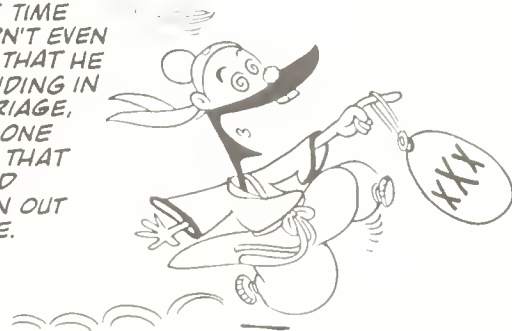
# THE DRUNK PASSENGER



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

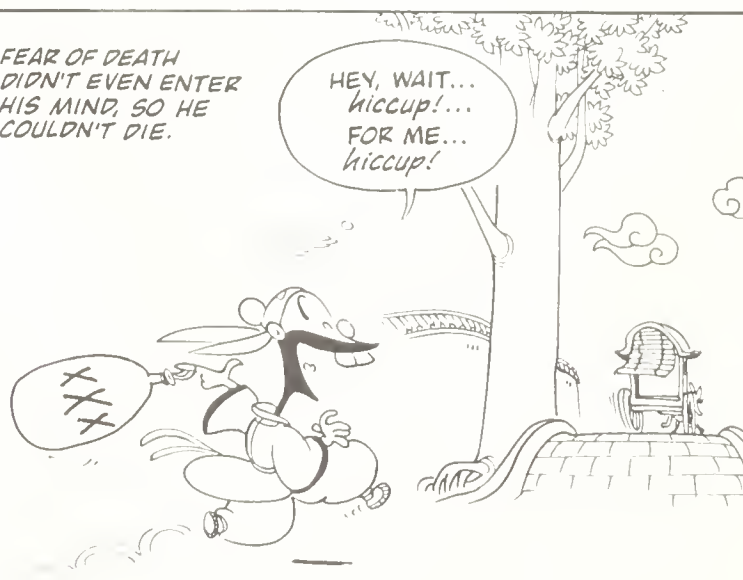


AT THE TIME  
HE DIDN'T EVEN  
KNOW THAT HE  
WAS RIDING IN  
A CARRIAGE,  
LET ALONE  
KNOW THAT  
HE HAD  
FALLEN OUT  
OF ONE.

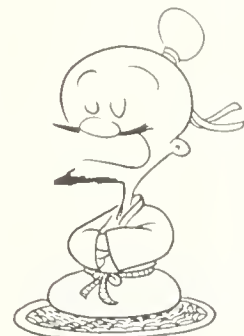


FEAR OF DEATH  
DIDN'T EVEN ENTER  
HIS MIND, SO HE  
COULDN'T DIE.

HEY, WAIT...  
hiccup!...  
FOR ME...  
hiccup!



BEING  
DRUNK IS  
JUST LIKE  
SELF-FORGETTING.  
IF YOU CAN  
FORGET YOURSELF,  
THEN YOU ARE  
PROTECTED BY  
NATURE.



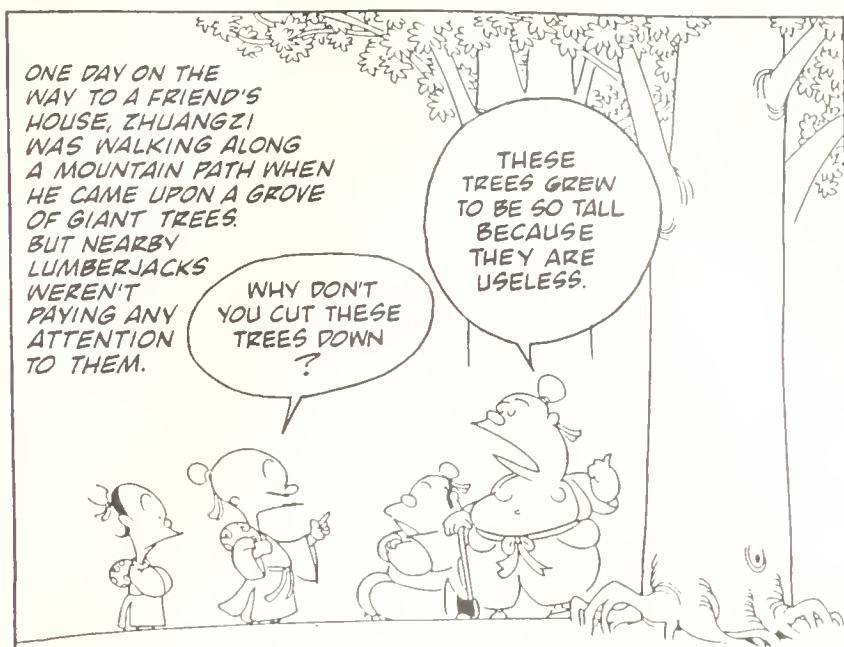
# RIDING WITH THE DAO



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

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

WHY DON'T YOU CUT THESE TREES DOWN?



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

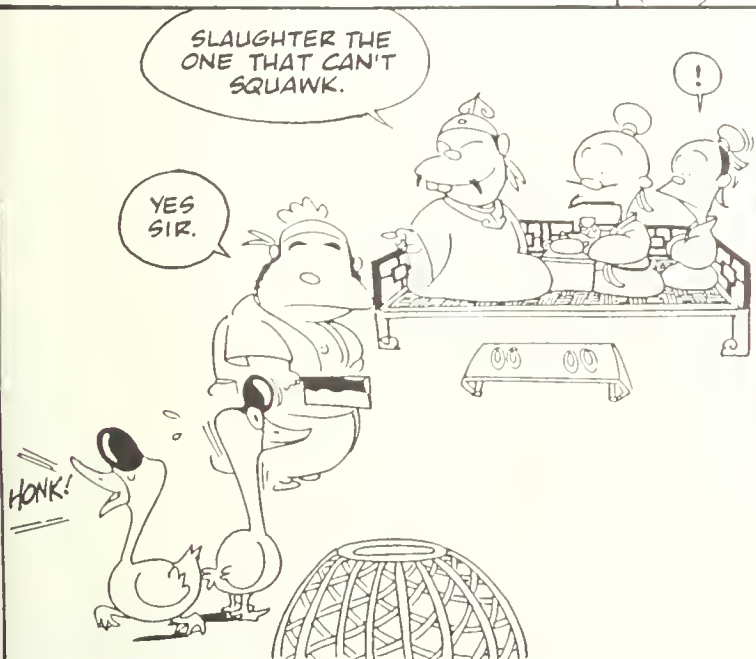
GO SLAUGHTER A GOOSE FOR DINNER.

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



SLAUGHTER THE ONE THAT CAN'T SQUAWK.

YES SIR.



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



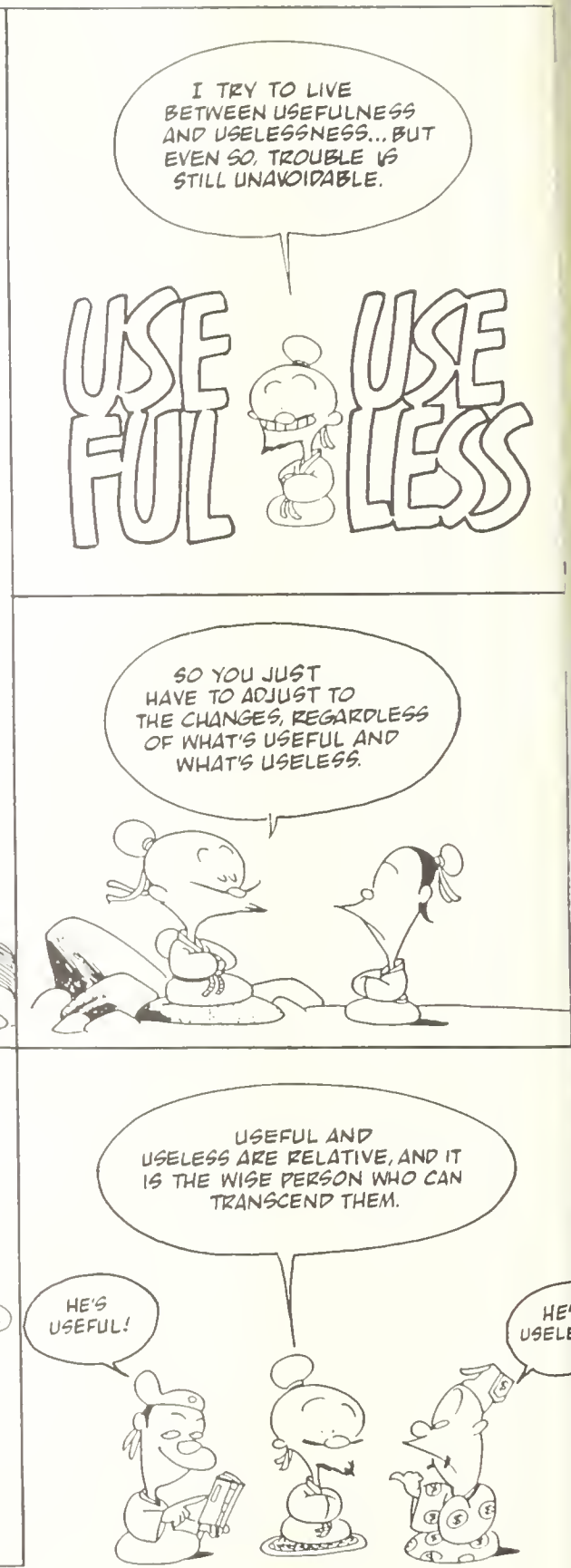
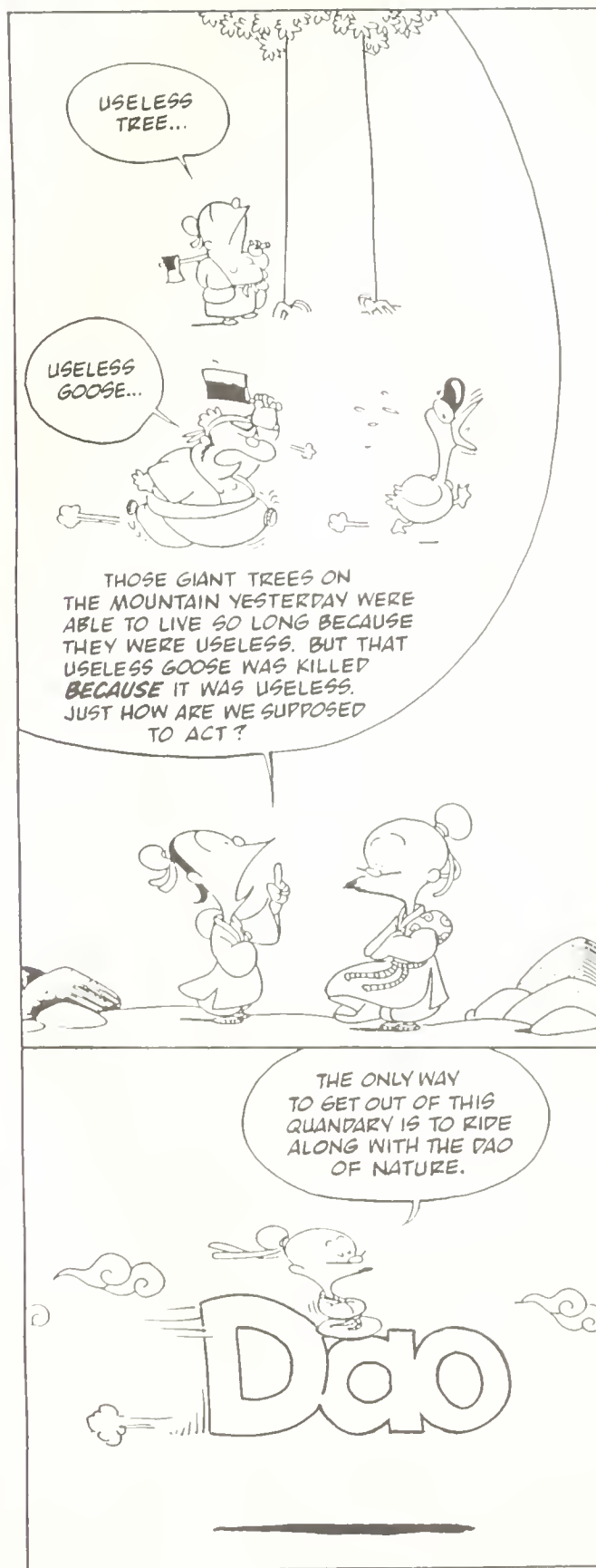
莊子行於山中，見大木，枝葉盛茂，伐木者止其旁而不取也。問其故，曰：「无所可用。」莊子曰：「此木以不材得終其天年。」

請殺之？」主人曰：「殺不能鳴者。」明日，弟子問於莊子曰：「昨日山中之木，以不材得終其天年；今主人之雁，以不材死；先生將何處？」

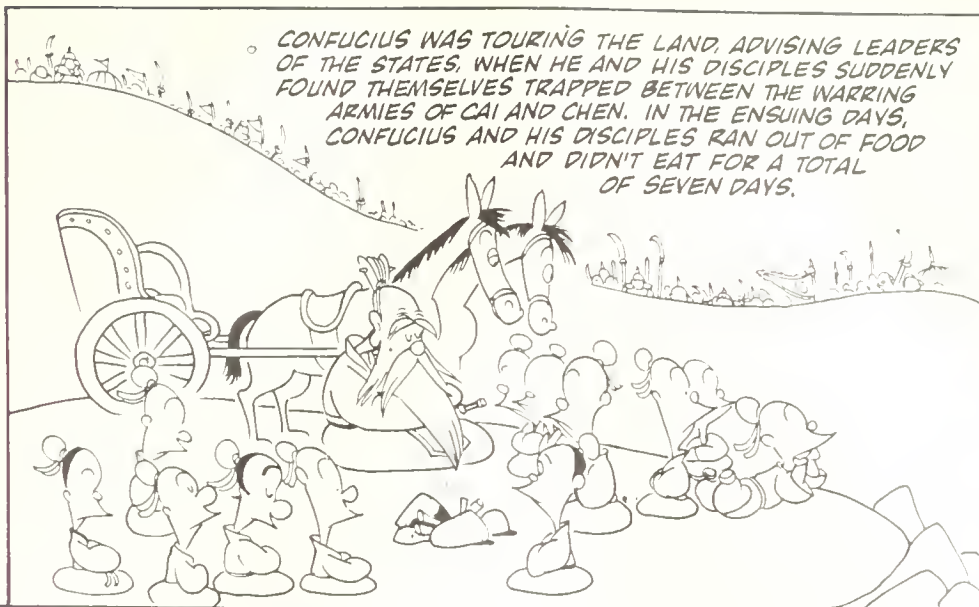
莊子笑曰：「將處乎材與不材之間，材與不材

之間，似之而非也，故未免乎累。若夫乘道德而游，遊則不然。无譽无訾，一龍一蛇，與時俱化，而無肯專為；一上一下，以和為量，而遊乎萬物之祖；物物而不物於物，則故可得而累耶！此神農黃帝之法則也。若夫萬物之變，人倫之傳，則不然。合則

離，成則毀；廉則挫，尊則卑，有為則虧，賢則誅，不肖則欺，故可得而必乎哉！悲夫！弟子之之，其唯道德之鄉乎！」



THE SWEET  
WATER  
IS GONE  
FIRST



AFTER IT  
WAS OVER,  
A NOBLEMAN  
NAMED REN  
APPROACHED  
CONFUCIUS.



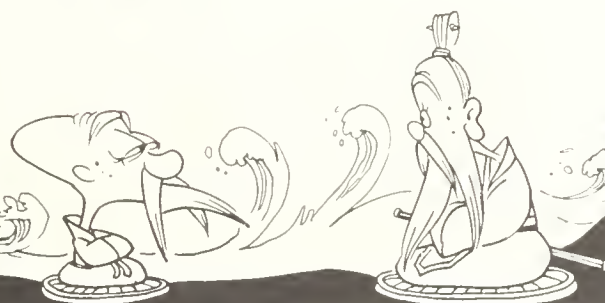
IT LOOKS LIKE  
SOMEONE ALMOST  
GOT HURT THIS  
TIME.



YES...



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



孔子圍於陳蔡之間，七日不火食  
大公任往弔之曰：「子幾死乎？」曰：「幾。」  
「子惡死乎？」曰：「惡。」  
任曰：「子嘗言不死之道，東海有鳥焉，其名曰  
意怠，其為鳥也，跔跔蹠蹠，而似無能；引援而飛，

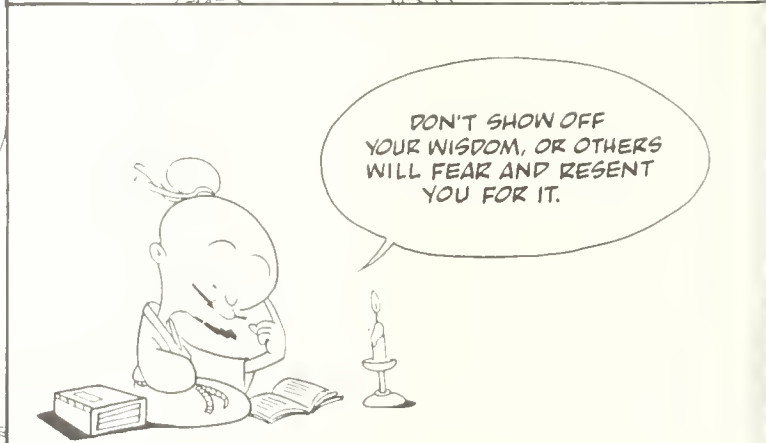
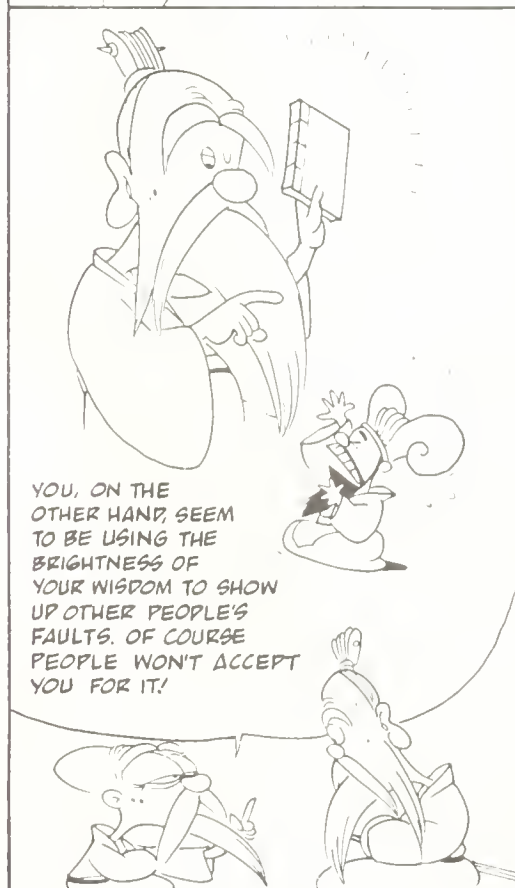
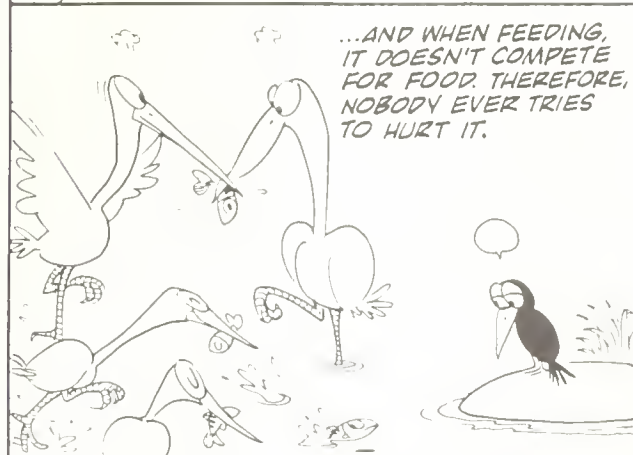
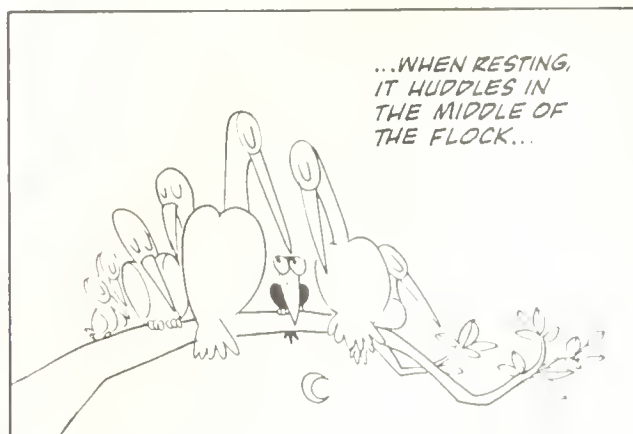
迫脅而棲；進不敢為前，退不敢為後；食不敢先  
嘗，必取其緒。是故其行列不斥，而外人卒不得害  
，是以免於患。自來先伐，甘井先竭。子其意者飾  
知以驚世，寧身以明才，昭昭乎如揭日月而行，故  
不免也。昔吾聞之，大成之人曰：『自伐者无功，功

成者，名成者，孰能去功與名而還與衆人！  
 道，為不明，居得而不名處；純純常常，乃比於狂；  
 捐勢，不為功名，是故無責於人，人亦無責  
 於我。人，不聞，了何喜哉？」

「善哉！」辭其交遊，去其弟子，此於

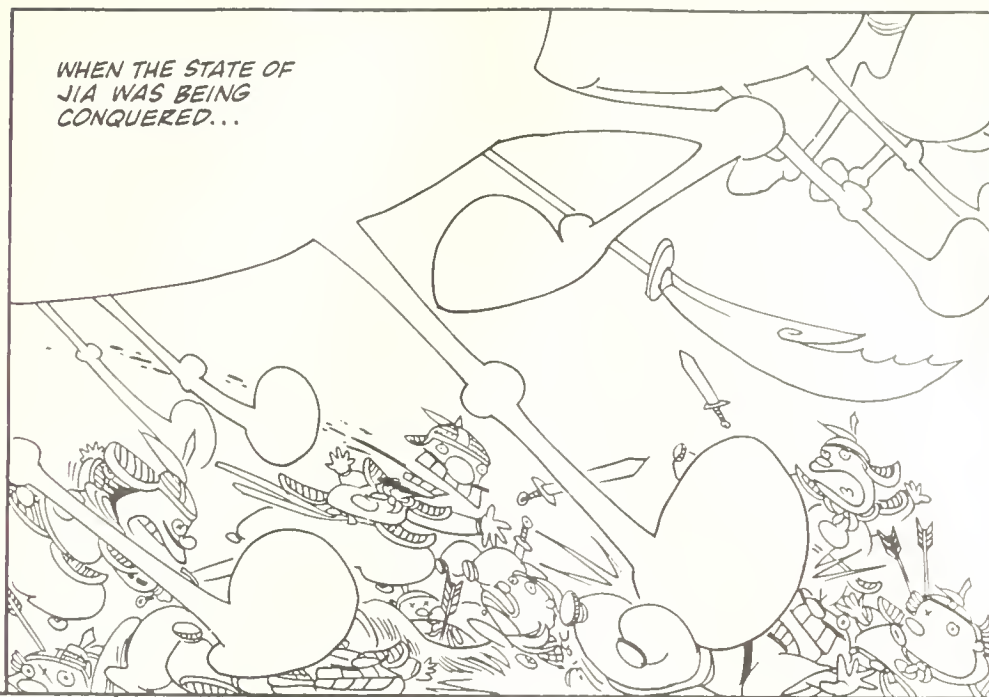
大澤：衣裘褐，食糲糲，人獸不亂羣，人鳥不亂行  
 鳥獸不羣，而況人乎！

【莊子○山木第二十一】

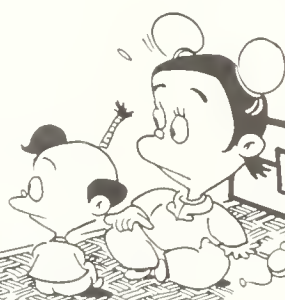


LIN HUI  
FORSAKES  
A  
FORTUNE

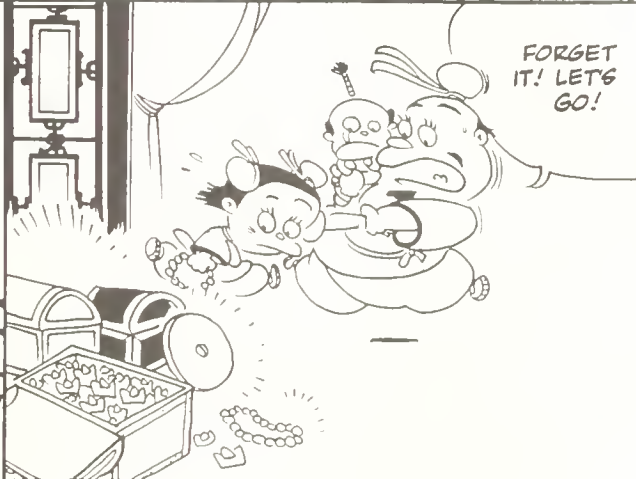
WHEN THE STATE OF  
JIA WAS BEING  
CONQUERED...



OUR NATION'S  
BEEN OVERRUN! WE  
MUST ESCAPE!



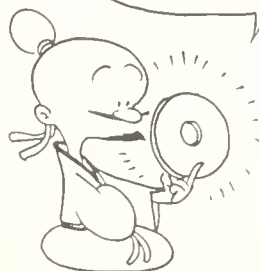
FORGET  
IT! LET'S  
GO!



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



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



子獨不聞假人之亡興？曰：回棄千金之璧，負赤子而趨。或曰：『為其布與？赤子之布寡矣；為其累與？赤子之累多矣；棄千金之璧，負赤子而趨，何也？』曰：『彼以利合，此以天屬也。』夫以利合者，迫窮禍患害相棄也；以天屬者，迫窮禍患

害相收也。夫相收之與相棄亦遠矣。

【莊子○山木第二十】

「何謂无受人益難？」  
 仲尼曰：「始用四達，爵祿並至而不窮，物之所  
 利，乃非己也，吾命其在外者也。君子不為盜，賢  
 人不為竊。吾若取之，何哉！故曰，鳥莫知於鵲  
 ，目之所不宜處，不給視，雖落其實，棄之而走。」

其畏人也，而襲諸人間，社稷存焉爾。」

**SWALLOWS  
NEST IN  
THE EAVES**



THE SWALLOW IS  
A WISE BIRD. WHEN IT  
SEES A PLACE IT SHOULDN'T  
GO, IT DOESN'T  
GO THERE.



AND WHEN  
IT DROPS  
A SEED  
FROM ITS  
MOUTH IN  
FLIGHT, IT  
DOESN'T  
STOP TO  
PICK IT  
UP.

THE  
SWALLOW  
HAS ALWAYS  
BEEN AFRAID  
OF PEOPLE,  
AND YET IT  
DARES TO  
BUILD ITS  
NESTS IN  
THE EAVES  
OF PEOPLE'S  
HOUSES.



THIS IS THE  
WISDOM OF HOW TO  
CONDUCT ONESELF  
IN LIFE.



MOST BIRDS FEAR PEOPLE  
AND BUILD THEIR NESTS IN THE  
MOUNTAINS OR HIGH UP IN TREES  
TO AVOID HARM. BUT SWALLOWS  
ARE SPECIAL, THEY LIVE CAREFREE  
IN THE VERY MIDST OF THE ONES  
THEY FEAR. THINK ABOUT HOW THE  
SWALLOW AVOIDS HARM.



THE MANTIS  
GETTING  
THE CICADA

MASTER,  
WHY THE SAD  
LOOK?

PEOPLE ARE  
ALWAYS FORGETTING  
THE DANGERS  
INVOLVED IN  
AMBITIOUS  
ENDEAVORS.

莊周遊於雕陵之樊，觀一異鵲自南方來者，翼廣七尺，目大運寸，感周之顛而集於栗林。莊周曰：「此何鳥哉，翼殷不逝，目大不覩？」蹇裳躩步，執彈而留之。覩一蟬，方得美蔭而忘其身；螳螂執翳而搏之，見得而忘其形；異鵲從而利之，見利而

忘其真。莊周怵然曰：「噫！物固相累，二類相召也！」捐彈而反走，虞人逐而諍之。莊周反入，三月不庭。蘭且從而問之：「夫子何為頃間甚不庭乎？」莊周曰：「吾守形而忘身，觀於屬水而迷於清淵

YESTERDAY  
WHILE I WAS  
STROLLING THROUGH  
A CHESTNUT  
ORCHARD...

BONK!

I'LL  
GET  
YOU!

JUST THEN,  
I SAW A  
CICADA  
CHIRPING  
AWAY IN A  
TREE,  
THINKING  
IT WAS  
PERFECTLY  
SAFE...

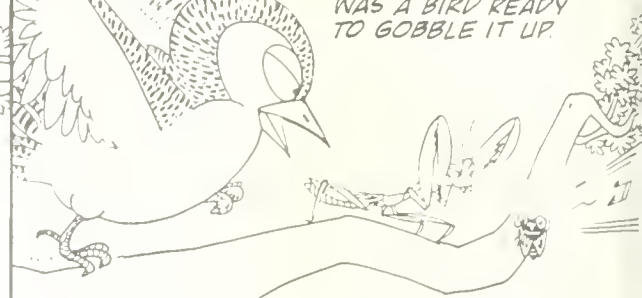
。且吾聞諸夫子曰：『入其俗，從其令，』今吾遊  
於雕陵而忘吾身，異鵲感吾袖，遊於栗林而忘真，  
栗林虞人以吾為戮，吾所以不庭也。」

...NOT KNOWING  
THAT RIGHT BEHIND  
IT WAS A MANTIS  
ABOUT TO  
POUNCE.



HEE,  
HEE...

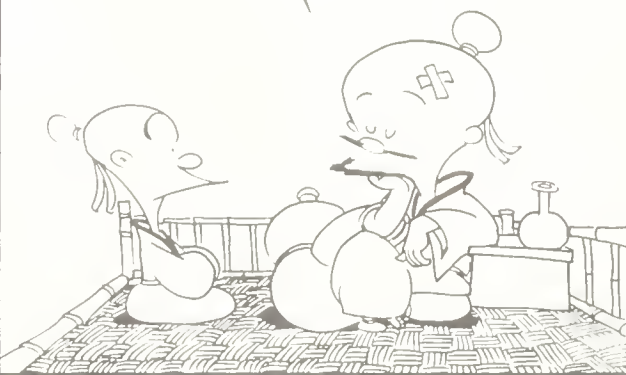
AND WHILE THE  
MANTIS WAS CONCENTRATING  
ON GETTING  
THE CICADA, IT DIDN'T  
NOTICE THAT THERE  
WAS A BIRD READY  
TO GOBBLE IT UP.



WHAT DO YOU  
THINK YOU'RE  
DOING?



WHILE I WAS  
TRYING TO GET THE BIRD,  
I FORGOT THE DANGER I  
MYSELF WAS IN AND WAS  
ACCUSED OF STEALING  
CHESTNUTS. HOW  
EMBARRASSING.



WHEN PURSUING  
AN AMBITION, IT IS EASY  
TO SET OUR SIGHTS FORWARD,  
FORGETTING THE DANGER  
LURKING BEHIND.



FAN WAS  
NEVER  
DESTROYED

THE  
MARQUIS  
OF FAN  
WAS  
CHATting  
WITH  
THE KING  
OF CHU  
WHEN...

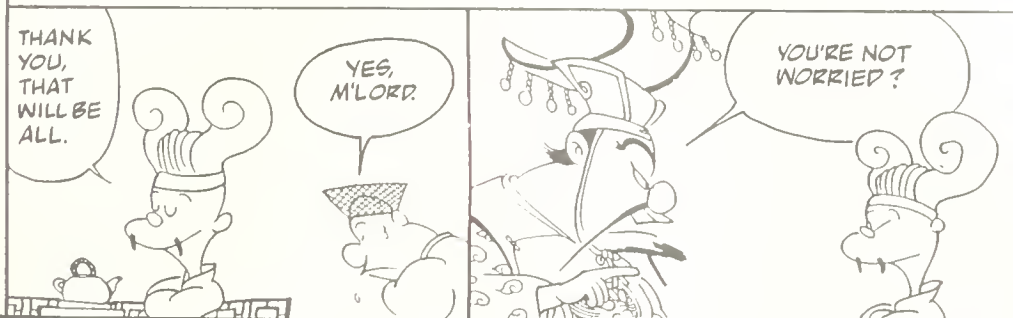
FAN HAS BEEN  
CONQUERED!



THANK  
YOU,  
THAT  
WILL BE  
ALL.

YES,  
M'LORD.

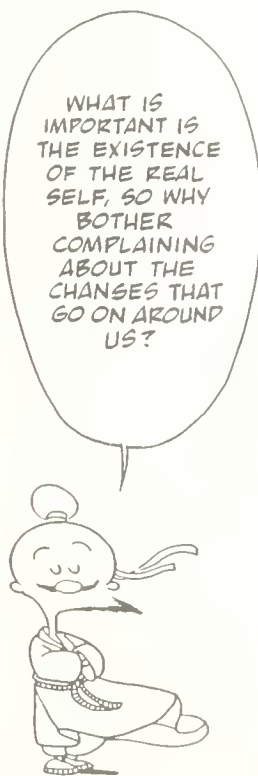
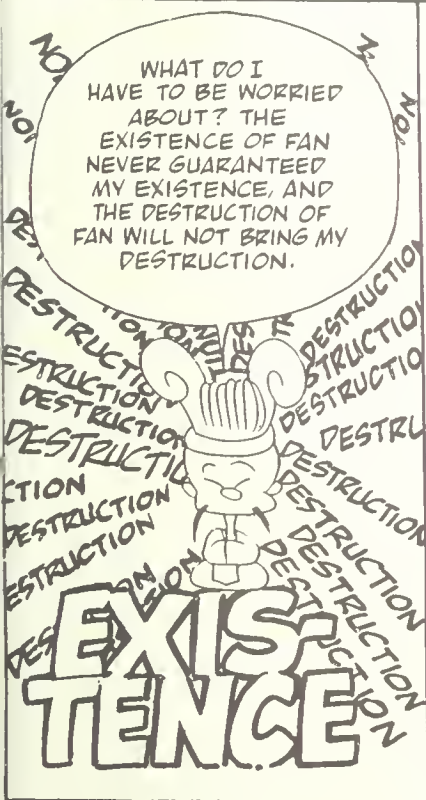
YOU'RE NOT  
WORRIED?



WHAT DO I  
HAVE TO BE WORRIED  
ABOUT? THE  
EXISTENCE OF FAN  
NEVER GUARANTEED  
MY EXISTENCE, AND  
THE DESTRUCTION OF  
FAN WILL NOT BRING MY  
DESTRUCTION.

AND THE  
SAME GOES  
FOR YOUR COUNTRY.  
SO WE COULD SAY  
THAT FAN WAS  
NEVER DESTROYED  
AND CHU NEVER  
EXISTED

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



莊子○田子方第二十二

楚王與凡君坐，少焉，楚王左右曰凡亡者三。凡君曰：「凡之亡也，不足以喪吾存。夫『凡之亡不足以喪吾存』，則楚之存不足以存存。由是觀之，則凡未始亡而楚未始存也。」

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

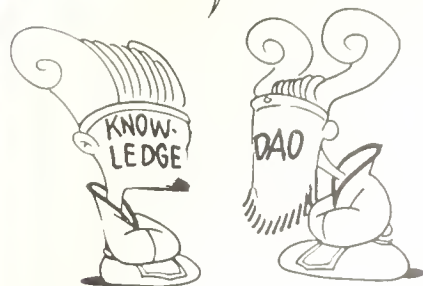
知不得問，反於白水之南，登狐闕之上，而睹狂

屈焉。知以之言也問乎狂屈。

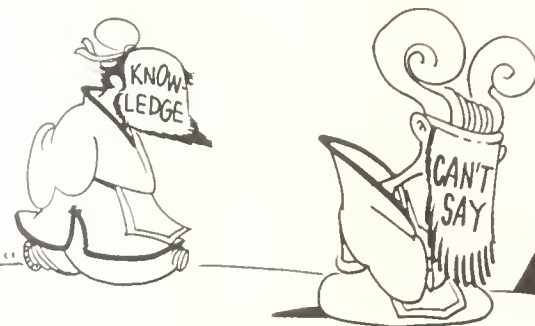
狂屈曰：「唉！予所欲言。」

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

## KNOWLEDGE AND THE DAO



ONE DAY, A MAN NAMED KNOWLEDGE WAS ON HIS WAY TO THE NORTH WHEN HE RAN INTO A FELLOW NAMED CAN'T SAY.



EXCUSE ME, COULD YOU TELL ME HOW TO THINK IN ORDER TO UNDERSTAND THE DAO, HOW TO ACT IN ORDER TO LIVE AT PEACE IN THE DAO, AND HOW TO ATTAIN THE DAO?



I CAN'T SAY!

I CAN'T SAY!

I CAN'T SAY!

???



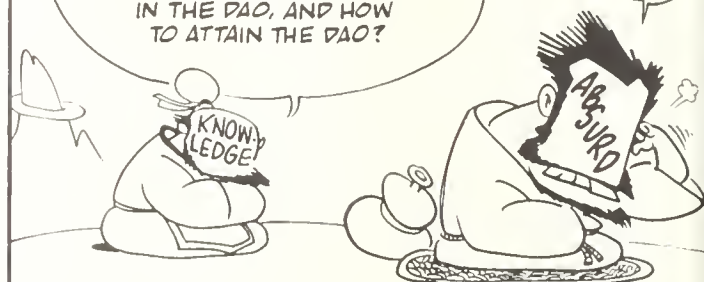
PARDON ME, I'D LIKE TO ASK YOU A FEW QUESTIONS.



NOT GETTING AN ANSWER, KNOWLEDGE CONTINUED ON TO THE SOUTH SIDE OF THE WHITE RIVER, WHERE HE RAN INTO ABSURD.



NAMELY, HOW TO UNDERSTAND THE DAO, HOW TO LIVE AT PEACE IN THE DAO, AND HOW TO ATTAIN THE DAO?



得道。」

知問黃帝曰：「我與若知之，彼與彼不知也，其孰是邪？」

黃帝曰：「彼無為謂真是也，狂屈似之；我與汝終不近也。夫知者不言，言者不知，故聖人行不言之教。道不可致，德不可至。仁可為也，義可虧也。」

，禮相偽也。故曰，「失道而後德，失德而後仁，失仁而後義，失義而後禮。禮者，道之華而亂之首也。」故曰，「為道者日損，損之又損之，以至於無為，無為而無不為也。」今已為物也，欲復歸根，不亦難乎！其易也，其唯大人乎！

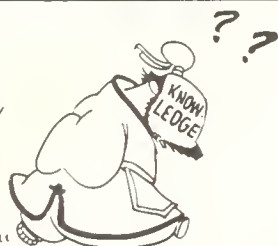
【莊子·知北遊第二十二】

DON'T CONSCIOUSLY THINK, AND YOU'LL UNDERSTAND THE DAO. DON'T CONSCIOUSLY ACT, AND YOU'LL LIVE AT PEACE IN THE DAO. DON'T CONSCIOUSLY TRY, AND YOU'LL ATTAIN THE DAO.

I KNOW...AND I'D LIKE TO TELL YOU...BUT, DARN IT, I FORGOT WHAT I WAS GOING TO SAY.



STILL UNABLE TO GET AN ANSWER, KNOWLEDGE WENT TO SEE THE YELLOW EMPEROR.

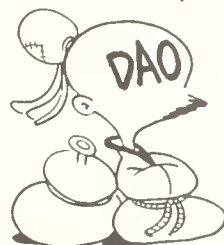


OKAY, NOW YOU AND I KNOW THIS, BUT WHY IS IT THAT CAN'T SAY AND ABSURD DON'T KNOW?



THE MAN NAMED KNOWLEDGE WAS OF THE REALM OF WORDS, WHILE ABSURD WAS OF THE REALM OF LANGUAGE WITHOUT WORDS, AND CAN'T SAY WAS OF THE REALM OF NO MIND, NO WORDS. THE DAO CANNOT BE UNDERSTOOD THROUGH WORDS ALONE.

OH! THERE YOU ARE MISTAKEN. THEY DO KNOW! CAN'T SAY IS ONE WITH THE DAO, AND ABSURD ISN'T FAR AWAY. IT IS YOU AND I WHO STILL HAVE A LONG WAY TO GO.



老聃之役有庚桑楚者，偏得老聃之道，以北居畏壘之山，其臣之畫然知者去之，其妾之挈然仁者遠之；擁腫之與居，挾掌之為使。居三年，畏壘大壤。畏壘之民相與言曰：「庚桑楚之始來，吾洒然異之，今吾日計之而不足，歲計之而有餘。庶幾其聖人乎！子胡不相與尸而祝之，社而稷之乎？」

庚桑子聞之，南面而不釋然。弟子異之。庚桑子曰：「弟子何異於予？夫春氣發而百草生，正得秋而萬寶成。夫春與秋，豈无得而然哉？天道已行矣。吾聞至人，尸居環堵之室，而百姓猖狂不知所如往。今以畏壘之細民而竊竊焉欲俎豆予于賢人之間，我其杓之人邪！吾是以不釋於老聃之言。」

GENGSANG  
FORSAKES  
FAME



GENGSANG  
OF CHU  
WAS A  
VERY ADEPT  
STUDENT OF  
LAOZI.



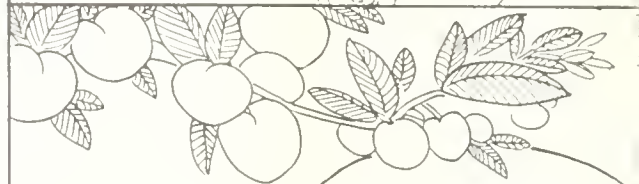
WHILE HE  
WAS LIVING  
ON A CLIFF  
OVERLOOKING  
THE VILLAGE  
OF WEI LEI,  
HARVEST  
TIME CAME  
AROUND  
AND THE  
VILLAGERS  
HAD A BUMPER  
CROP. THEY  
ATTRIBUTED  
THEIR GOOD  
FORTUNE  
TO GENGSANG  
OVERSEEING  
THEM AND  
SO BEGAN  
TO WORSHIP  
AND GIVE  
THANKS  
TO HIM.  
GENGSANG  
SAID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



IN THE SPRINGTIME,  
LEAVES BEGIN TO GROW  
AND FLOWERS  
BLOSSOM.



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



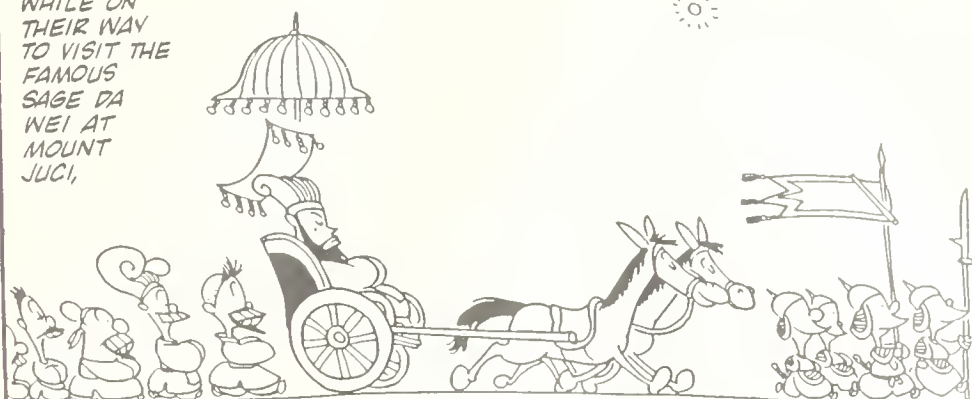
THEREUPON,  
GENGSANG  
MOVED AWAY  
TO THE  
FOREST.



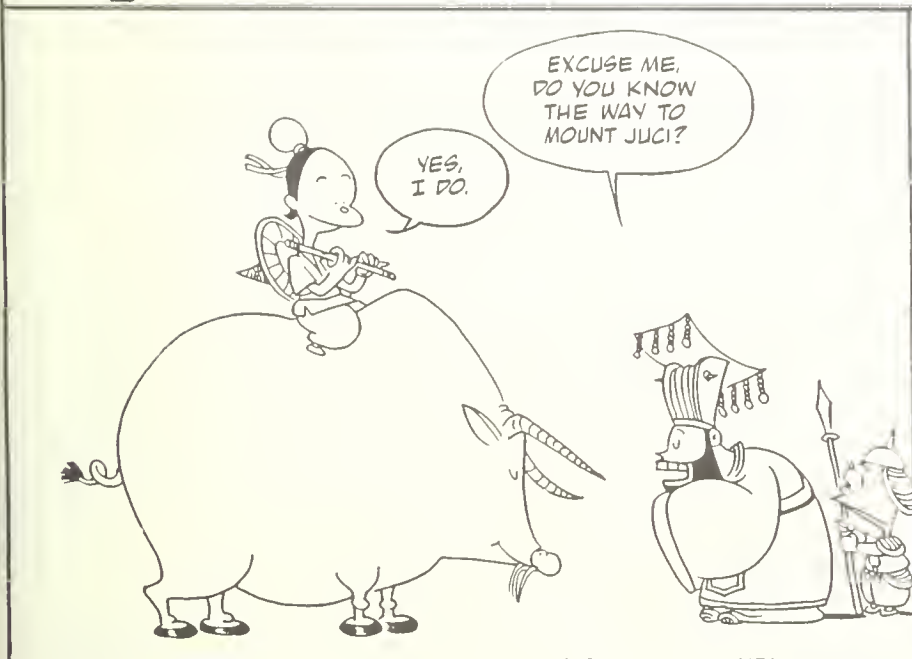
# THE YELLOW EMPEROR AND THE PASTURE BOY



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



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



黃帝將見大隗乎具茨之山，方明為御，昌寓驂乘，張若習朋前馬，昆閭滑稽後車；至於襄城之野，七聖皆迷，无所問塗。適遇牧馬童子，問塗焉，曰：「若知具茨之山乎？」曰：「然。」

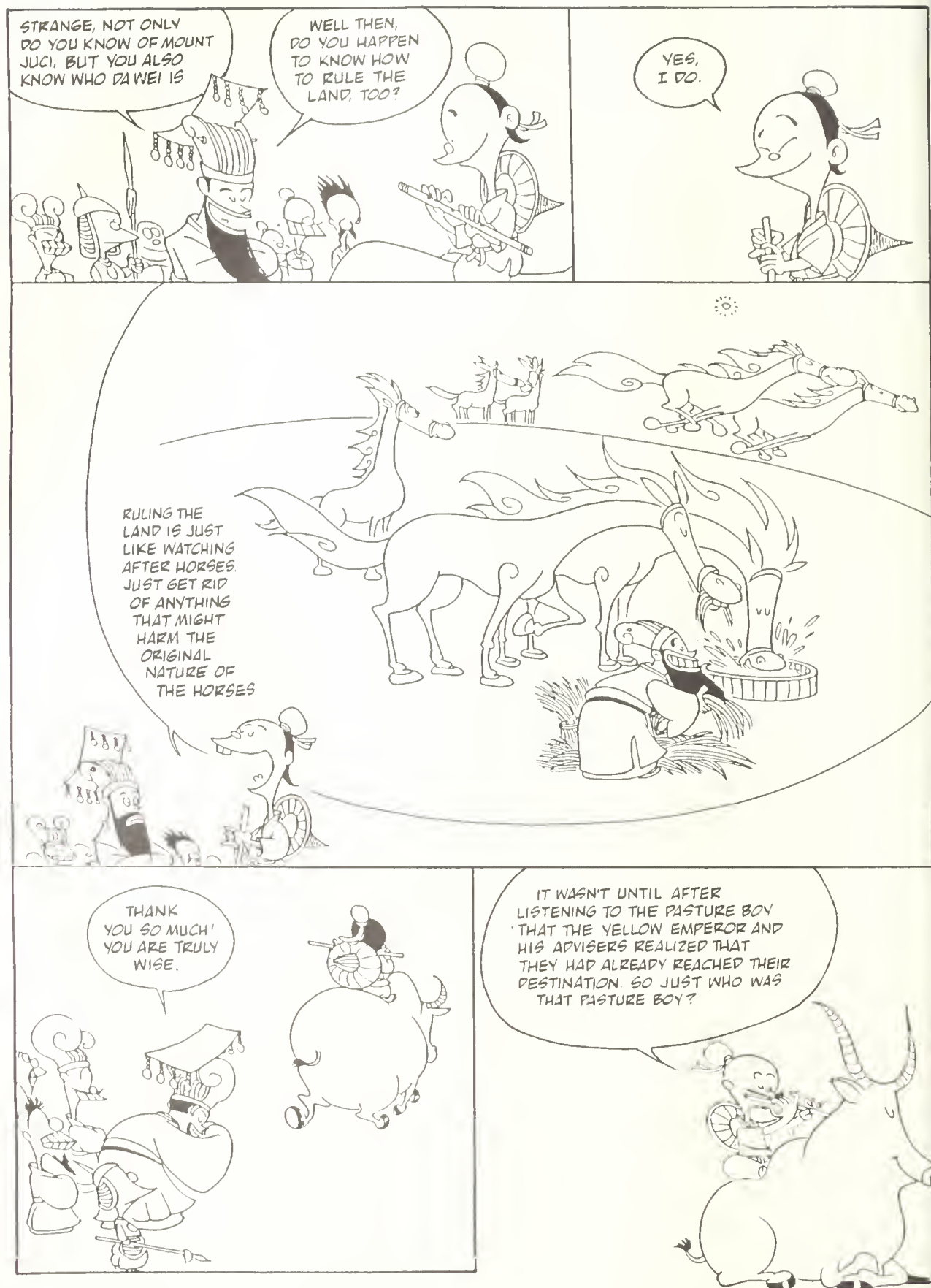
「若知大隗之所存乎？」曰：「然。」黃帝曰：「異哉小童！非徒知具茨之山，又知大隗之所存，請問為天下。」小童曰：「夫為天下者，亦若此而已矣，又奚事焉！予少而自遊於六台之內，予適有瞽病，有長者

教子曰：『若乘日之車而遊於襄城之野。』今予病少痊，予又且後遊於六台之外。夫為天下亦若此而已，予又奚事焉！」

黃帝曰：「夫為天下者，則誠非吾子之事。雖然，請問為天下。」小童辭。黃帝又問。小童曰：「

夫為天下者，亦奚以異乎牧馬者哉！亦去其害馬者而已矣！」

黃帝再拜稽首，稱天師而退。



# THE STONE MASON AND THE YING MAN

AFTER HUIZI  
PASSED AWAY  
ZHUANGZI MISSED  
HIM VERY MUCH.

莊子送葬，過惠子之墓，顧謂從者曰：「郢人墮慢其鼻端若蠅翼，使匠石斲之。匠石運斤成風，聽而斲之，盡墜而鼻不傷，郢人立不失容。宋元君聞之，召匠石曰：『嘗試為寡人爲之。』匠石曰：『臣則嘗能斲之。雖然，臣之質死久矣。』自夫子之

死也，吾無以爲質矣，吾無與言之矣。」

【莊子·徐无鬼第二十四】

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

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

READY?

READY!

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

PERFECT!

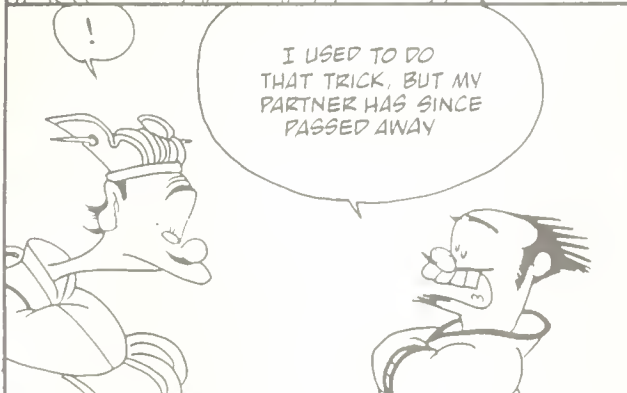
莊子之徒，過車于之墓，顧謂從者曰：「郢人墮  
鼻端若蠅翼，使匠石斲之。匠石運斤成風，聽  
而斲之，盡墮而鼻不傷，郢人立不失容。宋元君聞  
之，召匠石曰：『嘗試為寡人為之。』」匠石曰：「  
臣死後，臣之質死久矣。」

也，吾無以為質矣，吾無與言之矣。」

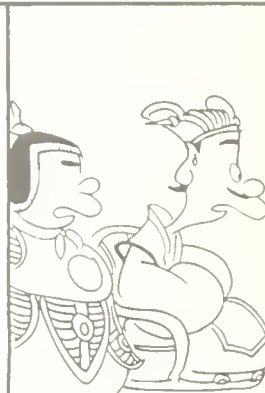
THE KING  
OF SONG  
HEARD  
ABOUT THIS  
AMAZING  
FEAT AND  
WAS VERY  
CURIOUS...

CALL IN  
THAT STONE  
MASON.

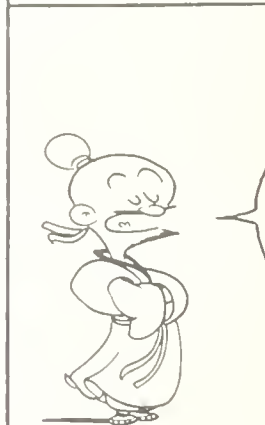
I'LL PUT A  
LITTLE BIT OF LIME  
ON MY NOSE, AND LET'S  
SEE IF YOU CAN  
CHOP IT OFF



I USED TO DO  
THAT TRICK, BUT MY  
PARTNER HAS SINCE  
PASSED AWAY



WHEN HUIZI  
DIED, MY PARTNER  
DIED, TOO.



AN ADVERSARY  
MEANS OPPOSITION  
AND COMPETITION,  
BUT NOT HAVING AN  
ADVERSARY MEANS  
GRIEF AND  
LONELINESS.

# TWO NATIONS ON A SNAIL'S ANTENNAE



NOT LONG AFTER THE KINGS OF WEI AND JI FORMED AN ALLIANCE, THE KING OF JI RENEGED, ANGERING THE KING OF WEI.



ATTACK JI!

YOUR MAJESTY, ONE MOMENT, PLEASE... CERTAINLY YOU HAVE HEARD OF A TINY ANIMAL CALLED THE SNAIL.



OF COURSE!

WELL, ONCE THERE WAS A MAN NAMED CHU WHO BUILT A COUNTRY ON A SNAIL'S ANTENNA. THEN, ON THE OTHER ANTENNA OF THE SAME SNAIL, A MAN NAMED MAN ESTABLISHED HIS OWN NATION. THESE TWO COUNTRIES CONSTANTLY FOUGHT OVER LAND AND IN THE PROCESS COUNTLESS PEOPLE WERE KILLED.

CHU

MAN

THIS IS RIDICULOUS! WHAT ARE YOU GETTING AT?!

YOUR MAJESTY, HAS ALL OF THE WORLD'S LAND BEEN CLAIMED ALREADY

NO, NO, STILL QUITE A BIT LEFT ACTUALLY.

ONCE THERE WAS A COUNTRY NAMED WEI. AND IN THE COUNTRY OF WEI, THERE WAS A CITY CALLED LIANG. AND IN THE CITY OF LIANG, THERE WAS A PALACE. AND IN THE PALACE THERE WAS A KING. IS THERE REALLY ANY DIFFERENCE BETWEEN THAT KING AND THE CHU AND MAN NATIONS ON THE SNAIL'S ANTENNAE?

TO ONE WHO UNDERSTANDS THE DAO, PEOPLE WHO FIGHT OVER LAND OR OTHER SUPPOSEDLY VALUABLE THINGS ARE LIKE THE NATIONS FIGHTING OVER THE SNAIL'S ANTENNAE.

「有國於蝸之左角者曰觸氏，有國於蝸之右角者曰蠻氏，時相與爭地而戰，伏尸數萬，遂北旬有五日而後反。」  
君曰：「噫！其虛也！」  
曰：「臣請為君實之。」君以為在四方，天下有窮乎？

「君曰：『無窮。』」  
「……」  
曰：「通達之中有梗，於梗中有臭，於臭中有王，王與蠻氏，有辯乎？」君曰：「無辯。」  
「吾出而君猶然若自亡也。」

【莊子○則陽第二十五】

莊周家貧，故往貸粟於監河侯。監河侯曰：「諾。我將得邑金，將貸子三百金，可乎？」

莊周忿然作色曰：「周昨來，有中道而呼者。周顧視車轍中，有鮒魚焉。周問之曰：『鮒魚來！子何為者邪？』」對曰：『我，東海之皮臣也。君豈有

斗升之水而活我哉？』周曰：『諾。我且南遊吳越之王，激西江之水而迎子，可乎？』鮒魚忿然作色曰：『吾失我常與，我無所處。吾得斗升之水然活耳，居乃言此，曾不如早索我於枯魚之肆！』」

**ZHUANGZI  
BORROWS  
GRAIN**

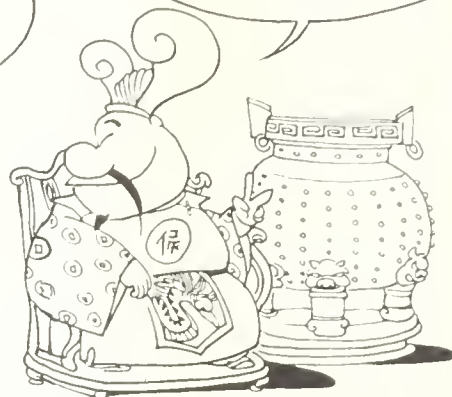


ZHUANGZI  
CAME FROM  
A VERY  
POOR FAMILY,  
AND ONCE  
WHEN HE  
WENT TO  
BORROW  
SOME GRAIN  
FROM THE  
MARQUIS  
JIAN HE...

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



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

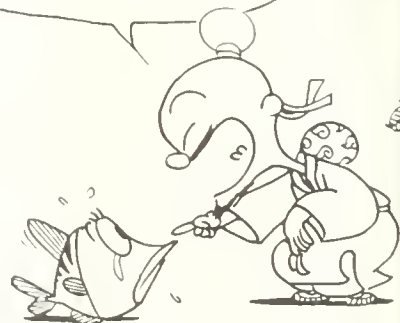


YOU KNOW,  
A FUNNY THING  
HAPPENED ON  
MY WAY HERE  
YESTERDAY I  
THOUGHT I HEARD  
SOMEONE CALLING  
ME, AND WHEN I  
TURNED AROUND,  
I SAW A FISH  
PYING OF  
THIRST...

PLEASE,  
I NEED  
WATER!



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



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



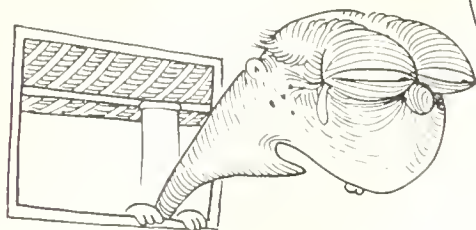
BIGGER IS NOT  
NECESSARILY BETTER.  
THINGS SHOULD FIT THEIR  
PURPOSE. SOMETIMES TOO  
MUCH IS THE SAME AS  
NOT ENOUGH.



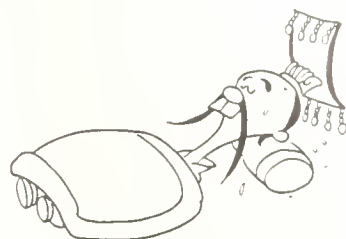
THE TURTLE  
THAT COULD  
PREDICT  
THE FUTURE



I'M AN EMISSARY  
OF THE CLEAR YANGTZE  
SENT TO SEE THE LORD  
OF THE YELLOW RIVER.  
BUT ON MY WAY, I WAS CAP-  
TURED BY A FISHERMAN  
NAMED YU JU.



ONE NIGHT, THE KING  
OF SONG DREAMED THAT  
A BIG SCRUFFY HEAD  
POKE THROUGH HIS  
WINDOW AND SPOKE  
TO HIM.



SHAMAN, YOU  
GOTTA HELP ME  
FIGURE OUT THIS  
DREAM...



OKAY!



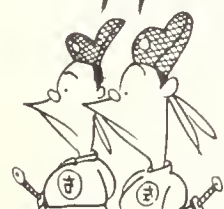
THAT PERSON  
WAS ACTUALLY THE  
METAMORPHOSIS  
OF A DIVINE  
TURTLE.



IS THERE A  
FISHERMAN NAMED  
YU JU?



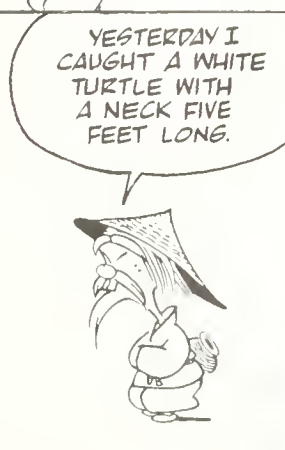
YES,  
THERE  
IS.



HAVE YOU  
CAUGHT A  
TURTLE  
RECENTLY?



YESTERDAY I  
CAUGHT A WHITE  
TURTLE WITH  
A NECK FIVE  
FEET LONG.



宋元君夜半而夢人被髮閭阿門，曰：「予自宰路  
之淵，予為清江使河伯之所，魚者余且得予。」

元君覺，使人占之，曰：「此神龜也。」

君曰：「魚者有餘且乎？」

左右曰：「有。」

君曰：「令余且會朝。」

明日，余且朝。君曰：「漁何得？」

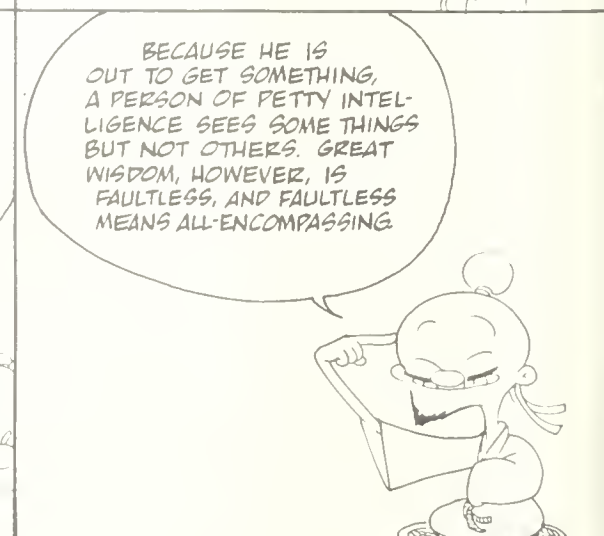
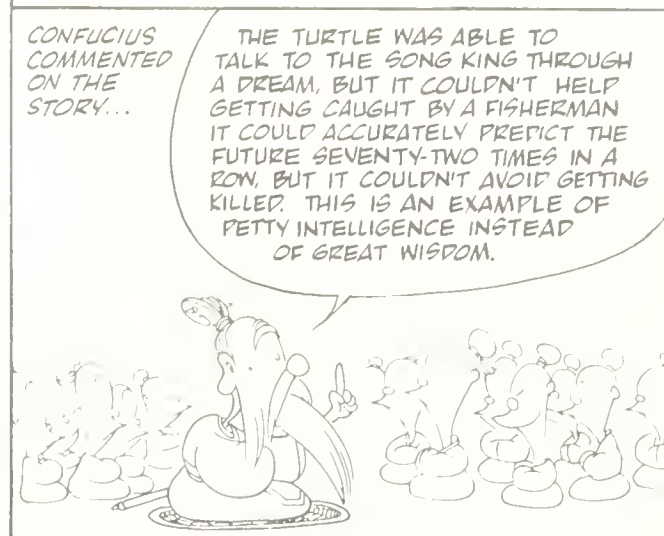
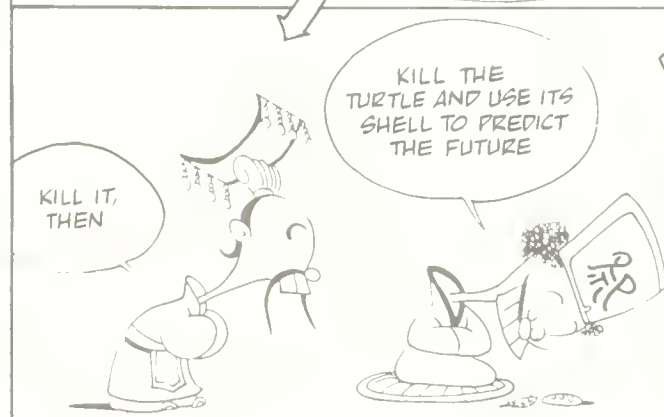
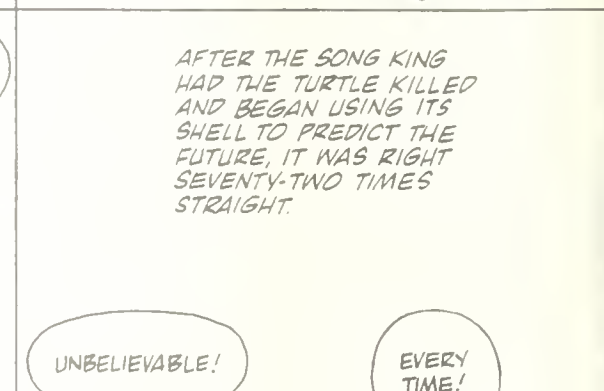
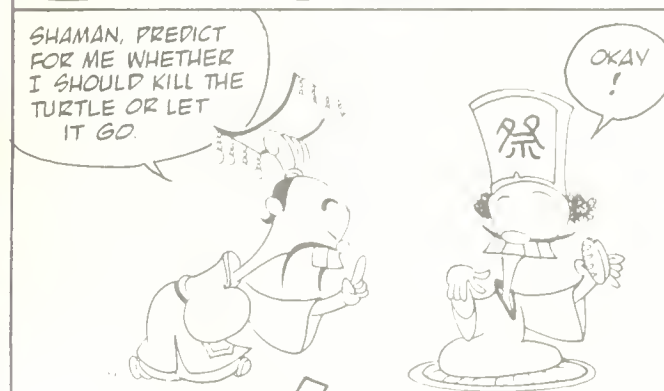
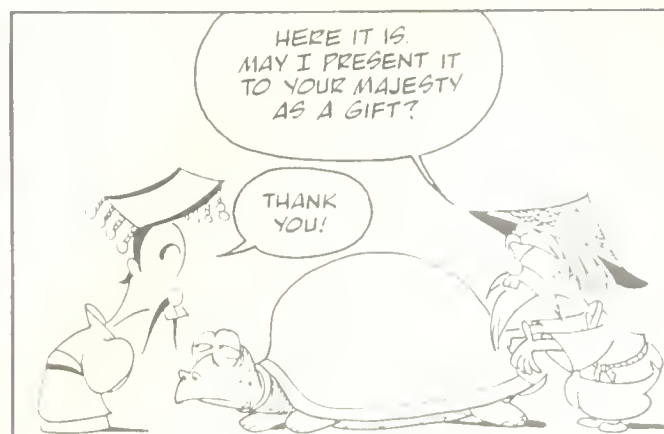
對曰：「且之網得白龜焉，其圓五尺。」

君曰：「獻若之龜。」

龜至，君再欲殺之，再欲活之，心疑，卜之，曰

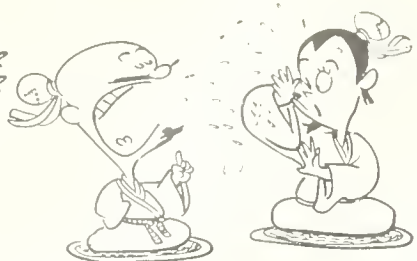
：一殺龜以卜吉。」乃剝龜，七十二鑽而无遺筴。  
 仲尼曰：「神龜能見夢於元君，而不能避余且之  
 網；知能七十二鑽而无遺筴，不能避剝腸之患。如  
 是，則知有所困，神有所不及也。雖有至知，萬人  
 謀之，魚不畏網而畏鵜鶘，去小知而大知明，去善

而自善矣。嬰兒生无石師而能言，與能言者處也。



NATURAL  
USE

ONE DAY,  
ZHUANGZI  
LECTURED  
HUIZI HOUR  
UPON HOUR  
ABOUT  
THE DAO.

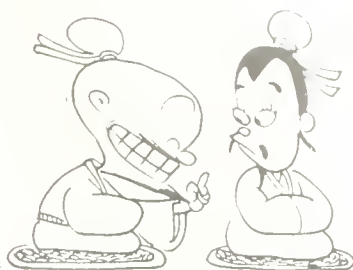
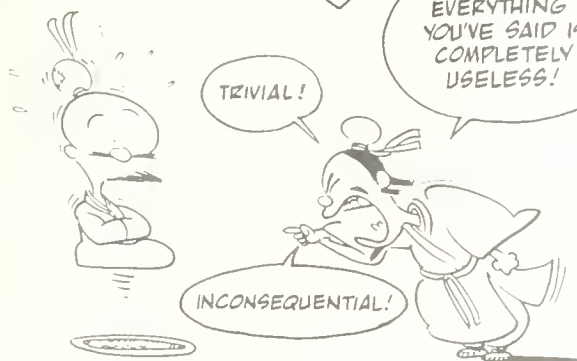


GOOD,  
NOW THAT YOU  
UNDERSTAND  
USELESSNESS,  
WE CAN TALK  
ABOUT  
USEFULNESS.

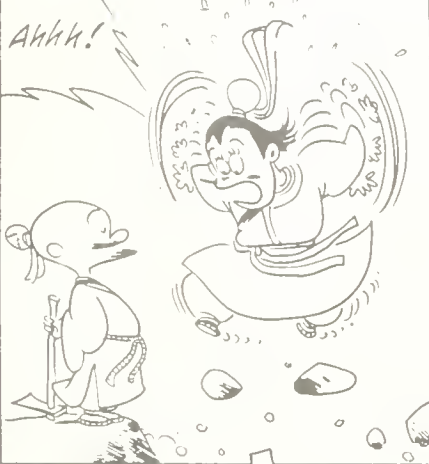
EVERYTHING  
YOU'VE SAID IS  
COMPLETELY  
USELESS!

TRIVIAL!

INCONSEQUENTIAL!



FOR INSTANCE,  
YOU'RE REALLY  
ONLY USING THIS  
LITTLE PIECE OF  
GROUND YOU'RE  
STANDING ON,  
RIGHT?



THEREFORE:  
USEFULNESS  
IS BUILT ON A  
FOUNDATION OF  
USELESSNESS.  
IF THERE IS NO  
USELESSNESS,  
THEN THERE  
IS NO  
USEFULNESS



BUT, IF WE CUT  
AWAY ALL THE REST  
OF THE GROUND  
AROUND IT...



HOW  
USEFUL  
IS IT?



惠子謂莊子曰：「子言無用。」  
莊子曰：「知無用而始可與言用矣。天地非不廣  
且大也，人之所用容足耳。然則則足而墊之致黃泉  
，人尚有有用乎？」  
惠子曰：「無用。」

莊子曰：「然則無用之為用也亦明矣。」

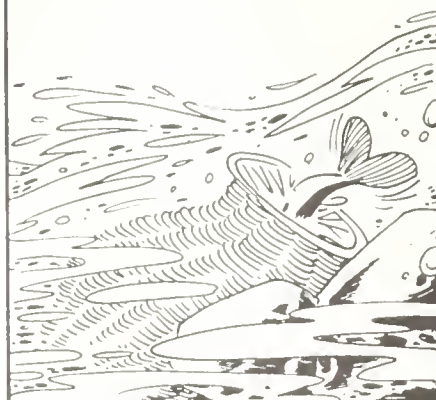
【莊子◎外物第二十六】

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

**CATCH THE FISH, DISCARD THE TRAP**



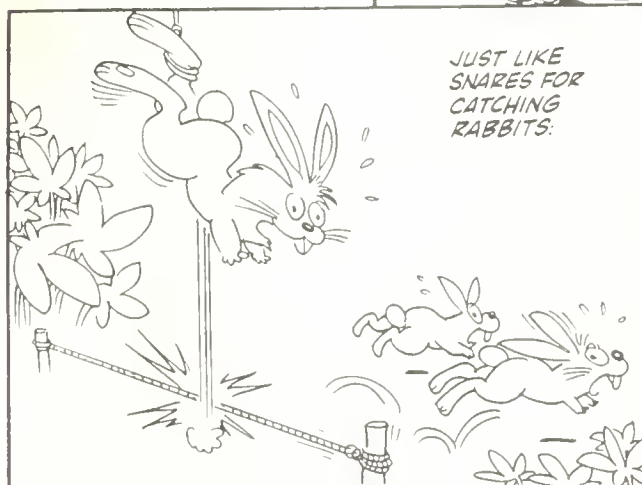
SOME PEOPLE CATCH FISH WITH TRAPS.



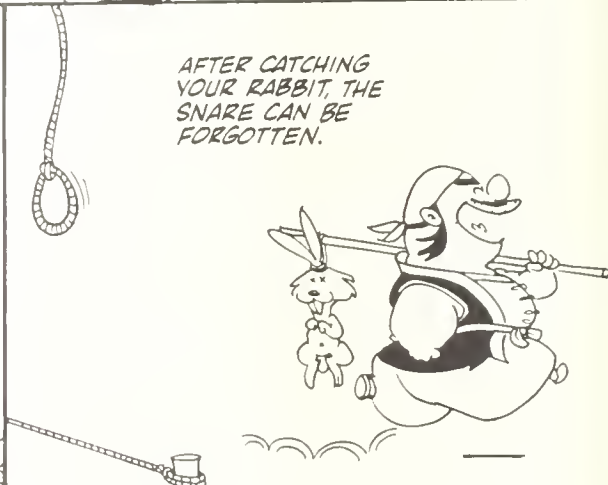
AFTER CATCHING THE FISH, THE TRAP CAN BE DISCARDED.



JUST LIKE SNARES FOR CATCHING RABBITS.



AFTER CATCHING YOUR RABBIT, THE SNARE CAN BE FORGOTTEN.

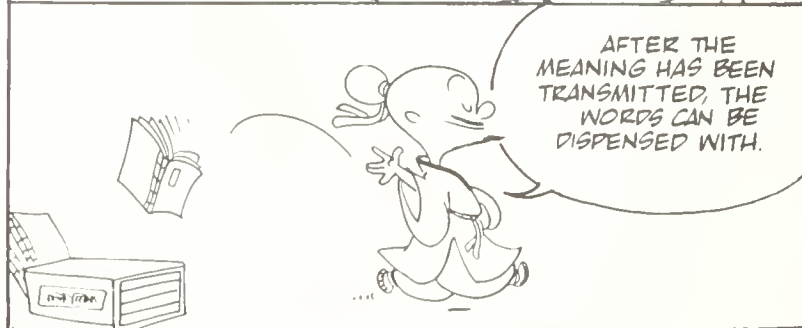


LANGUAGE IS THE SAME WAY.



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

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



# YANG ZHU STUDIES THE DAO

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

MASTER LAOZI, I WANT TO LEARN ABOUT THE DAO!

陽子居南之沛，老聃西遊於秦，邀於郊，至於梁而遇老子。老子中道仰天而歎曰：「始以汝為可教，今不可也。」  
陽子居不答。至舍，進盥漱巾櫛，脫屣戶外，膝行而前曰：「向者弟子欲請夫子，夫子行不聞，是以不敢，今閒矣，請問其過。」

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

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

OKAY, WE'LL SEE WHAT WE CAN DO.

老子曰：「而唯唯盱盱，而誰與居？大白若辱，盛德若不足。」  
陽子居蹙然變容曰：「敬聞命矣！」  
其往也，舍者迎將，其家公執席，妻執巾櫛，舍者避席，煬者避竈。其反也，舍者與之爭席矣。

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

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

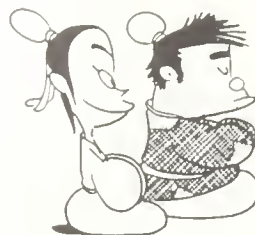
PEOPLE WHO WANT TO STUDY THE DAO MUST FIRST RID THEMSELVES OF ALL SENSE OF SELF-IMPORTANCE. IF YOUR MIND ISN'T EMPTY, HOW CAN YOU FILL IT WITH THE DAO?

GET OUTTA MY SEAT!

# ZI GONG'S SNOW-WHITE CLOTHES



YUAN XIAN AND ZI GONG WERE STUDENTS OF CONFUCIUS.



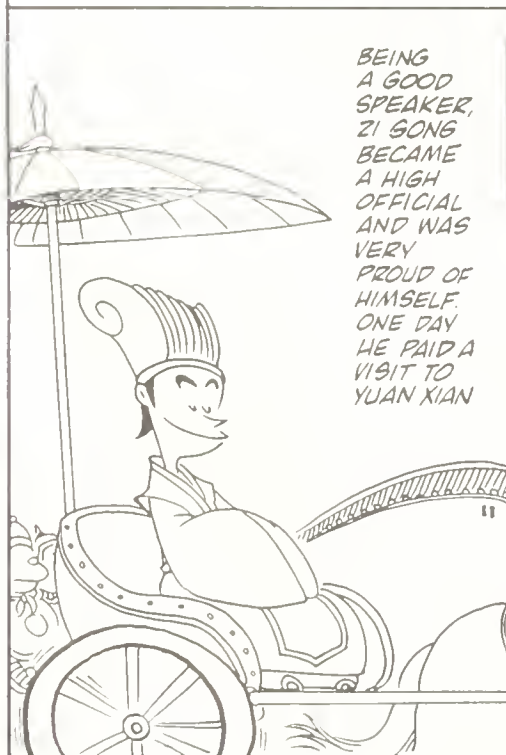
YUAN XIAN WAS VERY POOR. HE LIVED IN A HOUSE WHERE THE ROOF LEAKED...



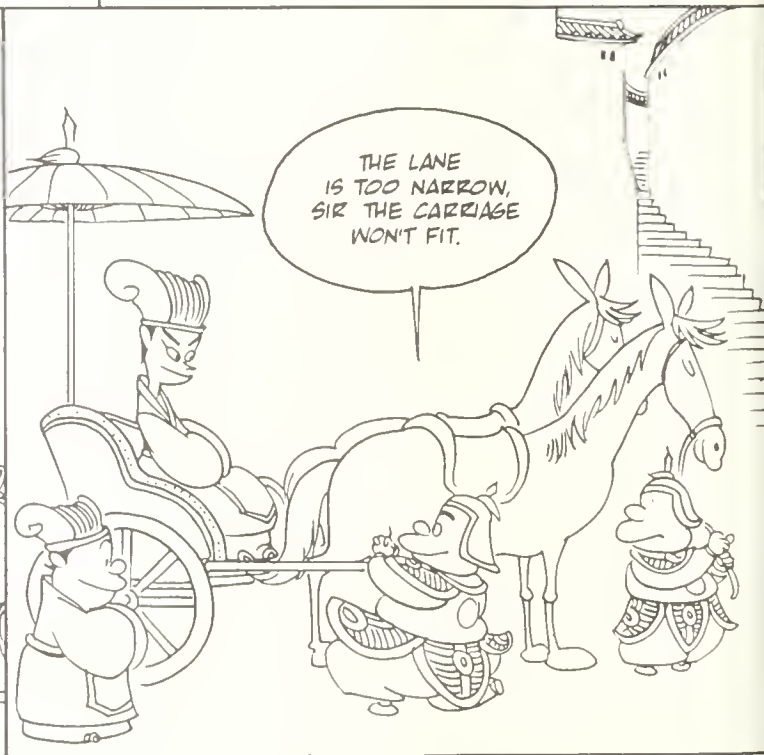
...AND THERE WAS A BIG HOLE IN ONE OF THE WALLS. BUT HE DIDN'T MIND



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

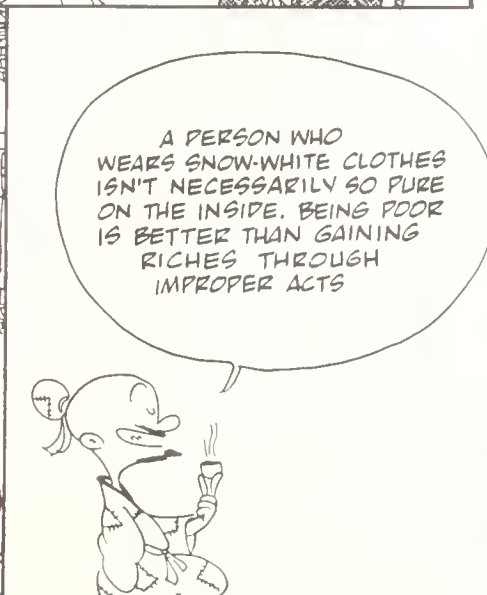
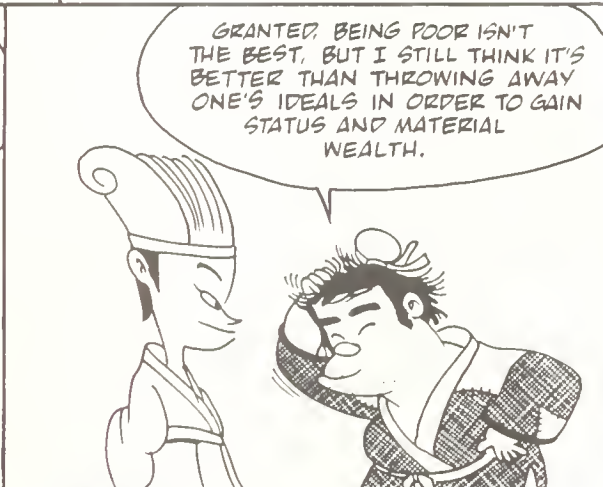
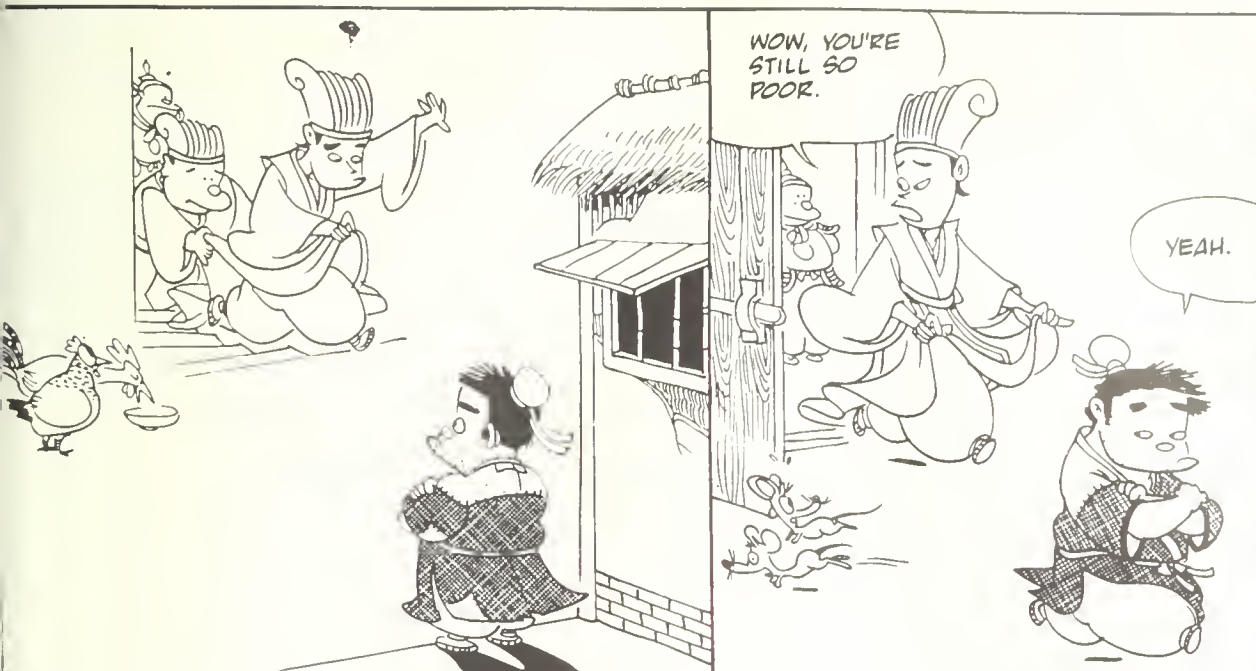


THE LANE IS TOO NARROW, SIR THE CARRIAGE WON'T FIT.



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

子貢曰：「一噓！先生何病？」  
原憲應之曰：「憲聞之，无財謂之貧，學而不能行謂之病。今憲，貧也，非病也。」  
子貢浚巡而有愧色。  
原憲笑曰：「夫希世而行，比周而友，學以為人



，教以為己，仁義之患，與馬之飾，害不忍為也。」

孔子與柳下季為友，柳下季之弟，名曰盜跖。盜跖從卒九千人，橫行天下，侵暴諸侯，穴室樞戶，驅人牛馬，取人婦女，貪得忘親，不顧父母兄弟，不祭先祖。所過之邑，大國守城，小國入保，萬民苦之。

孔子謂柳下季曰：「夫為人父者，必能詔其子；為人兄者，必能教其弟。若父不能詔其子，兄不能教其弟，則無貴父子兄弟之親矣。今先生，世之士也，弟為盜跖，為天下害，而弗能教也，丘竊為先生羞之。丘請為先生往說之。」

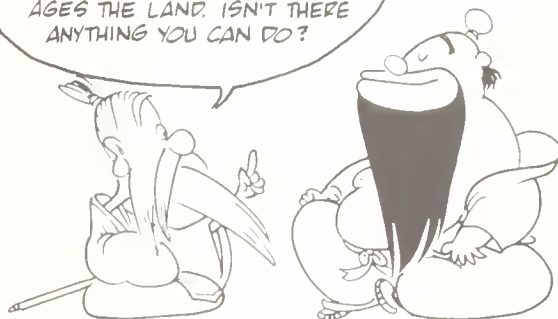
# THE BANDIT SPEAKS



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



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



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



WELL, THEN LET ME HAVE A TRY.

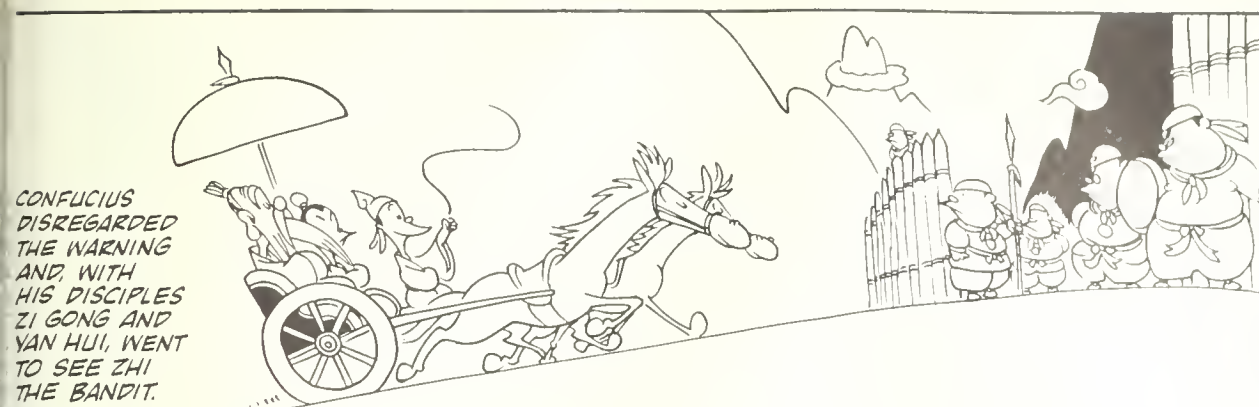


LOOK, MY BROTHER HAS A BAD TEMPER. IF YOU CROSS HIM, I CAN'T SAY WHAT MIGHT HAPPEN. I THINK IT WOULD BE BETTER IF YOU DIDN'T GO.



柳下季曰：「先生言為人父者必能詔其子，為人兄者必能教其弟，若子不聽父之詔，弟不受兄之教，雖今先生之辯、將柰之何哉！且跖之為人也，心如涌泉，意如飄風，強足以距敵，辯足以飾非，順其心則喜，逆其心則怒，易辱人以言。先生必无往

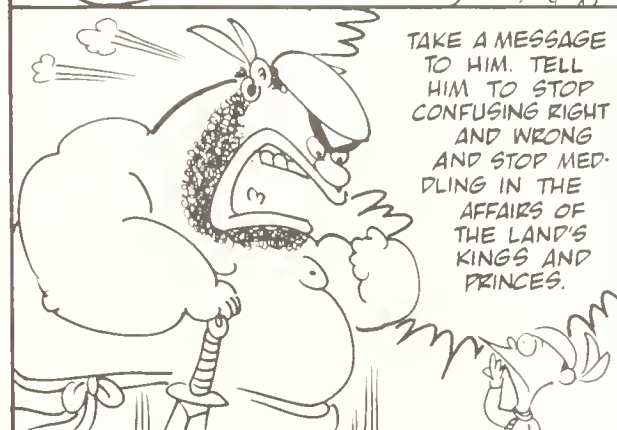
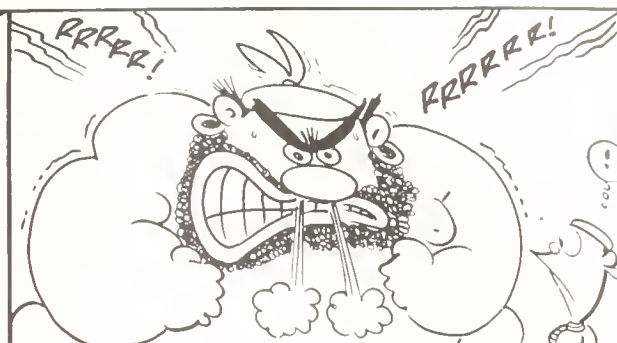
。孔子不聽，顏回為馭，子貢為右，往見盜跖。盜跖乃方休卒徒大山之陽，膾人肝而舖之。孔子下車而前，見謁者曰：「魯人孔丘，聞將軍高義，敬再拜謁者。」



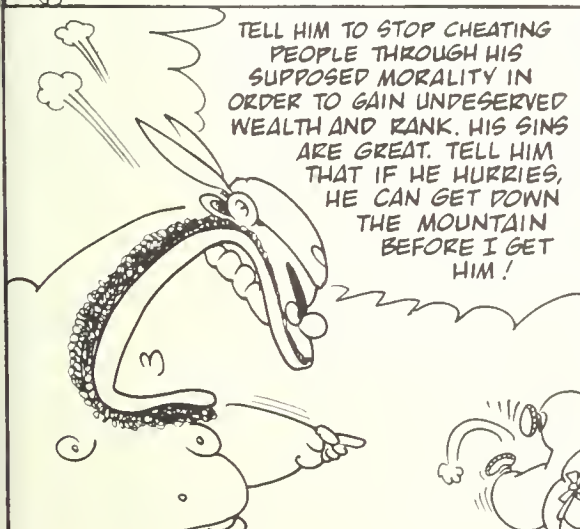
CONFUCIUS DISREGARDED THE WARNING AND, WITH HIS DISCIPLES ZI GONG AND YAN HUI, WENT TO SEE ZHI THE BANDIT.



GENERAL, CONFUCIUS IS OUTSIDE. HE WANTS TO SEE YOU.



TAKE A MESSAGE TO HIM. TELL HIM TO STOP CONFUSING RIGHT AND WRONG AND STOP MEDDLING IN THE AFFAIRS OF THE LAND'S KINGS AND PRINCES.



TELL HIM TO STOP CHEATING PEOPLE THROUGH HIS SUPPOSED MORALITY IN ORDER TO GAIN UNDESERVED WEALTH AND RANK. HIS SINS ARE GREAT. TELL HIM THAT IF HE HURRIES, HE CAN GET DOWN THE MOUNTAIN BEFORE I GET HIM!



OTHERWISE, I'LL HAVE HIS HEART AND LIVER FOR LUNCH!

YES, SIR.

.....

孔子曰：「丘聞之，凡天下有三德：生而長大，美好無雙，少長貴賤見而皆說之，此上德也；知維天地，能辯諸物，此中德也；勇悍果敢，聚眾率兵，此下德也。凡人有此一德者，足以南面稱孤矣。」

今將軍兼此三者，身長八尺二寸，面目有光，脣如激丹，齒如齊貝，音中黃鍾，而名曰盜跖，丘竊為將軍恥不取焉。將軍有意聽臣，臣請南使吳越，北使齊魯，東使宋衛，西使晉楚，使為將軍造大城數百里，立數十萬戶之邑，尊將軍為諸侯，與天下共

THE GENERAL SAYS HE DOESN'T WANT TO SEE YOU. YOU'D BETTER GET OUT OF HERE FAST!

SORRY TO BE A BOTHER, BUT COULD YOU TRY ONE MORE TIME?

I'M A FRIEND OF HIS BROTHER, LIUXIA JI. I HAVE HEARD OF THE GENERAL'S GREATNESS AND HAVE TRAVELED A LONG WAY TO SEE HIM.

IF YOU HAVE SOMETHING TO SAY, SAY IT! IF I DON'T LIKE WHAT I HEAR, DON'T EVEN THINK ABOUT GETTING DOWN THIS MOUNTAIN.

GENERAL, JUST GIVE ME A MOMENT OF YOUR TIME.

THERE ARE THREE VIRTUES EVERY GREAT MAN SHOULD POSSESS.

ONE, HE SHOULD BE TALL AND STRONG, HANDSOME BEYOND COMPARE.

TWO, HE SHOULD HAVE A WISDOM ENCOMPASSING ALL THINGS.

THREE, HE SHOULD BE A COURAGEOUS AND CONFIDENT LEADER.

YOU POSSESS ALL OF THESE VIRTUES, GENERAL. ISN'T IT TOO BAD THAT YOU HAD TO BECOME A BANDIT?



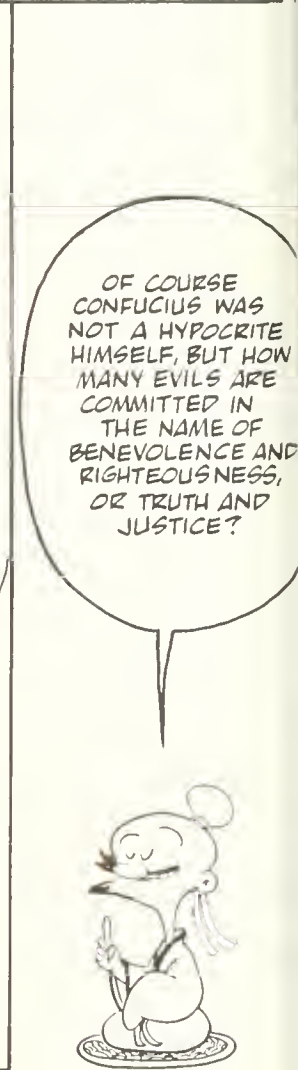
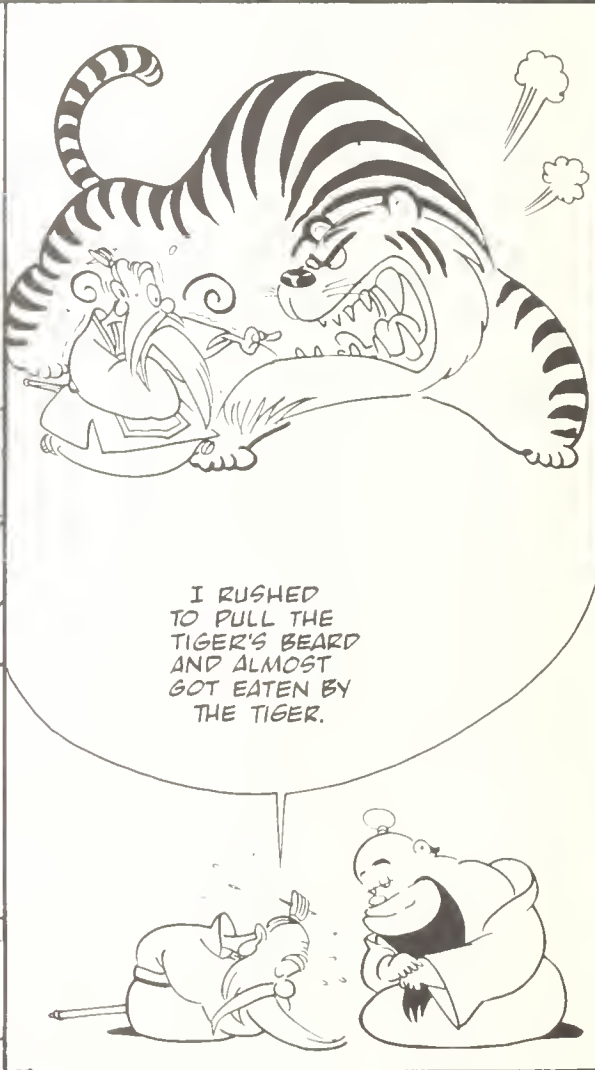
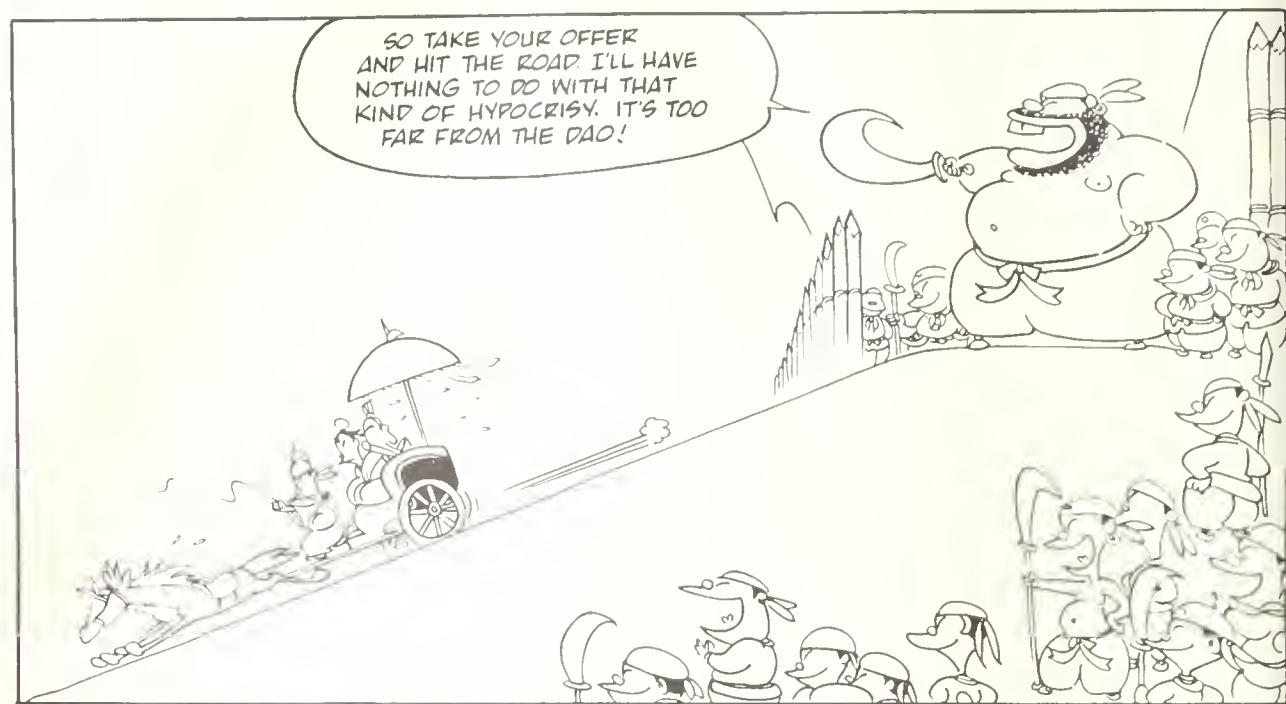
始，罷兵休卒，收養昆弟，共祭先祖。此聖人才士之行，而天下之願也。」

盜跖大怒曰：「丘來前！夫可規以利而可諫以言者，皆愚陋恤民之謂耳。今長大美好，人見而悅之者，此吾父母之遺德也。丘雖不吾譽，吾獨不自知邪？」

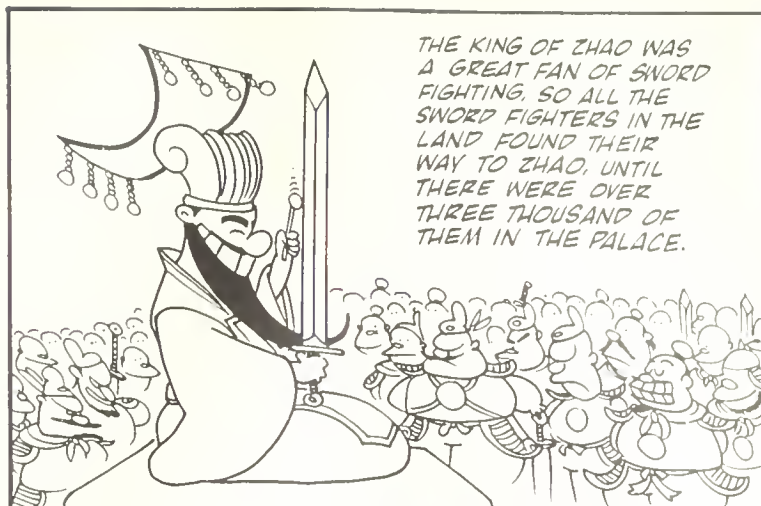
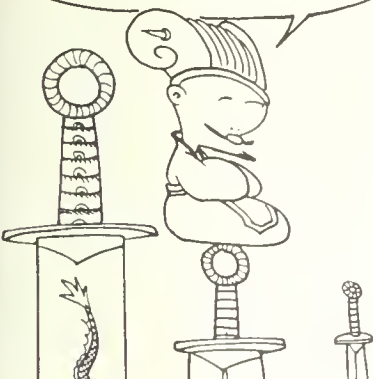
？且吾聞之，好面譽人者，亦好背而毀之。今丘告我以大城衆民，是欲規我以利而恆民畜我也，安可久長也！城之大者，莫大乎天下矣。堯舜有天下，子孫無置錐之地；湯武立為天子，而後世絕滅，非以其利大故邪？

孔子再拜趨走，出門上車，執轡三失，目芒然無見，色若死灰，據軾低頭，不能出氣。歸到魯東門外，適遇柳下季。柳下季曰：「今者闕然數日不見，車馬有行色，得微往見跖邪？」

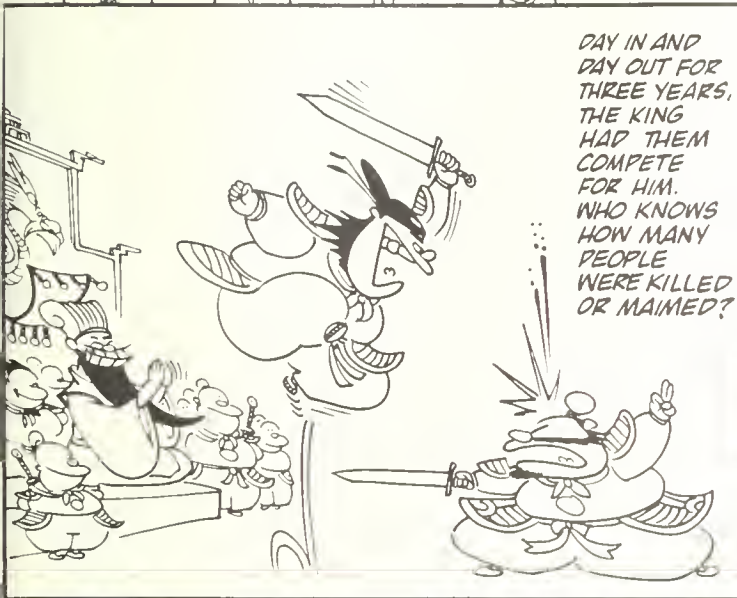
孔子仰天而歎曰：「然。」  
柳下季曰：「跖得無逆汝意若前乎？」  
孔子曰：「然。丘所謂無病而自灸也，頭，編虎須，幾不免虎口哉！」



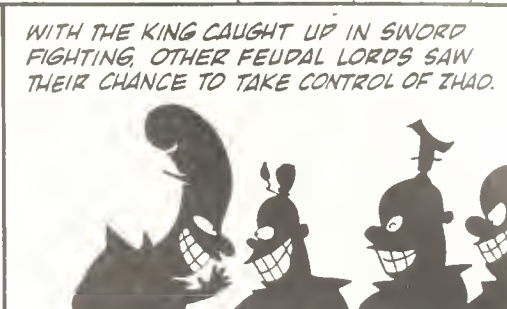
# ZHUANGZI'S THREE SWORDS



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



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



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



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



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

WHO?



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

YES.



ZHUANGZI!

昔趙文王喜劍，劍士夾門而客三千餘人，日夜相擊於前，死傷者歲百餘人，好之不厭。如是三年，國衰，諸侯謀之。  
太子悝患之，募左右曰：「孰能說王之意止劍士者，賜之千金。」左右曰：「莊子當能。」

太子乃使人以千金奉莊子。莊子弗受，與使者俱往見太子曰：「太子何以教周，賜周千金？」太子曰：「聞夫子明聖，謹奉千金以幣從者。夫子弗受，悝尚何敢言！」  
莊子曰：「聞太子所欲用周者，欲絕王之喜好也。」

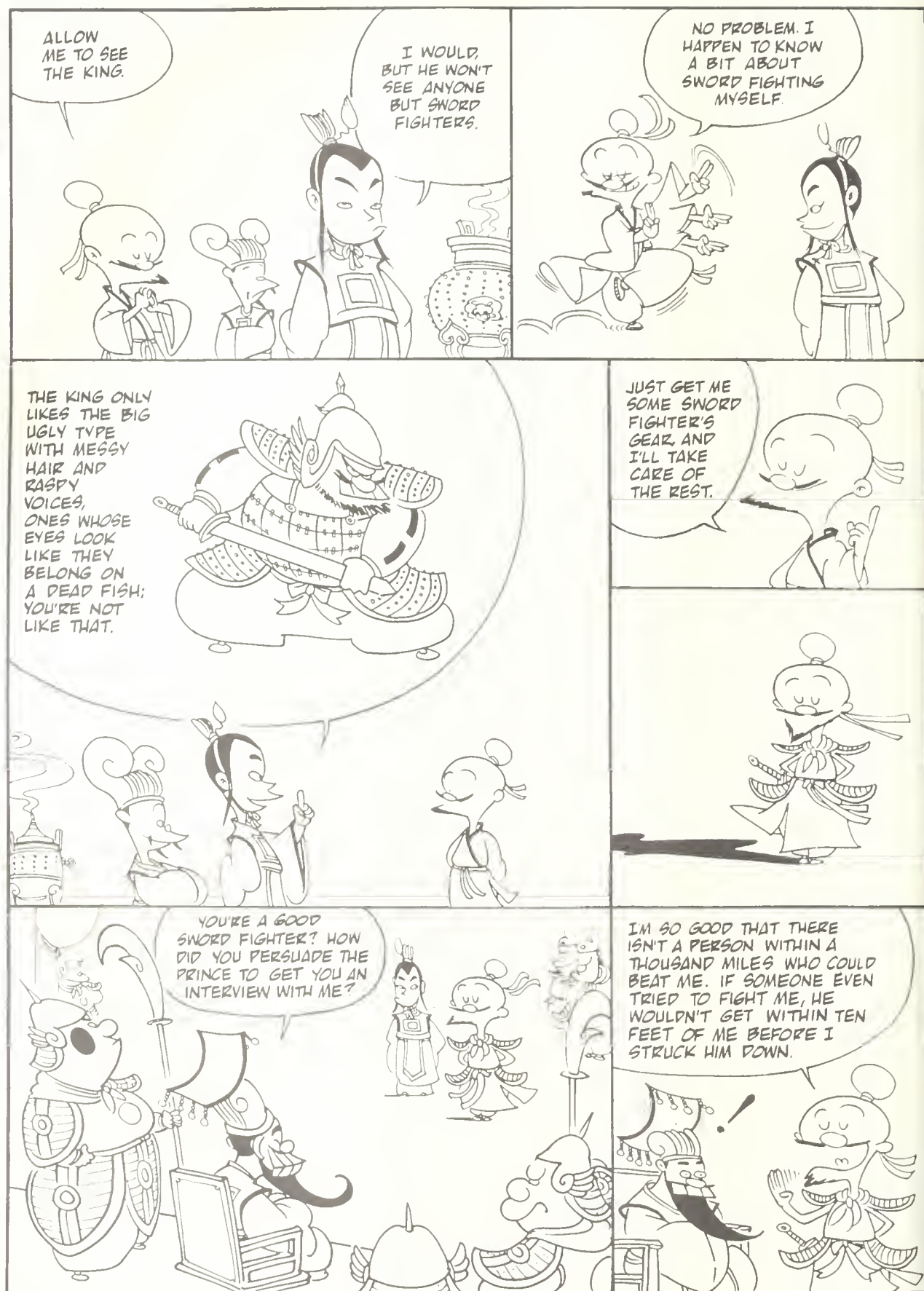
。使臣上說大王而逆王意，下不當太子，則身刑而死，周尚安所事金乎？使臣上說大王，下當太子，趙國何求而不得也！」

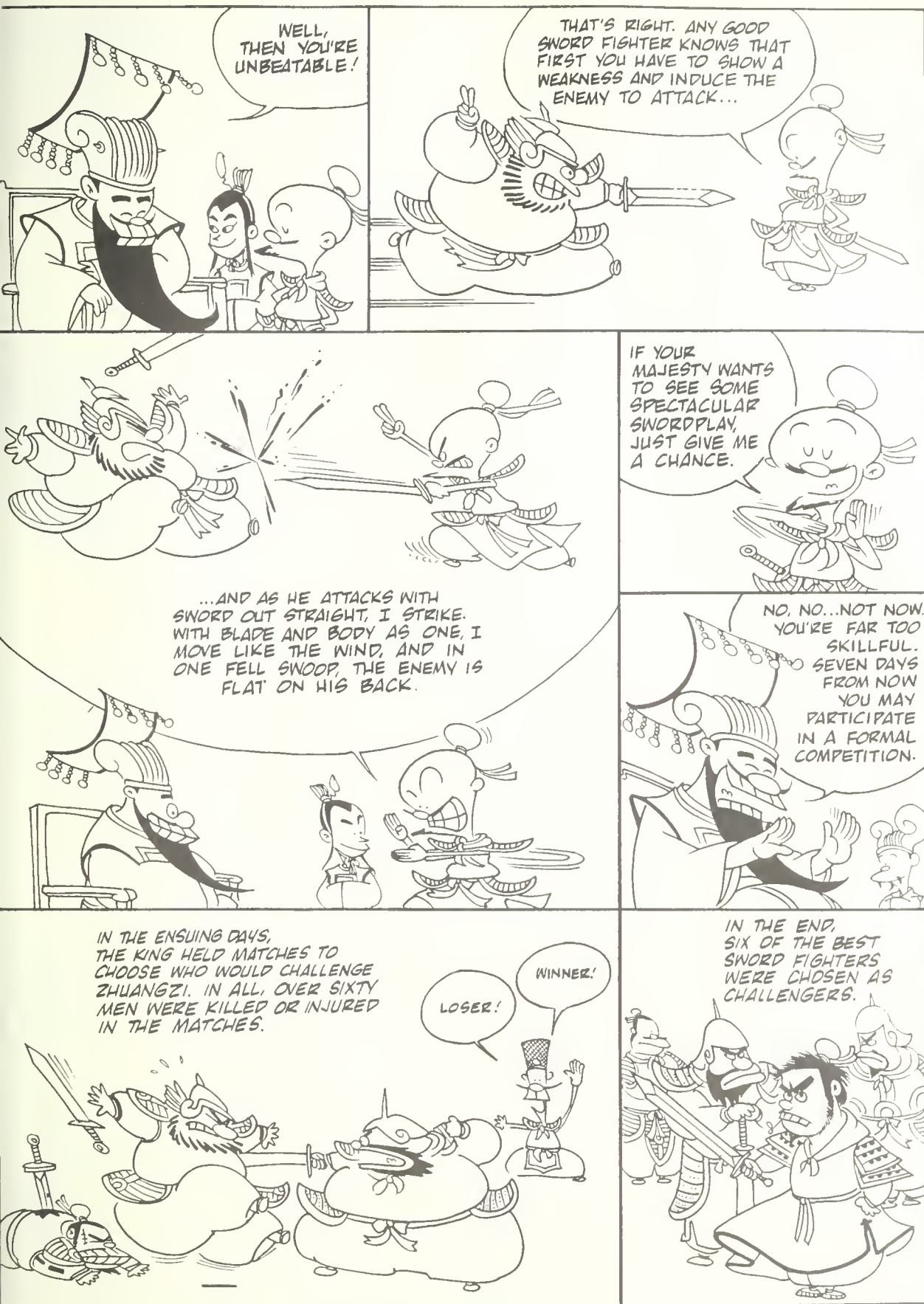
太子曰：「然。吾王所見，唯劍士也。」

莊子曰：「諾。周善為劍。」

太子曰：「然吾王所見劍士，皆蓬頭突鬢垂冠，曼胡之纓，短後之衣，瞋目而語難，王乃說之。今夫子必儒服而見王，事必大逆。」

莊子曰：「請治劍服。」治劍服三日，乃見太子。太子乃與見王，王脫白刃待之。莊子入殿門不趨。





見王不拜。王曰：「子欲何以教寡人，使太子先？」

曰：「臣聞大王喜劍，故以劍見王。」

王曰：「子之劍何能禁制？」

曰：「臣之劍，十步一人，千里不留行。」

王大悅之，曰：「天下無敵矣！」

莊子曰：「夫為劍者，示之以虛，開之以利，後之以發，先之以至。願得試之。」

王曰：「夫子休就舍，待命令設戲請夫子。」

王乃校劍士七日，死傷者六十餘人，得五六人，

使奉劍於殿下，乃召莊子。王曰：「今日試使士敦劍。」

莊子曰：「望之久矣。」

王曰：「夫子所御杖，長短何如？」

曰：「臣之所奉皆可。然臣有三劍，唯王所用。」

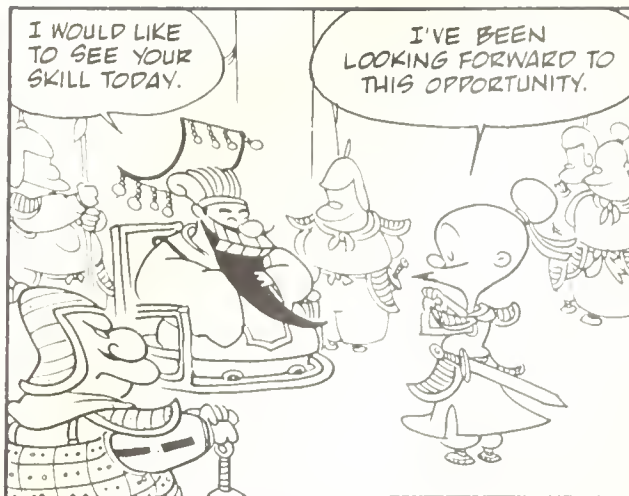
請先言而後試。」

王曰：「願聞三劍。」

曰：「有天子劍，有諸侯劍，有庶人劍。」

王曰：「天子之劍何如？」

曰：「天子之劍，以燕銘石城為鋒，齊岱為鐔，

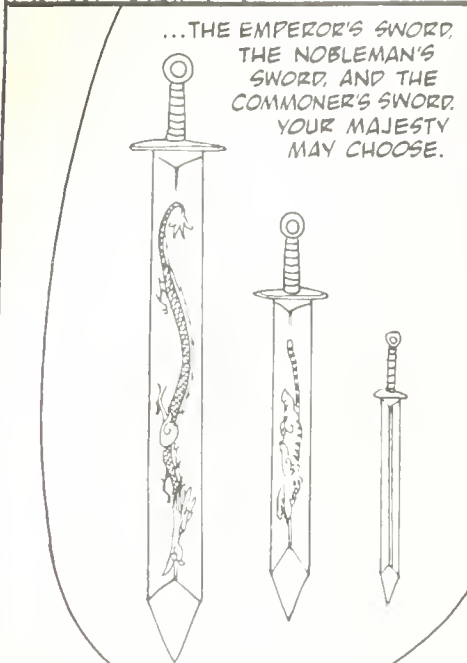


I WOULD LIKE TO SEE YOUR SKILL TODAY.

I'VE BEEN LOOKING FORWARD TO THIS OPPORTUNITY.

HOW LONG OF A SWORD WOULD YOU LIKE ?

OH, THAT DOESN'T MATTER; I HAVE THREE DIFFERENT SWORDS OF MY OWN...



...THE EMPEROR'S SWORD, THE NOBLEMAN'S SWORD, AND THE COMMONER'S SWORD. YOUR MAJESTY MAY CHOOSE.

THE TIP IS MADE FROM SWALLOW'S GROTTO AND THE GREAT STONE WALL.

THE SPINE IS FASHIONED FROM QIN'S MOUNT TAI.

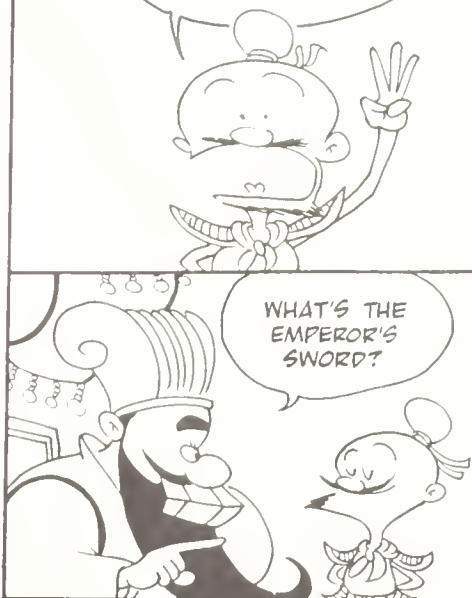
THE STATES OF JIN AND WEI WERE USED TO MAKE THE EDGES.

THE ZHOU AND SONG STATES FORM THE GUARD.

THE HANDLE IS MADE OF THE STATES OF HAN AND WEI.

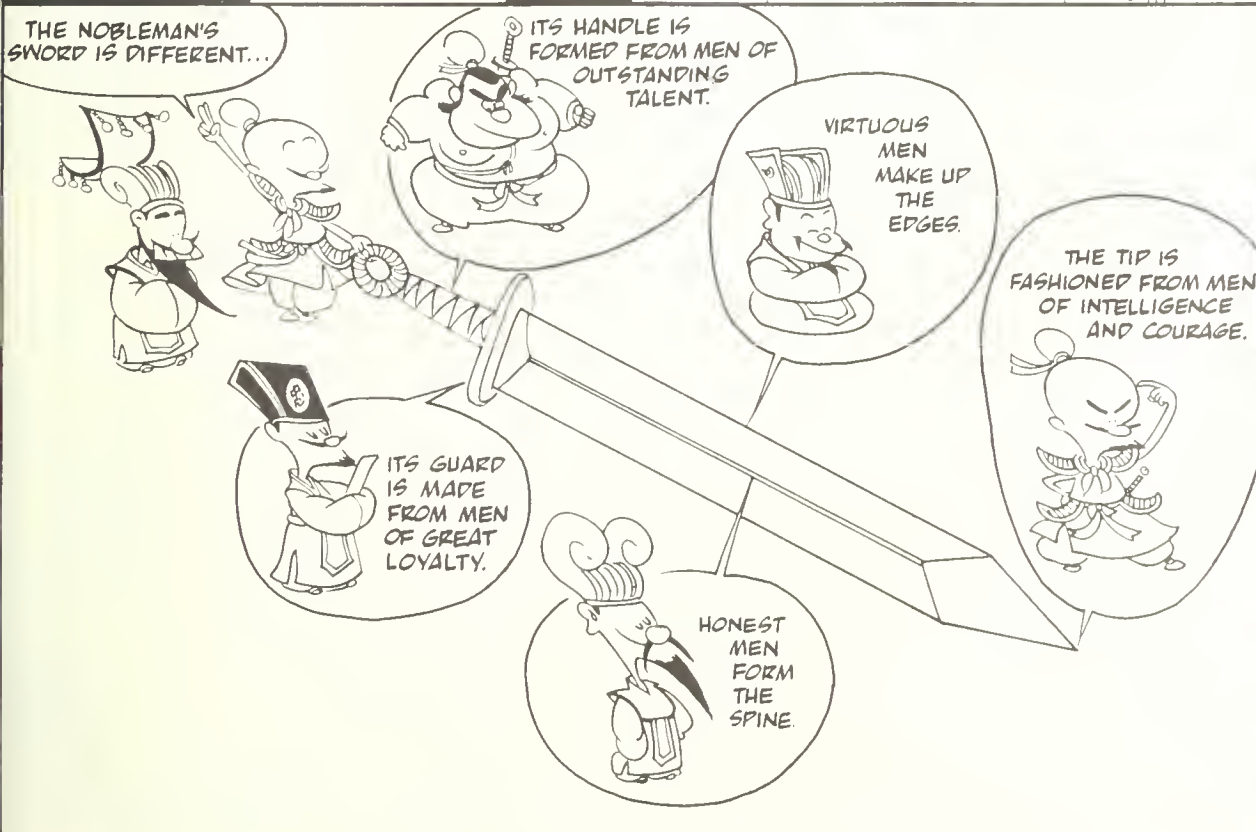
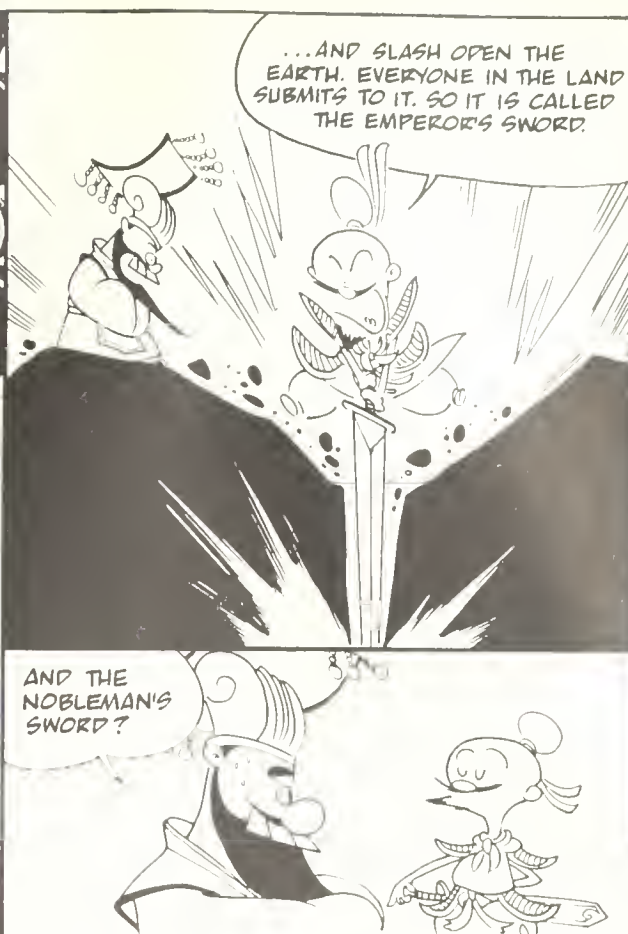
THE TASSELS ARE FORMED FROM THE BOHAI BAY.

AND THE SCABBARD IS FASHIONED FROM THE FOUR BARBARIAN NATIONS.



WHAT'S THE EMPEROR'S SWORD?





晉建為介，周宗為鐔，韓魏為夾；包以四夷，裏以四時；繞以渤海，帶以常山；制以五行，論以刑德；開以陰陽，持以春夏，行以秋冬。此劍，直之无前，舉之无上，運之无旁，上决于雲，下絕地紀。此劍一用，匡諸侯，天下服矣。此天子

之劍也。」  
 文王訪於呂尚，曰：「諸侯之劍何如？」  
 曰：「諸侯之劍，以知勇士為鋒，以清廉士為鐔，以賢民士為介，以聖士為鐔，以豪傑士為夾。此劍，直之亦无前，舉之亦无上，案之亦无下，運

之亦无旁；上法圓天以順三光，下法方地以順四時，中和民意以安四鄉。此劍一用，如雷霆之震也，四封之內，無不賓服而聽從君命者矣。此諸侯之劍也。」

王曰：「庶人之劍何如？」

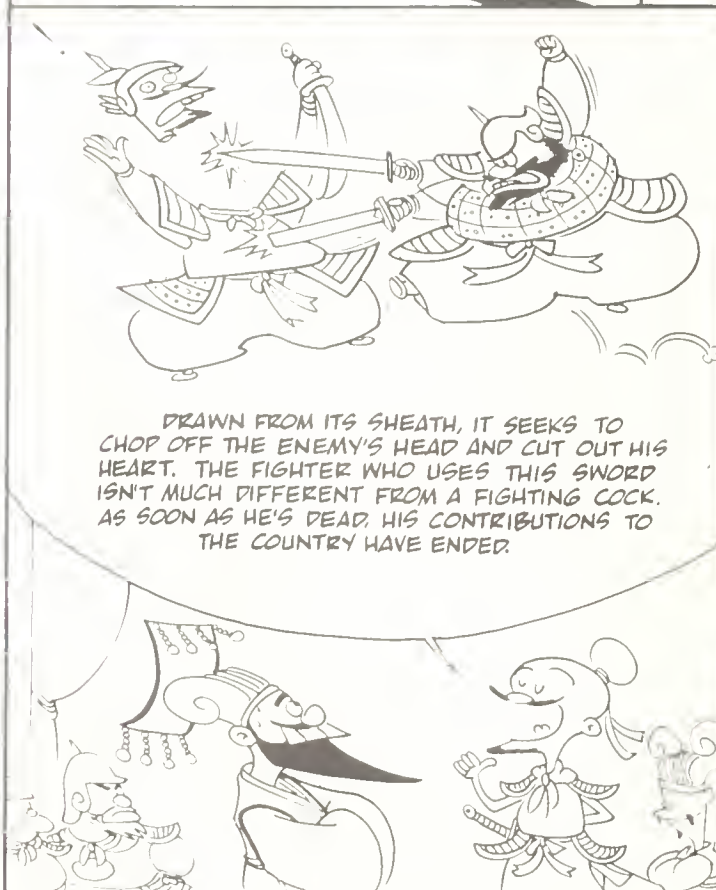
曰：「庶人之劍，蓬頭突鬢垂冠，曼胡之纓，短後之衣，瞋目而語難。相擊於前，上斬頸領，下決肝肺。此庶人之劍，无異於鬪雞，一旦命已絕矣，无所用於國事。今大王有天子之位而好庶人之劍，臣竊為大王薄之。」



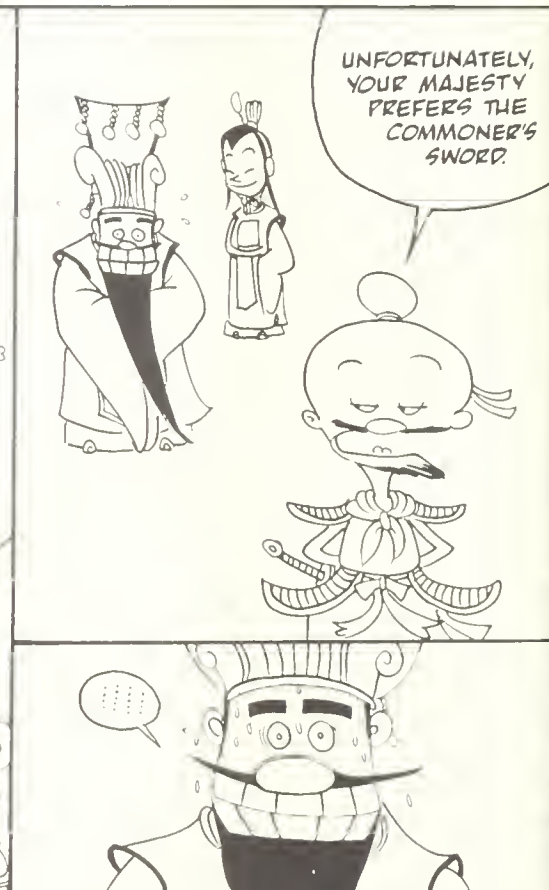
RELEASED FROM ITS SCABBARD, EAST AND WEST PAY HOMAGE TO IT, NORTH AND SOUTH HOLD IT IN AWE. SO IT IS CALLED THE NOBLEMAN'S SWORD.

AND THE COMMONER'S SWORD?

THE COMMONER'S SWORD HAS MESSY HAIR, A RASPY VOICE, AND EYES THAT BELONG ON A DEAD FISH.

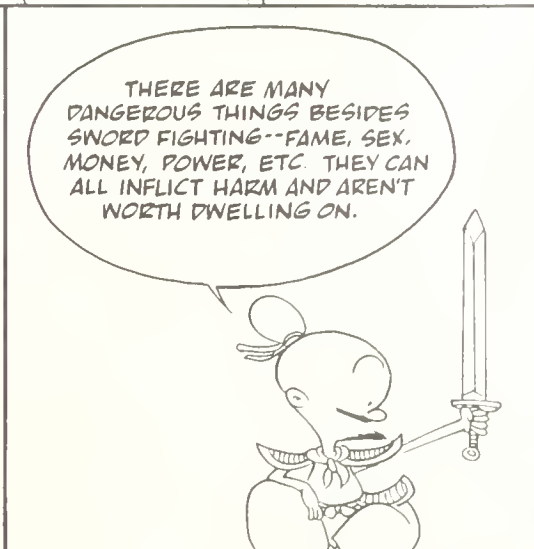
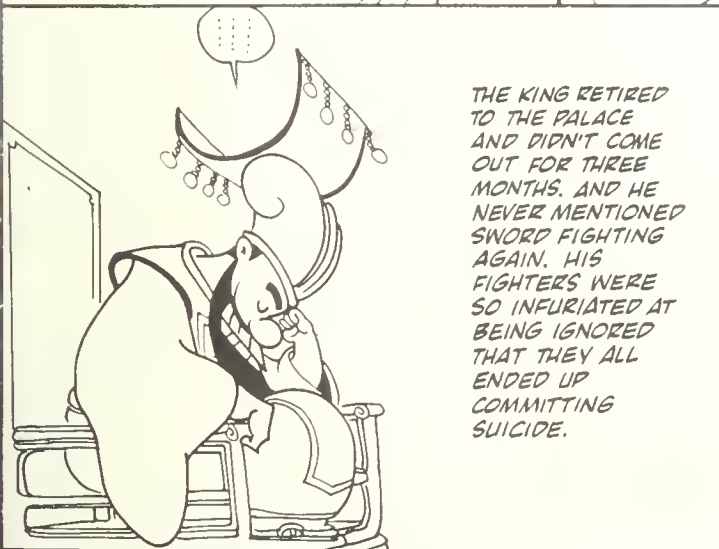
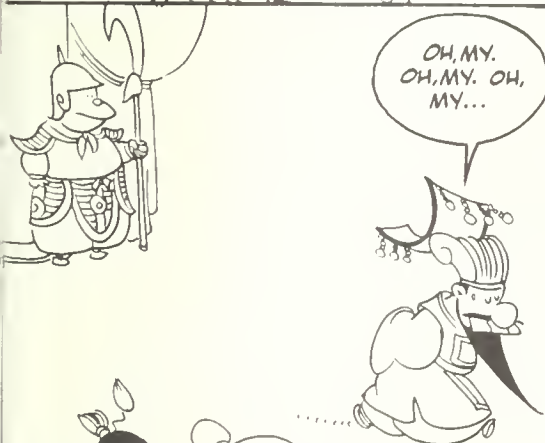
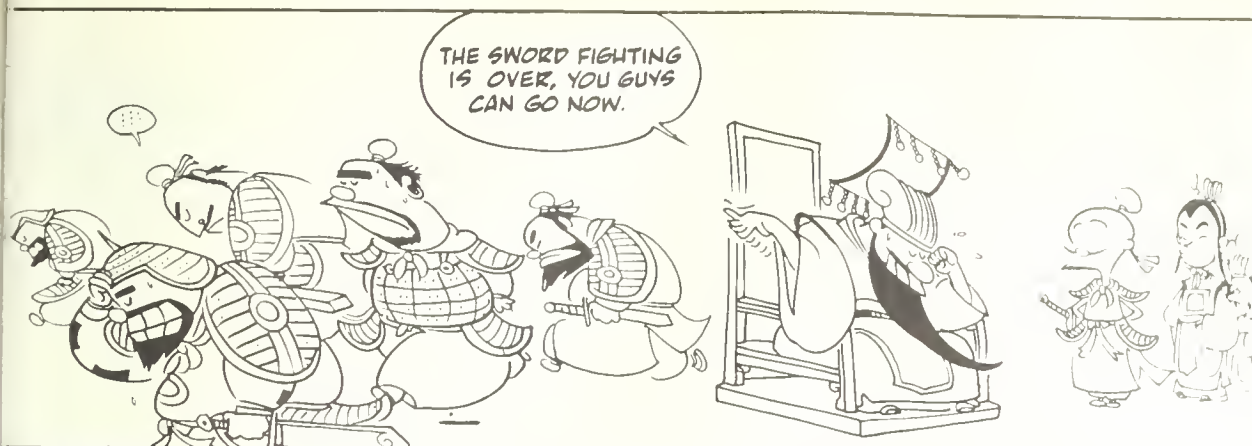


DRAWN FROM ITS SHEATH, IT SEEKS TO CHOP OFF THE ENEMY'S HEAD AND CUT OUT HIS HEART. THE FIGHTER WHO USES THIS SWORD ISN'T MUCH DIFFERENT FROM A FIGHTING COCK. AS SOON AS HE'S DEAD, HIS CONTRIBUTIONS TO THE COUNTRY HAVE ENDED.



UNFORTUNATELY, YOUR MAJESTY PREFERS THE COMMONER'S SWORD.

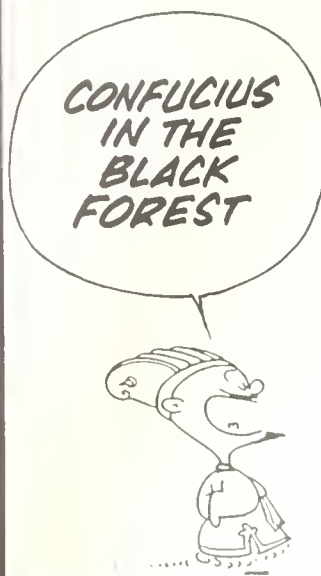
王乃牽而上殿。宰人上食，王三環之。莊子曰：「大王安坐定氣，劍事已畢矣。」於是王不出宮三月，劍士皆服斃其處也。



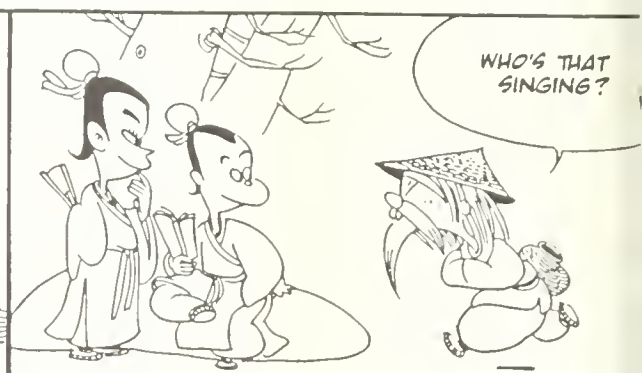
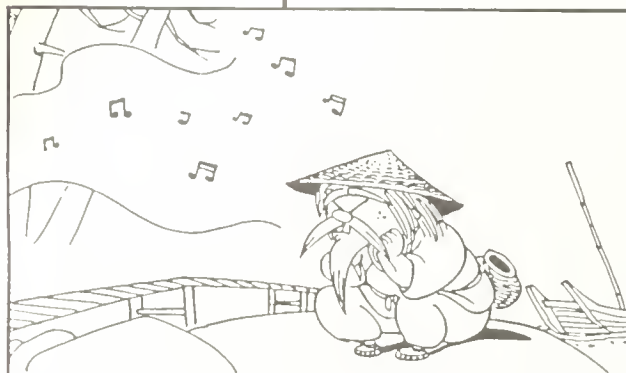
孔子遊乎緇帷之林，休坐乎杏壇之上。弟子讀書，孔子絃歌鼓琴，奏曲未半。有漁父者，下船而來，須眉交白，破髮掄袂，行原以上，距陸而止，左手據膝，右手持頤以聽。曲終而招子貢子路，二人俱對。

客指孔子曰：「彼何為者也？」  
子路對曰：「魯之君子也。」  
客問其族。子路對曰：「族孔氏。」  
客曰：「孔氏者何治也？」  
子路末應，子貢對曰：「孔氏者，性服忠信，身

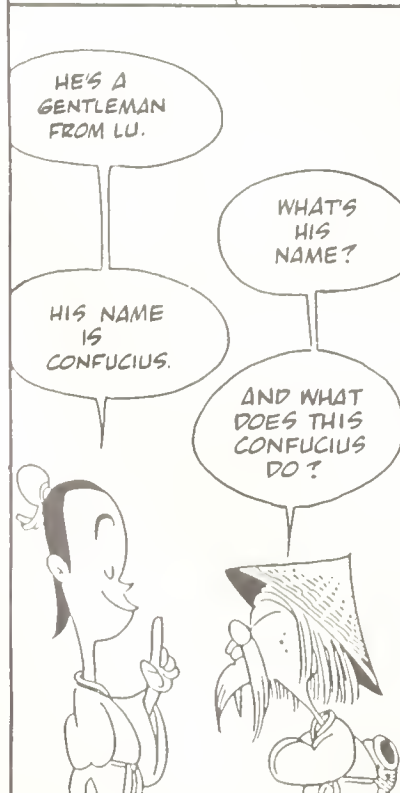
# CONFUCIUS IN THE BLACK FOREST



ONE DAY, CONFUCIUS AND HIS FOLLOWERS WERE RELAXING ON THE EDGE OF A DARK FOREST. CONFUCIUS SAT ON A ROCK, SINGING AND STRUMMING THE ZITHER WHILE HIS FOLLOWERS LOUNGED NEARBY STUDYING.



WHO'S THAT SINGING?



HE'S A GENTLEMAN FROM LU.

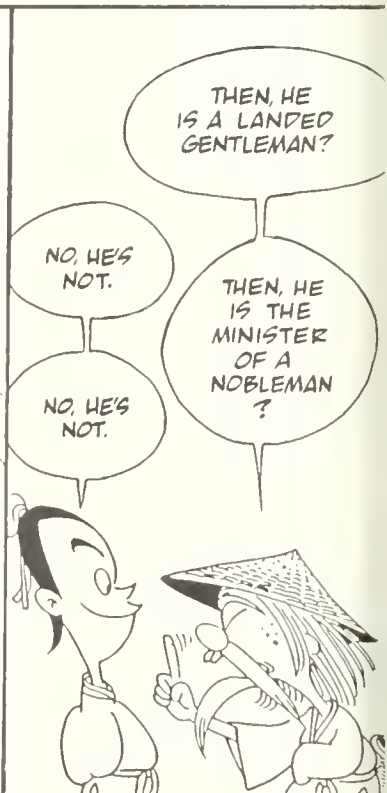
WHAT'S HIS NAME?

HIS NAME IS CONFUCIUS.

AND WHAT DOES THIS CONFUCIUS DO?



HE TEACHES PEOPLE ABOUT BENEVOLENCE AND RIGHTEOUSNESS, RITUALS AND MUSIC. HIS SINCERE TEACHINGS CONVERT THE MASSES TO GOODNESS AND BRING PEACE TO THE WHOLE LAND.

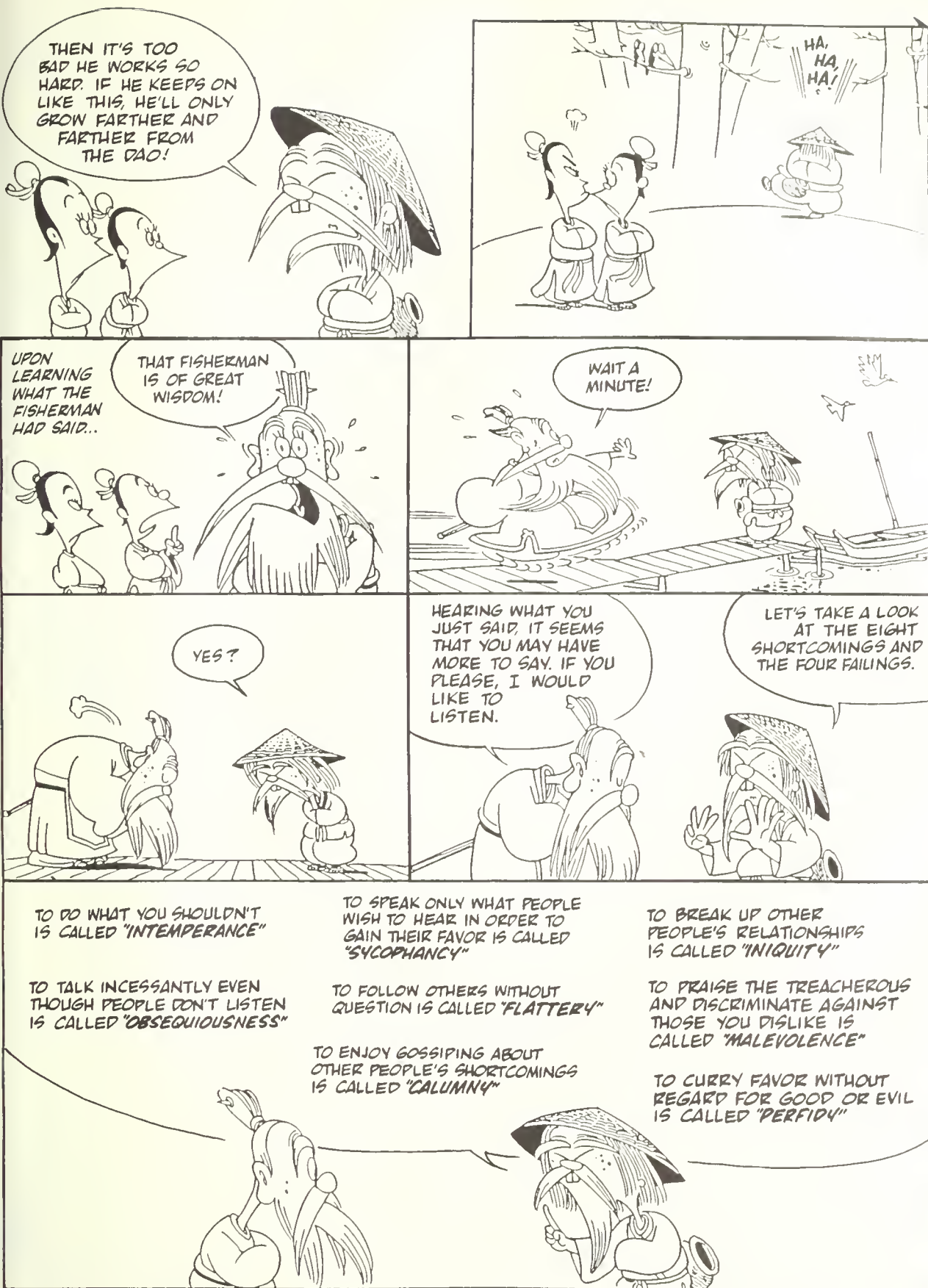


THEN, HE IS A LANDED GENTLEMAN?

NO, HE'S NOT.

THEN, HE IS THE MINISTER OF A NOBLEMAN?

NO, HE'S NOT.



行仁義，飾禮樂，選人倫，上以忠於世主，下以化於齊民，將以利天下。此孔氏之所治也。」

又問曰：「有土之君與？」

子貢曰：「非也。」

「侯王之佐與？」

子貢曰：「非也。」

.....

孔子再拜而起曰：「丘少而脩學，以至於今，六十九歲矣，無所得聞至教，敢不虛心！」

客曰：「.....且人有八疵，事有四患，不可不察

也。非其事而事之，謂之摠；莫之顧而進之，謂之  
佞；希意道言，謂之諂；不擇是非而言，謂之諛；  
好言人之惡，謂之讒；析交離親，謂之賊；稱譽詐偽  
以敗譽人，謂之慝；不擇善否，兩容頰適，偷拔其  
所欲，謂之險。此八疵者，外以亂人，內以傷身，

君子不友，明君不臣。所謂四患者：好經大事，變  
更易常，以挂功名，謂之叨；專知擅事，侵人自用  
，謂之貪；見過不更，聞諫愈甚，謂之很；人同於  
己則可，不同於己，雖善不善，謂之矜。此四患也  
，能去八疵，无行四患，而始可教已。」

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



AND WHAT  
ARE THE  
FOUR  
FAILINGS?



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



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



TO SEEK FAME THROUGH  
GREAT DEEDS IS CALLED  
"OSTENTATION"

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

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

TO CALL RIGHT THOSE OPINIONS  
IN AGREEMENT WITH YOURS AND  
CALL WRONG THOSE OPINIONS  
NOT IN AGREEMENT WITH YOURS  
EVEN THOUGH THEY MAY BE  
GOOD IS CALLED "ARROGANCE"



IF YOU WANT  
TO ATTAIN GREAT  
WISDOM, DON'T BE  
GUILTY OF THE EIGHT  
SHORTCOMINGS:  
INTEMPERANCE,  
OBSEQUIOUSNESS,  
SYCOPHANCY, FLATTERY,  
CALUMNY, INIQUITY,  
MALEVOLENCE, AND  
PERFIDY. AND DON'T  
BE CAUGHT WITH THE  
FOUR FAILINGS:  
OSTENTATION,  
AVARICE, OBSTINACY,  
AND ARROGANCE.  
THESE EIGHT  
SHORTCOMINGS AND  
FOUR FAILINGS  
ARE THE MISTAKES  
PEOPLE MOST OFTEN  
COMMIT.



# THE MAN WHO HATED HIS FOOTPRINTS

THERE WAS ONCE A MAN WHO HATED HIS OWN FOOTPRINTS.

I HATE YOU!



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



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

Ahh!



FOOL.



人有畏影惡迹而去之走者；舉足愈數而迹愈多，走愈疾而影不離身，自以為尚遲，疾走不休，絕力而死。不知處陰以休影，處靜以息迹，愚亦甚矣！

人有畏影惡迹而去之走者，舉足愈數而迹愈多，走愈疾而影不離身，自以為尚遲，疾走不休，絕力而死。不知處陰以休影，處靜以息迹，愚亦甚矣！

**THE MAN WHO HATED HIS SHADOW**



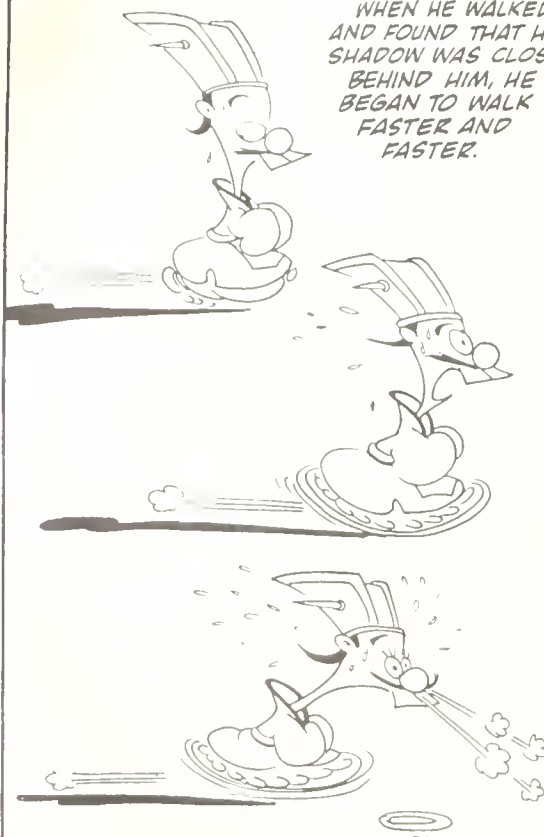
ONCE THERE WAS A MAN WHO HATED HIS OWN SHADOW.



I HATE YOU!  
I HATE YOU!  
I HATE YOU!



WHEN HE WALKED AND FOUND THAT HIS SHADOW WAS CLOSE BEHIND HIM, HE BEGAN TO WALK FASTER AND FASTER.



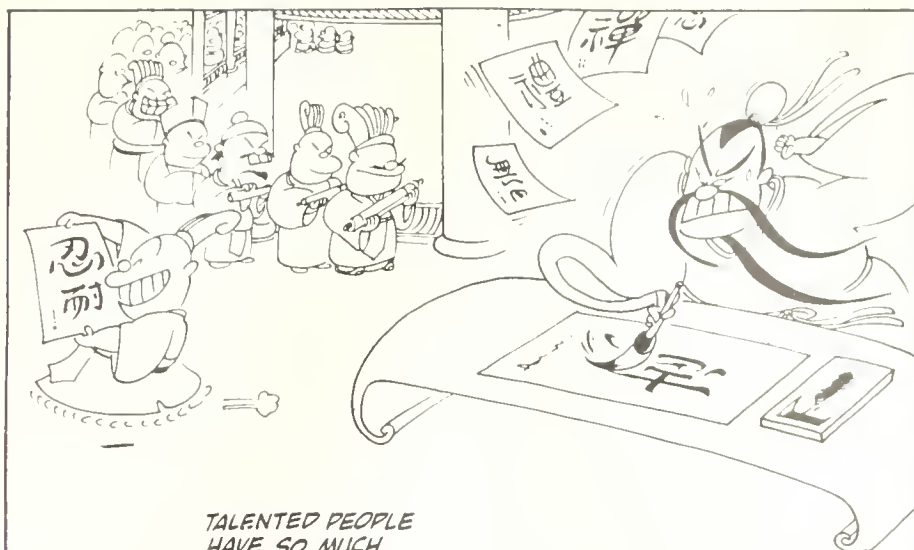
BUT THE FASTER HE MOVED, THE CLOSER HIS SHADOW CAME. SO HE RAN LIKE A MADMAN... AND IN THE END, HE DROPPED DEAD.



THOSE PEOPLE WHO DON'T UNDERSTAND THE DAO ARE JUST LIKE THE MAN WHO HATED HIS SHADOW. IT'S ACTUALLY VERY EASY TO GET RID OF YOUR SHADOW-- JUST REST UNDER A TREE, AND YOUR SHADOW DISAPPEARS. BUT ALL THOSE FOLKS RUNNING AROUND LIKE LUNATICS REFUSE TO STOP AND REST. WHAT DO YOU CALL THAT?

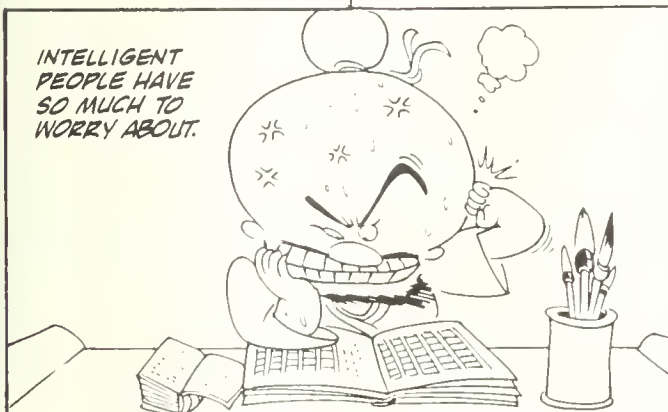


LIKE A  
DRIFTING  
BOAT



TALENTED PEOPLE  
HAVE SO MUCH  
WORK TO DO.

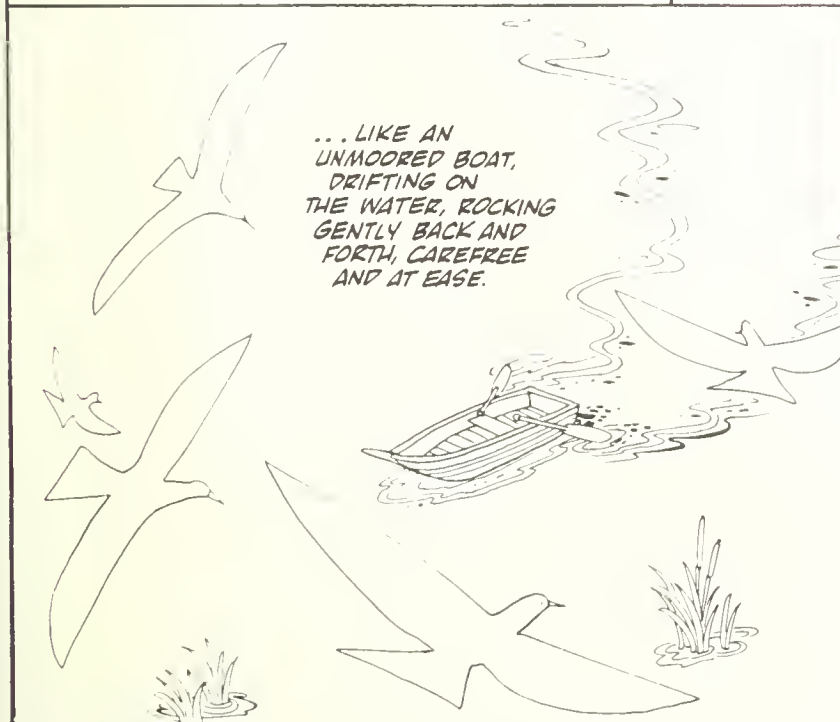
INTELLIGENT  
PEOPLE HAVE  
SO MUCH TO  
WORRY ABOUT.



BUT INCOMPETENT PEOPLE  
GO ABOUT OH-SO-HAPPILY,  
SEEKING NOTHING AND  
SATISFIED WITH  
ENOUGH TO EAT.



... LIKE AN  
UNMOORED BOAT,  
DRIFTING ON  
THE WATER, ROCKING  
GENTLY BACK AND  
FORTH, CAREFREE  
AND AT EASE.



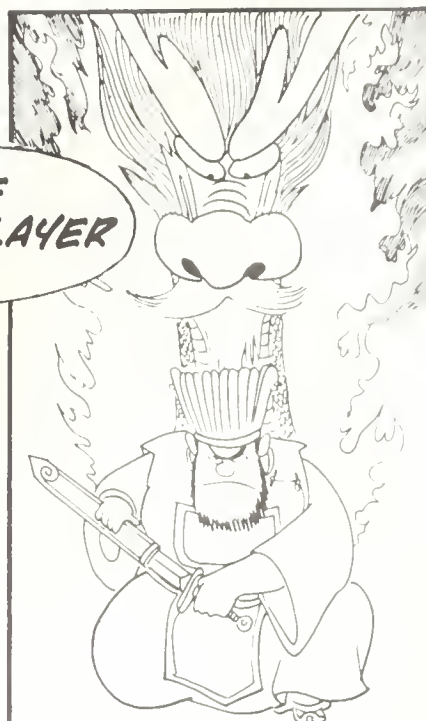
PEOPLE OF  
ABILITY AND INTELLIGENCE  
ALWAYS BRING ON SUFF-  
ERING AND DISTRESS,  
WHICH IS SOMETHING THE  
AVERAGE PERSON OFTEN  
DOESN'T REALIZE.



巧者勞而知者憂，无能者无所求，飽食而敖遊，  
汎若不繫之舟，虛而敖遊者也。

朱評漫學屠龍於支離益，單千金之家，三年技成而无所用其巧。

# THE DRAGONSLAYER



ZHUPING MAN WAS AN AVID SWORD FIGHTER...



ONE DAY, IN HOPES OF STUDYING THE ART OF DRAGONSLAYING, HE WENT TO SEE ZHILI YI.



HEE, HEE

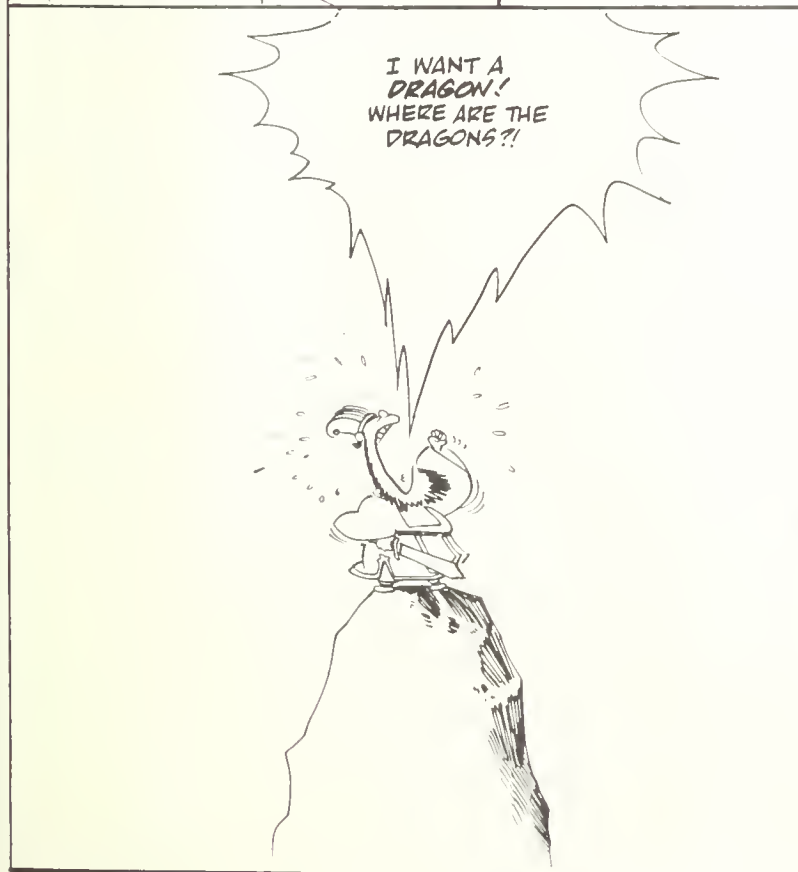
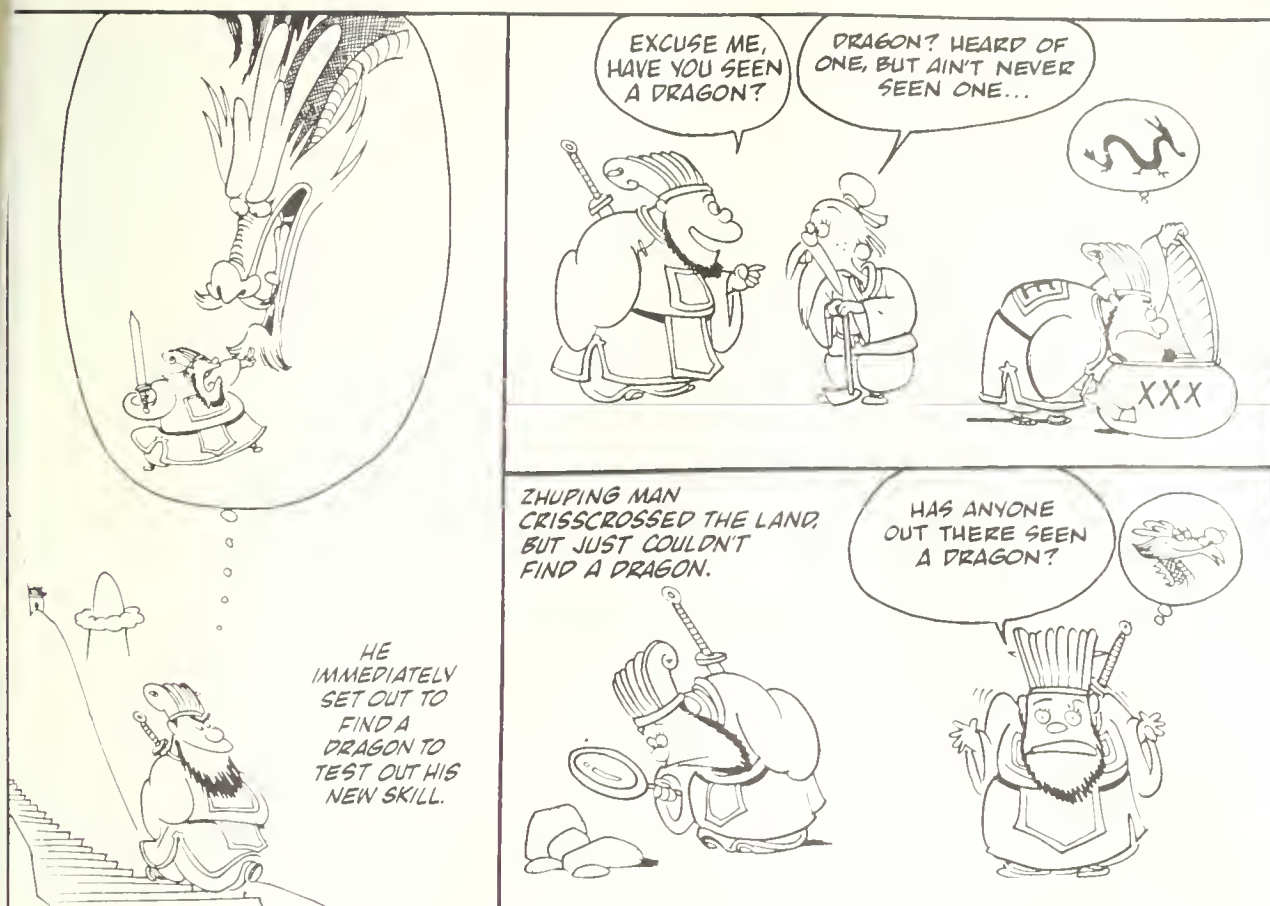
AFTER STUDYING FOR THREE YEARS AND SPENDING ONE THOUSAND GOLD PIECES OF THE FAMILY SAVINGS,



HE FINALLY GRADUATED AND DESCENDED THE MOUNTAIN...



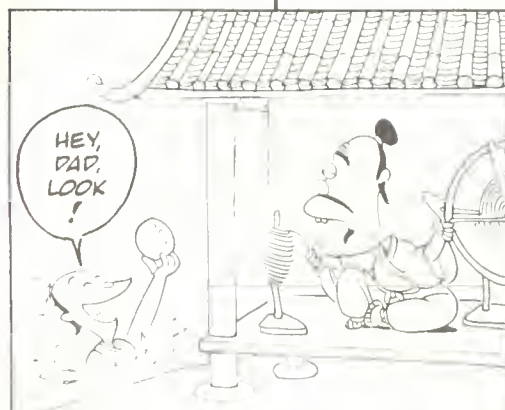
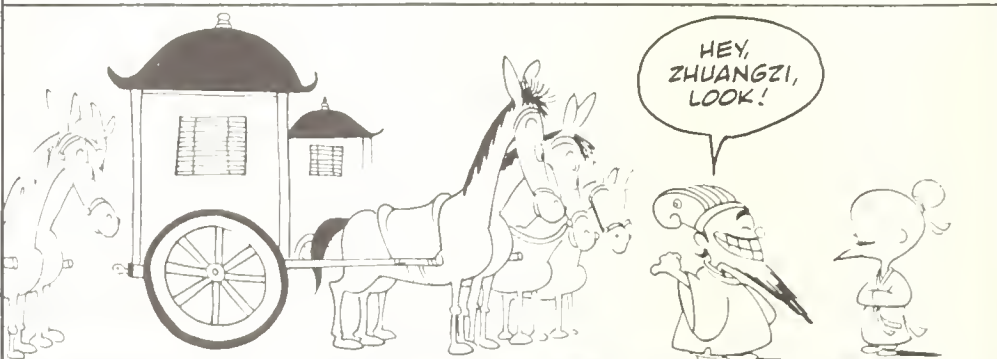
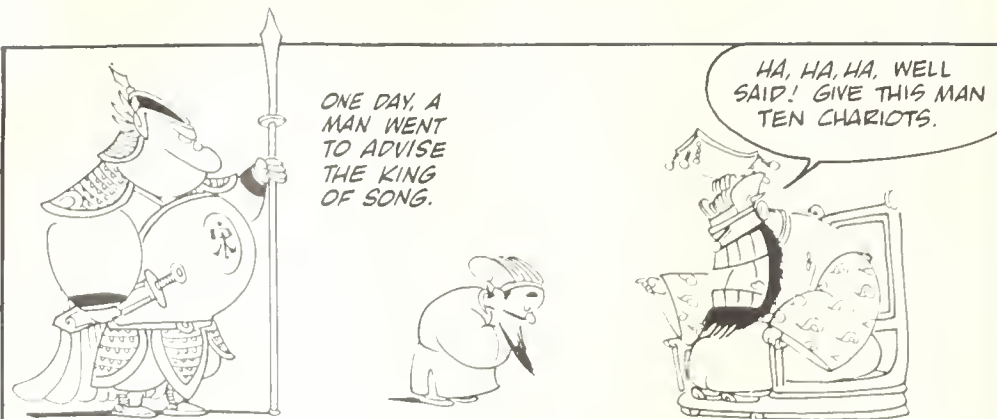
朱評漫學屠龍於支離益，單千金之家，三年技成而无所用其巧。



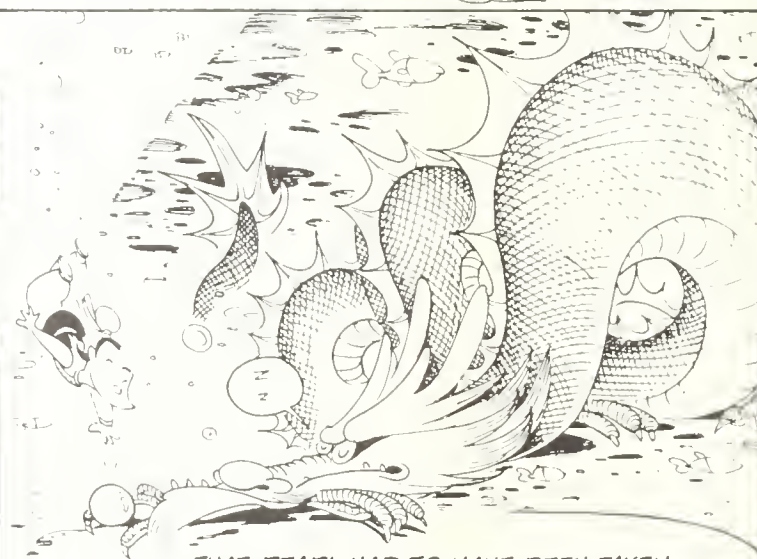
人有見宋王者，錫車十乘，以其十乘驕釋莊子。  
 莊子曰：「河上有家貧恃緯蕭而食者，其子沒於  
 淵，得千金之珠。其父謂其子曰：『取石來鍛之！  
 夫千金之珠，必在九重之淵而驪龍領下，子能得珠  
 者，必遭其睡也。使驪龍而寤，子尚奚微之有哉！

『今宋國之深，非直九重之淵也；宋王之猛，非直  
 驪龍也；子能得車者，必遭其睡也。使宋王而寤，  
 子為曾粉夫！』

SHATTERING  
THE  
DRAGONPEARL

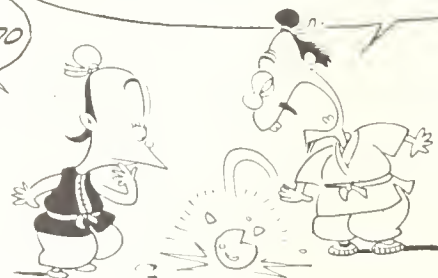


ONCE THERE WAS A  
 POOR MAN WHO LIVED BY  
 THE EDGE OF THE YELLOW RIVER,  
 AND ONE DAY, HIS SON DROVE DEEP  
 DOWN INTO THE RIVER AND CAME  
 UP WITH A GIANT PEARL. HE  
 HANDED THE PEARL TO HIS FATHER,  
 WHO ABRUPTLY SAID, "I DON'T  
 WANT IT!" AND SHATTERED IT  
 AGAINST THE FLOOR.

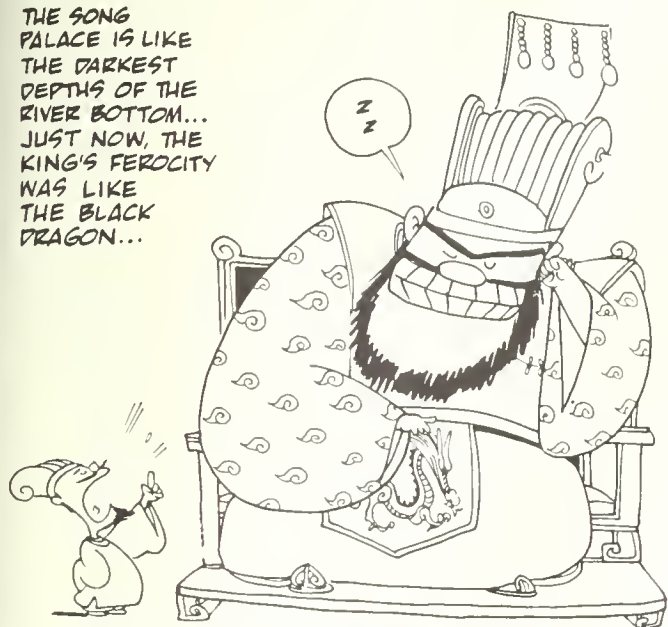


THAT PEARL HAD TO HAVE BEEN TAKEN  
 FROM THE DARKEST DEPTHS OF THE RIVER BOTTOM,  
 WHERE THE BLACK DRAGON LIVES. YOU WERE ABLE  
 TO GET IT BECAUSE THE DRAGON HAPPENED TO  
 BE SLEEPING AT THE TIME, BUT WHAT IF HE  
 WOULD HAVE WOKEN UP? WOULD YOU  
 HAVE MADE IT BACK ALIVE?

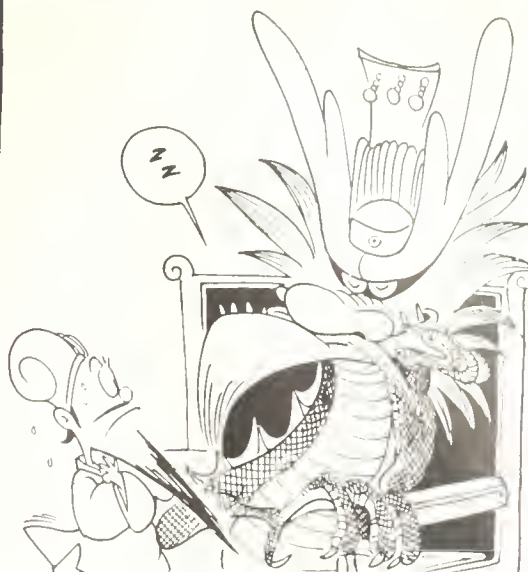
WHY  
 DID YOU DO  
 THAT?



THE SONG  
PALACE IS LIKE  
THE DARKEST  
DEPTHS OF THE  
RIVER BOTTOM...  
JUST NOW, THE  
KING'S FEROCITY  
WAS LIKE  
THE BLACK  
DRAGON...



YOU WERE ABLE  
TO GET THE CHARIOTS  
BECAUSE HE WAS  
ASLEEP.



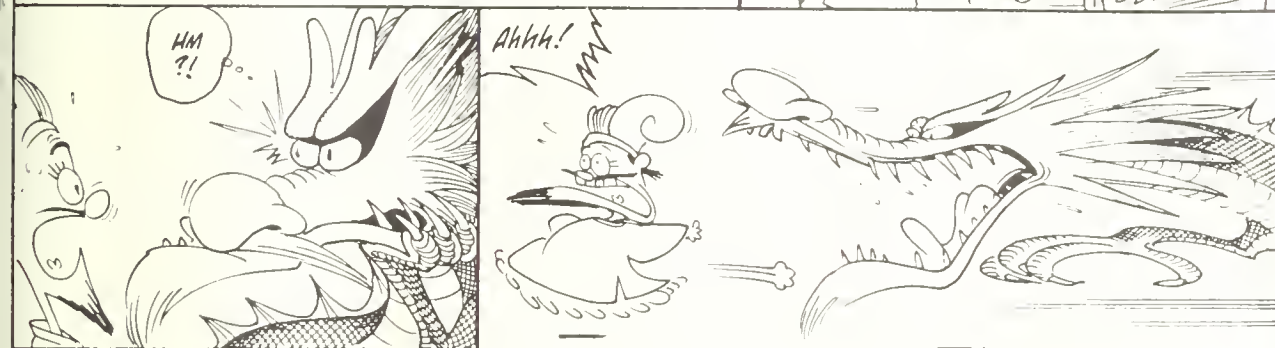
人有見宋王者，錫車十乘，以其十乘驕憚莊子。  
莊子曰：「河上有家貧恃緯蕭而食者，其子沒於  
淵，得千金之珠。其父謂其子曰：『取石來鍛之！  
夫千金之珠，必在九重之淵而驪龍頤下，子能得珠  
者，必遭其睡也。使驪龍而寤，子尚奚微之有哉！』」

『今宋國之深，非直九重之淵也；宋王之猛，非直  
驪龍也；子能得車者，必遭其睡也；使宋王而寤，  
子為曾粉夫！』

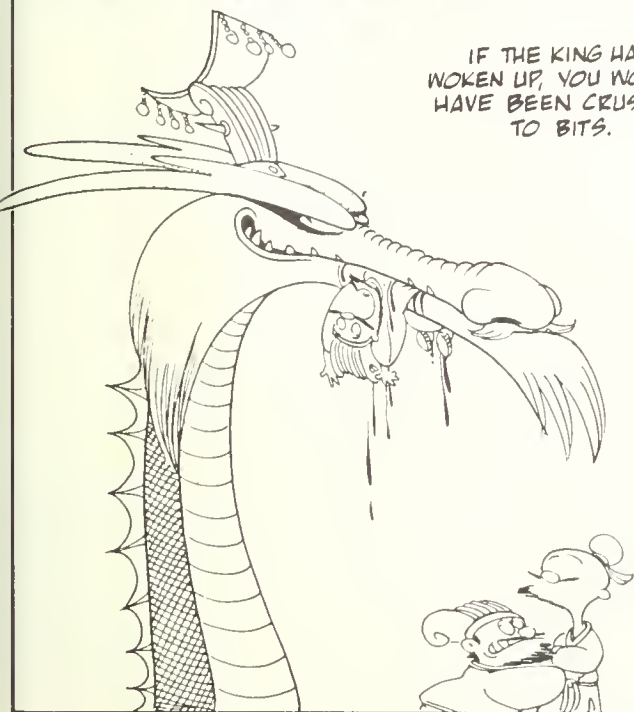
【莊子◎列禦寇第三十二】

HM  
?!

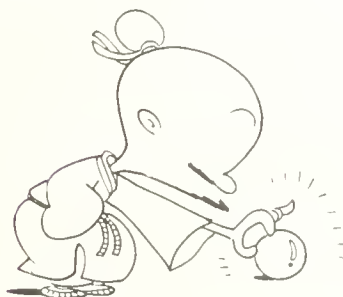
Ahhh!



IF THE KING HAD  
WOKEN UP, YOU WOULD  
HAVE BEEN CRUSHED  
TO BITS.



PEOPLE OFTEN  
PURSUE PRECIOUS OBJECTS,  
NEGLECTING THEIR LETHAL  
IMPLICATIONS; THIS IS A KIND  
OF DELUSION. IF YOU LOSE  
YOUR LIFE, WHAT HAVE  
YOU GOT LEFT?



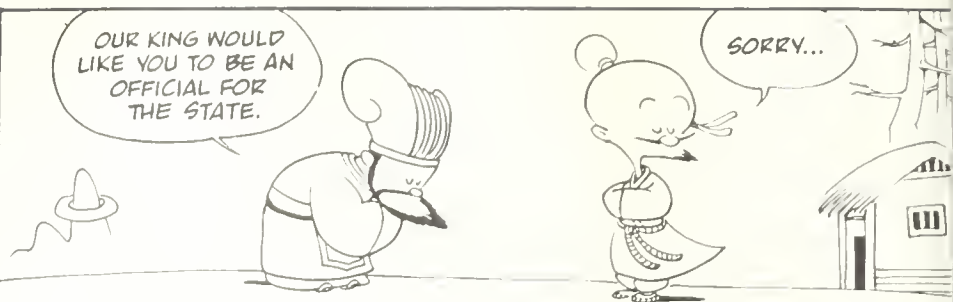
或聘於莊子。莊子應其使曰：「子見夫犧牛乎？衣以文繡，食以芻叔，及其牽而入於大廟，雖欲為孤犢，其可得乎！」

**DON'T MAKE  
SACRIFICES**



OUR KING WOULD  
LIKE YOU TO BE AN  
OFFICIAL FOR  
THE STATE.

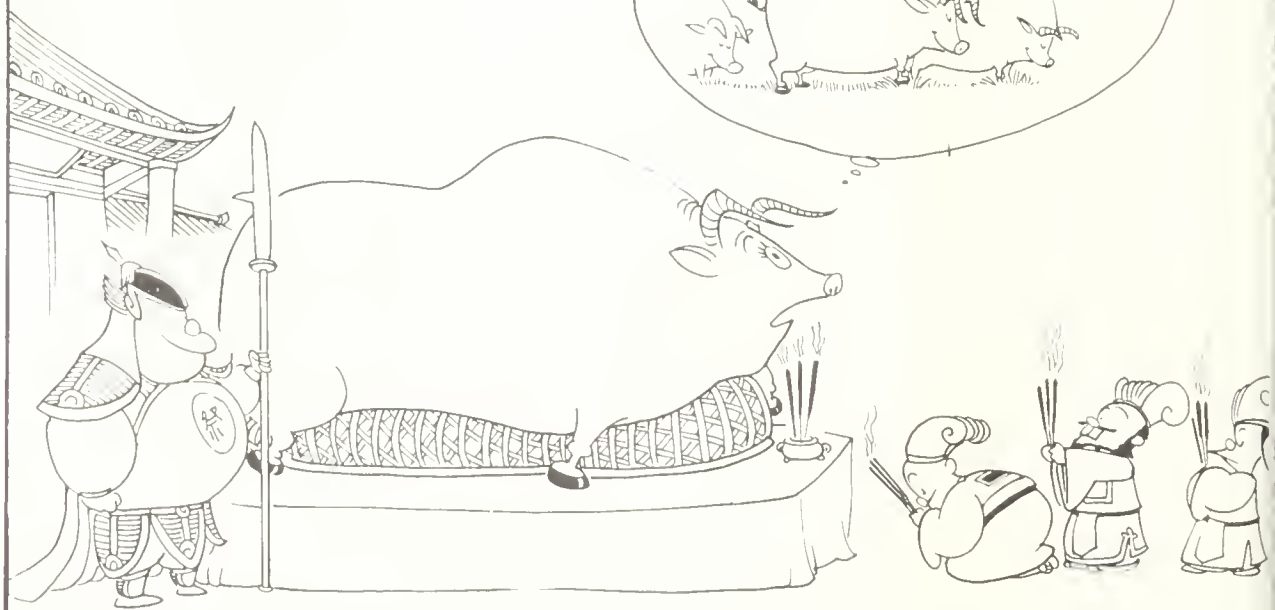
SORRY...



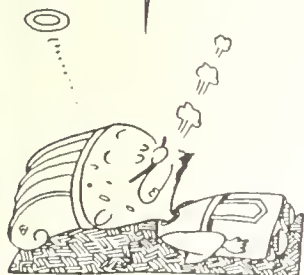
DO YOU SEE THAT SACRIFICIAL  
COW OVER THERE? EVERY DAY IT  
EATS THE BEST FEED AND IS  
COVERED BY A BEAUTIFULLY  
EMBROIDERED BLANKET,



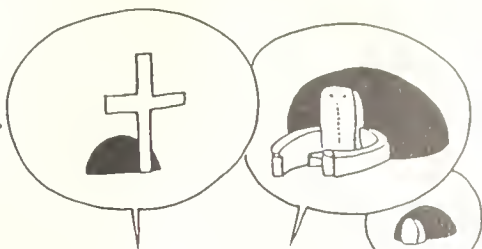
BUT WHEN THE DAY COMES  
FOR IT TO BE BROUGHT INTO  
THE TEMPLE AND LAID UPON  
THE SACRIFICIAL ALTAR, IT  
WILL BE TOO LATE FOR ITS  
SUDDEN WISH TO GO BACK  
TO THE FIELD AND LIVE LIKE  
THE REST OF THE COWS.



# ZHUANGZI ON HIS DEATHBED



WHEN ZHUANGZI WAS ON HIS DEATHBED, HIS DISCIPLES GATHERED AROUND AND TALKED ABOUT HONORING HIM WITH AN ELABORATE FUNERAL.



WHY BOTHER? AFTER I DIE, JUST USE HEAVEN AND EARTH AS MY COFFIN; USE THE SUN AND MOON AS BURIAL JADES, THE STARS AS JEWELS, AND EVERYTHING ELSE AROUND ME AS RITUAL WARES. WHAT FUNERAL COULD BE BETTER THAN THAT?



BUT, MASTER, THE CROWS AND VULTURES WILL GET YOU.



ABOVE GROUND, THE CROWS AND VULTURES WILL GET ME. BELOW GROUND, THE WORMS AND ANTS WILL GET ME. WHY DO YOU INSIST ON TAKING FOOD OUT OF THE MOUTHS OF CROWS AND VULTURES AND GIVING IT TO WORMS AND ANTS?



DEATH IS A NATURAL DISPERSION AND TRANSFORMATION OF THE BODY, SO WHY NOT LET NATURE HANDLE IT?



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

與此，何其偏也！」

「莊子」列禦寇第三十二



# AFTERWORD

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Societies may well need rules, standards used to justify those rules, and officials to enforce them. It seems fairly obvious that such restrictions can help minimize some forms of disorder that threaten our tranquillity and survival. But too many rules, including rules of etiquette, constrain us, and make us feel suffocated. Our psyches seek out routes of escape. We find release in the mountains, in wine bottles, or in beliefs that undercut the significance of the suffocating rules and standards. This book is about Zhuangzi (369?–286? B.C.), a man who broke a lot of the rules and was irreverent toward all the rest.

Over the centuries, China's gentlemen scholars were educated with classical texts that primarily discussed such rules, standards, and the model officials who embodied them. They believed that those texts—those teachings—came from Confucius (551–479 B.C.) and his disciples. About eighteen centuries after Confucius, starting in 1313, four of the texts and commentaries to them formed the basis for the civil service examinations that constituted the path to privilege. The scholars and government servants considered themselves to be Confucians, or Ruists, as they are known in

China, and yet many of them also sought routes of escape. They often simultaneously accepted some of the teachings of Zhuangzi, which inspire this volume. These teachings allow us to stand back and smile at the serious Confucian social rules, and our psyches are freed from their control over us. Although Zhuangzi himself had never heard the Chinese equivalent of our term “Daoist,” his teachings, along with others, have been categorized as Daoist since the second century before Christ. Thus, many gentlemen scholars were Confucians and Daoists at the same time. The inconsistencies did not seem to bother them, for they often appealed to the psychological consequences of a belief in supporting it, rather than to its logical validity. It certainly is true that we believe lots of things on grounds other than rational argument.

One of my own tutors, with whom I studied the classics in Taiwan, considered himself to be a good Confucian. He also complained about the number of stifling rules of etiquette that had been instilled in him as a youth—so many, for example, that he tried to avoid having to get up to go to the bathroom in the middle of the night because of

all the rules about proper robes and belts and things hanging from belts that he had to observe. With that complaint, he would pass approvingly to some point of Zhuangzi. (He was not only an erudite Confucian classicist, who had also accepted many Daoist teachings, but a Buddhist as well!)

Confucianism and Daoism complement each other in additional ways. If Confucian learning hones an individual's respect for proper interpersonal relations, Daoism teaches proper respect for other living things. The Dao, as we shall see, is equally present in all of us.

There was no Daoist "school" when Zhuangzi lived. Our term Daoism is a translation of one of three expressions introduced in the second century B.C. to denote such a school: *daojia* (school of the Dao), *daodejia* (school of the Dao and *de*, which is the Dao in a thing), and *Huang-Lao* (the teachings that revered the Yellow Emperor and Laozi). When these designations came into use, two of the principal texts attributed to such schools were the *Zhuangzi* and the *Laozi*. No one knows who wrote the latter text, the first record of which is around 250 B.C. Most scholars believe that Zhuangzi himself was the author of the first seven chapters in the book that bears his name, and that later followers with differing perspectives wrote the other chapters. *Zhuangzi Speaks* draws mainly from those seven original or "inner" chapters.

Two differences between these Daoist texts are worth noting. The *Laozi* treats politics seriously, whereas the *Zhuangzi* inner chapters reveal almost no interest in politics or ruling. The texts also differ in the relative emphasis each places on the various traits of the Dao. The *Laozi* leans toward treat-

ing it as the indivisible stuff from which all emerges, an "uncarved block," as the text says. It refers to the Dao as the Mother, which makes it easy for the reader to infer the Dao's temporal priority over the myriad individual things that stem from it. The *Zhuangzi* tends to explain the Dao as either the patterns of orderly change in nature or as the cause of those patterns. It is "the maker and transformer." The two books agree that the Dao is unitary. Its individuated presence in things is *de*, sometimes thought of as power or as a life principle. As the *Laozi* says, "Tao [Dao] produced them (the ten thousand things). Virtue [*de*] fosters them."<sup>1</sup>

The person who accepts the unity of the Dao avoids regarding things exclusively in terms of their transitory physical forms, because to do so is to consider what separates one thing from another rather than to think of their shared participation in the Dao. He or she also avoids taking seriously or being controlled by the words that people use to classify or categorize things. Language reinforces the tendency to treat things as discrete units rather than as parts of a unity. By avoiding these pitfalls and instead going spontaneously where the Dao leads, the individual will find that his *de* is enhanced.

Zhuangzi's followers past and present differ from other people in some basic ways. They do not think much of language as a key to unlocking nature's secrets, nor do they think much of the evaluative standards that language often communicates when a person passes judgment on something. They think about the nature of nature and how to live a life modeled on nature rather than a life governed by the moral rules written up in books.

## Places and Ideas in the Background

Initially somewhat unified around 1122 B.C. under the Zhou dynasty, the territory sometimes known as China Proper was fragmented into a number of increasingly independent states after 771 B.C. These states and successors produced by increasingly violent interstate warfare were agricultural, not maritime, communities. Cut off from other civilizations by mountains and deserts to the north and west, and with only a small ocean perimeter to the east, they were self-contained units. Though culturally advanced, their lords and aristocratic retainers rarely had to submit their ritualized customs and the ideas on which they rested to competition from those of other strong and equally developed societies. The competition came from non-Chinese nomadic peoples in the north whose equestrian skills helped to make them a constant threat, and from peoples in the south who were also Chinese but culturally somewhat different.

Several of these states figure in the text *Zhuangzi*, which is so charmingly transformed in the drawings, conversational balloons, and translations of *Zhuangzi Speaks*. These include some of the states that once made up the old Zhou kingdom. One of these was Song (pp. 38, 92, 95). Another was Lu (p. 52), birthplace of Confucius, who belonged to an impoverished branch of its aristocracy. The Lu aristocracy prided itself on perpetuating the rituals and rules of the early Zhou. Jin, once the largest state of all, was fragmented around 403 because of internal bickering among its lords. Its fracture into the three smaller states of Han, Wei, and Zhao (pp. 107, 110) signaled the beginning of the aptly named Warring States Period.

As our text relates on p. 105, villains ravaged the land. When Zhao finally succumbed, the records report that 400,000 of its soldiers were buried alive.

Outside of these core states were two others that figure in this harsh scene. Both were Chinese, but their customs were regarded as different and crude by the elites of the core states. The first, Chu, gradually expanded into the entire Yangtze valley. In 597 B.C. its soldiers, dressed in armor made of sharkskin and rhinoceros hide, routed the core states. The other fringe state was the northwestern state of Qin. It began an eastern expansion in 341 B.C. when it conquered the state of Wei, causing its ruler to flee to the eastern part of his state, to the city of Liang mentioned on p. 93. This occurred during the lifetime of Zhuangzi, who was born around 369 B.C. Qin eventually conquered all of the other states, creating the first unified Chinese empire in 221 B.C.

Our cast of characters begins with Zhuangzi himself. He was a native of Song, though some say that his doctrines show more of the influence of Chu in the south. He enjoyed lively debates with his friend Hui Shi (p. 92), at one time the prime minister of Wei. Hui Shi opposed aggressive warfare, promoted a doctrine of universal love, and left behind some paradoxes ("The heavens are as low as the earth; mountains are on the same level as the marshes").<sup>2</sup> Famous for his rhetorical skills (p. 28), he shared with Zhuangzi a concern with distinctions between the various levels of meaning in words and was interested in the question of the standards according to which we make distinctions. Learning from him, Zhuangzi went beyond

him to the treacherous point where the making of any distinctions potentially confounds us.

Among those considered by Zhuangzi to be obsessed with making distinctions were the Mohists and the Confucians. Taking as their patriarch the philosopher Mozi (c. 479–c. 381 B.C.), the Mohists employed a standard for the acceptability of beliefs that centered on a distinction between the useful and the useless, or that which benefits or does not benefit the people. Benefit might have been defined in terms of increasing wealth, social order, and cooperation without strife.

The Confucians, diverse in doctrinal details, worried about the distinction between ritually proper and improper behavior. Disciples of Confucius codified and transmitted orally extensive rules covering almost every aspect of interpersonal conduct, with particular attention to such activities as funerals and coming-of-age ceremonies. The criteria for determining propriety were, fundamentally, social role relationships (father-son, husband-wife, older brother-younger brother, prince-minister, friend-friend) and hierarchy. An individual's very identity was defined in relational terms (as father, husband, minister). Propriety varied as a function of role and hierarchical status. In the modern West we generally think of duties as universal. That is, if something is the right thing for you to do in a certain setting, it is the right thing for everyone everywhere to do in that circumstance. These Confucians, in contrast, treated duties as different for different people in the same setting, as a function of their different social roles or relationships. In a certain situation, I have duties to those with whom I have special relationships, and these are different from the duties that I would have to others in another situation, even when the factual conditions in the two cases are

otherwise identical. If I find that my father has stolen a sheep, I have a duty to protect him. If I find someone else with a stolen sheep, my duty may be to the sheep's rightful owner or to the laws of the state.

Confucian teachings also centered on the difference between humane or benevolent and nonbenevolent conduct. The possibility of a person's benevolence rests in his or her ability to nurture the kinship-love with which all humans are born, and to extend it to other people beyond the family. Benevolence manifests itself in an inability to tolerate suffering and, closer to home, in parental love and in children's filial piety toward their parents. Confucians, then, were known for their standard of ritualized propriety (based on relational roles and hierarchical status), infused with a sense of righteousness, and for their standard of benevolence. Hence on p. 114 someone describes Confucius as being a gentleman from Lu who "teaches people about benevolence and righteousness. . . . His sincere teachings convert the masses to goodness and bring peace to the whole land." This news brings the reply that "If he keeps on like this, he'll only grow farther and farther from the Dao!"

Like the Mohists, the Confucians sought employment at the courts of the lords who ruled the states. If the attitudes of Zhuangzi's contemporary, the orthodox Confucian Mencius (372?–289? B.C.) can be taken as typical, they were heavily judgmental of the moral failings of the rulers with whom they spoke. They criticized the rulers for not being benevolent, or for ignoring propriety, or for not consulting their inner moral sense. Although Mencius does not appear in the *Zhuangzi* chapters authored by Zhuangzi himself, it is worth noting the way in which he argued for his doctrines. Zhuangzi would have had plenty of oppor-

tunity to see the Confucians in action, as they debated with thinkers from competing schools such as Mohists, language philosophers like Hui Shi, and advocates of self-preservation as the only moral standard (Yang Zhu, mentioned on p. 99, is an example).

Mencius argued that humans are universally born with such traits as a sense of compassion and a sense of righteousness similar to what we call a conscience. In making this case, and in rebutting opponents, he typically relied on one or more of four types of argument: presenting empirical claims; appealing to a doctrine's psychological impact on people who accept it; using analogy; and appealing to the authority of various sage kings and administrators.

Zhuangzi's approach, relying on parables, anecdotes, and flights of fantasy sets him apart from such styles of argument. He had little use for language as a tool for gaining access to knowledge. Instead, he used it with great skill to sensitize the reader to the instability of the standards that all debaters invoke to justify their arguments and the meanings that they assign to words. Like Socratic teachers, Zhuangzi used words to point the reader in the right direction rather than to indoctrinate. So parables and tales of the imagination served instead of assertions, claims, and arguments. He used these techniques also to depict the weakness of language as a vehicle for understanding the true nature of the world. This weakness centers on the boundaries that language carves artificially into nature. A prime culprit is the dualistic categories in which humans often express themselves, such as beautiful/ugly. The values that such words carry are only those of the speaker or of his school of thought, not ones that correspond to any standard present in nature. One style of Zhuangzi's

teaching was especially suited to drive home this point about the mismatch between language and reality: his droll way of putting into the mouths of Confucians positions that are just the reverse of what they were known to advocate. Confucius's favorite disciple, for example, learns "to forget benevolence and righteousness."

Although the Yellow Emperor appears in *Zhuangzi Speaks* (p. 87), as does Laozi ("Old Master"), neither appears in the sections of the *Zhuangzi* that were written by the historical Zhuangzi but only in chapters written by later followers, who adopted the "Huang-Lao" teachings that became popular in the late Warring States Period. "Huang-Lao," a former Han dynasty (206 B.C.–A.D. 35) expression, combines part of the Chinese name of the Yellow (*huang*) Emperor and part of the Old (*lao*) Master's name. The Huang-Lao followers revered Laozi and Zhuangzi as sages who had insight into the nature of the Dao or the principles of change according to which the world works. Whereas the original writings of Zhuangzi show no ecumenical interest and are unequivocally anti-Confucian and anti-Mohist, the Huang-Lao writings attempted to synthesize ideas from several schools. As the Han historian Sima Tan (d. 110 B.C.) put it, "they selected the good parts of Confucianism and Mohism and gathered the essentials of the School of Names and Legalists." And where the chapters authored by the historical Zhuangzi reveal no political interest, those of the Huang-Lao school advocate nonaction by rulers and zealous action by ministers.

Now that we know a little about the places and characters that figure in our work, it is time to turn to the music of nature and other matters that Zhuangzi richly illuminated.

### "The Music of Nature"

*Language.* Technically speaking the music of nature is the spontaneous functioning of things, but more loosely it is also the wind (p. 17) and the sound of man-made instruments. Nature is free of emotions and the values that are conveyed in them. So, too, is the earth's music or the wind free of them. In addition, as the wind blows through all varieties of canyons and other formations on earth, it makes every conceivable sound. When people speak, they are simply more canyons through which wind blows. They may add emotion, evaluation, and meaning to the wind that emerges from their voice boxes, but it is just like the wind in the canyon. The evaluations, the emotions, are nothing once the wind has left the individual's mouth. Angus Graham, the leading Western interpreter of the *Zhuangzi*, has noted that Zhuangzi was thinking especially of the arguments made by thinkers of different schools in their debates or preaching. Their arguments are the "pipes of heaven," not different from the musical sounds made by the wind blowing through differently shaped hollows.

Zhuangzi's first target, then, was the debates themselves. Some debates involved assumptions that certain things are similar to each other and therefore different from all other things. Mencius was busy arguing, for instance, that all humans are similar in that they possess four psychological traits. As a result, he claimed, they are not only different from other animals but better. Others argued about whether a white horse is a horse, because a horse that is white is no longer just a 'horse'. The very words that they used in their debates, such as similarity, difference, horse, and white have no permanent meanings. They have

only that which the debaters paste on them for the moment. These words have no enduring relation to anything in nature. They are just more music of nature.

What Zhuangzi was rejecting as futile was not simply verbal argumentation but also the distinctions on which it is based. His progress toward this insight was probably eased, ironically, by what he learned from his own intellectual sparring partner, Hui Shi. Zhuangzi learned from Hui's paradoxes that all of our spatial and temporal distinctions are relative to the perspective of the person making them. That is one of the points of Hui Shi's statement that the mountains are on the same level as the marshes. So they are, from the standpoint of the bird in flight. Hui made the same point when he said, "The sun at noon is the sun declining; the creature born is the creature dying."<sup>3</sup> The fate of the sun and of every creature born is to be part of a process of change with a beginning and an end. From the standpoint of the end, each is already on its way there an instant after noon or after birth. From the standpoint of today's actuarial specialist in an insurance office, a baby is already a statistic in terms of its progress toward death.

As Graham pointed out, Zhuangzi went beyond Hui Shi to maintain that all distinctions that humans make with language depend on the perspective or standard of the viewer or speaker. In part this was a message directed at the debaters and preachers, but it was also directed at all humans. Not only were the Confucians or the Mohists narrow-minded but so also was the person who thought that the perspective of his or her species accurately portrays reality. This is the significance

of the exchange (pp. 65–67) between the frog, who thinks that the well where he lives is incredibly large, and the tortoise, who had crawled up from the ocean. The only body of water known to the frog was the well, and he naively used it as his standard of big and small. The tortoise knew the size of the Eastern Sea. He had a rather different standard.

Thus, although one audience for many of the critiques of dualistic distinctions may be people associated with certain schools of thought, the broader audience includes every person. Zhuangzi loved to tweak his readers about the distinction between the useful and the useless. He may have offended Mohist utilitarians in particular with this assault, but he simultaneously challenged widespread standards of what is useful. The “useless” *shu* tree is a good example. Its trunk is all lumps and bumps, and it curves this way and that. Most people would say that a tree, to be useful, would provide material for houses, food, and other items involved in *human* survival. In the carpenter’s perspective, only straight trees are useful because they produce planks that align nicely with the plumb line. But the useless *shu* tree lived on and on. No logger cut it down, so the “useless” tree lived longer than the useful ones. This is one of many times when we encounter Zhuangzi’s own hidden standards. One is to prize all things equally in which the Dao is present. So the tree’s interest in staying out of harm’s way counts for as much as the carpenter’s interest in turning it into a roof. Further, if the carpenter will simply broaden his standard of the useful, he will discover that he can use the gnarled old tree after all, for shade during his afternoon snooze. But just when readers thought that they finally had an insight into what “useful” really is, Zhuangzi

nudged them to another insight (pp. 77–78): it is best not to think in terms of useful and useless at all, but rather to transcend these categories.

Language reflects one’s arbitrarily selected standards of worth, according to Zhuangzi. “Although a duck’s legs are very short, it certainly wouldn’t want them lengthened,” we learn on p. 48. Similarly, moralists categorize people as good (following the sagely way) or as evil. But moral standards can also be used to justify great harm. Almost any teaching can be used for a variety of ends. So, when on p. 51, someone suggests that “principles do more harm than good,” the message is directed both to the Confucian moralist and to his popular audience.

Analysis and dualistic verbal categories generally go hand in hand. Among the problems with them is the damage they can do. The moralist provides the tyrant with justifications for his acts. The false sense that analysis provides us with an understanding of objective reality motivates humans to tamper with that reality accordingly. They think that, having figured out the laws of nature or read up on them in books, they can intrude into the process of life from birth to death, or into the way in which rivers spontaneously flow, with their dams and ditches. On p. 53 a wise and enlightened master tells us the result: “You say you want to use the vitality of the Dao to enhance the natural processes? This will only destroy them. Don’t you understand that to use our intellect to change things only makes matters worse?” The problem is not simply that the Confucian or Mohist is fooled into thinking that he is saying something about reality. It is also that he is stimulated by such evaluation to desire or try to possess the object categorized in a certain way, and this leads to conflict with other persons. Further, such lan-

guage categories inhibit individuals from both experiencing nonverbally the whole and from treating things in the world in a manner that reflects this sense of harmony. The following concludes an exchange between three delightfully named persons on p. 87: "The man named Knowledge was of the realm of words, while Absurd was of the realm of language without words, and Can't Say was of the realm of no mind, no words. The Dao cannot be understood through words alone."

**Skills.** There are alternatives to manipulating words; one is practicing a skill in the manner of a master craftsman. The clue to this fact lies in Zhuangzi's exemplary models, people such as the skilled cook (p. 29). He does not consult a textbook on butchery but intuitively moves about the skeletal structure of the cow. "You see, when I butcher a cow, it's not skill that I use. It's the Dao," he says. He continues by describing the difference between his knife and that of the average cook: "The average cook goes through a knife every month, because he hacks and chops. . . . Because I neither hack nor chop, I've used this same knife for nineteen years, and it's still like new." There is an elderly wheelwright who appears on pp. 55–56, making the point that skills cannot be passed on through books. Sages may have had skills, but the words attributed to them in books are "merely the dregs of a dead man." The words are traces, shadows, having nothing of substance in common with those who left them behind. The wheelwright was unable to pass his skill on to his own son.

To practice a skill in the manner of a master is not to grasp the Dao, but it is to grasp one aspect of the Dao. It is to understand how to accord with natural patterns in cows or pieces of wood as one

applies a knife or chisel. There are many different skills, so a comprehensive understanding of the Dao is probably beyond the scope of what most people can hope for. It is a prize for the perfect person.

There is something in the traits of Zhuangzi's skilled craftsmen that was shared by the Confucian sage. This is action that is perfectly appropriate for the circumstances, though it emerges without analysis of the situation or planning. The *Analects* of Confucius was compiled in the early Warring States Period; it is an edited text of sayings and conversations of Confucius with disciples and others, compiled on the basis of records made by disciples and their disciples, or later Confucians who thought they knew what the Master would have said. It includes a statement by Confucius depicting his long progress to the most desirable condition, one that he attained only at the age of seventy. Confucius described the condition as one in which his desires and the dictates of the ritual rules of conduct were entirely convergent. The right thing to do and what he desires to do are the same. Only years of training in the practice of the rules can produce this result, a process that social scientists today would call socialization. But this state is one in which proper conduct for each situation is effortless. Moral acts are spontaneous. Spontaneity is the trait shared by the dexterous cook and by the elderly Confucius.

Unlike their counterparts in classical Greece (the Golden Age of which lasted from 461 to 431 B.C.), these Chinese thinkers did not portray the highest form of self-development as an ability to use reason. For those Greeks, reason was used either to deduce what principle to follow or, practically, how to implement it. For our Chinese figures, however, human cognitive functions need play no

direct role in the sage's actions. Thoughtlessness, not thought, was prized. But there remains a crucial difference between the spontaneity advocated by Confucius and by Zhuangzi. Confucian spontaneity is always goal-directed. A person practices the ritual forms of conduct for the purpose, most immediately, of having all acts conform to the moral rules; more distantly, for the goal of becoming a morally superior person; and ultimately, to transform all the world into a Confucian moral utopia. An attitude of commitment to these goals informs every spontaneous act, as a person effortlessly does the right thing. Psychologically it is a powerfully practical response to the alienation that people might feel when there is a gap between what they want to do and what somebody tells them to do.

Having rejected both verbal rules and moral hierarchies, Zhuangzi prized spontaneity of a different kind: the ability to adapt immediately to whatever circumstance presents itself. Spontaneity is also found in skill mastery. Some of Zhuangzi's favorite examples of the former concern the acceptance of death:

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

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

Master Lai said, "A child, obeying his father and mother, goes wherever he is told, east or west, south or north." And the yin and yang—how much more are

they to a man than father or mother! Now that they have brought me to the verge of death, if I should refuse to obey them, how perverse I would be!"

*Spontaneity.* The spontaneously adaptive response is characteristic of the person in whom the True Ruler of the body is not the evaluating or knowing mind, but the Dao itself. Such a person flows with nature's changes, as the Ruler turns his mind into a mirror. "The Perfect Man uses his mind like a mirror—going after nothing, welcoming nothing, responding but not storing."<sup>5</sup> The mirror suggests both immediate responsiveness to any circumstance and the absence of evaluation; the mirror reflects everything, what humans may call the beautiful and the ugly alike. Our present text has an episode in which Confucius went to see Laozi. He reported that he "saw a dragon, flowing with the Yin and Yang, ceaselessly changing" (p. 59). Although the chapters in the *Zhuangzi* text by Zhuangzi himself do not refer to Laozi, this characterization fits Zhuangzi's model of a person with the mirrorlike mind.

Angus Graham has written convincingly that to mirror things means "to face facts" and to "deal with things the way they objectively are, not as one would like them to be."<sup>6</sup> This means that Zhuangzi was not advocating that the individual become simply a passive respondent with no contribution to a given situation. Rather, the mirror mind is one devoid of prejudicial attachment to the dogmas of any particular school or way of thinking. Those prejudices would interfere with the ability to grasp the objective facts and respond as those facts demand. Attaining such a state takes considerable practice in "forgetting" the standards and language habits with which a person is daily socialized. To have a mirror mind is to have a clear

mind, clear about the objective situation and swept clean of previous ideas that would impede the absorption of new facts.

*Nature and the Dao.* To flow with the changes, as Laozi was said to have done, is to avoid the purposeful pursuit of goods or goals evaluated as more worthy than other things. To be this way is to emulate a trait of Heaven (nature) and the Dao. Both are devoid of purpose or any differences of value. Herein lies a fascinating tale of how Zhuangzi's ideas fit in with other developments in China before and shortly after he lived.

The term Dao in the *Zhuangzi* has several meanings. One refers to that which simultaneously causes the ceaseless changes in nature and also somehow integrates or unifies all things that participate in those changes. Zhuangzi used the expression "maker and transformer" to convey this point. There is another meaning that the outside analyst can distinguish as separate from the one just given, though it would not have been separated by Zhuangzi. That is the orderly process or pattern of change itself. This meaning is present when our current text encourages us on p. 47 to "follow the laws of nature, or the Dao." This is also "flowing with the Yin and Yang" (p. 59). In neither of these two senses is the Dao purposive. To attribute purpose to the Dao is to give it a human trait, and that Zhuangzi did not do.

The Confucians, however, did. As early as the *Analects* there is reference to the fact that the pole star, being superior, receives obedience from the other stars, which are inferior to it. There is a statement in the *Mencius* that Heaven has the property of integrity or being true to itself. This property suggests that all natural processes are disposed to complete themselves, or it may mean

that something possesses all of the qualities of which it is capable, or is fully in accord with its nature. Xunzi (c. 310–c. 210 B.C.), a Confucian who was born near the end of Zhuangzi's life, developed a full-fledged teleological view of nature. That is, he claimed that nature exhibits not simply order but order with a purpose. Things were described by him as either incomplete, on their way to completion, or complete. The collective purpose of things, he held, is the avoidance of chaos and the maintenance of hierarchy and proper relations between things. Heaven is high in status, earth is lower. Chaos is avoided when things keep to their places and fulfill their natural courses of development. The language was similar to the Aristotelian teleology that dominated medieval Europe. "Each thing should gain its proper place," and the condition to prize was "completeness," as Xunzi put it. He said that humans can avoid chaos by taking Heaven as a model through the establishment of hierarchically ranked social-role distinctions and by ensuring that people take as their individual goals the fulfillment of role duties.

In contrast to the Confucians, Zhuangzi was remarkable in refusing to attribute any of these human traits to the Dao (the patterns of change). It was, he held, devoid of purpose. Zhuangzi's view of nature also opposed that of Mozi, who taught that Heaven was an anthropomorphic deity who willed sanctions to reward and punish people according to whether they followed or disobeyed principles of universal love and utility.

The historical significance of Zhuangzi's view of nature is apparent when we realize that in the West it was not until the sixteenth and seventeenth centuries that people such as Copernicus and Descartes began to wipe nature clean of these human traits. In rejecting the geocentric view of

the universe, Copernicus laid the groundwork for others to eliminate both purposes and morally proper places from the natural and the social worlds. Descartes' God became the creator of matter and the giver of laws of motion, not a designer who built purpose into nature. For Descartes, nature has only quantitative characteristics.

In addition to reading human moral traits into nature, the Confucians, inspired by a position that appears in the *Analects*, rejected any division between what today would be called the secular and the sacred realms. As I am using the term, the sacred refers to things that are worthy of reverence, especially things such as rules that help produce order; it does not necessarily refer to the supernatural or to the religious. In terms of the objective world of nature, this meant that Confucian claims about order in nature both describe how regular changes such as seasonal cycles do in fact occur, and also state prescriptively how they should occur. The latter would detail the good patterns in nature worthy of our reverence. In terms of the human inner or psychological world, this meant that they taught that a person should remain mindful of moral standards in every act that he or she initiates. This includes guiding all acts with ritual rules, though the acts might be as different as acquiring knowledge and sweeping the floor. The *Analects* reports Confucius as saying, "Do not look at what is contrary to propriety, do not listen to what is contrary to propriety, do not speak what is contrary to propriety, and do not make any movement which is contrary to propriety."<sup>7</sup> In time, Confucians would maintain that the successful attainment of the purpose of any act depends on its agent being mindful of such a standard when the act was performed. Thus there was no secular study of nature's laws and no secular

realm of action. Zhuangzi, in contrast, not only stripped nature of traits derived from human morality, but also counseled human minds to forget rules and just adapt to the objective condition as it is. In a nutshell, in opposing the Confucian transformation of everything into the sacred, Zhuangzi advocated total secularization.

*The Natural as a Model.* Among the ideas shared by Zhuangzi and his Confucian opponents was the importance of models and the imitation of appropriate exemplars. Some of his models are those skilled craftsmen who spontaneously, without reference to textbooks, use their bodies in a way that is consistent with the requirements of the materials they use, and so make the movements necessary to their craft. The skilled cook is an example. Other models, such as Toeless Shu (p. 43) and the Freak (p. 40) are just the opposites of those examples of human perfection that were idealized by the Greeks, such as Adonis and Venus. One who does not put in an appearance in the present text is Mr. Lamé-Hunchback-No-Lips. Obviously, Zhuangzi was making a statement about the unimportance of transitory human form when, in a moment of cosmic time, the stuff of which we are made will decompose and perhaps reappear as rats' livers. If these freaks are to be our models, we clearly should not copy customary ideas about physical beauty. Instead, we are to emulate the wisdom of these models.

The greatest model of all for Confucians, Mohists, and Zhuangzi was Heaven itself. Confucians were likely to advocate that humans should imitate the traits of Heaven: hierarchy, integrity, purpose, and propriety in relationships. In contrast, Zhuangzi's nature (Heaven) or its patterns (Dao)

is devoid of all of these traits. To imitate the Dao, then, involves forgetting all of these traits.

Modeling on nature has an immediate impact on the use of language. Both the Confucians and Zhuangzi advocated using language that somehow corresponds to the Dao or to Heaven, but this meant entirely different things for each of them. For Confucians, language that corresponds to Heaven is language that promotes hierarchy and the other traits of nature. Proper language both reveals the speaker's correct standard and persuades other people to evaluate a situation the same way the speaker does. Choice of words combines facts and values. It describes and evaluates. To call a person "king" is not only to describe his position but also to affirm that he is acting in the manner in which an ideal king should act. Use of such a title also helps to maintain social hierarchies. In the case of Zhuangzi, the only use of language that corresponds to nature is language that the speaker does not take seriously. Language, with its hidden value standards embedded in words, does not correspond to any pattern in nature. Zhuangzi did not advocate remaining silent, but he did say that the way to imitate the Dao is not to be controlled by language or by those embedded customary standards.

Zhuangzi's Dao being purposeless, its changes unfold in an orderly way but not for the special benefit of humans or anything else. The Chinese expression *wu-wei* describes this trait. That expression originally meant "not to act for the sake of anything." Hence purposeless spontaneity is conduct that emulates the Dao. It is going in whatever direction natural changes lead a person. More precisely, this is conduct under the control of the individual's True Ruler, which is the Dao within

each individual. To the degree that the individual behaves accordingly, the power (*de*) grows within him. The term *wu-wei* appears twice in the original *Zhuangzi* chapters, referring not directly to the Dao but to laid-back, free and easy roaming.<sup>8</sup>

Interestingly, the *Zhuangzi* and the *Laozi* do not have a monopoly on this idea of *wu-wei*. By at least the third century B.C. it was shared by diverse thinkers. One of its most common applications was to the ideal ruler who himself rests in the background, aloof from daily operations, while overseeing officials and institutions that handle administration. Such usage appears in the Confucian *Xunzi* text many times. Thus, before the end of the Warring States Period, Confucian spontaneity included both the idea of being so perfectly cultivated that one automatically does the morally right thing and also the ideal of a nonintrusive style by rulers.

*Nature and Society.* Zhuangzi was no advocate of the vegetative existence. Nonstriving meant not striving for wealth, status, power, long life, and the other goals that keep people galloping around. But adapting to objective conditions as they are is compatible with having a family and doing ordinary tasks. Zhuangzi himself was said to have had a family. He went along with the customary family obligations of his time, but he dramatically opened the door of legitimacy for a life contrasted with the ideal of official service, as was so strongly touted in the Confucian works. In the *Analects* of Confucius, Confucius's disciple Zi Lu says to a hermit's children concerning the importance of seeking public office: "How can it be right for a man to set aside the duty that binds minister to prince, or in his desire to maintain his own integrity, to subvert the Great Relationship?"<sup>9</sup>

Hermits do appear in the *Analects*, but they are escaping bad rulers and bad times. One infers that they would have liked to serve under other conditions. Zhuangzi stands for an alternative to official service or other high-status jobs, namely, accepting one's current situation, seeking solitude, or withdrawing from office. In our current text we read of a king who, on learning of the damage caused by the intellect, leaves the world and lives in a grass hut (p. 53). Confucius goes off to live in the forest and study the Dao, chastened about showing off his learning (p. 80). High positions may be necessary to society, but the wise person does not stick around those who occupy them (p. 70). They are dangerous (p. 124). There is a marvelous exchange in the "Autumn Floods" chapter of the *Zhuangzi*, written by followers of Zhuangzi whose ideas paralleled his own. Mindful that creatures honored at court (including sacrificial tortoises and cows) often lost their lives in the bargain, the author reports that Zhuangzi was once offered a high post in Chu. Zhuangzi replied to the officials sent to make the offer by reminding them of the sacred tortoise stored in the king's ancestral temple. Zhuangzi asked them if it would rather be alive in the mud or dead and honored. He matched their obvious reply with "Go away! I'll drag my tail in the mud."

Later Daoists, inspired by the door that Zhuangzi had opened to an alternative to the Confucian official service ideal, made much of refusal of or withdrawal from public service, whether the ruler was benevolent or not. Some prized the solitude of the recluse, but many Daoist hermits lived in groups. To be a recluse did not necessarily mean abandoning family; rather, it meant staying away from political involvement.

*The Holistic Perspective.* Our present text does not bring out one curious but important feature of Zhuangzi's writing that is suggested by the very idea that there is a preferred way to lead a life. As an opponent of pursuing goals derived from verbally definable standards, Zhuangzi had no equal. Yet he had his own goals, derived from treating the Dao as a unity that permeates or links together the many things.

One such goal was the achievement of a holistic perspective, the ability to regard something from many different angles. Obviously this ideal arose from the ability to "forget" the categories associated with particular schools of thought. Positively stated, it was the ability to soar freely through countless perspectives, perhaps mindful that each might have a piece of the truth. The following passage from one of the original *Zhuangzi* chapters uses the terms "this" and "that" to refer to different perspectives and their categories:

To show what each regards as right is wrong or to show that what each regards as wrong is right, there is no better way than to use the light (of Nature).

There is nothing that is not the "that" and there is nothing that is not the "this." Things do not know that they are the "that" of things; they only know what they themselves know. Therefore I say that the "that" is produced by the "this" and the "this" is also caused by the "that." This is the theory of mutual production. Nevertheless, when there is life there is death, and when there is death there is life. When there is possibility there is impossibility, and when there is impossibility, there is possibility. Because of the right, there is the wrong, and because of the wrong, there is the right.<sup>10</sup>

The standpoint of the Dao brings all of these arbitrarily acceptable and unacceptable positions into one, gathering the possible insight of each. The

text goes on, "Therefore the sage does not proceed along these lines (of right and wrong, and so forth), but illuminates the matter with Nature. . . . The 'this' is also the 'that.' The 'that' is also the 'this.'"<sup>11</sup> Inspired by this idea, the follower of Zhuangzi who wrote the "Autumn Floods" chapter described Zhuangzi's current situation in this way: "To him there is no north or south—in utter freedom he dissolves himself in the four directions and drowns himself in the unfathomable. To him there is no east or west—he begins in the Dark Obscurity and returns to the Great Thoroughfare."<sup>12</sup>

The Great Thoroughfare is the Dao. The expression refers to the fact that as the timeless principle of change, it penetrates like a road through all the myriad things that undergo transformation from one physical form to another. Zhuangzi is free in the negative sense of being free from the constraints of a single perspective, the kind that enables the Mohist to understand only through Mohist categories and the Confucian through Confucian categories. He is free in the positive sense in that his mind can roam over most or all perspectives. This is one of the things that makes it possible for him to respond like a mirror to an objective situation in a way that completely reflects the objective situation rather than his own prejudices. Elsewhere in that same chapter, one of the characters remarks, "He who understands the Way is certain to have command of basic principles. He who has command of basic principles is certain to know how to deal with circumstances."<sup>13</sup>

The other positive value and goal that Zhuangzi derived from his insight about the unitary nature of the Dao was mystical. It was loss of awareness of self, to be replaced by awareness of participating in the Dao. Traditionally mystics in a variety of

cultures have described at least two common claims in their writings. The first is that the proper perspective on the world is one that unifies the variety of experienced phenomena, and this perspective should inform one's attitude toward those things. Zhuangzi meets this criterion. A well-known passage in his chapter the "Discussion on Making All Things Equal" says "Heaven and earth were born at the same time I was, and the ten thousand things are one with me."<sup>14</sup> In addition to repeating this position, several of the other chapters speak of the perfected person as "having no self." He described such a condition as attainable through fasting—not the fasting that precedes religious sacrifice, but fasting the mind. This is emptying the mind of the control exercised by the categories through which one school of thought or perspective interprets the world.

Zhuangzi put into the mouth of Confucius's favorite disciple some words that express the idea of union with the Dao. This is the same disciple who told his master that he had been improving by forgetting the Confucian teachings of benevolence, righteousness, rites, and music. He continued: "I smash up my limbs and body, drive out perception and intellect, cast off form, do away with understanding, and make myself identical with the Great Thoroughfare. This is what I mean by sitting down and forgetting everything."<sup>15</sup> Our delightful cartoons convey this ideal quite nicely. One balloon (p. 54) reminds us that "Only the selfless person can live up to the standards of nature because your body is just one temporary form in nature's constantly changing process." We also find it in the verses on p. 53:

Don't see with your eyes,  
Don't hear with your ears,

Don't think with your mind,  
Embrace the primal one,  
No knowledge, no self,  
Go with nature,  
Participate in nature, be one with nature,  
And a long life will come naturally.

The other claim that mystics traditionally have made is that ordinary language is useless for describing mystical experiences. Zhuangzi's own position on the limitations and obstructions of language are by now well known to the reader. But it is interesting to note that he never discussed language and his own mystical experiences.

The topic of language and mysticism does raise the intriguing question of whether Zhuangzi's understanding of the ability of a person to understand the nature of the Dao involves verbal summation or intuitive insight. A reader could quite properly sum up the Dao from the traits that Zhuangzi explicitly attributes to it in language. In the "Discussion on Making All Things Equal" Zhuangzi wrote that "the Way has never known boundaries."<sup>16</sup> This is similar to the description of the Dao in the *Laozi* as an uncarved block. Individuated things occur objectively as transitory possessors of physical forms. Psychologically, individu-

ation is the result of humans categorizing and classifying and tacking labels and evaluations onto those formed objects. The Dao is one. Humans are in part responsible for dividing it up into bounded parts, or for carving up the block. This is something they try to add onto reality. It is no part of reality itself. From this assertion that the Dao is unbounded, Zhuangzi or a reader could have deduced that we remain part of it, and that the individual should seek to become aware of this fact. The reasoning could continue that he should then treat as equal partners all other things that likewise are part of the Dao.

However, given his distaste for verbal argument, Zhuangzi would probably prefer the reader to treat his understanding of the Great Thoroughfare as an intuitive insight. That is why the pages so frequently refer to "using clarity" and why he says that the sage "illuminates the matter with Nature."<sup>17</sup> So, unlike the portrait of the human mind that some Westerners have derived from the Greeks via Descartes, the highest form of mental activity is not reasoning from rationally established axioms or innate truths, but it is simply intuitive insight. That insight into the Dao in turn manifests itself as adaptation to what nature brings our way. Modeling on nature is automatic.

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## Notes

In interpreting the *Zhuangzi*, I am a transmitter more than an originator. I have learned enormously from the works of Angus C. Graham and Liu Xiaogan, and from

my tutorials many years ago with Liu Yuyun. Liu Xiaogan's major work is *Zhuangzi zhaxue ji qi yanbian* (*Zhuangzi's Philosophy and Its Evolutionary Change*) (Beijing:

## A F T E R W O R D

Zhongguo shehui koxue chubanshe, 1987). In recent years I have also benefited from papers by Robert Eno and Margaret Suh. My understanding of Warring States Period history has been enriched by the chapter introductions and notes in John Knoblock, *Xunzi: A Translation and Study of the Complete Works*, vols. 1 and 2 (Stanford: Stanford University Press, 1988 and 1990).

1. Laozi, 51 in Wing-tsit Chan, *A Source Book in Chinese Philosophy* (Princeton, N.J.: Princeton University Press, 1973), p. 163.

2. Quoted in Fung Yu-lan, *A History of Chinese Philosophy*, trans. Derk Bodde (Princeton: Princeton University Press, 1952), 1: 198.

3. Ibid.

4. Burton Watson, trans., *The Complete Works of Chuang Tzu* (New York: Columbia University Press, 1968), p. 85.

5. Ibid., p. 97.

6. Angus C. Graham, *Chuang Tzu, The Inner Chapters* (London: Allen and Unwin, 1981), pp. 13–14.

7. Chan, *Source Book*, p. 38.

8. One is in chapter 1, which appears in this text on page 13, where it is rendered as "[to] rest" (meaning to do nothing), and the other appears in chapter 6 and can be found in *ibid.*, p. 198. These were pointed out by Liu Xiaogan.

9. Arthur Waley, trans., *The Analects of Confucius* (New York: Random House, n.d.) 18.7.

10. Chan, *Source Book*, pp. 182–83.

11. Ibid.

12. Watson, *Chuang Tzu*, p. 187.

13. Ibid., p. 182.

14. Ibid., p. 43.

15. Ibid., p. 90. My understanding of the mysticism in Zhuangzi's writings was enriched by the writings of Dennis M. Ahern.

16. Ibid., p. 43.

17. Chan, *Source Book*, p. 183. Angus Graham alerted me to the significance of these passages.

# ABOUT THE AUTHOR

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Tsai Chih Chung is an immensely popular Taiwanese cartoonist. His cartoon characters entertain readers of Chinese all over the world, and his animation of his comic strip "Old Master Q" won a Golden Horse Award, the highest honor bestowed on filmmakers in Taiwan and Hong Kong.

Tsai began his career by crafting the adventures of characters such as the Drunken Swordsman, Fat Dragon, and Bald Supersleuth. Although his humorous characters and animated films have brought him great success, he has turned more recently to adapting and illustrating the works of ancient Chinese philosophy and literature. Thus far he has published nineteen volumes of such sto-

ries. Tsai's work is so popular in Taiwan that it accounts for three out of every four comic books sold there. The original edition of this book has gone through seventy-eight printings.

"Your life will be happier if you do not give yourself a rigid aim," Tsai says. "It's the process and not the result that counts. The swordsman should find happiness in learning to master the sword alone. For me, drawing cartoons is what I want to do, even if I have to survive on instant noodles."

Brian Bruya, a free-lance translator, first encountered Tsai Chih Chung's work while employed as a translator at The National Palace Museum in Taiwan.







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ASIAN RELIGION / ASIAN LITERATURE

# ZHUANGZI SPEAKS

## The Music of Nature

ADAPTED AND ILLUSTRATED BY TSAI CHIH CHUNG

TRANSLATED BY Brian Bruya

With an afterword by Donald J. Munro

*Zhuangzi Speaks* is inspired by the earliest and core portions of the *Zhuangzi*, a major Daoist text that is at once irreverently humorous and profoundly wise. During a period of political and social upheaval in China, Zhuangzi (369?–286? B.C.) pointed to a way of living naturally. The best known of the Daoist writers whose existence can be historically verified (scholars are not sure about Laozi), Zhuangzi favors spontaneity as an attitude toward life: abandon presuppositions, intellectual debates, and ambitions, he suggests, and listen to the “music of nature.” A special kind of freedom follows from hearing that music.

Together with the writings attributed to Laozi, the *Zhuangzi* contributed to an alternative philosophical ideal that matched Confucianism in its impact on Chinese culture. Over the centuries this classical Daoism has influenced many aspects of Chinese life, including painting, literature, later Daoist religion, and the martial arts. It had a particularly strong effect on Chan Buddhism (Japanese Zen).

Tsai Chih Chung is an immensely popular Taiwanese cartoonist, whose characters entertain readers of Chinese all over the world. Brian Bruya, a free-lance translator, first encountered Tsai’s work while employed as a translator at the National Palace Museum in Taiwan. Donald J. Munro, Professor of Philosophy and Chinese at the University of Michigan and author of *Images of Human Nature: A Sung Portrait* (Princeton), has written an afterword that places Daoism and the *Zhuangzi* in historical and cultural context.

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