

Chpt V: The Evidence of Virtue Complete

The main purpose of this chapter is to show what complete virtue is and how great is its influence. — *Tr.*

In the state of Lu, there was a man, named Wang Tai, who had lost one of his feet. His followers were as numerous as those of Confucius. Chang Chi asked Confucius, saying: "Wang Tai is one who has been mutilated. Yet he divides with you, sir, the teaching of the state of Lu. He neither preaches, nor discusses. Yet those who go to him are empty, but those who come back are full. Is there, indeed, such a thing as instruction without words? While the body is deformed, may the mind be perfect? What sort of man is he?"

"This master is a sage," replied Confucius. "I myself did not go to him, simply because I am late. I myself will make him my master, to say nothing of those who are not equal to me. I will lead the whole world to follow him, to say nothing of the state of Lu."

"He is a man," said Chang Chi, "who has been mutilated, yet is superior to you. He must be very different from the ordinary man. What is the peculiar way in which his mind functions?"

"Death and life are great considerations," said Confucius, "yet neither can affect him. Though heaven and earth were to be overturned and to fall, he would remain unmoved. He sees clearly the most perfect and is not affected by things. He knows that the evolution of things is due to destiny and thus he keeps the essential."

"What do you mean?" asked Chang Chi.

"If we see things from the point of view of their difference," said Confucius, "even liver and gall are as far away from each other as Chu from Yueh. If we see things from the point of view of their identity, all things are one. The latter viewpoint is what this man takes. So he knows not even to what his ears

and eyes are appropriate, but dallies with the harmony of virtue. He sees the unity of things, but not his own loss. He considers the loss of his foot just as the falling of so much earth."

"In the cultivation of himself," said Chang Chi, "with knowledge he attained the mind. With mind he attained the eternal mind. But why have things gathered around him?"

"Men do not seek to see themselves in running water," said Confucius, "but in still water. Only what is still can gather things together. Of those who receive the influence of earth, only pine and cypress are green both in winter and summer. Of those who received the influence of heaven, only Shun was correct. Fortunately, he could correct his own life, and then the lives of others. By preservation of the original strength and by elimination of fear, a single brave man may fight his way successfully through nine armies. If such a result can be achieved by this brave man, who can sacrifice himself in search of fame, how much more by one who would control heaven and earth and embrace all things, who considers his body as a temporary lodging, and ears and eyes as mere images, who unifies all that knowledge knows, and whose mind never dies. He would choose a day on which he would ascend afar, and people would follow him. How does he care about worldly affairs?"

Shen Tu Chia was a man who had lost one of his feet. He studied under Po Hun Wu Jen with Tzu Chan of the state of Cheng. The latter said to him: "If I should leave here first, will you please remain awhile? If you should leave here first, I will remain behind."

Tzu Chan, being the prime minister of the state, was ashamed to walk along with the mutilated man. — *Tr.*

Next day they were again sitting together on the same mat in the hall. Tzu Chan said: "If I should leave here first, will you please remain awhile? If you should leave here first, I will remain. Now I am about to go. Will you remain or not? Moreover, when you see a minister of state, you do not try to get out of his way. Do you consider yourself equal to him?"

"In the school of our master," said Shen Tu Chia, "could there be such a minister of state? You are one who is proud of his rank and thinks he is superior to the rest. I heard that, if a mirror is perfectly bright, dust and dirt will not collect on it; if they do, the mirror is not bright. He who associates for long with the wise will be without fault. Now the wise man you have chosen to make you great is our master. Yet you can utter words like these. Is not this your fault?"

"You have been what you are," said Tzu Chan, "yet you still attempt to emulate the goodness of Yao. Would an estimate of your virtue not sufficiently lead you to an examination of yourself?"

"Those who make themselves notorious," said Shen Tu Chia, "and think they ought to lose nothing, are many in number. But those who do not make themselves notorious and think they ought to keep nothing, are few. To recognize the inevitable and quietly to acquiesce in it as the appointment of destiny are the achievement of the virtuous alone. When men are wandering within the range of Yi's¹ arrow, the middle of the field is the place where they would be hit. If they are not hit, that is destiny.

"Because of the conflict of their interest, men always struggle among themselves. Therefore, in the world of men, Yi is everywhere. With the exception of those who, having no self and knowledge, simply follow the nature of things, everyone is in the range of Yu's arrow. . . . Whether one is hit or not, only destiny can determine. Everyone is in some situation, but not everyone knows that every situation is destined. Therefore those who are not hit, consider themselves as specially skillful, and are thus much delighted. But at other times when they are hit, they regret their mistakes and thus hurt their spirit. That is because they know nothing about destiny. We have our life, not because we wish to have it. Then within our life, a span of one hundred years, sitting, rising, walking, standing, acting, resting, gaining, losing, feeling, instinct, knowledge, and ability, all that we have, all that we have not, all that we do, and all that we meet, are not so because we want them. By natural reason, they are what they are. Yet there are many who are sentimental towards these. They are thus against nature and mistaken." — *Kuo Hsiang.*

1 A famous archer of antiquity.

"Those who have two feet and laugh at me for having but one foot, are many. I used to be very angry at them. But since I came to our master, I have ceased to be troubled about it. It may be that our master has purified me with the good. I have been with him for nineteen years without being aware of the loss of my foot. Now you and I are making excursion in the inner world, yet you always direct your attention to my external body. Are you not wrong in this?"

Tzu Chan felt uneasy, changed the expression of his countenance, and said: "Sir, I beg you to say no more about it."

There was a man of the state of Lu, who had been mutilated and was called Shu Shan the Toeless. Walking on his heels, he went to see Confucius. The latter said: "You were not careful and so brought such a misfortune upon yourself. Now it is too late for you to come to see me."

"Through my ignorance of the proper way and taking too little care of my body," said the Toeless, "I came to lose my foot. Now I come to you, I still possess what is more valuable than my foot, and which, therefore, I am anxious to preserve entire. There is nothing that heaven does not cover; there is nothing that earth does not sustain. I thought you, sir, would be as heaven and earth, and did not expect you to receive me in such a way."

"I am stupid," said Confucius. "Why do you not come in, so I can tell you what I have learned?"

When the Toeless went away, Confucius said: "You disciples should be encouraged by this. This toeless one has been mutilated. Yet he still is anxious to learn how to make up the evil of his former conduct, how much more should those do so whose virtue is entire!"

The Toeless went to see Lao Tzu, and said: "I think Confucius is not yet a perfect man. Why does he so often imitate you? He is seeking for the reputation of being extraordinary and marvelous, without knowing that the perfect man considers this as handcuffs and fetters?"

"Why did you not lead him to see that life and death are one," said Lao Tzu, "and that the right and the wrong are the

same, thus freeing him from his handcuffs and fetters?"

"He is receiving natural penalty," said the Toeless. "How can he be freed?"

Duke Ai, of the state of Lu, asked Confucius, saying: "There was an ugly man in the state of Wei, named Ai Tai To. The men who lived with him thought of him so much that they could not be away from him. Of the women who had seen him, ten and more said to their parents: 'I would rather be his concubine than to be another man's wife.' He was never heard to lead in anything; he just followed others. He had not the position of a ruler, so as to be able to save men from death. He had no revenue, so as to be able to fill men's stomachs. Moreover, he was ugly enough to scare the whole world. He followed others and never led them. His knowledge did not go beyond his immediate neighbourhood. Yet both men and women congregated around him. He must be different from the ordinary men. I sent for him and saw that he was certainly ugly enough to scare the whole world. When he had lived with me less than one month, I began to pay attention to his personality. Before he had lived with me a full year, I trusted him thoroughly. As my state wanted a prime minister, I offered him the government. He responded to my proposal quietly and indifferently, as if he would decline it. I was ashamed of myself, and finally gave the government to his hand. In a short time he left me and went away. I was sorry and felt that I had sustained a loss, as if there was no one to share the pleasure of the state. What sort of man is he?"

"Once when I was on a mission to the state of Chu," said Confucius, "I saw some young pigs sucking at their dead mother. After a while, startling at her, they all went away. They felt that she did not see them and was no longer like themselves. What they loved in their mother was not the body, but that which made the body what it was. When a man dies in battle, he is buried without military decorations. When a man has no feet, he does not care about shoes. In each case they have lost the fundamentals. The wives of the king do not cut their nails, or pierce their ears. When a man is newly married, he remains outside the

court and is free from his official duties. A perfect body can achieve some result; how much more does he achieve, who has perfect virtue? Now Ai Tai To said nothing, but was believed. He did nothing, but was loved. He caused a man to offer him the government, and was only afraid that he would not accept. He must be a man whose character is perfect, and whose virtue unmanifested.”

“What is meant by perfect character?” asked Duke Ai.

Confucius said: “Death and life, existence and peril, ill and good fortune, wealth and poverty, worth and worthlessness, praise and blame, hunger and thirst, cold and hot — these are changes of events and the operation of destiny. They succeed one another like the alternation of day and night; knowledge knows not where they begin. One should not allow such things to disturb one’s harmony. One should not allow such things to enter one’s mind. One’s mind must be harmonious, content, and complete. One must always be cheerful, and kind with things. The mind is following the changes of events. This is called the perfect character.”

“What is meant by unmanifested virtue?”

“Perfect balance is the virtue of still water.” said Confucius. “This is the model for us. The inner peace is preserved and no disturbance is received from without. Virtue is the perfect attainment of harmony. The perfect man has virtue, but looks as if he had not. Such a man is indispensable to all things.”

Some day afterwards, Duke Ai related this conversation to Ming Tzu¹ and said: “Formerly when I sat on the throne to rule the world, held the reins, and took care of the people, I thought that is the most perfect. Now when I heard the sayings of the perfect man, I am afraid that I have no real virtue, and that, by using myself too lightly, I may ruin my state. Confucius and I are not prince and subject, but merely friends in virtue.”

A man who had no lips, whose legs were bent so that he could only walk on his toes, addressed his counsels to Duke Ling of

¹ One of the disciples of Confucius.

Wei. The duke was so pleased with him that he looked on a well-formed man as having too lean and too small a neck. Another man who had a goiter as large as a big jar, addressed his counsel to Duke Huan of Chi. The duke was so pleased with him that he looked on a well-formed man as having too lean and too small a neck.

These show that when one’s virtue is excellent, any deficiency in bodily form may be forgotten. When men do not forget what they ought to forget, but forget what they ought not, we have a case of real oblivion.

The sage, therefore, has another place for his excursion. He considers knowledge as a curse, convention as glue, morality as the art of human intercourse, arts as belonging to the same category as commerce. He makes no plan, and therefore needs no knowledge. He does not divide things, and therefore needs no glue. He has no deficiency in his character, and therefore needs no morality. He does not want any merchandise, and therefore needs no commerce. In these four ways he is nourished by nature. To be nourished by nature is to be fed by nature. Since he is fed by nature, what is the use of art? He has human form, but no human affection. Since he has human form, he is a man among men. Since he has no human affection, he is above the ordinary distinction of right and wrong. Insignificant and small is that by which he belongs to humanity. Grand and great is he in his unique identification with nature.

Hui Tzu asked Chuang Tzu, saying: “Are there men who have no affections?”

“Yes,” said Chuang Tzu.

“If a man has no affection,” said Hui Tzu, “how can he be called a man at all?”

“*Tao* gives him the appearance,” said Chuang Tzu, “and nature gives him the form. How can he not be called a man?”

“Since he is called a man,” said Hui Tzu, “how can he be without affections?”

“That is not what I mean by affection,” said Chuang Tzu. “When I say a man is without affection, I mean one who does not

inflict internal injury upon himself with desires and aversions, who is always in accordance with nature, and does nothing to increase artificially what is already in his life.”

“If he does nothing to increase what is already in his life,” said Hui Tzu, “how can he maintain it?”

“*Tao* gives him the appearance,” said Chuang Tzu, “and nature gives him the form. He does not inflict any internal injury upon himself. But you devote yourself to the external, and wear out your vitality. You prop yourself against a tree and mutter, or lean over a table and sleep. Nature chose for you your bodily form, and you babble with the discussion of ‘the hard and the white.’ ”

Chpt VI: The Great Teacher

This chapter gives a description of the perfect man, or the "true man," who can be the great teacher of the world. — *Tr.*

He who knows the work of nature and the work of man is usually considered as perfect. He who knows the work of nature will live in accordance with nature. He who knows the work of man will nourish what is unknown to his knowledge with what is known.

What is unknown to knowledge is the work of nature, such as the circulation of blood, the working of the bodily inner organs, etc. What is known to knowledge is the work of man, such as reading, writing, etc. — *Tr.*

He thus can complete his natural term of years and does not come to an untimely end in the middle of his term of life. This is knowledge at its best.

Yet there is still some trouble. Here one had to be dependent upon something, which is knowledge, and knowledge is far from certainty. How does one know that what one calls nature is not man and what one calls man is not nature?

Whenever there is knowledge, there is confusion. The best way is to transcend knowledge. This has been fully discussed in the second chapter. The true knowledge of the true man is the knowledge of what we call pure experience. This can be seen in the following description of the true man. — *Tr.*

The true man only has true knowledge. What is a true man? The true man of old did not oppose even the minority. He did not seek for heroic accomplishment. He laid no plans. Therefore, he had neither regret in failure, nor self-complacency in success. Thus he could scale heights without fear, enter water without being wet, and fire without feeling hot. Such is he whose

knowledge has ascended to *Tao*.

The true man of old slept without dreaming and waked without anxiety. He ate without discrimination, breathing deep breaths. The breaths of the true man come from his heels, while men generally breathe from their throats. Out of the men who are defeated, words are retched up like vomit.

The true man is quiet, calm, and tranquil, while men in general are always in a state of confusion and disturbance. — *Tr.*

If a man's lusts and desires are deep, his spring of nature is shallow.

The true man of old knew neither to love life, nor to hate death. Living, he felt no elation; dying, he offered no resistance. Unconsciously he went; unconsciously he came; that was all. He did not try consciously to forget what his beginning had been, or to seek what his end would be. He received with delight anything that came to him, and left without consciousness anything that he had forgotten. He did not prefer the conscious mind to *Tao*, or to supplement nature with man. Such was what we call the true man.

Being such, his mind was free from all thoughts.¹ His demeanour was still and silent. His forehead beamed with simplicity. He was cold as autumn, and warm as spring. His joy and anger occurred as naturally as the four seasons. He was in harmony with all things without knowledge of any fixed standard. Therefore, the sage, in his conduct of war, might destroy a country without losing the affection of the people. His benefits might extend to ten thousand generations without his being a lover of man.

Therefore, he who purposely seeks to know all things is not a sage. He who purposely manifests affection is not a man of benevolence. He who purposely observes the changes of time is not a man of wisdom. He who cannot unify the beneficial and the harmful is not a man of virtue. He who acts for fame and

1 Reading 志 as 忘.

thus loses his own nature is not a man of learning. He who loses his own nature and thus misses the true way cannot be independent of others. Such men as Hu Pu Chieh, Wu Kuang, Po Yi, Shu Chi, Chi Tzu, Hsu Yu, Chi To, Shen Tu Ti —

All were moralists of the ancient times. — *Tr.*

all acted according to the standard of others, but not to their own nature; all worked for the delight of others, but not for that of themselves.

The appearance of the true man of old was like something that is lofty,¹ but with no danger of a downfall,² something that seems to be insufficient but has no need of addition. He acts³ independently,⁴ but is not severe. His emptiness was manifest, yet there was no display. He was smiling, and seemed to be pleased. He responded spontaneously, as if there were no choice. His accumulated attractiveness appeared in his expression. His blankness fixed man's attachment to his virtue. His broadness⁵ had the appearance of pride.⁶ His loftiness seemed to be uncontrollable. His mystery seemed to be unknowable. Being always unconscious, he forgot what to say. He considered law as the outward manifestation of government, ceremony as the wings, knowledge as the requirement of time, and virtue as the guide. To consider law as the outward manifestation of government means flexibility of punishment. To consider ceremony as the wings means that it is the usage of the world of men. To consider knowledge as the requirement of time means to follow the inevitable course of things. To consider virtue as the guide means to return to the former home

Nature. — *Tr.*

with those who can walk. Thus he acts spontaneously, yet people

- 1 Reading 義 as 峨, according to Yu Yueh.
- 2 Reading 朋 as 崩, according to Yu Yueh.
- 3 Reading 興 as 趨, according to Li Chen.
- 4 Reading 觚 as 孤, according to Li Chen.
- 5 Reading 厲 as 廣, according to the "Shi Wen."
- 6 Reading 世 as 泰, according to Yu Yueh.

think it was with special effort. In this way what he liked was reduced to one. What he did not like was also reduced to one. That which is one is one. That which is not one is also one. He who knows the one is the follower of nature. He who knows not is the follower of man. Neither nature nor man should overthrow the other. This is the true man.

“The true man unifies nature and man, and equalizes all things. To him, there is no mutual opposition in all things. There is no mutual conquest of nature and man. Therefore, he is empty and is everything. He is unconscious and is everywhere. He thus mysteriously unifies his own self with its other.” — *Kuo Hsiang*.

This is what Chuang Tzu called “taking two courses at once,” as mentioned in the second chapter. — *Tr.*

Life and death are the appointment of destiny. Their sequence, like the succession of day and night, is the evolution of nature. There is something which is beyond the interference of man. Such is the reality of things. There are those who regard heaven as their father and still love it; — how much more should they love that which is greater than heaven!

Tao.—Tr.

There are those who regard their ruler as superior to themselves and would sacrifice their lives for him; — how much more should they do so for that which is more real than the ruler!

Tao.—Tr.

When the springs are dried up, the fishes crowd together on the land. They moisten each other with the dampness about them, and keep one another wet by their slime.

The moralists who reform the world with benevolence and righteousness. — *Tr.*

But it is better for them to forget each other in rivers and lakes.

Men forget each other in *Tao*. —*Tr.*

People praise Yao and condemn Chieh, but it is better for them to forget both and to assimilate their different ways.

The universe carries us in our bodies, toils us through our life, gives us repose with our old age, and rests us in our death. That which makes our life a good makes our death a good also. A boat may be stored in a creek; a net¹ may be stored in a lake; these may be said to be safe enough. But at midnight a strong man may come and carry them away on his back. The ignorant do not see that no matter how well you store things, smaller ones in larger ones, there will always be a chance for them to be lost. But if you store the universe in the universe, there will be no room left for it to be lost. This is the great truth of things. To have attained to the human form is a source of joy. But, in the infinite evolution, there are thousands of other forms that are equally good. What an incomparable bliss it is to undergo these countless transitions! Therefore the sages makes excursions into that which cannot be lost, and together with it he remains.

“The sages make excursion on the road of evolution, and follow the stream of daily renovation. Things change, the sages change with them. Change is infinite, the sages are infinite also. They lose in life, but endure in death. So they endure always.” — *Kuo Hsiang*.

Those who consider early death, old age, beginning, and end, as equally good, are to be followed by others; — how much more is that, to which all things belong, and upon which the great evolution depends!

This passage shows that the excursion of the true man really depends upon nothing, as was mentioned in the first chapter. — *Tr.*

Tao has reality and evidence, but no action and form. It may be transmitted, but cannot be received. It may be attained,

¹ Reading 山 as 山, according to Yu Yueh.

but cannot be seen. It exists by and through itself. It exists prior to heaven and earth, and indeed for all eternity. It causes the gods to be divine and the world to be produced.

“*Tao* does not cause the gods to be divine, but they are divine themselves. So *Tao* causes them to be divine by not causing them. *Tao* does not produce the world, but the world produces itself. So *Tao* produces it by not producing it.” — *Kuo Hsiang*.

It is above the zenith, but it is not high. It is beneath the nadir, but it is not low. It is prior to heaven and earth, but it is not ancient. It is older than the most ancient, but it is not old.

“This shows that *Tao* is everywhere. Therefore, it is in the highest place, but it is not high. It is in the lowest place, but it is not low. It is in ancient times, but it itself is not ancient. It is in old age, but it itself is not old. It is everywhere, but everywhere it is nothing.” — *Kuo Hsiang*.

Hsi Wei attained it, and with it he adjusted heaven and earth. Fu Hsi attained it, and with it he penetrated to the origin of matter. The Great Bear attained it, and so it has never erred from its course. The sun and moon attained it, and so they have never ceased their motion. Kan Pi¹ attained it, and with it he entered the Kunlun Mountains. Feng Yi¹ attained it, and with it he made excursion to the Great River. Chien Wu attained it, and with it he dwelt on Mount Tai. The Yellow Emperor² attained it, and with it he ascended the cloudy heaven. Chuan Hsu² attained it, and with it he dwelt in the Dark Palace. Yu Chiang³ attained it, and so he was set on the north pole. Hsi Wang Mu³ attained it, and so she was given her seat on Shaokuang Mountain; no one knows her beginning, no one knows her end. Peng Tsu attained it, and so he lived from the time of Shun to that of the Five Princes. Fu

1 A spirit of the mountains and rivers.

2 A legendary ruler.

3 A legendary spirit.

Yueh¹ attained it, and with it he became the prime minister of Wu Ting² and controlled the whole empire. Then, charioting upon one constellation and drawn by another, he made himself equal to the stars of heaven.

This passage gives a poetic description of *Tao* and those who attained it. — *Tr.*

Nan Po Tzu Kuei asked Nu Chu, saying: “You are old, sir, but your countenance is like that of a child. How is this?” “I have become acquainted with *Tao*,” replied Nu Chu. “Can I learn *Tao*?” asked Nan Po Tzu Kuei.

“No, how can you?” replied Nu Chu. “You are not the man to do so. There was Pu Liang Yi, who had the genius of a sage, but not the *Tao*. I have the *Tao*, but not the genius. I wished to teach him, so he might really become a sage. To teach the *Tao* of a sage to a man who has the genius, seems to be an easy matter. But no, I kept on telling him; after three days, he began to be able to disregard all worldly matters. After his having disregarded all worldly matters, I kept on telling him; after seven days, he began to be able to disregard all external things. After his having disregarded all external things, I kept on telling him; after nine days, he began to be able to disregard his own existence. Having disregarded his own existence, he was enlightened. Having become enlightened, he then was able to gain the vision of the One. Having the vision of the One, he then was able to transcend the distinction of past and present. Having transcended the distinction of past and present, he was then able to enter the realm where life and death are no more. Then, to him, the destruction of life did not mean death, nor the prolongation of life an addition to the duration of his existence. He would follow anything; he would receive anything. To him, everything was in destruction, everything was in construction. This is called tranquillity in disturbance. Tranquillity in disturbance means perfection.”

1 A minister of the Shang Dynasty.

2 A king of the Shang Dynasty.

"That is, in spite of his spiritual condition as above described, he still adapted himself naturally to life among his fellow men. The retirement of a hermit is by no means necessary to the perfection of the pure man." — *Giles*.

"Where did you learn this?" asked Nan Po Tzu Kuei.

"I learned it from writing," replied Nu Chu, "writing from learning, learning from understanding, understanding from maintaining, maintaining from application, application from enjoyment, enjoyment from mystery, mystery from namelessness, namelessness from infinity."

This story describes the procedure in the attainment of *Tao*. — *Tr.*

Tzu Ssu, Tzu Yu, Tzu Li, Tzu Lai, said to each other: "Whosoever can make nothing the head of his existence, life its backbone, and death its tail, whosoever knows that death and life, existence and nonexistence, are one — that man shall be our friend. The four men smiled, silently agreed with each other, and thus became friends.

Not long after, Tzu Yu fell ill, and Tzu Ssu went to see him. "Great is the Maker of things! He caused me to have such a deformed manner," said the sick man. His back was hunched; his viscera were at the top of his body; his checks were level with his navel; his shoulders were higher than his crown; his neck vertebral bones pointed to the sky: the principles of his whole body were out of order. Nevertheless, his mind was at ease and not affected. He limped to a well, looked at his reflection, and said: "Alas! the Maker of things has caused me to have such a deformed appearance!"

"Do you dislike it?" asked Tzu Ssu.

"No," said Tzu Yu, "why should I dislike it? If my left arm would be transformed into a cock, I should mark with it the time of night. If my right arm would be transformed into a cross-bow, I should look for a bird to bring down and roast. If my rump bone would be transformed into a wheel, and my spirit

into a horse, I should mount it, and would have no need of any other steed. When we come, it is because we have the occasion to be born. When we go, we simply follow the natural course. Those who are quiet at the proper occasion and follow the course of nature cannot be affected by sorrow and joy. These men were considered by the ancients as people who are released from bondage. Those who cannot release themselves are hedged in with the trammels of things. Moreover, that the individual things cannot overcome nature is a long-acknowledged fact. Why should I dislike my condition?"

By and by, Tzu Lai fell ill, and laid gasping at the point of death, while his wife and children wept around him. Tzu Li went to see him, and said to the wife and children: "Go, hush, get out of the way. Do not disturb the natural evolution." Then, leaning against the door, he said: "Great is nature! What will she make of you? Will she make you into the liver of a rat? Will she make you into the arm of an insect?"

"Wherever a parent tells a son to go," replied Tzu Lai, "east, west, south, or north, he simply follows the command. Nature, the Yin and Yang, is no other than a man's parent. If she bid me die quickly, and I demur, then I am obstinate and rebellious; she does no wrong. The universe carries me in my body, toils me through my life, gives me repose with old age, and rests me in death. What makes my life a good makes my death a good also. Here is a great foundryman, casting his metal. If the metal should leap up and say: 'I must be made into a sword, Mo Yeh',¹ the great foundryman would certainly regard it as uncanny. Now if I, who once meet² the human form, were to say: 'I must be a man, I must be a man,' the Maker of things would certainly regard me as uncanny. If we take the universe as a great melting pot, and nature as a great foundryman, what place is it not right for us to go? Calmly we die; quietly we live."

This story is a concrete illustration of the theory of hiding the

¹ Name of a famous sword.

² Reading 犯 as 逢 according to Chang Ping-ling.

universe within the universe, and of the independence of the perfect man which was mentioned in the first chapter. — *Tr.*

Tzu Sang Hu, Meng Tzu Fan, and Tzu Chin Chang were friends. They said to each other: "Who can associate in nonassociation, and cooperate in noncooperation? Who can mount to heaven and roaming through the clouds, disporting in the infinite and become oblivious of existence, forever and ever without end?" The three men looked at each other and smiled, silently agreed one with another, and thus became friends.

Shortly afterwards, Tzu Sang Hu died. Before he was buried, Confucius heard of the event, and sent Tzu Kung¹ to take part in the mourning. But Tzu Kung found that one of the friends composed a song, and the other was playing on the lute. They sang together in unison: "Alas! Sang Hu! Alas! Sang Hu! you have returned to the real, but we still remain here as men, alas!"

Tzu Kung hurried in and said: "I venture to ask whether it is decorous to sing in the presence of the corpse."

The two men looked at each other, laughed, and said: "What does this man know about the idea of decorum?"

Tzu Kung went back and told Confucius, asking him: "What sort of men are those? They have no culture and consider their body as external to themselves. They sing in the presence of the corpse, without a change of countenance. I do not know what to call them. What sort of men are they?"

"They travel outside the human world," said Confucius. "I travel within it. There is no common ground for these two ways; I was wrong in sending you there to mourn. They are companions² of the Maker of things, and make excursion with the unity of the universe. They consider life as an appendage attached to them, an excrescence annexed to them. They consider death as a separation of the appendage, and a dispersion of the excrescence. With these views, how can they be aware of the

superiority of life and the inferiority of death? They consider their body as a composition of different borrowed elements. They just temporarily lodge within it. They forget their liver and gall, and ignore their ears and eyes. They end and they begin without knowing either the beginning or the end. Unconsciously, they stroll beyond the dirty world and wander in the realm of nonaction. How can they foolishly trouble themselves with conventionalities simply for the sake of ordinary people?"

"If such is the case," said Tzu Kung, "why should you, Master, stick to the conventionalities?"

"I am nature's condemned one," said Confucius. "However, that is what we are in common."

"I venture to ask you to give further explanation," said Tzu Kung.

"Fishes enjoy water; men enjoy *Tao*," said Confucius. "Enjoying water, the fishes cleave the pools, and their nourishment is thus adequate. Enjoying *Tao*, men do nothing and their life is thus self-sufficient.¹ Hence it is said: 'Fishes forget one another in rivers and lakes; men forget one another in *Tao*.'"

"May I ask about the abnormal man?" said Tzu Kung.

"The abnormal man is abnormal to man but is normal with nature," said Confucius. "Therefore, it is said: 'The inferior man for nature is a superior man among men; the superior man for nature is an inferior man among men.'"²

Yen Hui asked Confucius, saying: "When Meng Sun Tsai's mother died, he wept without sniveling, his heart felt no distress. During the period of mourning, he exhibited no sorrow. Although wanting in these points, yet he was considered as the best mourner in the state of Lu. Without reality, can one get the reputation? I am astonished at this."

"Meng Sun is perfect," said Confucius. "He is more advanced than knowledge. Some people compare life with death, and cannot see the difference between them. This is good, but there is still the comparison. Meng Sun does not know what life is or

1 One of the disciples of Confucius.

2 Reading 人 as 偶, according to Wang Yin-chih.

1 Reading 定 as 足, according to Yu Yueh.

2 The text of this sentence is rearranged according to Wang Hsien-chien.

what death is. He knows neither to prefer the one, nor the other. He simply follows the transformation, and awaits the occurrence yet unknown. Moreover, we are now in transformation, how do we know what has not yet occurred? We are now transforming into what has not yet occurred, how do we know what has occurred already? May be you and I are in a dream, from which we have not yet awaked. To Meng Sun, there is a transformation of form, but no trouble in the mind; there is a change¹ of lodging, but no real death. He wept; he simply followed the example of others. He would consider everything as his own self, how can he know that there is something which, among others, is particularly called his own self? You dream that you are a bird, and soar to the sky. You dream that you are a fish, and dive into the water. We cannot tell whether the speaker now is awake or is dreaming. A happy feeling is prior to smiling. A forced smile is not natural. Resting in the natural and going with the process of evolution, you will enter into the empty, the natural, and the one."

Yi Erh Tzu went to see Hsu Yu. Hsu Yu said: "How has Yao benefited you?"

"Yao said to me," replied Yi Erh Tzu, "that I must practise benevolence and righteousness, and distinguish clearly between the right and the wrong."

"Then, what do you want here?" said Hsu Yu. "If Yao had already branded you with the practice of benevolence and righteousness, and cut off your nose with the distinction of the right and the wrong, how would you be able to wander on the road of freedom and ease, of aimless and unregulated enjoyment, and of ever-changing evolution?"

"That may be," said Yi Erh Tzu, "but I should like to skirt along its hedges."

"No," said Hsu Yu, "when a man is blind, he has nothing to do with the appreciation of the beauty of human form, or of the charm of colours."

"Wu Chuang's disregard of her beauty," said Hsu Yu, "Chu

Liang's disregard of his strength, the Yellow Emperor's abandonment of his knowledge — all these were brought about by a process of filing and hammering. How do you know that the Maker of things may not obliterate the marks of my branding, and supply my dismemberment, so that, again perfect in my form, I may follow you as my teacher?"

"Ah!" said Hsu Yu, "that cannot yet be known. But I shall just give you an outline. O my master! O my master! He tears all things into pieces, yet he is not just. His blessing reaches all generation, yet he is not benevolent. He is more ancient than the highest antiquity, yet he is not old. He covers heaven, supports earth, and fashions the various forms of all things, yet he is not skillful. In him I make an excursion."

This passage gives a description of the nature of *Tao*. *Tao* just lets everything do its own work. Its success or failure are the results of its own work. It is because of this that *Tao* is said to be doing everything by doing nothing. — *Tr.*

"I have made some progress," said Yen Hui.

"What do you mean?" asked Confucius.

"I have forgotten human-heartedness and righteousness," replied Yen Hui.

"Very well, but that is not enough," said Confucius.

Another day Yen Hui again saw Confucius and said: "I have made some progress."

"What do you mean?" asked Confucius.

"I have forgotten rituals and music," replied Yen Hui.

"Very well, but that is not enough," said Confucius.

Another day Yen Hui again saw Confucius and said: "I have made some progress."

"What do you mean?" asked Confucius.

"I sit in forgetfulness," replied Yen Hui.

At this Confucius changed countenance and asked: "What do you mean by sitting in forgetfulness?"

To which Yen Hui replied: "My limbs are nerveless and my intelligence is dimmed. I have abandoned my body and

¹ Reading 且 as 嬾, according to Chang Ping-ling.

discarded my knowledge. Thus I become one with the infinite. This is what I mean by sitting in forgetfulness."

"If you have become one with the infinite," said Confucius, "you have no personal likes and dislikes. If you have become one with the Great Evolution, you are one who merely follow its changes. If you really have achieved this, I should like to follow your steps."

Another description of the state of pure experience. — *Tr.*

Tzu Yu and Tzu Sang were friends. Once when it had rained for ten days, Tzu Yu said: "I fear that Tzu Sang may be in distress." So he packed up some food and went to feed him. Arriving at the door, he heard some sort of utterance between singing and wailing, accompanied with the sound of a lute, as follows:

"O father! O mother! O nature! O man!" It seemed that the voice could hardly sustain itself, and the line was hurriedly pronounced. Tzu Yu entered and said: "Why are you singing in such a manner?"

"I am trying to think," said Tzu Sang, "who have brought me to such an extremity. But I think in vain. My father and mother would hardly wish me to be poor. Heaven covers all things equally; earth supports all things equally. How could they make me in particular poor? I am asking to know who it is, but without success. It is, then, destiny that has brought me to such an extremity."

“Until, then, philosophers are kings, or the kings and princes of this world have the spirit and power of philosophy, and political greatness and wisdom meet in one, . . . cities will never cease from ill — no, nor the human race, as I believe — and then only will our state have a possibility of life and behold the light of day.” This was the ideal of Plato, and also of most Chinese philosophers. It seems that the titles and the order of the seven “inner chapters” of the *Chuang-tzu* also bear this significance. The first chapter describes the state of absolute freedom; the second, the state of absolute equality. He who attains these states can cultivate his own life and live with others in the human world. His virtue is complete, and with it he naturally influences the people. He thus becomes the great teacher, and the great teacher should also be king. “Political greatness” should be the crown of “wisdom.” Philosophy should be sagely in principle and kingly in practice. — *Tr.*

Yeh Chueh interviewed Wang Yi. He asked four questions, but Wang Yi answered none of them. On this Yeh Chueh was very delighted; by leaps and bounds, he went off and told Pu Yi Tzu.

“Did you not know this before?” said Pu Yi Tzu. “Emperor Shun was not equal to Emperor Tai.¹ Shun still kept benevolence to oblige men. He did win them. But in his mind, there is still the distinction of what was man and what was not, and he never rose above the distinction. Emperor Tai would sleep in tranquillity, and awake in contented simplicity. At one time, he would think himself a horse; at another, an ox. His knowledge was true, his virtue genuine, and he never sank to the distinction of what was man and what was not.”

This story shows that in the world of nondistinction, Taoism has its golden time. — *Tr.*

1 A legendary ruler.

Chien Wu went to see the eccentric Chieh Yu; the latter asked, "What did Chung Shih tell you some time ago?"

"He told me," said Chien Wu, "that the ruler should set himself as an example, and regulate men with laws and measures. In such a case, none would venture to disobey, and refuse to be transformed."

"That would spoil virtue," said Chieh Yu. "When the ruler tries to get the world in order in this way, he is like wading through the sea, hewing a passage through a river, or making a mosquito carry a mountain on its back. When the sages set the world in order, they have no concern with what is outside human nature. They let every man follow his own proper nature, and go at that. Every man does what he really can do; that is all. The bird flies high to avoid harm from the snare or the dart. The mouse burrows down below the sacrificial place to avoid the danger of being smoked out or dug up. Do you not even know the facts about these two creatures?"

This story shows that everything has its natural ability. Even the small bird and the little mouse have their natural way of protecting themselves and doing things. The best way to govern is to let things alone and let them act as they can. — *Tr.*

Tien Ken was traveling to the south of Yin Mountain. He had reached the river Liao when he met a nameless sage, to whom he said, "I beg to ask about governing the world."

"Go away," said the nameless man, "you are a low fellow. How unpleasant is your question! I would be in companionship with the Maker of things. When wearied, I would mount on the bird of ease and emptiness, proceed beyond the world, wander in the land of nowhere, and live in the domain of nothingness. Why do you come to worry me with the problem of setting the world in order?"

Tien Ken again asked his question, and the nameless man replied: "Make excursion in pure simplicity. Identify yourself with nondistinction. Follow the nature of things and admit no personal bias, then the world will be in peace."

Yang Tzu Chu went to see Lao Tzu, and said, "Here is a man, alert and vigorous, clear-sighted and intelligent, and untiring in learning *Tao*. Could he be accounted a wise ruler?"

"In comparison with the sages," said Lao Tzu, "such a one would be a mere servant or artisan, toiling with their muscles and wearing out their minds. The tiger and the leopard are hunted because of the beauty of their skins. The cleverness of the monkey, the sagacity of the dog, bring them both to the tether. Can such as these be compared with a wise ruler?"

Yang Tzu Chu looked discomposed and said, "May I venture to ask about the government of the wise ruler?"

"In the government of the philosopher-king," said Lao Tzu, "his achievement is the greatest in the world, but it seems not to be his own. His influence reaches all things, but no one depends upon him.

"The spiritual man has no achievement," as was said in the first chapter. He simply lets every man do his own work according to his own ability. — *Tr.*

"No one can give him a name, but every one enjoys one's self.

"The sage has no name," as was said in the first chapter. — *Tr.*

"The philosopher-king is he who stands within mystery and makes excursion into the nonexistent."

"The perfect man has no self," as was said in the first chapter. — *Tr.*

In the state of Cheng, there was a wonderful wizard, named Chi Hsien. He knew all about men's birth and death, gain and loss, misfortune and happiness, long life and short life — predicting the year, the month, and the day, with supernatural accuracy. The people of Cheng used to flee at his approach. Lieh Tzu went to see him and was fascinated. On his return he said to Hu Tzu: "I used to consider your doctrine, my master, as per-

fect. Now I know something more perfect still.”

This story, according to Kuo Hsiang, is to illustrate the different aspects of the perfect man. The perfect man is “tranquil in disturbance,” as was said in the last chapter. In other words, he is tranquil in activity. So there are four aspects of the perfect man: (1) tranquillity; (2) activity; (3) the balance of tranquillity and activity; (4) tranquillity in activity. — *Tr.*

“So far I have taught you the literature of my doctrine,” said Hu Tzu, “but not its essence. Do you think that you are in possession of it? Without cocks in your poultry yard, what sort of eggs would the hens lay? You displayed your doctrine to the world in order to get credit. That is the reason why this man can interpret your physiognomy. Bring him with you and show me to him.”

Next day Lieh Tzu went with Chi Hsien to see Hu Tzu, and when they came out, Chi Hsien said: “Alas! your master is a dead man. He will not live; — not for ten days more! I saw something strange about him. He looked like wet ashes.”

Lieh Tzu went in, he wept till the front of his jacket was wet with his tears. Then he told Hu Tzu what the wizard had said. Hu Tzu said: “I showed myself to him in the form of earth. I was naturally immovable like a mountain,¹ though I made no artificial attempt to be immovable.² He probably saw me with my natural functions closed up. Try to bring him again.”

This is one aspect of the perfect man — tranquillity. — *Tr.*

Next day, accordingly, Lieh Tzu brought the wizard again to see Hu Tzu. When they went out, the wizard said: “It is fortunate for your master that he met me. He is better. He is perfectly alive. I see that the closing up of his natural functions is only temporary.”

Lieh Tzu went in and told Hu Tzu. Hu Tzu said: “I

1 Reading 萌 as 巖, according to Yu Yueh.

2 Reading 正 as 止, according to Yu Yueh.

showed myself to him in the form of heaven. Fame and real gain do not enter my mind. My natural functions spring forth from the depth of my being. He probably saw me with my natural functions in full activity. Try to bring him again.”

This is another aspect of the perfect man — activity. — *Tr.*

Next day Lieh Tzu came again with the wizard to see Hu Tzu. When they went out, the wizard said: “Your master is never the same. I cannot understand his physiognomy. Wait until he has become normal, and then I will examine him again.”

Lieh Tzu went in and told Hu Tzu. Hu Tzu said: “I showed myself to him in the great harmony in which nothing is superior to anything. He probably saw the balance of my natural functions. Where the water whirls about from the swishing of a dugong, there is a whirlpool; where it does so from the checking of its flow, there is a whirlpool; where it does so from onward rushing of its flow, there is a whirlpool. There are nine kinds of whirlpools with different names. I only mentioned three of them. Try to bring him again.”

This is another aspect of the perfect man — the balance of tranquillity and activity. The mentality of the perfect man is compared with the whirlpool. Kuo Hsiang said: “By whirlpool Chuang Tzu means the quality of tranquillity and silence. The water has no conscious mind and always follows the nature of things. Therefore, though there is a difference between flowing and checking, between the movement of a dugong and the dance of a dragon, yet the water itself is always silently what it is, and never loses its tranquillity and silence. So is the perfect man. When he is asked to do something, he is active. When he is not asked, he is passive. Though there is a difference between activity and passivity, he is always mysteriously calm. To illustrate this, Chuang Tzu mentioned these different conditions of water. Though there may be the nine different conditions of water, with the confusion of order and disorder, he who is at the height is always simple, enjoys himself, and forgets doing.” — *Tr.*

Next day Lieh Tzu again came with the wizard to see Hu Tzu. But before he had settled himself in his position, the wizard

lost control of himself and ran away. Hu Tzu said, "Pursue him." Lieh Tzu did so, but could not catch him. He returned and told Hu Tzu: "He disappeared, he is lost. I could not catch him."

"I showed myself to him," said Hu Tzu, "with change without losing the essential. I flexibly follow him with emptiness. I do not know who is who, and what is what. In accordance with things, I change; in accordance with things, I flow. Therefore he ran away."

This is another aspect of the perfect man — activity in tranquillity. Kuo Hsiang said: "When the perfect man is active, he is like heaven; when tranquil, he is like earth. Doing something, he is like the flowing water; doing nothing, he is like the silent whirlpool. Though there is a difference between the flowing water and the silent whirlpool, between the movement of heaven and the immovability of earth, yet all these are as they are naturally, not artificially. Therefore, when the wizard saw the perfect man sitting and forgetting himself, he thought that he was going to die. When he saw the perfect man being active like heaven, he thought that he was again alive. In fact, the perfect man responds to external things with no conscious mind, but mysteriously coincides with reason. He goes up and down with evolution and according to the changes of the world. So he can be the master of things and can follow time forever. Therefore, he was not understood by the wizard." — *Tr.*

Upon this Lieh Tzu was convinced that he had not yet acquired any real learning. He returned to his house; for three years he did not go out. He cooked for his wife. He fed the pigs as if he were feeding men.

He forgot the distinction between social positions and that between men and animals. — *Tr.*

He had no special predilection for any particular kind of work.

He considered all things as equal. — *Tr.*

He discarded the artificial and reverted to the natural. He stood in the world like a clod of earth. Amidst confusion and disturb-

ance, he remained within the One to the last.

Do not be the owner of fame. Do not be full of plans. Do not be busy with work. Do not be the master of knowledge.

Let everything take care of itself. — *Tr.*

Identify yourself with the infinite. Make excursion into the void. Exercise fully what you have received from nature, but gain nothing besides. In one word, be empty.

The mind of the perfect man is like a mirror. It does not move with things, nor does it anticipate them. It responds to things, but it does not retain them. Therefore, he is able to deal successfully with things, but he is not affected by them.

The ruler of the Southern Sea is called Change; the ruler of the Northern Sea is called Uncertainty, and the ruler of the Centre is called Primitivity. Change and Uncertainty often met on the territory of Primitivity, and being always well treated by him, determined to repay his kindness. They said: "All men have seven holes for seeing, hearing, eating, and breathing. Primitivity alone has none of these. Let us try to bore some for him." So every day they bored one hole; but on the seventh day Primitivity died.