

道德經

及

莊子全集

THE TAO TÊ CHING

THE WRITINGS OF
CHUANG-TZŪ

THE THAI-SHANG

Tractate of Actions and Their Retributions

Translated by

JAMES LEGGE

BL 299.5
1900 L291
L35 1963
T35
1963

Asian

IAS Ref.

CONTENTS

Translator's Introduction, 47

The Tào Teh King (The Tao Te Ching)*

Part I

- CH. 1 EMBODYING THE TAO, 95
- 2 THE NOURISHMENT OF THE PERSON, 95
- 3 KEEPING THE PEOPLE AT REST, 97
- 4 THE FOUNTAINLESS, 97
- 5 THE USE OF EMPTINESS, 98
- 6 THE COMPLETION OF MATERIAL FORMS, 99
- 7 SHEATHING THE LIGHT, 100
- 8 THE PLACID AND CONTENTED NATURE, 100
- 9 FULNESS AND COMPLACENCY CONTRARY TO THE TAO, 101
- 10 POSSIBILITIES THROUGH THE TAO, 101
- 11 THE USE OF WHAT HAS NO SUBSTANTIVE EXISTENCE, 102
- 12 THE REPRESSION OF THE DESIRES, 103
- 13 LOATHING SHAME. 104

Asia

- CH. 14 THE MANIFESTATION OF THE MYSTERY, 105
 15 THE EXHIBITION OF THE QUALITIES OF THE TAO, 106
 16 RETURNING TO THE ROOT, 107
 17 THE UNADULTERATED INFLUENCE, 108
 18 THE DECAY OF MANNERS, 109
 19 RETURNING TO THE UNADULTERATED INFLUENCE, 110
 20 BEING DIFFERENT FROM ORDINARY MEN, 110
 21 THE EMPTY HEART, OR THE TAO IN ITS OPERATION, 112
 22 THE INCREASE GRANTED TO HUMILITY, 113
 23 ABSOLUTE VACANCY, 113
 24 PAINFUL GRACIOUSNESS, 115
 25 REPRESENTATIONS OF THE MYSTERY, 115
 26 THE QUALITY OF GRAVITY, 117
 27 DEXTERITY IN USING THE TAO, 118
 28 RETURNING TO SIMPLICITY, 119
 29 TAKING NO ACTION, 119
 30 A CAVEAT AGAINST WAR, 120
 31 STILLING WAR, 121
 32 THE TAO WITH NO NAME, 122
 33 DISCRIMINATING BETWEEN ATTRIBUTES, 123
 34 THE TASK OF ACHIEVEMENT, 124
 35 THE ATTRIBUTE OF BENEVOLENCE, 125
 36 MINIMISING THE LIGHT, 126
 37 THE EXERCISE OF GOVERNMENT, 127

Part II

- 38 ABOUT THE ATTRIBUTES OF THE TAO, 128
 39 THE ORIGIN OF THE LAW, 130
 40 DISPENSING WITH THE USE (OF MEANS), 131
 41 SAMENESS AND DIFFERENCE, 132
 42 THE TRANSFORMATIONS OF THE TAO, 133
 43 THE UNIVERSAL USE (OF THE ACTION IN WEAKNESS OF THE TAO), 135
 44 CAUTIONS, 135
 45 GREAT OR OVERFLOWING VIRTUE, 136
 46 THE MODERATING OF DESIRE OR AMBITION, 136
 47 SURVEYING WHAT IS FAR-OFF, 137
 48 FORGETTING KNOWLEDGE, 138
 49 THE QUALITY OF INDULGENCE, 139
 50 THE VALUE SET ON LIFE, 140
 51 THE OPERATION (OF THE TAO) IN NOURISHING THINGS, 141
 52 RETURNING TO THE SOURCE, 142
 53 INCREASE OF EVIDENCE, 144
 54 THE CULTIVATION (OF THE TAO), AND THE OBSERVATION
 (OF ITS EFFECTS), 145
 55 THE MYSTERIOUS CHARM, 147
 56 THE MYSTERIOUS EXCELLENCE, 148

| | | |
|----|--|-----|
| 57 | THE GENUINE INFLUENCE, | 148 |
| 58 | TRANSFORMATION ACCORDING TO CIRCUMSTANCES, | 149 |
| 59 | GUARDING THE TAO, | 150 |
| 60 | OCCUPYING THE THRONE, | 151 |
| 61 | THE ATTRIBUTE OF HUMILITY, | 152 |
| 62 | PRACTISING THE TAO, | 153 |
| 63 | THINKING IN THE BEGINNING, | 154 |
| 64 | GUARDING THE MINUTE, | 155 |
| 65 | PURE, UNMIXED EXCELLENCE, | 156 |
| 66 | PUTTING ONE'S SELF LAST, | 157 |
| 67 | THREE PRECIOUS THINGS, | 158 |
| 68 | MATCHING HEAVEN, | 158 |
| 69 | THE USE OF THE MYSTERIOUS (TAO), | 160 |
| 70 | THE DIFFICULTY OF BEING (RIGHTLY) KNOWN, | 160 |
| 71 | THE DISEASE OF KNOWING, | 161 |
| 72 | LOVING ONE'S SELF, | 162 |
| 73 | ALLOWING MEN TO TAKE THEIR COURSE, | 164 |
| 74 | RESTRAINING DELUSION, | 165 |
| 75 | HOW GREEDINESS INJURES, | 165 |
| 76 | A WARNING AGAINST (TRUSTING IN) STRENGTH, | 166 |
| 77 | THE WAY OF HEAVEN, | 167 |
| 78 | THINGS TO BE BELIEVED, | 168 |
| 79 | ADHERENCE TO BOND OR COVENANT, | 169 |
| 80 | STANDING ALONE, | 170 |
| 81 | THE MANIFESTATION OF SIMPLICITY, | 171 |

The Writings of Kwang- ㄓ ze (Chuang-Tzu)

Introduction: Brief Notices of the Different Books, 175

Part I

| | | |
|--------|--|-----|
| BOOK I | Hsião-yáo Yü, or Enjoyment in Untroubled Ease, | 212 |
| II | Khi Wü Lun, or the Adjustment of Controversies, | 224 |
| III | Yang Shang Kú, or Nourishing the Lord of Life, | 246 |
| IV | Zän Kien Shih, or Man in the World, Associated with other Men, | 251 |
| V | Teh Khung Fú, or the Seal of Virtue Complete, | 271 |
| VI | Tä ㄓ ung Shih, or the Great and Most Honoured Master, | 284 |
| VII | Ying Ti Wang, or the Normal Course for Rulers and Kings, | 307 |

Part II

| | | |
|------|--|-----|
| VIII | Phien Máu, or Webbed Toes, | 316 |
| IX | Mã Thi, or Horses's Hoofs, | 324 |
| X | Khü Khieh, or Cutting Open Satchels, | 329 |
| XI | ㄓ ái Yü, or Letting Be, and Exercising Forbearance, | 339 |
| XII | Thien Ti, or Heaven and Earth, | 355 |

- xiii Thien Tào, or the Way of Heaven, 378
- xiv Thien Yün, or the Revolution of Heaven, 393
- xv Kho I, or Ingrained Ideas, 411
- xvi Shan Hsing, or Correcting the Nature, 416
- xvii Khiü Shui, or the Floods of Autumn, 422
- xviii Kih Lo, or Perfect Enjoyment, 441
- xix Tâ Shâng, or the Full Understanding of Life, 451
- xx Shan Mü, or the Tree on the Mountain, 467
- xxi Thien 3ze-fang, 482
- xxii Kih Pei Yü, or Knowledge Rambling in the North, 497

Part III

- xxiii Käng-sang Khu, 514
- xxiv Hsü Wü-kwei, 531
- xxv 3eh-yang, 554
- xxvi Wai Wü, or What comes from Without, 571
- xxvii Yü Yen, or Metaphorical Language, 582
- xxviii Zang Wang, or Kings who have wished to resign the Throne, 589
- xxix Tào Kih, or the Robber Kih, 606
- xxx Yüeh Kien, or Delight in the Sword-fight, 626
- xxxi Yü-fü, or the Old Fisherman, 632
- xxxii Lieh Yü-khâu, 642
- xxxiii Thien Hsiä, or Historical Phases of Tàoist Teaching, 654

The Thâi-Shang

Tractate of Actions and Their Retributions, 675

Appendixes

- i *Khing Kang King*, or the Classic of Purity, 689
- ii *Yin Fú King*, or Classic of the Harmony of the Seen and the Unseen, 697
- iii *Yü Shü King*, or Classic of the Pivot of Jade, 707
- iv *Zâh Yung King*, or Classic of the Directory for a Day, 711.
- v Analyses by Lin Hsi-kung of several of the Books of Kwang-3ze, 715
- vi List of Narratives, Apologues, and Stories in the Writings of Kwang-3ze, 746
- vii The Stone Table in the Temple of Lâo-3ze. By Hsieh Tào-hâng of the Sui dynasty, 753
- viii Record for the Sacrificial Hall of Kwang-3ze. By Sû Shih, 762

Notes on Sources, 767

Index, 779

TRANSLATOR'S
INTRODUCTION

1
Was Taoism older than Lāo-ŷze?

1. In writing the preface to the third volume of these* Sacred Books of the East in 1879, I referred to Lāo-ŷze as 'the acknowledged founder' of the system of Tāoism. Prolonged study and research, however, have brought me to the conclusion that there was a Tāoism earlier than his; and that before he wrote his Tāo Teh King, the principles taught in it had been promulgated, and the ordering of human conduct and government flowing from them inculcated.

For more than a thousand years 'the Three Religions' Three Religions in China. has been a stereotyped phrase in China, meaning what we call Confucianism, Tāoism, and Buddhism. The phrase itself simply means 'the Three Teachings,' or systems of instruction, leaving the subject-matter of each 'Teaching' to be learned by inquiry. Of the three, Buddhism is of course the most recent, having been introduced into China only in the first century of our Christian era. Both the others were indigenous to the country, and are traceable to a much greater antiquity, so that it is a question to which the earlier origin should be assigned. The years of Confucius's life lay between B. C. 551 and 478; but his own acknowledgment that he was 'a transmitter and not a maker,' and the testimony of his grandson, that 'he handed down the doctrines of Yāo and Shun (B. C. 2300), and elegantly displayed the regulations

* See note on first page of contents.

TRANSLATOR'S INTRODUCTION

fail to wean from their wickedness. Those manifestoes are published by the mercy of Yü Hwang Shang Tî that men and women may be led to repent of their faults and make atonement for their crimes. They emanate from the temples of the tutelary deities¹ which are found throughout the empire, and especially in the walled cities, and are under the charge of Tâoist monks. A visitor to one of the larger of these temples may not only see the pictures of the purgatorial courts and other forms of the modern superstitions, but he will find also astrologers, diviners, geomancers, physiognomists, et id genus omne, plying their trades or waiting to be asked to do so, and he will wonder how it has been possible to affiliate such things with the teachings of Lâo-ze.

Other manifestoes of a milder form, and more like our tractate, are also continually being issued as from one or other of what are called the state gods, whose temples are all in the charge of the same monks. In the approximation which has thus been going on of Tâoism to Buddhism, the requirement of celibacy was long resisted by the professors of the former; but recent editions of the Penal Code² contain sundry regulations framed to enforce celibacy, to bind the monks and nuns of both systems to the observance of the Confucian maxims concerning filial piety, and the sacrificial worship of the dead; and also to restrict the multiplication of monasteries and nunneries. Neither Lâo nor K'wang was a celibate or recommended celibacy. The present patriarch, as a married man, would seem to be able still to resist the law.

¹ Called *K'iang Hwang Miào*, 'Wall and Moat Temples,' Palladia of the city.

² See Dr. Eitel's third edition of his 'Three Lectures on Buddhism,' pp. 36-45 (Hongkong: Lane, Crawford & Co., 1884). The edition of the Penal Code to which he refers is of 1879.

The Tao Teh King

THE TAO AND
ITS CHARACTERISTICS

中英對照

老子道德經

ADDENDUM

On page fifty-eight, for the third and fourth sentences of the explanatory note to Chapter XIV, substitute the following:—It was but an interesting fancy of the ingenious writer, and the elaborate endeavour of Victor von Strauss to support it in 1870 has failed to make me think more favourably of it.

Dr. Edkins, in an article in the *China Review* for July and August, 1884, takes a different view of the chapter. He reads the monosyllables I, Hi, and Wei according to his view of the old names of the Chinese characters, and calls them Ai, Kâi, and Mâi, considering them to be representative of one or three names of God. He says:—"I am inclined to find here marks of the presence of Babylonian thought. . . . We have not the original words for the first trinity of the Babylonian religion. They are in the Assyrian or Semitic form Anu, Bel, Nuah. In Accadian they were Ilu, Enu, Hia. Of these Ilu was the supreme God, source of Chaos, in Chinese Hwun tun or Hwun lun. In this chaos all forms were confounded as is the case with the Tâoist chaos. Bel or Enu is the word which separates the elements of chaos. Nuah or Hia is the light of God which penetrates the universe, and maintains the order established by the word. It was this Trinity of God, in the language of some intermediate nation, which Lâo-tsze appears to have had in view in the various passages where he speaks of the original principle of the universe in a triple form."

This reading of our chapter is not more satisfactory to me than that of Rémusat; and I am content, in my interpretation of it, to abide by the aids of Chinese dictionaries and commentators of reputation who have made it their study.

J. L.

道可道，非常道。名可名，非常名。(一)

『無』名天地之始。『有』名萬物之母。(二)

故常無，欲以觀其妙；常有，欲以觀其徼。(三)

此兩者同出而異名。同謂之玄。玄之又玄，衆妙之門。(四)

PART I

Ch. 1. 1. The Táo that can be trodden is not the enduring and unchanging Táo. The name that can be named is not the enduring and unchanging name.

2. (Conceived of as) having no name, it is the Originator of heaven and earth; (conceived of as) having a name, it is the Mother of all things.

3. Always without desire we must be found,
If its deep mystery we would sound;
But if desire always within us be,
Its outer fringe is all that we shall see.

4. Under these two aspects, it is really the same; but as development takes place, it receives the different names. Together we call them the Mystery. Where the Mystery is the deepest is the gate of all that is subtle and wonderful.

體道, 'Embodying the Táo.' The author sets forth, as well as the difficulty of his subject would allow him, the nature of the Táo in itself, and its manifestation. To understand the Táo one must be partaker of its nature.

Par. 3 suggests the words of the apostle John, 'He that loveth not knoweth not God; for God is love.' Both the Táo, Láo-tze's ideal in the absolute, and its Teh, or operation, are comprehended in this chapter, the latter being the Táo with the name, the Mother of all things. See pages 58, 59 in the Introduction on the translation of the term Táo.

2. 1. All in the world know the beauty of the beautiful, and in doing this they have (the idea of)

The Writings of
Kwang-3ze

莊

子

集

中英對照

INTRODUCTION

Brief Notices of the Different Books

BOOK I. HSIÄO-YÄO YÜ.

The three characters which form the title of this Book have all of them the ideagram 𠄎 (*K'o*), which gives the idea, as the Shwo Wǎn explains it, of 'now walking, now halting.' We might render the title by 'Sauntering or Rambling at Ease;' but it is the untroubled enjoyment of the mind which the author has in view. And this enjoyment is secured by the Táo, though that character does not once occur in the Book. Kwang-¿ze illustrates his thesis first by the cases of creatures, the largest and the smallest, showing that however different they may be in size, they should not pass judgment on one another, but may equally find their happiness in the Táo. From this he advances to men, and from the cases of Yung-¿ze and Lieh-¿ze proceeds to that of one who finds his enjoyment in himself, independent of every other being or instrumentality; and we have the three important definitions of the accomplished Táoist, as 'the Perfect Man,' 'the Spirit-like Man,' and 'the Sagely Man.' Those definitions are then illustrated;—the third in Yáo and Hsü Yü, and the second in the conversation between K'ien Wü and Lien Shü. The description given in this conversation of the spirit-like man is very startling, and contains statements that are true only of Him who is a 'Spirit,' 'the Blessed and only Potentate,' 'Who covereth Himself with light as with a garment, Who stretcheth out the heavens as a curtain,

PART I

逍遙遊第一

Book I

Hsiào-yáo Yü, or 'Enjoyment in Untroubled Ease¹.'

1. In the Northern Ocean there is a fish, the name of which is Khwān²,—I do not know how many li in size. It changes into a bird with 'the name of Phāng, the back of which is (also)—I do not know how many li in extent. When this bird rouses itself and flies, its wings are like clouds all round the sky. When the sea is moved (so as to bear it along), it prepares to remove to the Southern Ocean. The Southern Ocean is the Pool of Heaven.

¹ See notice on pp. 175, 176, on the Title and Subject-matter of the Book.

² The khwān and the phāng are both fabulous creatures, far transcending in size the dimensions ascribed by the wildest fancy of the West to the kraken and the roc. Kwang-ze represents them as so huge by way of contrast to the small creatures which he is intending to introduce;—to show that size has nothing to do with the Tāo, and the perfect enjoyment which the possession of it affords. The passage is a good specimen of the Yü Yen (寓言), metaphorical or parabolical narratives or stories, which are the chief characteristic of our author's writings; but the reader must keep in mind that the idea or lesson in its 'lodging' is generally of a Tāoistic nature.

北冥有魚。其名爲鯢。鯢之大不知其幾千里也。怒而飛。化而爲鳥。其名爲鵬。鵬之背不知其幾千里也。怒而飛。其翼若垂天之雲。是鳥也。海運則將徙於南冥。南冥者。天池也。

There is the (book called) *K'zi Hsieh*¹,—a record of marvels. We have in it these words:—'When the phāng is removing to the Southern Ocean it flaps (its wings) on the water for 3000 li. Then it ascends on a whirlwind 90,000 li, and it rests only at the end of six months.' (But similar to this is the movement of the breezes which we call) the horses of the fields, of the dust (which quivers in the sunbeams), and of living things as they are blown against one another by the air². Is its azure the proper colour of the sky? Or is it occasioned by its distance and illimitable extent? If one were looking down (from above), the very same appearance would just meet his view.

2. And moreover, (to speak of) the accumulation of water;—if it be not great, it will not have strength to support a large boat. Upset a cup of water in a cavity, and a straw will float on it as if it were a boat. Place a cup in it, and it will stick fast;—the water is shallow and the boat is large. (So it is with) the accumulation of wind; if it be not great, it will not have strength to support great wings. Therefore (the phāng ascended to) the height of 90,000 li, and there was such a mass of wind beneath it; thenceforth the accumulation of wind was sufficient. As it seemed to bear the blue sky on its back, and there was nothing to obstruct or arrest its course, it could pursue its way to the South.

¹ There may have been a book with this title, to which *Kwang-3ze* appeals, as if feeling that what he had said needed to be substantiated.

² This seems to be interjected as an afterthought, suggesting to the reader that the phāng, soaring along at such a height, was only an exaggerated form of the common phenomena with which he was familiar.

齊諧者志怪者也。諧之言曰。鵬之徙於南冥也。水擊三千里。搏扶搖而上者九萬里。去以六月息者也。野馬也。塵埃也。生物之以息相吹也。天之蒼蒼。其正色邪。其遠而無所至極邪。其視下也亦若是則已矣。且夫水之積也不厚。則其負大舟也無力。覆杯水於坳堂之上。則芥爲之舟。置杯焉則膠。水淺而舟大也。風之積也不厚。則其負大翼也無力。故九萬里則風斯在下矣。而後乃今培風。背負青天而莫之天闕者。而後乃今將圖南。