

Animals and Inner Power in Classical Daoism: Selections from the *Zhuāngzǐ* 莊子 (Book of Master Zhuang)

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

Once Zhuāng Zhōu 莊周 dreamt he was a butterfly (*húdié* 蝴蝶), a butterfly flitting and fluttering around, happy with himself and doing as he pleased. He didn't know he was Zhuāng Zhōu. Suddenly he woke up and there he was, solid and unmistakable Zhuāng Zhōu. But he didn't know if he was Zhuāng Zhōu who had dreamt he was a butterfly, or a butterfly dreaming he was Zhuāng Zhōu. Between Zhuāng Zhōu and a butterfly there must be some distinction! This is called the Transformation of Things (*wùhuà* 物化). (ch. 2)

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「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。」

“Fish (*yú* 魚) thrive in water; humans thrive in the Dao. For those that thrive in water, dig a pond and they will find nourishment enough. For those that thrive in the Dao, don't bother about them and their lives will be stable. So it is said, fish forget each other in the rivers and lakes; humans forget each other in the techniques of the Dao (*dào shù* 道術).”* (ch. 6)

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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，猶涉海鑿河，而使蚤負山也。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！」

Jiān Wú 肩吾 went to see the madman Jiē Yú 接輿. Jiē Yú said, “What was Zhōng Shǐ 中始 telling you the other day?”

Jiān Wú said, “He told me that the ruler of humans should devise his own principles, standards, ceremonies, and regulations, and then there will be no one who will fail to obey him and be transformed by them.”

* Also translatable as “Arts of the Way.”

The madman Jiē Yú said, “This is deceptive virtue (*qīdé* 欺德)! To try to govern the world like this is like trying to walk on the ocean, to drill through a river, or to make a mosquito (*wén* 蚤) shoulder a mountain! When sages govern, do they govern what is on the outside? They align (*zhèng* 正) first, and then act. They make absolutely certain that they are able to tend to what is occurring, and that is all. The bird (*niǎo* 鳥) flies high in the sky where it can escape the danger of stringed arrows. The field mouse (*xīshǔ* 鼯鼠) burrows deep down under the sacred hill where it won’t have to worry about people digging and smoking it out. Have you got less sense than these two little creatures (*chóng* 蟲)?” (ch. 7)

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

“Horses and oxen have four feet—this is what I mean by the celestial. Putting a halter on a horse’s head, piercing an ox’s nose—this is what I mean by the human. So I say: Do not let what is human wipe out what is celestial (*tiān* 天); do not let what is purposeful wipe out what is fated (*mìng* 命); do not let desire for gain lead you after fame (*míng* 名). Cautiously guard it (*jǐnshǒu* 謹守) and do not lose it—this is what I mean by ‘returning to the real’ (*fǎnzhēn* 反真).” (ch. 17)

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莊子與惠子遊於濠梁之上。莊子曰：「儻魚出遊從容，是魚樂也。」

惠子曰：「子非魚，安知魚之樂？」

莊子曰：「子非我，安知我不知魚之樂？」

惠子曰：「我非子，固不知子矣；子固非魚也，子之不知魚之樂全矣。」

莊子曰：「請循其本。子曰『汝安知魚樂』云者，既已知吾知之而問我，我知之濠上也。」

Zhuāngzi 莊子 (Master Zhuang) and Huizi (Master Hui) were strolling along the dam of the Háo River when Zhuāngzi said, “See how the minnows come out and dart around where they please! That’s what fish (*yú* 魚) really enjoy!”

Huizi said, “You’re not a fish—how do you know what fish enjoy?”

Zhuāngzi said, “You’re not me, so how do you know I don’t know what fish enjoy?”

Huizi said, “I’m not you, so I certainly don’t know what you know. On the other hand, you’re certainly not a fish—so that still proves you don’t know what fish enjoy!”

Zhuāngzi said, “Let’s go back to your original question, please. You asked me *how* I know what fish enjoy—so you already knew I knew it when you asked the question. I know it by standing here beside the Háo.” (ch. 17)

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紀涑子為王養鬥雞。十日而問：「雞已乎？」

曰：「未也。方虛憍而恃氣。」

十日又問。

曰：「未也。猶應嚮景。」

十日又問。

曰：「未也。猶疾視而盛氣。」

十日又問。

曰：「幾矣。雞雖有鳴者，已無變矣，望之似木雞矣，其德全矣，異雞無敢應者，反走矣。」

Jixingzi 紀惺子 (Jishengzi 紀涑子; Master Regulated Birdcry) was training gamecocks (*douji* 鬥雞) for the king. After ten days, the king asked if they were ready.

“Not yet. They’re too haughty and rely on their nerve (*shiqi* 恃氣).”

Another ten days and the king asked again.

“Not yet. They still respond to noises and movements (*xiangjing* 嚮景).”

Another ten days and the king asked again.

“Not yet. They still look around fiercely and are full of vigor (*shengqi* 盛氣).”

Another ten days and the king asked again.

“They’re close enough. Another rooster can crow and they remain unaltered (*wubian* 無變). Look at them from a distance and you’d think they were made of wood (*mu* 木). Their inner power is complete (*dequan* 德全). Other roosters won’t dare face them, but will turn and run.” (ch. 19)

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羿工乎中微而拙於使人無己譽，聖人工乎天而拙乎人。夫工乎天而侂乎人者，唯全人能之。唯蟲能蟲，唯蟲能天。全人惡天，惡人之天，而況吾天乎人乎！

Archer Yi 羿 was skilled at hitting the smallest target but clumsy at not preventing people from praising him for it. Sages are skilled at what pertains to the heavens, but clumsy at what pertains to humanity. To be skilled with celestial affairs and good at human ones as well—only the complete person (*quanren* 全人) can encompass that. Only bugs can be bugs (*chong* 蟲) because only bugs can abide by the heavens. The complete person dislikes the heavens, and dislikes the celestial in humanity. How much more, then, does he dislike the “I” who distinguishes between the heavens and humanity! (ch. 23)