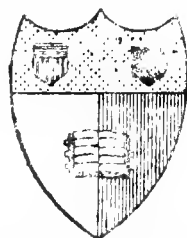


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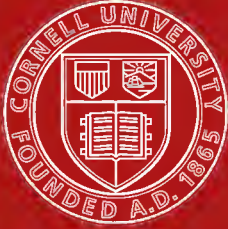


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life and success, are neither to be struggled for nor rejoiced in. All things are one, said the Taoist philosophers, and he who would become one with the Infinite, *i. e.*, with Tao, must rid himself of body and mind. "Having arrived at a state of absolute vacuity, keep yourself perfectly still," said Lao Tzū. All the evils of life come from action. A state is at peace and quiet until it is governed. The potter who outrages the nature of clay by converting it into a vessel, and the carpenter who perverts the nature of wood by carving a utensil out of it, make the mistake common to rulers. The heaven-born instincts of the people are corrupted by rule and government, and they when so debauched stray from the paths of peace and quiet. So does a man who strives after knowledge increase confusion, and he who seeks to be wise promotes folly.

Least of all was this creed likely to enlist the sympathies of Chinamen, who are nothing if they are not practical; and when, therefore, before it had gained sway, Confucianism entered into competition with it for the dominion over the minds of men, it sank into comparative insignificance, and its rival practically swept the board. There were, however, still some who, driven by the disorders of the time, sought mental refuge from actual oppression and misery by idealizing inaction, and by cultivating a belief in the mystical doctrines of the identity of contraries and the oneness of all things. These men enlisted under the banner of Lao Tzū, who taught in China a system which is known as Taoism, and which is clearly as much an offspring of Brahminism as Buddhism is. Its features and characteristics are purely Brahminical, and Brahma and Tao are identical in all things. Much mystery surrounds the personality of Lao Tzū, and it may even be doubted whether he was a Chinaman. Nothing is known of his early life or of his last days, and the traditional description of his appearance more nearly resembles that of a native of Central Asia than that of a Chinaman. After his disappearance from the China of that day his place was taken by disciples who strove to perpetuate his system. Among these Chuang Tzū stands out head and shoulders above his fellows. Of all the early Taoists whose writings have come down to us he seems to have imbibed most of the true spirit of Taoism; and next to the 'Tao tēh king,' which is traditionally attributed to Lao Tzū, his great work, of which the present is a translation, is, with justice, the most highly esteemed.

The burden of his teaching was that existence and non-existence are the same, and that all things are one; that from this one, *i. e.* Tao, all men and things proceed, and to it all things return, losing in its embrace their separate existences, as the rivers become merged in the waters of the sea. The senses, he taught, are false witnesses, so that no one can be sure of the reality of anything. "Once on a time," he writes,

"I dreamt I was a butterfly, fluttering hither and thither, to all intents and purposes a butterfly. I was conscious only of following my fancies as

ing that I am a man."

In Mr. Giles's admirable version Chuang Tzū the opinions and theories of that mystic are presented to us in a consistent and logical shape. Mr. Giles has, in fact, philosophized Chuang Tzū; and though faults may be found in the translation of certain passages, and though objections may be taken to the metaphysical terms employed which find no place in the original, his reader will be none the less grateful to him for a clear conception he puts before them of Tao as understood by Chuang Tzū. Mr. Aubrey Moore has added to the interest of the work by prefixing to the volume a thoughtful introductory note on the philosophy of chapters i. to vii., in which he points out certain parallelisms of thought and reasoning between Heraclitus and Chuang Tzū, and thus helps us towards the irresistible conclusion that the mysticisms of India, Greece, and China are one, though in different stages of development.

THE ATHENÆUM

2^d Feb. 1889

The Mind of Mencius, or Political Economy founded upon Moral Philosophy. By the Rev. E. Faber. Translated from the German by the Rev. A. B. Hutchinson. ("Trübner's Oriental Series," London, 1882.)

The Divine Classic of Nan-Hua, being the Works of Chuang Tsze, Taoist Philosopher. By Frederic H. Balfour. (London, Trübner & Co., 1881.)

The great activity now prevailing in Anglo-Chinese literature has been brought home to us with more than usual force during the closing weeks of the year in the shape of two solid and valuable contributions in the departments of moral and political science. Mr. Faber, whose name is already well known as a Sinologue of the first class, has been at the pains to arrange the *indigesta moles* of the teachings of Mencius in a popular and convenient form, by means of which arrangement the student, whether of political economy or of ethics, will in future be in a position to consult his author rapidly and exhaustively on any given subject. This is not all. Mr. Faber has set these teachings in a light running commentary of his own, the result being a most interesting volume for the arm-chair as well as a mere occasional work of reference for the book-shelves. The English reader may now find out for himself, with a minimum of effort, what Mencius actually thought and taught, on many topics which are even now, and likely to remain, under the public gaze. The obligations between the people and their rulers, national education, commerce, taxes, war, social relations, the virtues, destiny, belief in a Supreme Being,—these are a few of the momentous questions treated by the sage

who was admittedly second only to Confucius, and whose utterances descend more to a logical fulness of expression than the sledge-hammer apophthegms of the latter. It would be impossible to give, in the short space here at command, extracts sufficient to satisfy either our readers or ourselves. We must rest content with having indicated in these columns a source whence all may draw at their leisure.

And, similarly, it is a matter of great regret that we are unable to do more than briefly to call attention to the equally valuable work of Mr. Balfour. His hero, Chuang Tsze, was another Chinese philosopher, who flourished several hundred years before the Christian era, contemporaneously in fact with Mencius, and who, by education a follower of Confucius, struck out a new and original course for himself, indulging in paradox, satire, and every weapon of the kind, to a degree quite unheard of among the ancient and steady-going *literati* of China. With him "authority" went for naught. Wherever a bald head peeped out, even were it that of the Throneless king himself, there was Chuang Tsze with his shillelagh, only too ready to strike. As a paradoxer he was pre-eminent, arguing that "to take pleasure in holiness is simply to become versed in various accomplishments: taking pleasure in knowledge is to become apt in picking holes in other men's coats." How he worked out his singular theories we recommend our readers to discover for themselves in the pages of the elegantly-written translation now made available, and for the first time, to all the educated world. The book is dedicated to "Dr. Reinhold Rost by an old pupil."

TAOIST TEXTS

ETHICAL POLITICAL AND SPECULATIVE

BY

FREDERIC HENRY BALFOUR

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INTRODUCTION.*

IT occasionally happens that a sudden ray of clear and valuable light is thrown upon a long-disputed subject from a source the very existence of which was unsuspected, and the authority of which would certainly never have been allowed. Just as an accident may reveal what generations of scientific men have laboured in vain to discover: just as a rank outsider may win a race, or the dart, shot at a venture, hit the bull's-eye when trained archers have discharged a quiver-full of arrows without success,—so may some happy and spontaneous phrase, falling from one who approaches a topic of interest or difficulty for the first time, fresh and unencumbered by preconceptions or the dissertations of experts, embody in itself the kernel of the enigma, and make the whole thing promptly and for ever plain. And such a service has, I think, been recently rendered to the cause of philosophical research in China. A late able American writer, whose work on “Oriental Religions” is, or ought to be, on the shelf of every reading man, has given to the Confucian school, for the first time, its true designation of Rationalist. Confucius was a Rationalist in every sense; his followers are Rationalists; his philosophy was altogether Rationalistic in its scope. The word is just the one we wanted, but which we never found; and its universal acceptance, from henceforth, can be only a matter of time. It is not only for supplying us with a just descriptive epithet for the orthodox philosophy of China, however, that we are indebted to Mr. Johnson. As soon as ever the term Rationalism is recognised as belonging to the system of Confucius, it will fall into deserved desuetude in that sphere where hitherto it has usurped another's right. No word could, in my opinion, be more inappropriate, or more unhappily selected, as applied to the philosophy of Lao Tse. That the character TAO 道 may be properly translated “reason” in certain instances, I do not deny. That it approaches the idea of λογος in the Johannine sense of the word appears generally allowed. For the

* Originally read before the North-China Branch of the Royal Asiatic Society, on the 21st September, 1880.

rendering of it by "way" there are both etymological and philosophical recommendations which may not be overlooked. But that none of these is the true and actual meaning of the word in its esoteric sense I hope to show in a few words, submitting, at the outset, that no fitter illustration could be offered of the fatality attending servile adherence to a literal system of translation than the rendering, hitherto in force, of Reason. The letter killeth; and in the present instance it has killed all sense and meaning out of the word it was attempting to explain.

The position we take up, therefore, is a very simple one. To put it algebraically, TAO is the x , or unknown quantity that we have to find. And the first thing to be done is to see what is predicated of this mysterious Thing; how it is described; with what attributes it is credited; where it is to be found; whence it sprang, how it exists, and what its functions are. Then we may find ourselves in a position to discover what it is that answers to these particulars, and profanely to give a name to that which its preachers themselves declared must be for ever nameless.

We are told that it existed before the time which had no beginning had begun. Chuang Tsze says that there never was an epoch when it was not. Lao Tsze affirms that its image existed before God Himself. It is all-pervasive; there is no place where it is not found. It fills the Universe with its grandeur and sublimity; yet it is so subtle that it exists in all its plenitude in the tip of an autumn hair. It causes the sun and moon to revolve in their appointed orbits, and gives life to the most microscopic insect. Formless, it is the source of every form we see; inaudible, it is the source of all the sounds we hear; invisible, it is that which lies behind every external object in the world; inactive, it produces, sustains, and vivifies every phenomenon which exists in all the spheres of being. It is impersonal, passionless; working out its appointed ends with the remorselessness of Fate, yet overflowing in benevolence to all. "What is TAO?" exclaims Huai-nan Tsze. "It is that which supports Heaven and covers Earth; it has no boundaries, no limits; its height cannot be measured, nor its depth fathomed; it enfolds the Universe in its embrace, and confers visibility upon that which of itself is formless. * * It fills all within the Four Points of the Compass; it contains the Yin and Yang; it holds together the Universe and Ages, and supplies the Three Luminaries with light. It is so tenuous and subtle that it pervades everything just as water pervades mire. It is by

TAO that mountains are high and abysses deep; that beasts walk and birds fly; that the sun and moon are bright, and the stars revolve in their courses. * * When the spring-winds blow, the sweet rain falls, and all things live and grow. The feathered ones brood and hatch, the furry ones breed and bear; plants and trees put forth all their glorious exuberance of foliage, birds lay eggs, and animals produce their offspring; no action is visible outwardly, and yet the work is completed. Shadowy and indistinct! it has no form. Indistinct and shadowy! its resources have no end. Hidden and obscure! it reinforces all things out of formlessness. Penetrating and permeating everything! it never acts in vain."

Such are a few of the attributes ascribed to the nameless Principle we are considering. What ideas do they suggest to our mind?—Such, I believe, as cannot be expressed in any single word. Lao Tsze and his successors recognised the fact that for this mysterious entity there can be no name, so they spoke of it as TAO. We in the West have practically arrived at the same conclusion. What is it that makes flowers grow up and water flow down, which causes the showers to fall and the sun to shine, which guides the stars in their flaming courses, regulates the seasons, endows the butterfly with its radiant hues, gives one man red hair and another black, and, in a word, is the cause of every phenomenon we see, the main-spring of the huge machine of which we form a part? We, too, have failed to find a name for it, and so we call it NATURE.* This, I believe, is the key to early Taoism. Translate TAO, as used in this sense, by our common word Nature, or Principle of Nature, and nine-tenths of the difficulties attending the study of this beautiful philosophy vanish of themselves. Nor is this true only of that phase of Taoism which deals with the physical Universe. The instincts of animals and the workings of the vegetable creation are not any more the endowment of Nature than are the varying dispositions of mankind. The original constitution of every man, then, being the direct gift of Nature—or rather, an actual part of Nature itself—it follows that it should be jealously preserved intact, in all its pristine purity. This is the grand and primary object of Taoism—the preservation of one's

* Compare Plücker and Hardwick, referred to in my *Chuang Tsze*, page VII. Nature, in the sense of an abstract Cause, the initial Principle of life and order; the hypostatic quiddity which underlies all phenomena, and of which they are a manifestation only.

Heaven-implanted nature. And how is this to be accomplished? By imitating the great Mother. Nature never strives; therefore the Sage should guard himself from striving too. Nature is ever passive; therefore the Sage should let things take their course, contenting himself with following in their wake. Ambition, scheming, hatred, lust—any attention to external objects of whatever kind—are all so much disordering, or spoliation, of the original nature of man, and should therefore be utterly discarded. Even the active cultivation of virtues, such as benevolence, rectitude, and propriety, is condemned; Nature requires no action to stimulate her growth, and all the Sage has to do is bring himself into perfect conformity with her. All such passions, accomplishments, and attributes, being the result of striving, are called, in Taoist phrase, the *human* nature of man, in contradistinction to the *heavenly* or *natural* nature with which he is endowed. "Wherefore," says Chuang Tsze, "do not develop this artificial, human, or engrafted nature; but *do* develop that heavenly nature which is your natural inheritance." In Huai-nan Tsze's "History of Great Light" we have a still more striking passage, in which the difference between the two natures is lucidly explained. Speaking of those happy ones who, by having arrived at a thorough understanding of the Principle of Nature, have reverted to a state of pure repose, he says: "Nourishing their constitutions by tranquillity, and letting their spirits rest in indifference, they enter the Door of Heaven—*i.e.* Nature. And what is it that is called Heavenly? It is that which is homogeneous, pure, simple, undefiled, ungarished, upright, luminous, and immaculate, and which has never undergone any mixture or adulteration from the beginning. And what is the Human? It is that which has been adulterated with shrewdness, crookedness, dexterity, hypocrisy, and deceit; wherefore it bends itself in compliance with the world, and is brought into association with the customs of the age. For example: the ox has horns and a divided hoof, while the horse has a dishevelled mane and a complete hoof; this is the Heavenly—or natural. Putting a bit into the horse's mouth and piercing the nose of the ox; this is the Human—or artificial. Those who follow the Heavenly are such as roam in company with Nature; those who follow the Human are such as mix themselves up with the fashions of the world. * * Wherefore," continues the philosopher, "the Sage does not allow the Human to disorder the Heavenly—he

suffers no injury to be done to his true nature; nor does he permit Desire to disturb his natural feelings. He acts exactly as he ought, without considering what he shall do beforehand; he is trustworthy, without promising; he obtains all he wants without anxiety, and he brings all his designs to completion without doing anything himself. His Spiritual Palace"—a Taoist euphemism for *mind*—"being replete with pure sincerity, he assists the Creator Himself in the government of men."

This leads me to the consideration of what may be termed the first development of the Naturalistic theory. In order to bring himself into conformity with Nature, it is imperative that the Sage should remain always and completely passive. This is expressed by the formula *wu wei*, which may be variously rendered "non-exertion," "not-doing," "inertia," "absolute inaction," or "masterly inactivity." In addition to the idea of undisturbed quiescence it embraces also that of spontaneity and designlessness; so that even the rigid adherence to an inactive policy is robbed of its virtue if it be adopted with intent. The very effort to obtain possession of Nature, says Chuang Tsze, defeats itself, for the simple reason that it *is* an effort. A man must be passionless as well as motionless; he must be content to leave himself to the influences which surround him, and discard all thoughts of helping on the work; he must banish all desire from his heart; he must concert no schemes and form no plans; he must never anticipate emergencies, but simply mould himself according to any circumstances that may arise. And especially is this of importance in the world of politics. Here the formula *wu wei* must be translated "non-interference"—that wise and far-sighted policy the world is so slow to learn. The Taoist condemns over-legislation, and justly points to the peddling meddling system of a so-called paternal government as the cause of anarchy and ruin. Never do anything, he says, for the mere sake of doing it; never do anything that is not absolutely necessary; leave the people to develop their own resources, and feel their own way to tranquillity and prosperity. Let Nature work unimpeded, in social and political life as well as in the sphere of physics or of morals; then your subjects will be contented with their lot, and your kingdom free from conspiracies, dissensions, and disaster. Do nothing to disturb their primitive simplicity. Do not seek to replace their rough instruments of labour by complicated machiues;

such refinements lead to luxury, to scheming, to ambition, and to discontent; the very exercise of such ingenuity implies a scheming mind; therefore, discourage artificial innovations. The secret of happiness is to be found in quiescence, simplicity, and content; and the only way to attain to these is to bring body, passions, intellect, and will into absolute conformity with Nature.

The descent from these sublime and simple ethics during the Han and succeeding dynasties was fatally rapid. They soon became obscured in a mist of hocus-pocus and imposture, in which idolatry, the prolongation of life, the elixir of immortality and the transmutation of metals played a prominent part. With this degraded phase of Taoism we have nothing whatever to do. It is only sad to reflect how soon and how irrevocably the ancient doctrines of Lao Tsze and his successors fell into desuetude, and have since endured the reproach of their enforced association with a system of superstitious folly. The fine indifference of the old Taoists to life and death, wealth and penury, has given way to sordid avarice and attempts to prolong the existence of the material frame; the pure code of the Naturalistic philosopher has been reversed; his precepts are forgotten, his dignity dishonoured. But the canons of Taoism proper are still open to us, and they are deserving of careful study. The "orthodox" theories of the Rationalist school have surely had an ample share of attention from Western scholars, while the independent doctrines of the rival teachers remained for a long time neglected. And yet the Naturalists are far bolder and more original in thought than the Rationalists; they are trammelled by no slavish reverence for departed kings and exploded platitudes; their minds are free, their theories striking, and their practice pure. It is only regrettable that the extreme obscurity of their style should have laid them open to misrepresentations and misconstructions on the part of members of the Confucianist school, which have brought them into undeserved discredit. This is more particularly referred to on another page. Meantime it must gladden the hearts of all true students to see that some little interest is at last being taken by European writers in the beautiful philosophy of Nature preached by the founder of Taoism; the study of which, I make bold to add, cannot fail to yield rich stores of pleasure to every one who takes it up, be he scholar, dilettante, or divine.

F. H. B.

THE TAO TÊ CHING.



PREFATORY NOTE.

It is only after some years of hesitation that I have undertaken a new version of the Tao Tê Ching. The task has already been performed by Julien, Chalmers, Strauss, Plänckner, and Legge, most of whom, at any rate, are scholars of the first water. But it occurs to me—and with all deference I make the avowal—that one prime defect lies at the root of every translation that has been published hitherto; and this is, that not one seems to have been based solely and entirely on commentaries furnished by members of the Taoist school. The Confucian element enters largely into all; and here, I think, an injustice has been done to Lao Tsze. To a Confucianist, the Taoist system is in every sense of the word a heresy, and a commentator holding this opinion is surely not the best expositor. It is as a grammarian rather than as a philosopher that a member of the Jn-chia deals with the Tao Tê Ching; he gives the sense of a passage according to the syntactical construction rather than according to the genius of the philosophy itself; and in attempting to explain the text by his own canons instead of by the canons of Taoism, he mistakes the superficial and apparently obvious meaning for the hidden and esoteric interpretation. One of the greatest reproaches levelled at the Taoist system by Confucian scholars is the alleged scorn of ethical morality attributed to Lao Tsze and his followers. They have been represented as ascribing all the troubles and vices of China to the example of Yao and Shun, and to the doctrines respecting benevolence, rectitude, ceremonies, and music enforced by the Sages who immediately succeeded them. Lü Tsn, in his commentary, vehemently controverts this theory, and strives to prove, not only that Taoism and Confucianism are at one upon such points, but that *the latter is actually based upon the former*—being a mere carrying-out in practice, a careful systematising, as it were, of the radical doctrines of Lao Chün. The fact that I have entirely discarded all assistance from commentators of the Confucian school is my only excuse for coming forward with a new translation of this important classic. The version now presented is based solely upon the commentaries of Lü Ch'nn-yang, commonly called Lü Tsu, the well-known Taoist patriarch of the eighth century of our era; and his guidance I have followed throughout. I candidly admit that this has not been done without some effort. It was no means easy, at first, to reject what appeared

to be the plain, clear, unmistakeable meaning of the text—a meaning, too, endorsed by many eminent Chinese scholars, such as Chu Hsi, Liu Chieh-fu, Wang Pi, and Su Tsze-yn, and adopted by Legge, Julien, and Chalmers—in favour of an interpretation at once far-fetched and obscure. But I felt that I was after all under the guidance of a disciple, and not a critic, of the Master; and although many passages which before stood out distinctly enough are now dimmed by mysticism, I cannot help thinking that we have advanced a step towards the comprehension of their true significance. There are other passages the existing translations of which, apart from questions of commentary, I believe to be entirely, and indeed palpably, wrong, and of these I now offer a new rendering with confidence. The versions of Julien and Chalmers have lain beside me, and I have constantly referred to them; but far from relying on them for assistance, each glance has shown me how wide and radical was the divergence between them and the work growing slowly but steadily under my hand.

I need only add that the words enclosed in brackets [thus] are for the most part representative of the commentary I have followed, and thus serve to supplement the meagre and laconic text. Occasionally a few lines of additional elucidation or remark have been appended, where necessary, in smaller type.

TEXT.

I.

玄 衆 妙 之 門	謂 之 玄 玄 之 又	同 出 而 異 名 同	觀 其 微 此 兩 者	其 妙 常 有 欲 以	故 常 無 欲 以 觀	有 名 萬 物 之 母	無 名 天 地 之 始	名 可 名 非 常 名	道 可 道 非 常 道
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The TAO, or Principle of Nature, may be discussed [by all]; it is not the popular or common Tao—[e.g., the *tao-li* of ethics, dealing with the 四端 and the 五常].

Its Name may be named [i.e., the TAO may receive a designation, though of itself it has none]; but it is not an ordinary name, [or name in the usual sense of the word, for it is a presentment or *ειδωλον* of the Infinite].

Its nameless period was that which preceded the birth of the Universe, [the 無極];

In being spoken of by name, it is as the Progenitrix of All Things, [the period of the 太極, which divided and produced the 二儀].

It is therefore in habitual passionlessness [the 靜 or Quiescent phase of TAO] that its mystery may be scanned; and in habitual desire [the 動 or Active phase of TAO] that its developments may be perceived.

These two conditions, the Active and the Quiescent, alike proceed [from TAO]; it is only in name that they differ. Both may be called profundities; and the depth of profundity is the gate of every mystery.

II.

夫惟弗居是以不去
而不恃功成而弗居
而不辭生而不有爲
不言之教萬物作焉
聖人處無爲之人行
相和前後相隨是以
相形高下相傾音聲
相生難易相成長短
善斯不善已故有無
斯惡矣皆知善之爲
天下皆知美之爲美

The Beautiful being once recognised as such by the world, the Repulsive appears [as its converse]. Goodness being once recognised as such, Evil appears in like manner. Thus existence and non-existence produce each other; the difficult and the easy bring about each other; the long and the short impart form to each other; the high and low comply [or change places] with each other; sounds and voices harmonise with each other; priority and sequence alternate with each other.

Wherefore the Sage pursues a policy of inaction, and teaches men in silence; [*i.e.*, he conforms to the TAO or Course of Nature, which proceeds silently and spontaneously, and thus the people learn to govern themselves by his example without needing the interferences of legislation and instruction].

He forms all things without shrinking [from the labour]; produces them without claiming the possession [of virtue]; acts without presuming on [his ability]; and completes his achievements without taking any credit to himself. It is only he who thus does not stand upon his merit; and therefore his merit does not depart from him.

III.

不尙賢使民不爭
 不貴難得之貨使
 民不爲盜不見可
 欲使心不亂是以
 聖人治虛其心實
 其腹弱其志疆其
 骨常使民無知無
 欲使夫知者不敢
 爲也爲無爲則無
 不治

[The Sage], by not showing exclusive approval of those who are eminent in virtue, prevents the people from quarrelling; by not setting high store on things difficult to obtain, he prevents the people from becoming robbers; by closing his eyes to objects of desire, he secures his heart from corruption. Wherefore the Sage, in governing, does so with a heart empty [of all distractions and temptations], but a bosom full [of justice and benevolence]; he makes his will pliant, his bodily frame-work firm; he ever keeps the people from [harmful] knowledge and desires, and prevents those who have such knowledge from daring to put it into practice. He pursues a policy of inaction, and there is therefore nothing that is left ungoverned.

IV.

道冲
 也流
 而用
 之或不盈淵
 源
 也乎似萬物
 之宗挫其銳
 解其紛和其
 光同其塵湛
 兮似若存吾
 不知誰之子
 象帝之先

The TAO is full [*q.d.*, exhaustless and complete]; yet in operation as though not self-elated. In its origin it is as it were the Ancestor of All Things. It chastens asperity; it unravels confusion; it moderates the radiance [proceeding from those in whom TAO is embodied—see *Ohuang Tszé*, 'Kêng-sang Ch'u']; and it identifies itself with the sordid ones of the earth [the "dust" or common people—see *Mencius*, Book V, chap. 1, sec. 3; *q.d.*, it enables a man to associate with the base without being defiled]. Pellucid [as a spreading ocean] it yet has the semblance of permanence. I know not whose offspring it is. Its *ειδωλον* existed before God was.

V.

天地不仁以
萬物爲芻狗
聖人不仁以
百姓爲芻狗
天地之間其
猶橐籥乎虛
而不屈動而
愈出多言數
窮不如守中

If Heaven and Earth were not benevolent, they would regard creation in the light of grass [which is worthless] and dogs [which are killed]. If the Sage were not benevolent, he would likewise regard the people in the light of grass and dogs.

. The Commentator insists at some length that the phrase 不仁 is hypothetical, and must not be taken as stating an actual fact.

The space between Heaven and Earth may be compared to a leathern bag, or box; [a receptacle with Heaven for a lid and Earth for a floor]. It is a vacuum [outside which there is nothing], exercising no pressure [on that which is within]; the more it moves, the more prolific it is.

Those who talk too much will often come to an end of their words. It is better to maintain rectitude [inwardly].

VI.

谷神不
死是謂
玄牝玄
牝之門
是謂天
地根綿
綿若存
用之不
勤

The Spirit of the Depths is immortal; it is called the Aznre [Heaven] and the Mother [Earth]. The passage through which these Two Influences [二氣] emerge and enter is called the root [or *nidus*] of the visible creation. They are ceaseless in action as though permanent, and may be drawn upon [used, or laid under contribution] without ever being exhausted.

. Compare the passage 出玄入牝 in the 心印經.

VII.

天長地久天
地所以長且
久者以其不
自生故能長
生是以聖人
後其身而身
先外其身而
身存非以其
無私邪故能
成其私

Heaven is everlasting ; Earth endures. The reason of the endurance of Heaven and Earth is that they were not self-produced. Therefore it is that they are able to endure for ever. Thus, though the Sage [in imitation of them] regards the cultivation of his body as of secondary importance, his body still progresses [of its own accord] ; he discards his body, and yet his body is preserved. Is not this because he has no selfishness ? Wherefore he is able to realise all his wishes [in carrying out the principles of TAO in his own person].

VIII.

不爭故無尤 動善時夫惟 善治事善能 仁言善信政 心善淵與善 於道居善地 之所惡故幾 不爭處衆人 善利萬物而 上善若水水

The goodness of the Ruler resembles water [in pliancy, adaptability, and fertilising power]. The goodness of water is beneficial to all things, and that without struggling.

The abiding-place [of the Imperial goodness] is despised by the multitude [for it is lowly—referring to the downward course of water] ; and therefore it is near to TAO. Wherever it dwells, it sanctifies the spot. In the heart, its sanctifying properties are unfathomable. In bestowing, it sanctifies benevolence ; in speaking, it sanctifies trustworthiness ; in administration, it sanctifies government ; in the fulfilment of daily work, it sanctifies ability ; in the adoption of public measures it sanctifies acting seasonably. It alone never strives against [or places itself in opposition to] any one ; and therefore it gives rise to no resentful feelings.

IX.

道 遂身退天之 其咎功成名 貴而驕自遺 莫之能守富 保金玉滿堂 銳之不可長 如其已揣而 持而盈之不

It is better to desist altogether, than, having once grasped [the TAO], to pride oneself on one's self-sufficiency. Research, if carried on to too

keen a point, prevents the preservation of the body [*q.d.*, hastens death]. When a hall is filled up with gold and jewels, it cannot be guarded intact. When wealth and honours are combined with arrogance, they themselves invoke calamity. To keep oneself in the background when merit has been achieved and fame has followed in its wake; this is the way of Heaven.

X.

載營魄抱一能
無離專氣致柔
能櫻兒滌除玄
覽能無疵愛民
治國能無知天
門開闔能無雌
明白四達能無
知生之畜之生
而不有爲而不
恃長而不宰是
謂玄德

Having received, in the birth-process, a living soul, one is able, by preserving its individuality [pure and uncorrupted], to prevent disunion [with the pure original]. By controlling the vital force, and bringing it to the utmost degree of pliancy, one is able to become as a little child again—[revert to one's pristine state of innocence]. By washing and cleansing oneself of that which Heaven alone can see [*i.e.*, secret sins], one may become without one blemish. By governing the Empire by love towards the people, one is able to keep them from knowing [evil]; they will live in an atmosphere of contentment and trust].

When the Door of Heaven is now open, now closed, then the Female Principle will disappear; [all will be pure Yang].

. The Commentator points out that this is the Door of Virtue, through which men are permitted by Heaven to pass to and fro; and these will be assimilated with the Yang in all its purity, which is dominated by 上天. The admixture of Yin and Yang in a man's heart leads to disturbance, and is therefore to be avoided. The opening and closing of the Door are to be understood as signifying 動 and 靜 respectively.

If one's understanding reaches in every direction, he can disregard knowledge [as such; there will be no such thing, to him, as ignorance]. What he produces, he nourishes. Producing, he does not claim the possession [of virtue]; acting, he does not presume upon [his ability]. Though he be a veteran among his fellows, he assumes no signory over them. This may be called Sublime Virtue—[the highest development of Tao].

XI.

三十輻共一
 轂當其無有
 車之用埏埴
 以爲器當其
 無有宮室之
 用鑿戶牖以
 爲室當其無
 有室之用故
 有之以爲利
 無之以爲用

Thirty spokes, uniting in a nave, were employed [in olden times] before the invention of carriages. Clay made into utensils was employed before the time of palaces and dwellings [when there were no sacrificial vases, goblets, or bowls]. A door and a window, hewn [in a hill-side], did duty for a residence before the erection of houses. Wherefore, the possession of these things may be regarded as beneficial, while their [former] absence may be said to have been useful [in that it led to the necessity of their being made].

* * * In support of this translation, *vide* the Commentaries of Confucius on the *Yi Ching*, Part II, chap. 2.

XII.

五色令人目
 盲五音令人
 耳聾五味令
 人口爽馳騁
 田獵令人心
 發狂難得之
 貨令人行妨
 是以聖人爲
 腹不爲目故
 去彼取此

The five colours blind the eyes of men. The five tones deafen their ears. The five flavours vitiate their palates. Galloping and hunting induce derangement of the mind. Objects that are difficult of attainment lead them to incur obstacles [or injury—in their pursuit].

Thus the Sage cares for his inner self, and not for that which his eye can see; for which reason he discards the latter and preserves the former.

XIII.

寵辱若驚貴大
 患若身何謂寵
 辱辱爲下得之
 若驚失之若驚
 是謂寵辱若驚
 何謂貴大患若
 身吾所以有大
 患者爲吾有身
 及吾無身吾有
 何患故貴以爲
 天下者則可寄
 於天下愛以身
 爲天下者乃可
 以託於天下

Favour and disgrace are alike a cause of fear. Honours bring great calamity upon the body.

What is it that one calls favour and disgrace? Disgrace implies downfall; the loss of one and subjection to the other, are equally causes of apprehension. Therefore it may be said that favour and disgrace both give rise to fear.

And what is meant by saying that honours bring calamity upon the body? The calamities which come upon me are the consequence of my possessing a body; had I none, what calamities could I incur?

Wherefore, if the honours which come upon me personally are on account of my position as a ruler, then the whole Empire will subject itself to me; and those who cultivate personal benevolence in ruling may commit themselves to the Empire for ever.

XIV.

視之不見名曰夷聽
 之不聞名曰希搏之
 不得名曰微此三者
 不可致詰故混而爲
 一其上不皦其下不
 昧繩繩不可名復歸
 於無物是謂無狀之
 狀無物之象是爲忽
 恍迎之不見其首隨
 之不見其後執古之
 道以御今之有以知
 古始是爲道紀

That which may be looked for, but proves invisible, is called the Distant. That which may be listened for, but proves inaudible, is called Vacancy. That which may be clutched at, but proves intangible, is called the Subtle. Words are inadequate thoroughly to examine these three properties; therefore they blend together and become One.

Above, it is not bright; below, it is not dim. Continuous in endurance, it cannot be named. In reverting to vacuity it may be called the Form of Formlessness, the Image of the Non-existent; for which reasons it is unsearchable.

Standing opposite to it, one cannot see its head [front]; following it, one cannot perceive its back [or foot-prints].

Obtaining the TAO of ancient times, and applying it as an aid to the methods in vogue at the present day, so that one is able to arrive at a knowledge of its long-past origin, may be called [getting] the 'Germ, or Clue, of TAO.

XV.

古之善爲士者微妙
 玄通深不可識夫唯
 不可識故強爲之容
 與兮若冬涉川猶兮
 若畏四鄰儼兮其若
 容渙兮若冰之將釋
 敦其若朴曠兮其若
 谷渾兮其若濁孰能
 濁以靜之徐清孰能
 安以久動之徐生保
 此道者不欲盈夫唯
 不盈故能蔽不新成

[The TAO of] those eminent for wisdom in the olden times was subtle, mysterious, recondite, and penetrating; its depths were uncognizable by others. These, [the non-adepts], being unable to learn it, strove by main force, therefore, to act it out in practice. They endured [the hardships of their search] as those who ford streams in the winter. Cautious were they, as those who dread [the ridicule of] their neighbours; reverent were they, as those who entertain a visitor; expansive were they, as ice on the point of melting; simple and unpolished were they, as unhewn wood; vacant were they, as a ravine; undiscerning were they, as turbid water.

Who is able to make turbid water grow gradually clear by reducing it to quiescence? Who is able to impart [unending] life to that which is at rest by setting it in perpetual motion? Those who preserve this Tao desire no fulness; wherefore, having no fulness, they are able to guard it in their hearts for ever and it never requires to be renewed.

XVI.

至虛極守靜篤
 萬物並作吾以
 觀其復夫物芸
 芸各復歸其根
 歸根曰靜是謂
 復命復命曰常
 知常曰明不知
 常妄作凶知常
 容容乃公公乃
 王王乃天天乃
 道道乃久沒身
 不殆

When the extreme of emptiness is reached [as by Heaven], and quiescence rigidly preserved [as by Earth], then all things are simultaneously produced; and by this [example] I observe their revolutions. All things, after flourishing like the herb *yün*, return each to what it sprang from. Returning to this source is called quiescence,

and this implies a reversion to the original ordinance [of Heaven]. Reversion to the original ordinance [of Heaven] is called the basis or pivot [經常] of TAO. Knowledge of this may be called enlightenment, while ignorance of it leads to a reckless working-out of one's own ruin. He who knows it, bears with others. Bearing with others, he is just; being just, he is fit to be a king; being a king, he is the associate of Heaven [whose decree he holds and whose ordinances he carries out]. Heaven is [the offspring of] TAO; and TAO survives the death of him who is the embodiment of it, living on unharmed for ever.

XVII.

我自然 百姓皆謂 功成事遂 兮其貴言 有不信猶 信不足焉 其次侮之 其次畏之 親之譽之 有之其次 太上下知

Those of preëminent wisdom and purity knew [this Tao] intuitively from their birth, and so possessed it. Those of the second rank—the men of virtue—approached it nearly, and eulogised it. Those of the third rank—who were still above the commonalty—stood in awe of it. Those of the lowest rank held it in light esteem. Their belief in it was superficial, or imperfect; while there were even some who did not believe in it at all.

[The first] spoke only with forethought and calculation, as though honouring their words. When their [public] labours were achieved, and affairs progressed unimpeded, the people all said, "This is our natural and spontaneous condition."

XVIII.

忠臣 昏亂有 慈國家 和有孝 六親不 有大僞 智惠出 有仁義 大道廢

When the Great TAO [of the Five Rulers and the Three Dynasties] fell into disuse, Benevolence and Rectitude appeared.

* * This refers to the rise of ethical science under the Sages—a substitute for the silent guidance of TAO, under which the golden age of China had been passed.

Men of wisdom and kindness came forth, and then hypocrisy began to spread—[good men were counterfeited by the base]. Discord arose

in families, and this manifested [by contrast] the virtues of filial piety and compassion. The State was thrown into anarchy, and this led to the appearance of faithful Ministers.

XIX.

屬 故令有所
爲文不足
此三者以
盜賊無有
絕巧棄利
民復孝慈
絕仁棄義
民利百倍
絕聖棄智

When Sages are rejected as rulers, and the services of the wise are discarded, the people's wealth will increase a hundredfold; [for their hearts will all be set on covetousness]. When benevolence and rectitude [in government] are abjured, [such will be the height of disorder that] the people will revert to their natural qualities of filial piety and compassion [by sheer force of reaction]. When ingenuities of luxury and eagerness for gain are renounced, there will be no more robbers—[for there will be no accumulations of wealth to be worth stealing]. These three propositions show that mere externals are insufficient for good government, and therefore each man should be ordered to confine himself to performing his own special work in life.

* * It is evident, from the forced interpretation of the above sentences, that the Commentator has expended all his ingenuity in an attempt to clear Lao Tsze from the imputation of reviling the Sages and repudiating ethical morality. How far he has succeeded, those who are familiar with the Confucianist expositors are able to judge for themselves.

XX.

見素抱朴少私寡欲絕學無
憂唯之與阿相去幾何善之
與惡相去何若人之所畏不
可不畏荒兮其未央哉衆人
熙熙如享太牢如登春臺我
獨泊兮其未兆如櫻兒之未
孩乘乘兮若無所歸衆人皆
有餘而我獨若遺我愚人之
心也哉沌沌兮俗人昭昭我
獨若昏忽兮若海漂兮若無
止衆人皆有以而我獨頑似
鄙我獨異於人而貴食母

By looking always on the reality of things, and preserving the simple truth, [the people] will become less selfish and have fewer desires; and by pursuing their researches [into the Doctrine] to the utmost limit, they may avoid sorrow.

How small is the distance dividing a prompt affirmative from a sycophantic acquiescence; [yet] how great is that between virtue and immorality! I cannot but fear that which is feared by others. [Their scholarship], how neglected is it! It is still night with them.

The world is joyful and merry as on a day of sacrifice, or as those who mount a belvedere in spring-time. I alone prefer solitude and quiet, and seek not to pry into futurity. I am like an infant ere it has grown to be a child; listlessly I roam hither and thither, as though I had no home to go to. The multitude have abundance and to spare; I alone am like one who has relinquished everything. Have I, therefore, the heart of a fool? Confused and dim, while the vulgar are [apparently] enlightened; I alone am in the dark. Tossed to and fro, like the sea; roving without cessation. The multitude have wherewithal to employ their energies; I alone am doltish as a clown. [But] I alone differ from all others in that I reverence my Nursing Mother.

XXI.

之然哉以此
 吾何以知衆甫
 不去以閱衆甫
 自古及今其名
 甚真其中有信
 其中有精其精
 有物窈兮冥兮
 恍兮忽兮其中
 恍兮其中有像
 唯恍唯忽忽兮
 是從道之爲物
 孔德之容唯道

The appearance of Virtue in its fullest exuberance is no more than the result of compliance with the TAO. TAO, considered as an entity, is obscure and vague. Vague and obscure! yet within it there is Form. Obscure and vague! yet within it there is Substance. Vain and unfathomable! yet within it there is Quintessential Energy—and this is supremely real. Within it, too, there is Trustworthiness; from ancient down to modern times its name has never been lost; by it I can include in the range of my observation the whole of animate nature. How am I cognisant of the acquiescence of animate nature [in TAO]?—By TAO itself.

XXII.

曲則全枉則直窪
則盈弊則新少則
得多則惑是以聖
人抱一爲天下式
不自見故明不自
是故彰不自伐故
有功不自矜故長
夫唯不爭故天下
莫與之爭古之所
謂曲則全者豈虛
言哉誠全而歸之

[In cultivating TAO] there are first the sprouts; then perfection. First, there is perversion; then rectification. First there is hollowness [receptivity]; then plenitude. First there is destruction [of the old]; then renovation. First there is humility; then acquisition. Self-sufficiency is followed by suspicion [on the part of others]. Therefore the Sage preserves unity [in his heart] and becomes a pattern to the whole world. He does not say himself that he can see, and therefore he is perspicacious. He does not say himself that he is right, and therefore he is manifested to all. He does not praise himself, and therefore his merit is recognised. He is not self-conceited, and therefore he increases [in knowledge]. And as he never strives with anybody, so the world does not strive with him.

Can that saying of the olden times—"First the sprouts, then perfection"—be called meaningless? The attainment of genuine perfection implies a reversion [to the original nature of man].

XXIII.

希言自然飄風不終
朝驟雨不終日孰爲
此者天地天地尙不
能久而况於人乎故
從事於道者道者同
於道德者同於德失
者同於失同於道者
道亦樂得之同於德
者德亦樂得之同於
失者失亦樂失之信
不足焉有不信焉

Reticence in speech leads to spontaneity. A boisterous wind does not continue after dawn; a deluge of rain does not outlast the day. Who is it that produces these two phenomena?—Heaven and Earth. Seeing, then, that the forces of nature cannot last for ever, how much less can man?

Wherefore among those who order their affairs in accordance with TAO, those who understand the doctrine are identified with TAO; those who are possessed of virtue are identified with the Virtue [or attributes—of TAO]; while those who lose both are identified with their loss—[so that they do not recognise it as being loss].

Those who become thus identified with TAO are also received joyfully by those who already possess the TAO. Those who become identified with its Virtue are also received joyfully by those who already possess the Virtue. The loss sustained by those who are identified with the loss of both is also rejoiced in by those who are already in the same case.

Where there is insufficiency of faith on the part of one, there will result an entire absence of faith on the part of others.

XXIV.

不處也 之故有道者 贅行物或惡 道也曰餘食 者不長其於 者無功自矜 者不彰自伐 者不明自是 者不行自見 跂者不立跨

A man who raises himself on tiptoe cannot remain firm. A man with crooked legs cannot walk [far].

He who says himself that he can see is not enlightened. He who says himself that he is right is not manifested to others. He who praises himself has no merit. He who is self-conceited will not increase [in knowledge].

Such men may be said to search after TAO that they may gorge themselves in feeding, and act the parasite; moreover, they are universally detested. Therefore those who are possessed of TAO do not act thus.

XXV.

有物混成先天地生 寂兮寥兮獨立而不 改周行而不殆可以 爲天下母吾不知其 名字之曰道強爲之 名曰大大而逝逝曰 遠遠曰反故道大天 大地大王亦大域中 有四大而王居其一 焉人法地地法天天 法道道法自然

There was Something formed from chaos, which came into being before Heaven and Earth. Silent and boundless it stands alone, and never changes. It pervades every place, and incurs no danger [of being impaired]. It may be called the Mother of the Universe. I know not its name; but its designation is TAO. If forced to call it something, I will call it great. Being great, it moves ever onward; and thus I say that it is remote. Being remote, I say that it returns.

Therefore TAO is great; Heaven is great; Earth is great; and the King also is great. In the Universe there are four things that are great, and the King is one of them. Man regulates himself by the Earth; Earth regulates itself by Heaven; Heaven regulates itself by TAO; and TAO regulates itself by its own inherent nature—or, spontaneously.

XXVI.

重爲輕根
靜爲躁君
是以聖人
終日行不
離輜重雖
有榮觀燕
處超然奈
何萬乘之
主而以身
輕天下輕
則失臣躁
則失君

The weighty is the source of the light; stillness dominates disquietude. Wherefore, while the Sage proceeds the whole day [according to TAO], he never departs from either calmness or gravity. Although there may be spectacles of worldly glory [to attract him] he sits quietly alone, far above the common crowd. How is that a Prince of Ten Thousand Studs of Horses can regard his own person as of less importance than his regal dignity?

This lightness [on the part of the Prince] loses him his Ministers, while restlessness [on the part of the Ministers] loses them their Prince.

* * The phrase 失君 might well be rendered "is the ruin of their Prince;" but this is not sanctioned by Lu Tsü, who interprets it as meaning that such Ministers will be dismissed.

XXVII.

善行無轍迹善言無
瑕譏善計不用籌策
善閉無關犍而不可
開善結無繩約而不
可解是以聖人常善
救人故無棄人常善
救物故無棄物是謂
襲明故善人者不善
人之師不善人者善
人之資不貴其師不
愛其資雖智大迷是
謂要妙

The conduct of the virtuous leaves neither trace nor clue. The words of the virtuous afford no ground for fault-finding. The projects of the virtuous require no intrigue.

When the virtuous are obstructed [in their policy], though there be no bolt to the door which shuts them in, it yet cannot be opened. When the virtuous enter into relations with others, though they be not bound by the ties of contract, they yet may not release themselves [from their obligations].

Thus the Sage ever uses his goodness in saving others; and therefore there are none who are abandoned. He ever uses his goodness in saving the inanimate creation; and therefore there are none of these who are abandoned. This is called being doubly enlightened.

Wherefore the virtuous man is the teacher, or patron, of the bad man, while the bad man is employed as material, on which to work, by the virtuous man. If the bad man does not reverence the other as his teacher, nor the good man love the former as his material; then, in spite of any wisdom either may possess, they are both greatly blinded. This doctrine is both important and sublime.

 XXVIII.

知其雄守其雌爲天
 下谿爲天下谿常德
 不離復歸於嬰兒知
 其白守其黑爲天下
 式爲天下式常德不
 忒復歸於無極知其
 榮守其辱爲天下谷
 爲天下谷常德乃足
 復歸於朴朴散則爲
 器聖人用之則爲官
 長故大制不割

He who, conscious of manly strength, guards a womanly weakness, becomes the channel of the whole Empire [to which all minor streams converge]. Being thus the channel of the whole Empire, the cardinal virtues [中庸之德] will never depart from him, and he will revert to a condition of childlike innocence.

He who, conscious of light, keeps in obscurity, will become a model for the whole Empire. Being a model for the whole Empire, the cardinal virtues will never fail him, and he will revert to the Unconditioned.

He who, conscious of his glory, guards humility, will become the valley of the whole Empire. Being the valley of the Empire, he will revert to his original simplicity. When this simplicity is distributed, *q.d.*, brought into play, the man becomes a thing of utility [to the State].

. That is, an implement. Compare the expression 大器, a man of talent, an able officer. The Commentator refers us to the *Lun Yü*, Book V, chap. 3, q. v.

The Sage employs men of this simplicity, and advances them to high rank; therefore his administration is on a grand scale, and never comes to an end.

XXIX.

將欲取天下
而爲之吾見
其不得已天
下神器不可
爲也爲者敗
之執者失之
故物或行或
隨或响或吹
或強或羸或
載或隳是以
聖人去甚去
奢去泰

When a man desires to obtain the Empire, and govern it [by acting on this principle of simplicity], I see that he does so in spite of himself. The insignia of royalty may not be used by such.

. The sacred vessels, or tripods, of the Empire were those made after the semblance of the constellation 大乙 by the Yellow Emperor. See *K'ang Hsi*, under the character 器. The idea of the Commentator, which is exceedingly difficult to catch, is that the man who embraces the simplicity of TAO, referred to in the previous chapter, should, to be consistent, have nothing to do with the pomp and trappings of Imperial state. It is true that the rendering of 爲 by "used" is a liberty, and the idea apparently is that in the reign of such an Emperor as Lao Tsze is supposing such things should not even be made.

Those who make them will break them; those who clutch at them will lose them. For among the things of the world there are those who lead and those who follow; there are ejaculations of grief and ejaculations of gladness; there are those who are strong and those who are weak; there are those who sustain loads and those who are good for nothing.

For this reason the Sage puts away excess, display, and pride.

XXX.

以道佐人主者不
以兵強天下其事
好還師之所處荆
棘生焉大軍之後
必有凶年善者果
而已不敢以取強
果而勿矜果而勿
伐果而勿驕果而
不得已果而勿強
物壯則老是謂不
道不道早已

Those who use TAO in assisting their Sovereign do not employ soldiers to force the Empire. The methods of government they adopt are such as have a tendency to react upon themselves. Where garrisons are quartered, briars and thorns spring up—*q. d.*, the land is deserted by the people. Disastrous years inevitably follow in the wake of great armies.

Wise rulers act with decision, and nothing more. They do not venture to use overbearing measures. They are decided without self-conceit, or boasting, or pride. They are decided in spite of themselves, and without presuming on brute force.

After a man has arrived at the prime of his strength, he begins to age. This is attributable to his not possessing TAO. Those who do not possess TAO die before their time.

XXXI.

夫佳兵不祥之器物或惡
 之故有道者不處君子居
 則貴左用兵則貴右兵者
 不祥之器非君子之器不
 得已而用之恬淡爲上勝
 而不美而美之者是樂殺
 人夫樂殺人者則不可以
 得志於天下矣吉事尙左
 凶事尙右偏將軍居左上
 將軍居右言以喪禮處之
 殺人之衆以悲哀泣之戰
 勝以喪禮處之

The finest weapons of war are implements of disaster. All creatures hate them; therefore those who are possessed of TAO make no use of them.

The ideal man, in his own house, regards the left hand as the more honourable. Those who use weapons of war, give honour to the right—[as being that in which arms are brandished]. Weapons are implements of disaster; they are not the implements employed by the ideal man. If he ever uses them, he does so because he cannot help it. He regards tranquillity and passionlessness as supreme.

Victory in war is not a beautiful thing. Those who see beauty in it are such as take delight in killing men. It is impossible for those who take delight in killing others to obtain the suffrages of the Empire.

In matters of joyful import, the left-hand is the more highly esteemed; in matters of disaster, the right-hand. The general second

in command occupies the left-hand position [in the war-chariot]; it is the general-in-chief who is stationed on the right. The meaning of this is that the latter is placed similarly to a chief mourner at a funeral—*q.d.*, in an inauspicious position. Having been instrumental in killing multitudes of people, he should weep bitterly with pity and compassion. Having gained a victory in battle, he thus still occupies the position of [chief] mourner at a funeral.

XXXII.

道常無名朴雖
 小天下不敢臣
 侯王若能守之
 萬物將自賓天
 地相合以降甘
 露民莫之令而
 自均始制有名
 名亦既有天亦
 將知之知之所
 以不殆譬道之
 在天下猶川谷
 之與江海

TAO remains ever nameless. However insignificant may be the simplicity [of those who cultivate it] the Empire does not presume to claim their services [as Ministers].

* * * The Commentator points out that even the friendship of those eminent for TAO has often been sought in vain by Princes; how much more difficult, then, is it to secure their help in subordinate positions!

If Princes and Monarchs could but preserve this simplicity, every creature in the world would submit itself to them; Heaven and Earth would be in mutual accord, and shower down sweet dew; the people would need no laws, but live in harmony of themselves.

It was in the beginning that a name was fabricated [for TAO]. This name once existing, Heaven, also, may be known; and such knowledge ensures the indestructibility [of the doctrine].

The presence of TAO in the world may be compared to streams [which ever flow], and mountain-gorges [which are indestructible], in their union with rivers and seas [which are unfathomable].

XXXIII.

知人者智
 自知者明
 勝人者有
 力自勝者
 強知足者
 富強行者
 有志不失
 其所者久
 死而不亡
 者壽

They who know others are shrewd ; self-knowers are enlightened. Those who overcome others have bodily strength ; self-vanquishers have determination. Those who know when they have enough are rich. Those who act with determination or perseverance have strength of will. Those who lose not what they have learnt—the TAO—retain it always. Those who, up till death, are not lost [to TAO], enjoy posthumous activity.

*** The text is simply 壽. It means that their works and doctrines live after them, as Confucius may be said to be still alive in China. The idea appears identical with that of the Positivists.

XXXIV.

其大 不爲大故能成 大是以聖人終 不爲主可名爲 小萬物歸焉而 常無欲可名於 萬物而不爲主 成不名有愛養 而生而不辭功 左右萬物恃之 大道汎兮其可

The Great TAO is all-pervasive ; it may be seen on the right and on the left.

All things depend upon it, and are produced ; it denies itself to none.

It achieves its works of merit, but has no name or reputation [among men]. With tenderness it nourishes all things, yet claims no lordship over them.

It is ever passionless, and may be named among the smallest things.

*** In this sentence I have found it almost impossible to embody the explanation given by the Commentary. It runs thus :—小者專靜純一也道之爲德至純至粹故常無私欲而專靜純一也.

All things submit to it, yet it claims no lordship over them ; it may be called great.

Thus the Sage to the end of his life never exalts himself ; and thus he is able to achieve great things.

XXXV.

不可既 足聞用之 見聽之不 視之不足 乎其無味 之出口淡 過客止道 太樂與餌 不害安平 下往往而 執大象天

If the Great Simulachrum—*q.d.*, the image or 'idea' of TAO—be obtained, the Empire will be for ever free from harm. There will be tranquillity, peace, and universal joy, [the attraction of which], acting as a bait, will detain the passing traveller.

The utterance of TAO is insipid; it has no flavour. If looked at, it appears not worth seeing; if listened to, it appears not worth hearing; but if used, it is found inexhaustible in resources.

XXXVI.

將欲噏之必
固張之將欲
弱之必固強
之將欲廢之
必固興之將
欲奪之必固
與之是謂微
明柔弱勝剛
強魚不可脫
於淵國之利
器不可以示
人

When one feels a desire to concentrate it [in one's own heart], it is imperatively necessary to display it openly.

When one feels a desire to cultivate it in its pliant phase, it is imperatively necessary to fortify and strengthen [one's own powers].

When one feels a desire to abandon or neglect it, it is imperatively necessary to stir up one's mind afresh [in its pursuit].

If any one feels a desire to obtain it, it is imperatively necessary that it should be imparted to him.

By this means, the hidden phases [of TAO] will become clear.

The weak and pliable overcomes the strong and hard.

A fish cannot leave the depths. The treasures of a State should not be employed to influence the people.

** Commentator: The 利器 are the valuable and handsome ornaments or jewels, which if Princes use to 示人, then, in the words of Mencius, 上下交征利而國危矣.

XXXVII.

道常無爲
而無不爲
侯王若能
守萬物將
自化化而
欲作吾將
鎮之以無
名之朴無
名之朴亦
將不欲不
欲以靜天
下將自定

TAO is ever inactive ; yet there is nothing it does not do.

If feudal Princes and Sovereigns can but preserve it, all creatures will reform themselves. But if, once reformed, desires should again arise, I would restrain them by the exercise of the Simplicity which is without a name. This nameless Simplicity will prevent the rise of desires ; an absence of desire will produce quiescence ; and then the Empire will become settled of its own accord.

XXXVIII.

上德不德是以有德下德不
 失德是以無德上德無爲而
 無以爲下德爲之而有以爲
 上仁爲之而無以爲上義爲
 之而有以爲上禮爲之而莫
 不應則攘臂而仍之故失道
 而後德失德而後仁失仁而
 後義失義而後禮夫禮者忠
 信之薄而亂之首前識者道
 之華而愚之始是以大丈夫
 處其厚不居其薄處其實不
 居華故去彼取此

Virtue, in those of supreme authority, does not itself claim to be virtue ; and that is why [virtuous rulers] are possessed of [true] virtue.

Virtue, in those of lower rank, does not recognise its own loss as such ; and that is why unvirtuous [Ministers and people] have no [true] virtue.

The virtue of those in supreme authority is inactive, and does not use action [in government].

The virtue of those of lower rank is active, and employs active measures.

[Although] the benevolence of those in supreme authority is active, it yet does not depend on action [for making itself felt].

The rectitude of those in supreme authority is active, and finds vent in active measures.

The ceremonial observances of those in supreme authority are active, and there is not a single man who does not respond to them. Under these circumstances all will bare the arm and submit to the guidance [of their rulers].

Therefore, when the TAO has attained its full development, it results in Virtue; when Virtue has attained its full development, it results in Benevolence; when Benevolence has attained its full development, it results in Rectitude; when Rectitude has attained its full development, it results in Ceremonial observances.

. It is necessary to give my authority, in a special manner, for this translation. It is found, of course, in the Commentary:—失非得失之失當與充實之實同猶足也。 There is no getting over so plain a direction as this.

When ceremonial observances are nothing but an attenuation of uprightness and sincerity, they become the head and front of disorder.

. That is, when they are dissociated from virtue, benevolence, and rectitude, and degenerate into empty formalism.

Those who are in advance of others in knowledge constitute the outward glory of TAO; and, from such, comes the beginning of folly—[because those who succeed them are dazzled by the display and take no account of the reality within].

Thus it is that great men take their stand on what is solid, and not on what is flimsy; on what is true, and not on what is showy. For this reason they discard the one and adopt the other.

XXXIX.

昔之得一者天得一以清地
 得一以寧神得一以靈谷得
 一以盈萬物得一以生侯王
 得一以爲天下正其致之天
 無以清將恐裂地無以寧將
 恐發神無以靈將恐歇谷無
 以盈將恐竭萬物無以生將
 恐滅侯王無以貴高將恐蹶
 故貴以賤爲本高必以下爲
 基是以侯王自謂孤寡不穀
 此非以賤爲本耶非乎故致
 數車無車不欲瓌瓌如玉落
 落如石

The things which of old obtained the Unity are,—

Heaven, which by it [the pure *yang*] became clear.

Earth, which by it [the pure *yin*] became motionless.

The gods, which by it became divinely intelligent.

The valleys, which by it became fall.

All creatures, which by it are produced.

Princes and Kings, which by it rule uprightly.

** The Commentator says that the 一 is the offspring of TAO, and the progenitor of the Cosmos—道之子天地之宗. Compare chap. XLI.

To carry out this doctrine to the proof :—Heaven, if deprived of its source of clearness, would be in danger of disruption ; Earth, if deprived of its source of motionlessness, would be in danger of upsetting ; the gods, if deprived of their source of divine intelligence, would be in danger of being abandoned by their worshippers ; valleys, if deprived of their source of replenishment, would be in danger of drying up ; creatures, if deprived of their source of production, or life, would be in danger of annihilation ; and Princes and Kings, if deprived of their source of honour and dignity, would be in danger of being overthrown.

Therefore, the ruling classes regard the commonalty as the foundation [of their power] and those in high position necessarily regard the proletariat as that upon which they rest. Hence Princes and Kings style themselves orphans, solitary ones, unworthy ones ; is not this an acknowledgment that the commonalty is their support, or *point d'appui* ? Is it not so ? To come, then, to the point : when patricians and plebeians are both without [conflicting] private desires, the only difference between the two is that the former resemble polished gems, while the latter are like unhewn stones.

** The meaning of this is that the ruling classes bear the same relation to the proletariat that jade bears to common stone. Both are the same material at bottom ; the only difference is external. The two classes are described, by metonymy, as those who keep many carriages and those who keep none.

XL.

無 生 有 生 萬 天 之 者 動 道 反
 於 有 於 物 下 用 道 弱 之 者

Resistance is the motion of TAO—[or, Motion implies a withstanding of TAO, the essence of which is repose]. Pliancy is TAO put into practice.

All things in the world owe their life to its [TAO's] existence, and this existence sprang from non-existence [the 太極 from the 無極].

XLI.

上士聞道勤而行之
 中士聞道若存若亡
 下士聞道大笑之不
 笑不足以爲道故建
 言有之明道若昧進
 道若退夷道若類上
 德若谷大德若辱廣
 德若不足建德若偷
 質真若渝大方無隅
 大器晚成大音希聲
 大象無形道隱無名
 夫唯道善貸且成

When scholars of the first grade hear of TAO, they sedulously practise it.

When second-rate scholars hear of it, they now observe, now lose it.

When scholars of the lowest sort hear of it, they greatly deride it. If it did not provoke derision [on the part of such], it would not be worth the name of TAO.

Wherefore, as the ancient apophthegms express it,—

Those who are illnminated *quoad* TAO are as though in darkness— [for its depths are unfathomable].

Those who enter TAO are as though they receded [from caution and hesitation].

Those who regard the TAO as heterodox appear as though belonging to the same class [as its true adherents].

* * * These three descriptions apply respectively to the three classes of scholars above enumerated. The last are said to appropriate the outward characteristics of the best scholars, passing themselves off as belonging to the same class.

The highest virtue resembles a ravine—[in profundity].

Great virtue resembles ignominy [in that it is not the highest].

Widespread virtue is as though insufficient.

Established virtue appears like meanness [in the eyes of foolish men].

The purest [human] character, as though liable to excess.

The Great Square has no corners.

* * * This is the TAO, whose extent is limitless, but which has no form. See *K'ang Hsi*, character 方.

The Great Vessel takes long to complete.

The Great Sound is but seldom heard.

The Great Simulachrum has no form.

TAO is imperceptible and nameless ; and it is only TAO that excels in imparting itself [to men] and enabling them to achieve merit.

XLII.

道生一 一生二 二生三 三生萬
 物萬物負陰而
 抱陽沖氣以為
 和人之所惡唯
 孤寡不穀而王
 公以為稱故物
 或損之而益或
 益之而損人之
 所教我亦教之
 強梁者不得其
 死吾將以為教
 父

Tao produced the First—[Heaven].

The First produced the Second—[Earth].

These Two produced the Third.

* * The Third, which was produced by the Heavenly and Earthly Affliti, consisted of the Six Kua—*chên, k'can, kên, hsün, li, and tui*, three of which are Yang and three Yin. See Confucius's Commentary on the *Yi Ching*, Book IV, chap. 11.

The Third produced all things, and these turn their back upon the Yin and embrace the Yang. The intermingling of these two Affliti results in harmony.

What men most hate is to be orphaned, widowed, and unworthy ; and yet Princes and Dukes so style themselves. Wherefore, when things are diminished, they increase ; and when they are increased, they diminish.

What men teach me, that I teach them again. Violent and overbearing men never die a natural death. It is my object to instruct men as a father [nonrishes his children].

XLIII.

天下之至
 柔馳騁天
 下之至堅
 無有人無
 間吾以是
 知無為之
 有益不言
 之教無為
 之益天下
 希及之

The weakest things in the world subjugate the strongest.

There are no men who persevere uninterruptedly [in the culture of TAO]. I know from this that in inaction there is advantage. There are few in the world who attain to teaching without words, or to the advantage that results from inaction.

** The expression 無間 is, literally, without a hiatus, without a gap. 間 is elliptical for 間斷, interval, break, or intermission.

XLIV.

久 殆可以長 辱知止不 亡知足不 多藏必厚 愛必大費 亡孰病甚 孰多得與 親身與貨 名與身孰

Which is the more important—one's reputation or one's body?

Which is the more valuable—one's body or one's goods?

Which is the greater evil—getting or losing?

Inordinate love cannot but result in the utter abandonment of its object [though eventual disgust]; and overhauling cannot but result in heavy loss.

He who knows when he has enough does not lay himself open to shame. He who knows when to stop, will not incur danger. These two contain the elements of endurance.

XLV.

爲天下正 勝熱清靜 躁勝寒靜 大辯若訥 大巧若拙 大直若屈 其應不窮 大盈若沖 其用不弊 大成若缺

The perfection of the great [TAO] is as though incomplete; its uses are inexhaustible.

The fullness of the great [TAO] is as though evaporating; its responsiveness [to requirements] is limitless.

The straightness of the great [TAO] is as though crooked.

The skilfulness of the great [TAO] has the appearance of stupidity.

The eloquence of the great [TAO] is as though defective of speech.

** The perfection, fullness, straightness, etc., of Tao as exemplified in the characters of men; these virtues are hidden, and therefore unrecognised by others.

Restlessness overcomes cold; quiescence overcomes heat. Purity and repose will make the whole world upright.

XLVI

天下有道
却走馬以
糞天下無
道戎馬生
於郊罪莫
大於可欲
禍莫大於
不知足咎
莫大於欲
得故知足
之足常足

When the world is under the influence of TAO, [*q.d.*, at peace], swift horses are discarded as so much ordure.

When the world is without TAO, [*q.d.*, in a state of war or anarchy], war-horses are born even in remote wilds; [they are bred everywhere].

There is no sin greater than that of permitting desire. There is no calamity greater than discontent. There is no fault greater than the desire of gain. Wherefore the sufficiency of those who are contented is an enduring sufficiency.

XLVII.

不出戶
知天下
不窺牖
見天道
其出彌
遠其知
彌少是
以聖人
不行而
知不見
而名不
爲而成

[There are those who] understand all about the Empire without going out of doors. [There are those who] see the course of Heaven without peeping through the lattice.

The further one goes [in pursuit of TAO] the less one knows of it.

Thus the Sage has knowledge without going in quest; he can identify things without seeing them; and he achieves results without working.

XLVIII.

爲學日益
爲道日損
損之又損
以至於無
爲無爲而
無不爲取
天下常以
無爲及其
有事不足
以取天下

In pursuing the study [of TAO] there will be daily increase; in acting out the TAO [when learnt] there will be daily diminution.

. This marks the characteristics of the two stages. In the first the man appears to make rapid progress in learning and philosophy, and so cuts a figure before the world; in the second, he becomes simple, humble, self-effacing, and thus may be said to diminish.

When this diminution is still further diminished, he will arrive at a state of inaction, or quiescence.

There is nothing that cannot be done by inaction. [The Sage] ever employs inaction in administering the Empire. As for those who put themselves to trouble in the matter, they are inadequate to the task of government.

 XLIX.

聖人無常心以
 百姓心爲心善
 者吾善之不善
 者吾亦善之德
 善信者吾信之
 不信者吾亦信
 之德信聖人在
 天下怵惕爲天
 下渾其心百姓
 皆注其耳目聖
 人皆孩之

The Sage's heart is not immutable; he regards the people's heart as his own.

The virtuous I encourage, or approve; the unvirtuous I would incite to virtue. The virtue [of the Sage] makes others virtuous.

The trustworthy I trust; the untrustworthy I would make trustworthy. The virtue [of the Sage] engenders trust.

When the Sage occupies the throne of the Empire, he is anxiously bent on making it all of one mind. The people all fix their ears and eyes on him; and the Sage treats them as his children.

 L.

出生入死生之徒十
 有三死之徒十有三
 人之生動之死地十
 有三天何故以其生
 生之厚蓋聞善攝生
 者陸行不遇兕虎入
 軍不避甲兵兇無所
 投其角虎無所措其
 爪兵無所容其刃夫
 何故以其無死地

Men, in being born, emerge; in dying, they enter.

* * Commentator:—"The birth of man resembles the emergence of an insect from its grub-stage, or larva; when he comes to die, his 魄 returns to Heaven and his 魂 to Earth, while his corpse enters the soil."

There are thirteen organs of life—[the four limbs and nine openings].

There are thirteen causes of death—[the departure of the three souls, the seven spirits, the vital force, the Yin and the Yang].

There are thirteen seats of death in the active life of men—[the eight extremities of the compass and the five elements].

* * This means that death may be met with in all places, and occur from all causes—water, fire, etc.

And why is it thus? It is that the succession of births is a substantial [property of TAO].

Now I have heard it said that a man who understands how to protect his life will never meet with rhinoceros or tiger while travelling by land; if he enters the army, he will not shrink from the weapons [of the enemy].

* * The Commentator refers us to Mencius, *Kung Sun Ch'ou*, Bk. II, Part I, chap. 2, sec. 7.

Thus the rhinoceros has nothing for his horn to attack, the tiger has nothing on which to stretch his claws, the soldier has no use for his blade. How is this to be accounted for? It is that the man keeps out of the reach of death.

* * He never meets wild animals because he avoids their track; he is not slain in battle because he is brave, and does not fear the enemy.

LI.

道生之德畜之物
 形之勢成之是以
 萬物莫不尊道而
 貴德道之尊德之
 貴夫莫之命而常
 自然故道生之德
 畜之長之育之成
 之熟之養之覆之
 生而不有爲而不
 恃長而不宰是謂
 玄德

What TAO produces, its Energy nourishes. The things [so produced and nourished] have form, which is determined by the nature of their surroundings; so that there is nothing in the whole world that does not reflect honour upon TAO and reverence upon its Energy.

The honour thus paid to the one, and the reverence paid to the other, is the result of no command; it is the ordinary and natural condition of things. Therefore what TAO produces, Energy nourishes.

Everything is nurtured as it grows; is brought to maturity when complete; is protected while being fed.

[TAO] produces without claiming merit; it works without presuming; it causes increase without destroying. This is called Sublime Virtue.

LII.

天下有始以爲
天下母既知其
母復知其子沒
身不殆塞其兌
閉其門終身不
勤開其兌濟其
事私事終身不
救見小曰明守
柔曰強用其光
復歸其明無遺
身殃是謂習常

In the beginning of the world there was that which became the world's Mother.

If one knows the Mother, he will likewise recognise the offspring; and to the end of his days he will incur no danger.

If one represses his lustful inclinations and closes his door, he will be in quietude all his life: but if he gives rein to voluptuousness and indulges his desires, there will never be any salvation for him.

. The character 兌 *tui* here refers to the 58th Diagram of the *Yi Ching*, and must be translated, accordingly, as the 少陰.

He who can perceive things that are minute is called clear-sighted. He who husbands his weakness is called resolute, or strongminded. He who uses the light that is in him will revert to his native perspicacity. Not exposing the body to disaster implies the practice of ethical morality.

. That is to say, if a man is always free from harm, you may be sure he does nothing to outrage propriety and virtue, seeing that immorality is actually harmful to the body.

LIII.

使我介然有
知行於大道
唯施是畏大
道甚夷而民
好徑朝甚除
田甚蕪倉甚
虛服文綵帶
利劍厭飲食
財貨有餘是
謂盜夸等非
道哉

Given that I am possessed of all-embracing knowledge, I act in accordance with the great TAO. Only, there is danger in conferring [this privilege] on others; for the great TAO is far removed, and the common people are addicted to walking in cross-roads.

When the Imperial Court is devoid [of virtuous ministers], the fields will be entirely neglected, and the granaries entirely empty.

To dress in rich embroideries, to carry a sharp sword, to be wasteful in food and drink, and to have a superabundance of wealth and goods; this is to be what may be called a robber-chief; this is not TAO, indeed!

LIV.

善建者不拔善抱者
不脫子孫祭祀不輟
修之於身其德乃真
修之於家其德乃餘
修之於鄉其德乃長
修之於國其德乃豐
修之於天下其德乃
普故以身觀身以家
觀家以鄉觀鄉以國
觀國以天下觀天下
吾何以知天下之然
哉以此

The man who knows how to establish [virtue] never fears its being uprooted. The man who knows how to maintain [virtue] never fears its escaping him. The sons and grandsons of such never rest in offering sacrifices to them.

The virtue of him who cultivates TAO in his own person is genuine.

The virtue of him who cultivates it in his own home is superabundant — [in that he has charity to spare for others].

The virtue of him who cultivates it in his village is enduring.

The virtue of him who cultivates it in his State is exuberant.

The virtue of him who cultivates it in the Empire is universal.

Wherefore I judge the persons of others by my own person; the families of others by my own family; the villages of others by my own village; the States of others by my own State; the Empire [of the ancient kings] by the Empire I rule to-day.

How do I know the acquiescence of the world [in the cultivation of TAO]?—By this method.

LV.

含德之德比於赤
 子毒蟲不螫猛獸
 不據攫鳥不搏骨
 弱筋柔而握固未
 知牝牡之合而峻
 作精之至也終日
 號而不啞和之至
 也知和曰常知常
 曰明益生曰祥心
 使氣日強物壯則
 老謂之不道不道
 早已

He who possesses virtue inwardly may be compared to a new-born child. Venomous reptiles will not sting him, savage beasts will not lie in wait for him, birds of prey will not clutch at him; his bones are supple, his sinews pliable, so that he has a firm grip.

Before the principle of sexual connection was known, the [cosmic] embryo was formed; this was because the germinating essences [of the Yin and Yang] had come together.

. This rendering differs widely from that of Su Tsz-yu, which is much simpler, and more in continuity with what goes before. His exposition has been adopted by Julien:—"He [the ungrown boy] knows nothing yet of the union of the sexes, but nevertheless certain parts of his body experience a virile orgasm. That comes from the perfection of the semen." The view of Lü Tsu is however borne out by several passages in the *Yi Ching*. The character 峻 is explained as synonymous with 胎. Julien translates it *virilia*; "si pueri recens nati virilia, absque cupiditate surgunt [作], id e seminis redundantia, non cordis ardore oriri patet." Lü Tsu sees a more philosophical meaning in the passage than this.

To cry all day, and yet not become hoarse; this comes from the completion of the harmony.

. Here, again, a certain want of continuity is apparent. The meaning is that all the bodily powers are well balanced, and therefore in mutual accord.

The knowledge of this harmony may be called the basis or pivot [of virtue]; and knowledge of this basis is called enlightenment.

When [TAO] is augmented, it will produce daily omens of good.

When the heart dominates the vital energy, or breath, the man becomes daily stronger.

When things, having become strong, straightway begin to age, this implies a divergence from TAO; those who are not in accord with TAO die early.

LVI.

知者不言言者
 不知塞其兌閉
 其門挫其銳解
 其紛和其光同
 其塵是謂玄同
 故不可得而親
 亦不可得而疎
 不可得而利亦
 不可得而害不
 可得而貴亦不
 可得而賤故爲
 天下貴

Those who know [the TAO] don't speak; those who speak do not know it.

To repress voluptuous desires, to close one's door, to chasten asperity, to unravel confusion, to moderate one's [internal] radiance, to identify oneself with the lowly; this may be called being in conformity with the Sublime.

Wherefore, others cannot be familiar with such, nor yet keep at a distance from them; cannot reap advantage from them, nor yet incur harm; cannot confer honour upon them, nor yet degrade them; and thus their honour comes from the whole world.

LVII.

以正治國以奇用兵
 以無事取天下吾何
 以知其然哉以此天
 下多忌諱而民彌貧
 民多利器國家滋昏
 人多伎巧奇物滋起
 法物滋彰盜賊多有
 故聖人云我無爲而
 民自化我好靜而民
 自正我無事而民自
 富我無欲而民自朴

[The cultivator of TAO] uses nprightness in governing his State, exceptional sagacity in war, and inaction in obtaining the Empire.

How do I know that such is the case? By this:—When there are many prohibitions in the Empire, the people become the more impoverish-ed. When the people accumulate excess of wealth and goods, both State and family become gradually demoralised. When men are overskilful, the use of fantastical things gradually arises. When instruments of punishment gradually come into play, robbers increase in number.

Wherefore the Sage says, "I do nothing, and the people reform of their own accord. I love quietude, and the people become spontaneously

upright. I take no measures, and the people enrich themselves. I have no desires, and the people naturally become simple."

LVIII.

其政悶悶其民醇
 醇其政察察其民
 缺缺禍兮福之所
 倚福兮禍之所伏
 孰知其極其無正
 正復爲奇善復爲
 詆民之迷其日固
 也烏能久是以聖人
 方而不割廉而不
 害直而不肆光而
 不曜

When the policy of administration is [apparently] inert, the people are liberal-minded and frank. When such policy is based on espionage, the people are resentful and dissatisfied.

Happiness is the correlate of calamity; calamity is ever hidden under happiness. Who can tell the boundary-line which divides one from the other?

If [the prince] be devoid of rectitude, the rectitude [of his people] will be turned into craft, and their goodness be turned into depravity.

When the people are under delusion, the days [of their prince] cannot last long.

* * The Commentator says :—固非堅固之固烏能也。

Therefore the Sage is correct in his conduct, and never abandons [his correctness]; he is incorruptible, and never inflicts injury [by a bad example]; he is straightforward, and never acts at random; he shines [with internal radiance], but dazzles no one.

LIX.

治人事天莫若
 嗇夫惟嗇是謂
 早服早服謂之
 重積德重積德
 則無不剋無不
 剋則莫知其極
 莫知其極可以
 有國有國之母
 可以長久是謂
 深根固蒂長生
 久視之道

In governing men and serving Heaven, there is nothing equal to temperance. It is only by temperance that one may be said to submit

betimes [to TAO]. Early submission [to TAO] implies a heavy accumulation of virtue. When virtue is thus heavily accumulated there is nothing to which the man is inadequate; when there is nothing to which a man is inadequate, it is impossible to know the limit of his resources; and the man whose resources are thus limitless, is fit to possess the State.

The possession of the Mother of the State [the principle of TAO] involves its long endurance. It may then be said to have a deep root and a solid stalk. This is the TAO which gives immortality and the power of long observing [the affairs of the world].

LX.

治大國若烹
小鮮以道莅
天下其鬼不
神非其鬼不
神其神不傷
人非其神不
傷人聖人亦
不傷人夫兩
不相傷故德
交歸焉

To govern a great State as one fries a little fish—*q.d.*, without taking any trouble—is to employ TAO in administering the Empire. The spirits of the departed are not [sacrificed to] as gods; neither are the spirits of those who do not belong to a man's own family.

. Compare *Lun Yü*, Book III, chap. XXIV:—非其鬼而祭之詔也.

The gods of the land do not inflict injury upon the inhabitants; nor do those which belong to other lands.

. Compare *Lun Yü*, Book III, chap. VI:—非其神 etc.

The Sage, also, inflicts no injury on his subjects; neither he nor they injure each other, so that the virtue of both unites and converges [in one direction].

LXI.

大國者下流天下
之交天下之牝牝
常以靜勝牡以靜
爲下故大國以下
小國則取小國小
國以下大國則取
大國故或下以取
或下而取大國不
過欲兼畜人小國
不過欲入事人夫
兩者各得其所欲
大者宜爲下

A great State is the rendezvous towards which the whole Empire converges; it is a Mother among all nations. The maternal or female principle, by means of quiescence, ever vanquishes [the inquietude of] the male principle.

The [prince], by a quiescent policy, makes himself humble.

It is for this reason that a great State, by bearing itself humbly towards a small State, gains its allegiance; and a small State, by bearing itself humbly towards a great State, may obtain possession of it. Thus an inferior [State] can either be taken by this means, or can itself take [a superior one].

When a great State has no desire beyond protecting all its subjects equally, and a small State has no desire but to belong to [the greater one] and to serve its Prince, both will attain to the positions proper to each. Those who aspire to greatness must humble themselves.

LXII.

道者萬物之奧善
 人之寶不善人之
 所保美言可以市
 尊行可以加人人
 之不善何棄之有
 故立天子置三公
 雖有拱璧以先駟
 馬不如坐進此道
 古之所以貴此道
 者何不日以求得
 有罪以免邪故爲
 天下貴

TAO is the deep reservoir of all things. It is the jewel of the good man, the guardian of the bad.

Virtuous words are marketable; honorable deeds may be made over to the credit of others. What reason is there for casting a man off on account of his being unvirtuous?

Wherefore, though the Emperor be enthroned, and his Ministers appointed, holding their jade badges of office in front of them and riding in a chariot and four: it would be better to remain seated in quiet, and to adopt, or enter into, this TAO.

It was this TAO that the ancients revered. Why do not [the rulers of to-day] strive daily to acquire it? The ancients taking the national sins upon themselves, their subjects put away their depravity; and therefore they were honoured by the whole Empire.

** See *Lun Yü*, Book XX, chap. 1, sec. 3.

LXIII.

爲無爲事無事味
 無味大小多少報
 怨以德圖難於其
 易爲大於其細天
 下難事必作於易
 天下大事必作於
 細是以聖人終不
 爲大而成其大
 夫輕諾必寡信多
 易必多難是以聖
 人猶難之故終無
 難

[The Sage] acts as though not acting. He occupies himself as though having nothing to do. He relishes that which is insipid—the TAO.

The great, the small, the many, the few, [are all equal in his sight]. He recompenses injury with kindness. In setting about difficult tasks, he begins with what is easy. In performing great things, he begins with little ones.

The difficult affairs of the world must be begun from what is easy the great things of the world must be begun from what is small. That is why the Sage never sets about great undertakings and yet is able to accomplish great things.

Lightly made promises lead to very little faith [being placed in the promiser]. He to whom most things are very easy at first will certainly find many difficulties afterwards. Thus the Sage always recognises the existence of difficulty, and by this means he never experiences any difficulty in practice.

LXIV.

其安易持其未兆易謀其脆
 易破其微易散爲之於未有
 治之於未亂合抱之木生於
 毫末九層之臺起於累土千
 里之行始於足下爲者敗之
 執者失之聖人無爲故無敗
 無執故無失民之從事常於
 幾成而敗之慎終如始則無
 敗事是以聖人欲不欲不貴
 難得之貨學不學復衆人之
 所過以輔萬物之自然而不
 敢爲

When [the State] is at peace, it is easily supported, or maintained. When portents have not yet appeared, it is easy to provide for [future contingencies]. When a thing is brittle, it is easily broken. When a thing is minute, it is easily dispersed.

Act before pressing necessity for action arises. Govern well the State before anarchy breaks out. A tree which takes the arms of two men to span it, grew from a tiny sprout. A tower nine storeys high was raised from a mound of earth. A journey of a thousand *li* begins with a foot's pace.

He who acts, fails; he who grasps, loses. The Sage never acts, and therefore he never fails; he never grasps, and therefore he never loses.

The people, in their undertakings, frequently fail when they are on the verge of accomplishment. The cautious act towards the end of an undertaking as at the commencement; and that is why they never fail.

Thus the Sage desires as though he desired not; and attaches no value to things difficult of acquisition. He learns what others do not learn, and returns to what is passed over by the multitude. By this means he promotes the spontaneous development of all things, and that without venturing to act.

LXV.

古之善爲道者
非以明民將以
愚之民之難治
以其智多以智
治國國之賊不
以智治國國之
福知此兩者亦
稽式常知稽式
是謂玄德玄德
深矣遠矣與物
反矣乃至於大
順

Those who, in ancient times, were eminent for the practice of TAO, abstained from enlightening the people, and kept them simple.

The difficulty of governing the people arises from their excess of shrewdness. He who employs shrewdness in governing a State, becomes a robber of the State; he who does not do so, is a blessing to it. The man who knows both these things presents an ideal of good government, and a knowledge of this ideal constitutes Sublime Virtue. Sublime Virtue is deep and far-reaching, and is in direct opposition to all objects of desire; thus it is able to bring about universal accordance [with TAO].

LXVI.

江海所以能爲百
谷王者以善下之
故能爲百谷王是
以聖人欲上民必
以言下之欲先民
必以身後之是以
聖人處上而民不
重處前而民不害
是以天下樂推而
不厭以其不爭故
天下莫能與之爭

The fact that rivers and seas are able to be rulers over all water-courses is due to their downward tendency. It is on account of this that they are able to dominate all waters. Therefore the Sage who desires to reign over the people must be retiring in demeanour. Then, when the Sage occupies a high position, his subjects will not be self-sufficient; when he leads the van, his subjects will not work injury [by disobedience or rebellion]. Thus it comes that the whole Empire delights to render him his dues, and that without reluctance, in that he never strives; therefore the Empire is unable to strive with him.

LXVII.

天下皆謂我大似不肖
夫唯大故似不肖若肖
久矣其細夫我有三寶
持而寶之一曰慈二曰
儉三曰不敢爲天下先
慈故能勇儉故能廣不
敢爲天下先故能成器
長今捨慈且勇捨儉且
廣捨後且先死矣夫慈
以戰則勝以守則固天
將救之以慈衛之

The inhabitants of the world all say that I am great [*i.e.*, greatly tolerant], although I have the appearance of incompetence. This apparent incompetence is the result of my very greatness. In the case of one who is possessed of more than ordinary ability, he sets his mind constantly upon even the smallest matters.

Now there are three things which I regard as precious, which I grasp and prize.

The first is compassion; the second is frugality; the third is not venturing to take precedence of others—modesty.

I prize compassion ; therefore I am able to be fearless. I prize frugality : therefore I am able to be liberal. I prize modesty ; therefore I am able to become a leader of men. But men of the present day abandon compassion, yet aim at valiancy ; they abandon frugality, yet aim at being liberal ; they abandon modesty, yet aim at leadership. This is death to them.

Now when one is compassionate in battle, he will be victorious. When one is compassionate in defending, his defences will be strong. When Heaven intends to deliver men, it employs compassion to protect them.

LXVIII.

善爲士者
不武善戰
者不怒善
勝戰者不
與爭也善用
人者爲下
是謂不爭
之德是謂
用人之力
是謂配天
古之極

Those eminent for scholarly virtues are not fighting men. Those eminent in war do not lose their temper. Those eminent for victory do not struggle. Those eminent for making use of others descend to their level.

This may be called the virtue which does not contend ; the power of utilising men ; the utmost limit that can be reached in equalling Heaven and the men of old.

LXIX.

用兵有言吾
不敢爲主而
爲客不敢進
寸而退尺是
謂行無行攘
無臂仍無敵
執無兵禍莫
大於輕敵輕
敵幾喪吾寶
故抗兵相加
哀者勝矣

There was a saying among the military commanders [of old] :—"I do not venture to act the host—*q.d.*, to give battle ; I prefer to be the guest—to await the attack. I do not venture to advance an inch ; I prefer to retire a foot." This may be called operating negatively, and appropriating [the enemy's possessions] without infringing propriety. Were this policy pursued, there would be no withstanding [of our arms], and capture might be effected without striking a blow.

There is no greater calamity than that of despising an enemy. By underestimating the enemy one brings about the loss of [the three things] I prize. Wherefore when opposing forces meet in battle, it is the compassionate who conquer.

LXX.

懷玉 以聖人被褐 則我者貴是 知知我者希 知是以不我 有君夫唯無 行言有宗事 莫能知莫能 甚易行天下 吾言甚易知

My words are easy to understand, easy to put in practice; [yet] the world can neither understand nor practise them.

My words have an underlying intent; my actions have a ruling motive. It is only ignorance that causes men not to understand my doctrine.

Those who understand me are few; those who copy me are worthy. Wherefore the Sage dresses in coarse robes while hiding a jewel in his breast.

LXXI.

病 是以不 其病病 不病以 病聖人 是以不 唯病病 知病夫 上不知 知不知

Those who understand [the Tao] are unconscious of their upward progress. Those who count their ignorance as knowledge, are diseased. It is only those who treat themselves as sick who are therefore free from disease. The Sage, who is not diseased, treats himself as though he were; wherefore his disease becomes no disease at all.

LXXII.

此 故去彼取 愛不自貴 不自見自 聖人自知 不厭是以 不厭歸以 所生夫唯 居無厭其 無狹其所 大威至矣 民不畏威

When the people do not stand in awe of severe enactments, great visitations will befall [the State].

When [a man] does not behave indecorously within doors, he will not inspire disgust in others. It is only when [the prince] does not inspire disgust that [his subjects] will submit to him without reluctance.

Wherefore is it that the Sage, though possessed of intuitive knowledge, yet makes no self-display; respects, but does not exalt himself; thus adopting the one course and avoiding the other.

LXXIII.

勇於敢則殺勇
 於不敢則活此
 兩者或利或害
 天之所惡孰知
 其故是以聖人
 猶難之天之道
 不爭而善勝不
 言而善應不召
 而自來繹然而
 善謀天網恢恢
 疎而不失

When bravery is pushed to rashness, a man will incur a violent death. When courage is tempered by caution, he will preserve his life.

These two conditions result, the one in benefit, the other in injury. Who knows the cause of Heaven's animosity [to either]? Thus it is that even the Sage here sees a difficulty.

The TAO of Heaven never strives, yet excels in victory; it speaks not, yet excels in responding [to desert]; it beckons not, yet [things] come to it of their own accord; it lies concealed, yet excels in organising.

The net of Heaven extends everywhere. Its meshes are wide, but nothing ever escapes it.

LXXIV.

民不畏死奈
 何以死懼之
 若使民常畏
 死而爲奇者
 吾得執而殺
 之孰敢常有
 司殺者夫代
 司殺者是謂
 代大匠斲夫
 代大匠斲者
 希有不傷手
 者矣

If people do not fear death, why attempt to frighten them by capital punishment?

Supposing the people are made constantly afraid of death, so that when they commit unlawful acts I arrest them and have them killed, who will dare [afterwards to misbehave]? For then there will always be *yii-sze*, or civil magistrates, to execute them. Now the execution of men on behalf of the inflictor of the death-punishment [by those not legally qualified to do so] may be compared to hewing on behalf of a master carpenter; and people who [attempt to] hew instead of a master carpenter mostly cut their hands.

* * The expression 有司 means, literally, "office-holder," and is used in the sense of "one of the executive" or "an officer holding judicial functions," as opposed to expectants and mere administrative officials, such as Censors, etc. The *Chou Li* says, "The 有司 are 大司徒." According to the *Shu Ching*, "Wên Wang had no necessity to transact in person the minor functions of state, such as punishments, litigation, and so on; it was the underlings of the 有司 who prevented disobedience to the laws." See also the memorial of Chu-ko Liang in the *San Kuo Chih*, and *Lun Yü*, Book VIII, chap. 4. The Commentator says, 有司卽刑理官.

LXXV.

民之饑以其
上食稅之多
是以饑民之
難治以其上
之有爲是以
難治民之輕
死以其求生
之厚是以輕
死夫唯無以
生爲者是賢
於貴生

The hunger of the people is due to the exorbitant taxation levied by their rulers. That is why they starve.

The difficulty of governing the people arises from the policy of action adopted by their rulers. That is why government is difficult.

The light esteem in which people hold death is due to the over-anxiety with which they struggle for life. That is why they hold death so cheap. It is only those who do not exert themselves on behalf of their life that know how to hold life in true honour; [or, who are superior to those who hold life in too high esteem].

LXXVI.

人之生也柔
弱其死也堅
強萬物草木
之生也柔脆
其死也枯槁
故堅強者死
之徒柔弱者
生之徒是以
兵強則不勝
木強則共強
大處下柔弱
處上

Men, when born, are weak and soft ; when dead, they are stiff and hard.

When inanimate objects—say, the vegetable creation—are first produced, they are soft and tender ; when dead, they are hard and dry.

Wherefore hardness and rigidity are associated with death ; softness and weakness with life. So, when soldiers are violent, they gain no victories ; when the tree is strong, a combination of strength is used [to fell it]. Its big parts are below ; its soft and tender parts above.

LXXVII.

天之道其猶張弓
乎高者抑之下者
舉之有餘者損之
不足者與之天之
道損有餘而補不
足人之道則不然
損不足以奉有餘
孰能有餘以奉天
下唯有道者是以
聖人爲而不恃功
成而不處其不欲
見賢

The TAO of Heaven resembles a drawn bow. It brings down the high and exalts the lowly ; it takes from those who have superfluity, and gives to those who have not enough. The TAO of Heaven abstracts where there is too much, and supplements where there is deficiency.

The TAO of men does not so. It takes away from what is already deficient in order to bestow on those who have a superfluity. Who is able to devote his surplus to the needs of others ?—Only he who is possessed of TAO.

Thus it is that the Sage acts, yet does not plume himself ; achieves works of merit, yet does not hold to them. He has no wish to make a display of his worthiness.

LXXVIII.

天下柔弱莫過
於水而攻堅強
者莫知能勝其
無以易之弱之
勝強柔之勝剛
天下莫不知莫
能行故聖人云
受國之垢是謂
社稷主受國之
不祥是謂天下
王正言若反

There is nothing under Heaven that is weaker or softer than water; yet those who attack what is hard and strong are not aware that it is [the soft and weak] that can overcome it. [Thus] they do not see that their task is an easy one.

The fact that weakness overcomes strength, that the soft overcomes the hard, is unknown to none; yet they cannot act upon it.

Therefore the Sage says: He who bears the reproach of the State may be called lord of the nation's altars; he who bears the calamities of the State may be called the King of the world. These are true words, though apparently at variance [with reason]; *i.e.*, paradoxical.

LXXIX.

和大怨必
有餘怨安
可以爲善
是以聖人
執左契而
不責於人
有德司契
無德司徹
天道無親
常與善人

When peace is made after a great quarrel, there is always a feeling of resentment left behind. How can this be regarded as right?

Wherefore the Sage, unwilling to shift responsibility upon others, keeps, on his left hand, an officer to make record [of his obligations]. The virtuous man keeps a record of his compacts; the unprincipled man repudiates [or destroys] them.

The TAO of Heaven has no favourites; its practice is simply to reward the virtuous.

LXXX.

小國寡民使有什
伯人之器而不用
使民重死而不遠
徒雖有舟輿無所
乘之雖有甲兵無
所陳之使民復結
繩而用之甘其食
美其服安其居樂
其俗鄰國相望雞
犬之聲相聞民至
老死不相往來

With a small State, sparsely populated, supposing that I had weapons for a thousand men, I would not use them. I would rather teach my subjects to think seriously of death, and not to emigrate to a distance. Then, though they might have ships and chariots, nobody

would mount them ; though they might have armour and weapons, nobody would set them in array. I would make them return to the use of the quipu, render their food toothsome, beautify their clothes [by cultivating the silkworm], live tranquilly at home, be happy in their domestic usages, keep watch with neighbouring states for their mutual safety, and let the crowing of cocks and barking of dogs be heard by one another [from their numbers and proximity]. Thus the people would die of old age without ever coming into [hostile] collision with each other.

LXXXI.

信言不美美言
不信善者不辯
辯者不善知者
不博博者不知
聖人不積既以
爲人已愈有既
以與人已愈多
天之道利而不
害聖人之道爲
而不爭

Faithful words are not pleasant. Pleasant, or specious, words are not faithful.

The virtuous do not bandy arguments. Those who bandy arguments are not virtuous. The wise do not seek learning [from outside]. Those who do so are not wise.

The Sage does not lay up hidden stores [of TAO]. The more he employs it on behalf of others the more he has for himself. The more he imparts to others, the more his own stores increase.

The TAO of Heaven confers benefit, and injures not. The TAO of the Sage acts, and does not strive.

POSTSCRIPT.

The reader is requested to refer to Chap. VI, the first sentence of which is literally rendered, "The Spirit of the Depths is immortal." It would be better, perhaps, to follow the reading of the Commentary, which runs "The Breath of the Deep is imperishable." For further reference to this Breath see *infra*, passages in the *T'ai Hsi* and the *Hsin Yin*.

I further beg to recommend any student anxious to follow out the theories of Taoism embodied in the Commentary of Lü Tsû, to read a very curious and interesting book by that author entitled 呂祖修真秘訣, or 'Occult Mysteries respecting the Cultivation of the Pure Essence,' kindly sent to me by my friend M. Kéita Gob, of the Imperial Japanese Diplomatic Service, while the present volume was passing through the press. It is well worth study.

THE YIN FU CHING.

PREFATORY NOTE.

THIS treatise is one of the most interesting and important in the Taoist canon. Tradition ascribes its authorship to the mythical Emperor Huang Ti, or one of his six Ministers; but although it of course appeared at a considerably later date than this, all scholars agree in attributing it to a very remote antiquity. The earliest Commentator who published an edition of the work is said to have been Chiang Tsze-ya, otherwise known as T'ai Kung, 太公, the famous Minister of Hsi P'ö, and a reputed descendant of the Yellow Emperor; so, if this were true, we should be able to trace its existence at least as far back as the Shang dynasty, or say twelve hundred years before Christ.

The aim of this ancient compilation, to quote the authority of Mr. Wylie, is to "reconcile the decrees of Heaven with the current of mundane affairs." It is supposed to contain the very root and essence of Taoism, and its entire freedom from all allusions to the later and baser developments of that philosophy appears to constitute a strong argument in favour of its distant origin. Our translation of the title, *Yin Fu*, 陰符 is of course merely approximative, and may be criticised accordingly. *Fu* means a seal, divided into two parts. On one half of this seal we have the visible phenomena of the world around us; this we can all see, but, the diagram being incomplete, we require the *other* half of the seal, that bearing the 道理 of Heaven or the Unseen World, before we can understand the why and the wherefore of the existing order of things. In this book the two halves of the seal are professedly brought together, and we are thus enabled to perceive the hidden harmony which runs through all things where before we could see nothing but discord, and are presented with an explanation of all the mysteries of the world, the secret coincidences between the Seen and the Unseen, of which in our unenlightened state we are profoundly ignorant. The idea is a remarkably beautiful one, and the representation of such a 'Clue to the Unseen' by a divided seal, strikes us as singularly forcible and apt. The edition now translated bears the name of Chang Shih-ch'un as editor, a scholar of Honan who lived in the reign of Ts'ung Chêng, last Emperor of the Mings.

TEXT.

I.

To observe the TAO of Heaven, and grasp its method of operation, is the limit of all achievement.

The root of Heaven is in TAO; and TAO being fixed, Heaven secures it and so brings about its transmutations. Principles have their root in circumstances, or facts; and facts being determined, it is Principles by which they are modified or varied. Thus Principles have no unvarying course, and facts no essential uniformity; both belong to the region of the unlimited. It is only by observing the TAO of Heaven, and grasping that, that the limit can be reached.

Thus Heaven has Five Despoilers: and he who perceives them will flourish.

There is no benefit intended towards man when the Five Atmospheric Influences* are set in motion; how, then, can there be any intentional injury to things? Observing the nourishing and beneficial results of these Influences, men call it virtue; observing the injury and ruin they cause, men call it spoliation. As soon as we see a thing produced, it is destroyed; and having witnessed its destruction, we see it come into being again. The Afflatus of the East is antagonistic to the Centre; the Afflatus of the Centre is antagonistic to the North; the Afflatus of the North is antagonistic to the South; the Afflatus of the South is antagonistic to the West; the Afflatus of the West is antagonistic to the East.† When these Five Afflatus promote the growth of one another, they move freely; but the very ease with which they flow leads to their exhaustion. When they act in antagonism to each other, their motion is arrested; but if such arrest be counteracted they are re-established [in their course]. Man is in the centre of Heaven [and Earth]; the heart is in the centre of man. When anything occupies a central position, it may be removed to the outside. If one wishes to control much by means of a little, it is necessary to use contrivances—or, to employ one's faculty of contrivance—in manipulating the material under one's hand. Nevertheless, let the mind be once set in motion, everything under Heaven may be accomplished; while by using antagonistic agencies, that which is complete and permanent may be produced.

* Rain—which is the influence of the element *Wood*: Fine Weather—the influence of the element *Metal*: Heat—the influence of the element *Fire*: Cold—the influence of the element *Water*: and Wind—the influence of the element *Earth*.

† The Five Breaths or Afflatus represent, in the order in which they stand, the Five so-called Elements of Nature—see above, Note.* Thus Earth, or that which is in the Centre, may be injured by Wood—*q. d.*, implements of husbandry; Water by Earth—the solid and fluid being mutually opposed; Fire by Water—the latter extinguishing the former; Metal by Fire—as being melted by it; while Wood is liable to be cut and spoiled by Metal.

The Moral Nature of Heaven is Man: the Mind of Man embodies his motive power; and the Principle of Heaven being established, the destiny of Man is fixed.

The Moral Nature is that entity which produces human genius; the region which contains, or holds in reserve, all mutations [of the mind]. Heaven has no Moral Nature of itself; Man is the Moral Nature of Heaven, just as the mind, which, located in the centre of the body, is united with that body and so completes the human shape. But the mind is the natural disposition of the body; the motive power within is the origin of *spontaneous* or *voluntary* action, and embodies the capacity of *intelligent* action; and when a man avails himself of this motive power, its action may not be arrested. The mind has but a material seat—the heart; yet although this is but so much matter, it possesses certain capacities, and these capacities constitute the motive power of the man. . . . When [these capacities] are located in a body which is incompatible with them, they cannot be said to constitute the true mind belonging to that body; and [the man himself], being thus placed in a position unconsonant with Heaven, cannot be regarded as constituting Heaven's true Nature.* The Principle of Heaven being established, the destiny of man is fixed.

When Heaven sends forth its engines of destruction, the stars are moved out of their places and the constellations metamorphosed. When Earth sends forth its engines of destruction, dragons and snakes appear on the dry land.† When Man puts forth his faculties of destruction, Heaven falls and Earth is overthrown. When Heaven and Man do so in concert, all the disorganised phenomena are re-established on a new basis.

The stars and constellations are the countenance of Heaven. In like manner,‡ when a man is angry, his countenance will surely change. Dragons and serpents are the breath and blood [the hidden agencies] of earth. In like manner, when a man is sick, his breath and blood will surge up, or overflow. Man, situated in the centre of the Universe, is as it were the abdomen of Heaven and Earth. When the viscera are injured, the effects are manifest from top to toe; everything, from the head down to the feet, is thrown into disorder. When Earth is in harmony with Heaven, Man occupies the same relation towards each. For Heaven to respond to human requirements, or affairs, it is necessary

* Referring to the theory put forward in the italicised text, that Man is the Moral Nature of Heaven. I think I may claim to have translated this most enigmatical passage correctly. The Chinese runs as follows: 措身不適不名其心 厝天不適不名其性.

† Invisible agents become supernaturally visible.

‡ That is, the stars and constellations, which are the countenance of Heaven, are all disturbed and thrown into confusion when Heaven is angry; just as the face of a man becomes distorted when the man is in a rage. Each of these short sections is simply an amplification of its heading.

to wait until such affairs be brought to a state of completion. If any one such affair be uncompleted, even the Sage will be unable to undertake its achievement; but when it is perfected.—*q. d.*, in such a forward state as to be prepared for the co-operation or assistance of Heaven—the response of Heaven will come, as in former cases.* This may be compared to the capture of Wu by the Prince of Yueh.

The Five Despoilers pertain to the Heart; but their operation is diffused all over the world. The Universe is in one's Hand; all transmutations take their rise from the body.

Thieves, or despoilers, are so called because they are unseen; if, in acting as thieves, they are perceived, their depredations are put an end to. The antagonism which exists between Water and Fire is turned to advantage when brought into contact with matter, and eventual welfare is the result.† The Five Despoilers of Heaven are identical with the Five Despoilers of men. These Five Despoilers residing in the human heart, their agency is diffused far and wide; but is Heaven within the range of my—*i. e.*, any man's—activity? Now co-operation implies the same object being held in view by two persons. If the other man acts, it is as though I myself acted; just, for instance, as in riding,—the rider is identified with his horse; and where the horse arrives the rider arrives too. Therefore a journey of a thousand *li* may be said to be held in the hollow of one's hand; for if a desire arises in the mind to go, say, from Yen in the north to Yueh in the south, you will be able to reach your destination supposing you make proper use of your intellectual faculties.

Sagacity and stupidity are both integral parts of Man's nature; and both may be concealed from view.

The existence of dualism in things causes doubt; from this arises duplicity, and thus the nature of man becomes no longer homogeneous. This nature includes both sagacity and stupidity. If pretended sagacity be apparent outwardly—*lit.*, in the teeth and heels—stupidity may be peaceably maintained [within]; while if the outward appearance be characterised by pretended stupidity, the real sagacity of the man will have free scope for action. This amounts to a mutual concealment, by the two qualities, of each other. Therefore genuineness consists in homogeneity, while duplicity is the result of dualism. These two are the outcome‡ of the principles of Truth and Falsehood respectively; they may therefore be put into practice *ad infinitum*.

* According to the English proverb that Heaven only helps those who help themselves.

† For instance, the antagonism of water to fire is of great use to matter in the case of a conflagration; and matter thus reaps the benefit.

‡ The idea evidently is that 虛 and 實 are the 體, of which 詐 and 誠 are respectively the 用.

The Abuse of the Nine Openings of the Body having specially to do with the Three which are most important, action and rest are both possible.

The Nine Openings are, all of them, the organs of intelligent perception; even those which have least capacity serving as passages for air. Eight of these openings are channels for the exercise of sagacity; it is only the private part behind, which is without any such faculty. The implication [in the text] that they are all liable to misuse, is simply made as applying to the majority, [the one exception] being wrongly included for the sake of convenience. But it is the Ear, the Eye, and the Mouth, which are the most liable to deception and abuse; therefore their action should be confined within certain limits, and subjected to the will of their owner. Then they may be made to act and abstain from action; by which means the body may be nourished and provision made [for any exigencies that may arise].

The diseases to which men are subject are the result of abuse. It is only the Sage who knows how to value this abuse [of the bodily organs], for, when it becomes violent, it is only the Sage who is able to hinder its operation. Then [the man's] action becomes in accord with the principle Yang, and his repose in accord with the principle Yin; [the man himself] developing mental powers of superhuman excellence.

Fire is produced from Wood; but in the case of any disaster arising [from fire] the wood will be overcome. Treacherous [Ministers] arise in States; as soon as they act, the result is disaster. Those who understand how to refine and discipline themselves are called Sages.

Alas! the hiding-place of treachery is in my own body. If one is able to recognise its quality, or nature, it may be changed into goodness; if one is unable to do so, it will always remain treachery. It is the Five Elements who destroy me; it is the Five Elements to whom I owe my life. The process of refinement consists in discarding the redundant; that of discipline, in discarding the coarse or low.

II.

The productive and destructive attributes of Heaven constitute a governing principle of TAO. Heaven and Earth are the plunderers of All Things; All Things are the plunderers of Man, and Man, also, is the plunderer of All Things. When the Three Plunderers are in mutual accord, the Three Powers will be settled in tranquility.

Men all regard Heaven, Earth, and All Things as having been established for mutual production or support; but the Sage regards them as having been established with a view to mutual destruction. With respect to the productive attributes of Heaven and Earth: what

they produce to-day they afterwards destroy. Now to give life again to what they have once destroyed renders that destruction purposeless, and the life itself as though it had never been conferred; for which reason Heaven and Earth are the plunderers of All Things. Man is supported or nurtured by All Things, and yet incurs actual danger from them; for which reason All Things are the plunderers of Man. Man makes All Things,* and then lays them under contribution for his food and clothing; and thus he is the plunderer of All Things. These plunderers are such by reason of their ignorance that what they do is plunder. If each one sees only the life-giving process, and not the process of destruction, the Three Plunderers will be each in its proper sphere [*quoad* the other two], and the Three Powers enabled to hold permanent sway.

Wherefore it may be said that when Sacrifices are partaken of [by Spirits] their bones will be at rest; and when the mainsprings [of the Universe] are set in motion, its various transmutations will go on undisturbed.

When men lay violent hands on matter, the most honourable use they make of so doing is in offering food in sacrifice;† when Heaven and Earth act as the plunderers of All Things, the most honourable use they make of so doing is in influencing and rectifying their springs of action. When the Three Plunderers are all prevented from overstepping their due prerogatives, they are then in their proper sphere.

Days and months have their fixed numbers; greatness and smallness their due capacity—or measure. This proceeds from the merit of the Sages, and is produced by the intelligence of Spirits.

Sacrifices are offered once every twelve years; in pursuance of which the Sage fixes a certain period [for the ceremony]. Bodies have their respective measures, or capacities; in pursuance of which the Sage establishes a regular standard, assigning the different degrees in which things may be used in the morning and evening respectively,‡ and regulating the respective capacities of the breath and blood. When, in the world, the recurring intervals of sacrifices are estimated with precision, and things are employed with a due regard to their compatibility to the affair in hand, it results from the profundity of the merit of the Sages and the perspicacity of spiritual beings.

The motive-power of the Three Plunderers is invisible and undiscoverable by men generally. When the Model Man obtains it, he is enabled to

* Possibly referring to the Holy or Ideal Man, who is said in some mystic sense to be the creator of the world. Or it may mean that many things owe their existence to the energies of man, as vegetable productions, which are sown and reared by human instrumentality.

† The Chinese idiom is here puzzling in the extreme: 人之盜物貴食其時.

‡ Here again the text is most difficult to make anything of. It runs 朝夕辨其用.

fortify his body ; but when the Mean Man obtains it, he sets light store by his life.

To pilfer and use the motive-power of Heaven and Earth ; to pilfer and employ the motive-power of creation at large ; to pilfer and control the motive-power of my own body,—all constitute a robbery of motive-power. But there is a proper and an improper use to which such motive-power may be put ; and from these two methods benefit and injury respectively result. Thus, there are those who avail themselves of it for the strengthening of their physical frame ; who use both their own powers and the powers of the world around them for their own tranquillity. There are others who, having obtained it, set light store by their life ; who perversely bring about their own destruction, and provoke destruction from the world around them ; so that what they have obtained is far removed from them.

III.

The blind are quick of hearing ; the deaf are quick of sight. If all advantages be concentrated into a single source, you will have ten times as many soldiers under your command as you would otherwise ; and after the revolution of three days and nights you will have ten thousand times as many.*

When the human Spirit is contained in the Mind, it is complete in all its completeness, in the Mind. If it be divided into three, its strength will be no longer complete. For instance, sight is not hearing ; but in exercising the faculty of sight, there really is a secret appropriation of the hearing power. Hearing is not sight ; but in exercising the faculty of hearing, there is really a secret appropriation of the power of vision. How do we know that this participation takes place ? Thus—that the blind are quick of hearing, and the deaf quick of sight ; that is how we know it. If, of these two things, one be discarded, the remaining one will obtain just so much the more power ;† and thus we may know that, if anything be divided between two, both will have but little. Thus if one particular advantage be made exclusive use of, and gathered into a single source, the force at your command will be increased ten-fold. If, then, the advantage being all thus concentrated, you put forth greater energy, your force will be increased a hundred-fold, whether you be engaged in the employment of your own perceptive faculties or in that of soldiery.

* This is the translation of a very obscure idiom in the original : 絕利一源. It occurs in the 跛奚移文 of Huang T'ing-chien, where it is followed by the phrase 收功十百.

† This reminds us of a scene in the *Malade Imaginaire*, where Toinette recommends Argan to poke out one of his eyes in order that he may see better with the other.

*The Mind is produced from matter and dies with matter ; the working faculty resides in the Eye.**

Man has no Mind [as existing apart from his body] ; his Eye is his mind. What the eye sees, the mind acquires ; what the eye cannot see, the mind does not obtain. What the eye sees is matter ; what the mind knows is simply whatever object is seen with the eye.† How, then, can those who are born blind acquire knowledge ? They acquire knowledge by depending on the eyes of others.

Though Heaven has no benignity, the most benign results are produced by its operations ; there is nothing to which even the crashing thunderclap and the cruel wind do not impart vitality.

The very injury done to man and things is a source of benefit to them. The very death visited upon them leads to their revivification. Those who understand this law are able to govern both themselves and others.

Perfect joy consists in one's nature having abundance, or being fully satisfied ; perfect tranquillity, in being contented with little.

If [man's] nature has not abundance, it is dissatisfied. Joy consists in the mind having abundance, more than it possesses capacity for. Quiescence consists in the mind being as it were unsatisfied, having less than it possesses capacity for. One may use much or little according to the measure of one's faculty ; and I understand the use that should be made of both.

Heaven appears most partial ; but in reality its dealings are most just.

Heaven, in its relations with created beings, deals with them all differently ; which seems partial in the extreme. But these differences are equalized, or harmonised, by virtue of their very differentiation,—or, harmony is evolved from these very inequalities ; and thus their treatment on the part of Heaven is, in reality, most just.‡

It is on account of this apparent partiality that things attain perfection ; for although they are treated unequally, such treatment is really right and just. Justice, or equity, consists in [equitable] distribution.

* This short section is peculiarly interesting as embodying a bold denial of any future life or the existence of spirit apart from matter.

† All knowledge is objective ; the mind has no subjective existence or perceptions. It is as it were, created by the object perceived, just as colour is produced by the rays of light which are thrown back from the object instead of being absorbed. Light is a necessary condition of colour ; if there were no light, colour could not exist ; and similarly if there were no external object of perception there would be no perceptive faculty—no mind. The same idea occurs in Chuang Tsze, where it is affirmed that a road has no actual objective existence ; it is the *act of walking* which produces the road, and if no one walked the road would not exist.

‡ In other words, a law of *compensation* runs through the whole economy of Nature ; the rigour of northern climates being accompanied by a plentiful supply of fur for the protection of the inhabitants—and so on. See the first chapter of Huainan Tsze, where this idea is gone into at some length.

Partiality, or selfishness, consists in the setting-up of one's self, and so apportioning [one's energies] as to become a match for the whole world. The selfish are such as are exclusively devoted to themselves; and exclusive devotion to any one thing results in the subtilization or refining [of the power thus cultivated]. Now all beings have their own special vitality, which is exercised by this refined or subtle faculty; thus individuality becomes lost,—[i.e., the body is as though it were not, being reduced to a mere passive instrument].* Individuality cannot be a factor in the equitable; what a man loses himself, another cannot make up to him. Great as is the Earth, there are yet men everywhere; wherefore the rain and dew descend, and overspread it. Earth gives birth to herbs, trees, birds and beasts, and receives them again at their death; the Sun and Moon shine upon her, and she is brought under the influence of their light and heat; in the course of a single year she derives in great abundance all that is thus diffused. Heaven has never yet conferred gifts, as such; but nothing that proceeds from it ever returns to it again. Thus it is that Heaven is perfectly equitable in its actions—i.e., just to all alike; but men only know that Heaven is equitable—they do not know the use made by it of partiality. The partiality, or inequitableness of Heaven is far removed from its capacity for self-sufficiency. Heaven has no affection for anything external to itself; in its exercise—or dealing with such things—it is sparing of its most subtle agencies and parsimonious of its vitalizing influences; it is only its superfluities that it dispenses abroad. It is for this reason that it is able to act without limit.† The partiality of Heaven is far greater than that of the Earth, but its equity is also far greater than the equity of the Earth; for if Heaven were not avaricious of its own, its resources would in time be exhausted, and how could men or things rely upon it any more? Wherefore partiality is the very essence of TAO, and the height of partiality proves to be the height of justice.

The Laws affecting the Animal Creation reside in the Breath, or Vital Fluid.

All things in the world confer vitality‡ upon each other; and when the use made of the material form [thus produced] is great, the injury is small. When all things use their refined and subtle essence in competing

* This passage runs as follows: 物皆自獨其氣而精所以爲之故不有其已。 It seems capable of another and less abstract rendering, in which 精 would be synonymous with 元陽; but although I do not claim more than an approximation to accuracy for the translation given above, I hesitate to adopt the physiological interpretation, as irrelevant to the context.

† Its resources are never exhausted because always carefully husbanded; therefore the apparent parsimony of Heaven is really just and wise.

‡ Literally, the coarse; that is, the 炁, in opposition to the 精 or subtle essence.

with each other, the Breath or Vital Fluid is not called much into play, and great consequences are obtained. It afterwards becomes known that the superiority of the great over the small results from the employment of the Vital Fluid, which, hidden in the body, enables the body to confer it in its turn on others; for what power to do so has the body of itself?

Life is the root of Death; Death is the root of Life. Beneficence is produced from Injury, and Injury from Beneficence.

When men seek advantage where no advantage properly exists, any advantage so acquired will be utterly nullified—or, turned into injury. If injury is sought where no injury properly exists, injury will result from [what would otherwise be] advantage. If this theory be minutely investigated, and examined by the light of the past, we may arrive at an understanding of its intrinsic or essential truth. [For instance]: winter exercises a beneficial influence in heralding the spring, while summer exercises a pernicious influence in introducing autumn.

If the stupid study the science of Heaven and Earth, they may become wise; I, by studying the science of Seasons and Things, become enlightened. Those who fear stupidity, become stupid; I, because I do not fear stupidity, am wise. Others use means with a view to becoming wise; I do not so. Wherefore it may be said that those who drown themselves in water in order to extinguish a fire, seek their own destruction.

The minute investigation of the science of Heaven and Earth suffices to confer a knowledge of Height and Depth. The minute investigation of the science of Seasons and of Things suffices to confer a knowledge of what is Subtle and Diminutive. Though others always pursue their researches among the Distant, I pursue mine amid the Near. This is quite sufficient, the Near being the necessary condition of the Distant. Wherefore, those whom others call wise, I regard as stupid. In cases where the extreme summit of all Doctrine has been reached, the epithets 'wise' and 'stupid' should both be abjured. Thus there are, among men, those who desire stupidity and those who aim at wisdom; but I neither pursue the one nor seek the other. Abiding in neither stupidity nor wisdom, I also rest not in mere enlightenment [or cleverness]. The place where my body is at ease is outside both stupidity and wisdom; it is in [the contemplation of] Times and Things that I penetrate the mysteries of the Sublime. How, then, can I run counter to those main-springs of action which exist in the world around me? Let the outward manifestation [of wisdom and stupidity] be once seen, and the injury inherent in both will be experienced. The one will plunge men into water and the other throw them into fire, so that in either case they will come to an untimely end.

The Principle of Spontaneity is quiescent ; and from it Heaven, Earth, and All Things are produced.*

Spontaneity acts, yet acts not ; † its force, or influence, is silent. If we observe the growth of vegetation, we see that the process takes place secretly in the dead of night ; when we rise next day we find suddenly that there is augmentation. By this it may be known that things are born of stillness, the verification of which fact is found in the stillness of the night. But there is stillness which belongs to the day, too ; and the nature of this stillness is most recondite. Yet when its greatness is investigated, what part is it not found to have played in the production of Heaven and Earth ?

The Principle of Heaven and Earth is gradual in its working ; so that the Yin and Yang flourish abundantly. When the Yin and Yang alternate with each other, the transmutations of the Universe flow smoothly on ; for which reason the Sage knows that the Law of Spontaneity may not be opposed, and so he controls it [by gentle means].

Cold may produce the congelment of water ; heat will cause the fusion of metal. These two influences are mutually antagonistic. But both, in reaching their culminating points, progress by degrees, and this law of degrees implies a *gradual* process, extended over a long period of time. By such a protracted process water may be changed into fire, and winter into summer. Of those who originate, or embody, ideas, and those who carry such ideas into execution, the former are characterized by quiescence, while the latter work cautiously, or step by step ; and where these two things exist, everything may be accomplished. I owe all the power I possess to them. The usefulness of an axe is fulfilled in thinning out a forest ; a vessel speeds along only when its sails are filled with wind. All the strength I have, I derive from quiescence, and the habit of acting gradually ; all my knowledge has been conferred upon me from the same source.

The Sage acts by this Law of Gradation to transform both Things and Thoughts, and to change the expression of another's countenance ; he acts by the Law of Quiescence to control all beings that move, and to fathom the motive principles of Heaven.

The Yin is antagonistic to the Yang ; but now, if the principle of gradualness be brought into play, the opposition between the two will be forgotten. The Yang is entered from the Yin, and the Yin from the Yang ; for both are the same fundamentally. ‡ And how is this ? It results from that Circularity to which Heaven conforms its external shape. Heaven is circular ; circularity is the condition of its stability ; and all

* Including both self-existence and spontaneous or natural action. The phrase in the original is 自然之道.

† Or, accomplishes ends by not acting. Or again, acts as though not acting.

‡ In the text, "both belong to the same category or order."

things thus revolving in a circle, with Heaven, pass through stages of decadence and decay. Now deteriorating, now compliant, now waning, and now dependent on one another, each gets nearer to the other the further each one goes. A superficial contemplation of what lies abroad enables one to distinguish the four points of the compass; but if a man pushes his investigations to the furthest possible limit, what does he find does not follow [the universal order]?

Seeing that the Principle of Quiescence cannot be brought under the control of calendrical computations, it needs be that there is a mysterious Receptacle [in Nature]; and from this have sprung the Myriad Simulacra, the Eight Diagrams, the Sexagenary Cycle, the potent faculties of Spirits, and the invisibility of Demons. The mystery of the antagonism between the Yin and the Yang is clearly manifest, and enters into all forms of visible existence.*

The things recorded in calendars are recorded in the order of their progression; when this is not so, they are noted according to the spontaneity of their nature. Now Spontaneity is the highest form of Quiescence; what is recorded is the active, or working, phase of things; and this active phase being placed on record, the quiescent element becomes more absolutely hidden than ever. Wherefore quiescence is the mysterious Receptacle of Heaven; quiescence produces transmutation and change, and it is through this that Vital Force and Destiny exist.† Destiny takes its rise from the two constellations Emptiness and Danger;‡ and from it proceeds the Sexagenary Cycle. Days, months, years, and hours are all dated from the first stem of the Cycle, and the first of each is named Chia Tsze accordingly. The Chia Tsze being once established, the full number of the Sexagenary Cycle became completed, the four points of the compass and the four seasons were instituted, everything which has form was produced. But the root from which they all sprang was the One Spontaneous Quiescence; is not this wonderful—mysterious? We call it wonderful, but the epithet is insufficient. Wherefore it may be said, with reference to the potent faculties of spirits and the invisible element in demons, that it is from this that the spirits derive their powers inexhaustibly, and from this that demons derive their invisibility, without ceasing. Thus it may be known that the antagonism which exists between the Yin and the Yang takes its rise from this cause; and

* Compare *Tao Té Ching*, chap. LXII.

† For an example of the character 數 being used in the sense of destiny, see the *Shu Ching*, where Yao addresses Shun, saying, 天之歷數在爾躬. It means the appointment of Heaven, the unavoidable lot.

‡ Two of the Twenty-eight Constellations or Stellar Mansions. "Emptiness" 虛 consists of two stars in a straight line, viz., *Beta* in the left shoulder of Aquarius and *Alpha* in the forehead of Equuleus. 'Danger' 危 consists of three stars, in the shape of an obtuse-angle, viz., *Alpha* in the right shoulder of Aquarius, *Epsilon* or *Enif*, and *Theta* in the head of Pegasus.—MAYERS.

further we may know that this antagonism does not lie in outward, visible things. When a certain destination has been reached, and the person so reaching it then passes beyond it, that is called advancing. The alternation which takes place between the Yin and the Yang constitutes their present difference; and this comes from their spontaneous nature, which constituted their difference in the past.

SUMMARY.

The Intelligent Faculty resides in the Mind; but its exercise is wholly dependent upon the existence of external objects. If there is nothing upon which to rest the thoughts, the thinking power will perforce remain unoccupied; if the intelligent faculty be not centred upon the abstruse or sublime, the thoughts will not be deep; if it be not employed upon the perplexing and that which has only the semblance of reality, the thoughts will not be able to branch off into side issues; from which it follows that this faculty must necessarily have its tally, in the shape of something objective to work upon, before it can begin to act. But if it borrows any of the foregoing objects of thought as a vehicle for itself, the faculty is still most certainly subjective—or, it still resides in me, and is at my own disposal; consequently contemplation can be pursued to the very furthest point. If one looks steadfastly at the empty air for any length of time, one begins to see tiny objects floating dimly before the eyes; if one peers into darkness for any length of time, one begins to distinguish a little light; but these appearances have no actual objectivity,—they are purely subjective, and exist only in myself. Wherefore this book, the 'Clue to the Unseen,' is intended to show men how to look for Correspondences in the Obscure; and here may be found [the explanation of] all that perplexes, and which has only the semblance of reality. Whether one desires to use this book to nourish the body, or to assist him in military tactics, both objects may be attained. If one holds a definite object in view, the course to attain it should be followed with a single mind; for a multiplicity of ideas will never agree with one another—they are mutually incompatible. Yet can it be said that this teaching is deceptive and far-fetched? The myriad changes and transformations which take place in the world are all included under one law; wherefore the *Yi Ching* deals with all existing simulacra as they are portrayed in the *Ho-t'u* and the *Lo-shu*.* If a small portion [of this principle] be applied, or brought into coincidence, with created things, it is not that this will environ or comprehend them all equally; it is that

* The mystic scrolls presented to Fu Hsi by the river-dragon in the guise of a tortoise. The sentence in question might perhaps be translated with considerable amplification, thus: "Wherefore the *Yi Ching* comprehends, under this doctrine, all existing simulacra—[this doctrine] having been set forth in the *Ho-t'u* and *Lo-shu*."

all things are really one [in their reception of the influences of Heaven]. Those who understand this cause, wherever their eyes and ears may reach, will all be able to recognise the hidden correspondences of Nature, and will not need to study the 'Clue to the Unseen' itself. Only let the doctrine here taught be brought face to face with [the phenomena of] Heaven and Earth, and it will prove to have sprung from the Radical, the Great, and the Primordial. Thus the Five Elements act with a view to beneficence; the Sage alone regards them in the light of robbers. The myriad transmigrations take place with a view to utility; the Sage alone regards them as destructive. The nine openings exist with a view to what is right and proper; the Sage alone regards them as the means of abuse. All things contribute to each other's growth, or welfare; the Sage alone regards them all as plunderers. But in observing the immediate sequel of these phenomena, men fail to get a knowledge of their ultimate destiny or aim; so that the affairs of the world are some of them in good repute, while others are looked upon as evil, ordinary reason being pointed at as the essence of all knowledge! Therefore, I recognise good influences in robbery itself; I can distinguish utility in the midst of destruction; I can find advantage in the midst of plunder, and gather what is of real consequence out of the midst of abuses. An absence of all benignity (passionlessness) constitutes Law—or, the Principle of Nature; utter partiality constitutes super-excellence; while the Six Evils contain in themselves the gist and essence of this 'Clue to the Unseen.'



THE T'AI HSI CHING.

PREFATORY NOTE.

THE following treatise, belonging though it does to a corrupted development of Taoism proper, may claim a place in the present series as being an amplification of the sixth chapter of the Tao Tê Ching. It teaches that in the whole Universe there is but one Breath, or Being, a participation in which results in Life or Birth. This Breath is as it were a vast and inexhaustible reservoir, whence all things derive their existence; but it is double, embodying the Yin or feminine Principle of Nature with the Yang, and from these producing all things. The sixth chapter of the Tao Tê Ching, constituting the text or key-note of the present essay, is to the following effect:—

“The Breath, or Spirit, of the Deep is imperishable. It is called the Azure (Heaven) and the Mother (Earth). The passage through which these Two Influences emerge and enter is called the root of the visible creation. They are ceaseless in action as though permanent, and may be used without ever being exhausted.”

TEXT.

The Embryo is formed by the concretion of concealed Breath; and the Embryo being brought into existence, the Breath begins to move in Respiration.*

The generative auræ of the Great Empyrean all constitute one Breath. The Great or Universal Spirit,† lying in readiness, becomes united with the embryo, and the embryo, being thus united with it, develops respiration. Then the embryo is like a flower, of which the navel is the peduncle; and as the umbilical cord is connected with the placenta, the embryo inhales and exhales simultaneously with the mother,

* This might perhaps be rendered “by being *united with*, or *brought into conjunction with*, the concealed Breath.” The character is 結, which may be elliptical for either 凝結 or 結締.

† Or, the Spirit of the Abyss, 孔神; apparently identical with the 谷神 of the Tao Tê Ching.

one inhalation and one exhalation constituting Respiration. A period of absolute quiescence follows, [during which] the unmixed virility of the embryo—the pure Yang—increases day by day; and when the months are fulfilled the body is fully formed and parturition takes place. This is what Yuen Shih—the First Person in the Taoist Trinity—makes known to men, in order that they may preserve their breath intact until it becomes soft and pliable as a little child's.

The entrance of Breath into the body is Life; the departure of the Spirit from the external form is Death.

The external form of a man is his body; the spirit is the intelligent part of the breath; perception is the controller of the external form. The breath effects the completion of this form; as long as the outer form and the spirit are not separated, the breath will enter the body; and if the spirit remains in the body, the body will assuredly live for ever. But if the spirit departs, the breath will be dispersed and the body will decay; that is death. Therefore it may be said that death is the source of the life and life the source of death.

He who understands the Spirit and the Breath may live for ever; he who rigorously maintains the Empty and Non-existent may thereby nourish the Spirit and the Breath.

Spirit and Breath are One; they come from Emptiness and Non-existence. From the disruption of Chaos until now they have never either diminished or increased. Wherefore it is said that the Spirit of the Deep is immortal. When a man is able to discard his senses of sight and hearing, and to abstain from understanding and knowing, this amounts to a rigorous maintenance [of the Empty and Non-existent], by means of which he nourishes [the Spirit and the Breath]. But if he recognises the Actual and the Existent he will be deceived, and he himself the means of shortening his own life.

When the Spirit moves the Breath moves; when Spirit is still the Breath is still.

The Spirit is identical with the Will. The Breath is that which pervades, or is co-extensive with, the whole body. The Will is the conductor of the Breath. The Breath accompanies the Spirit, and the Spirit conducts the Breath, which, in moving or resting, takes its cue from the Spirit; so that the Spirit and the Breath necessarily nourish one another.

If you desire to attain to immortality, the Spirit and the Breath must be diffused through one another.

The Spirit of the Deep is immortal. It is called the Azure (Heaven) and the Mother (Earth); the Emptiness which exists in the centre of the ancestral Breath before the birth takes place. Heaven and Earth

are also called the Cavity where resides the Breath. If one closes the eyes and looks inwards, consolidating the Spirit and causing it to enter this Cavity, the Spirit and the Breath will pervade each other and be firmly maintained within; and by this means immortality may be obtained.

If the Heart is perfectly devoid of thoughts—neither going nor coming, issuing nor entering—it will dwell permanently within of its own accord.

The Heart is the abode of the Spirit. If it exercises itself in thinking, it will go backwards and forwards and out and in, and be unable to dwell permanently within. The spirit and the breath of an infant in the womb are both alike motionless; so that [the heart], being devoid of thoughts, neither comes nor goes, emerges nor enters in. Now if a man is able to concentrate his breath and enfold his spirit like a little child, the pure virile principle will be agglomerated, and he will return from a state of age to that of a boy and live for ever. This is the nourishment of the Spirit and the Breath by rigorously maintaining the Empty and the Non-existent. Wherefore I say, Discard the will, revert to the Empty and Non-existent, and let your mental vacuity be permanent.

Be diligent in pursuing this course; for it is the true road to take.

To sum up the whole: Act permanently and strenuously. Lao Tsze said, "If you employ [such methods] without diligence you will receive no help." The meaning of "diligence" as here used implies *never neglecting*; that is, a constant practice, as though permanent. "True" means *not false*; it is the straight road, not a side gate.

In the Thirty-six Imbibements the first thing is that the exhalation should be very slight; the inhalation very long drawn. Whether sitting or lying, this rule should be alike observed; walking and standing there should be tranquillity. Guard against clamour and crowds; avoid the odour of fish and meat. That which is metaphorically called the Respiration of the Embryo is truly called the Inner Elixir. It not only cures diseases, but confers immortality. He who continuously pursues this practice will have his name inscribed upon the Register of the Immortals.

This is a guide-book to Embryonic Respiration. If the breath be regulated and the saliva [properly] swallowed, the primogenial breath of the Inner Palace may be recruited. The saliva should be swallowed thrice every two hours; to swallow during the period between eleven and one at night will do still more towards the nourishment of Life.



THE HSIN YIN CHING.

PREFATORY NOTE.

THE following brief treatise is accorded a place in the recognised Taoist canon, though bearing marks of comparatively modern authorship. Its very title, 心印經, has a savour of Buddhism about it, and its allusions to elixirism and other empirical practices identify it at once with the Rosicrucian development, rather than with the original Naturalistic phase, of Taoism. But its date and author are, I believe, alike unknown.

TEXT.

There are three degrees of Supreme Elixir—the Spirit, the Breath, and the Essential Vigour. Obscure and recondite! Confused and dim! Maintain vacuity, and you will preserve the actual—accomplishing it in an instant of time. Restore the [ancient] habits,* and chaos will be brought into harmony; a hundred days, and the work will be achieved; then you may silently adore the Supreme Ruler, and in twelve years' time may wing your flight above. The wise understand this easily, but the dull find it difficult to perform. [Those who have attained it] tread in the Light of Heaven; by inhaling and exhaling, they nourish the Pure Breath; they emerge from the Azure (Heaven) and enter the Female (Earth); † now, as it were, annihilated, and now, as it were, existing, they never cease to all eternity; their supports ‡ are strong, their roots deep.

Men are all possessed of Essential Vigour; this corresponds with the Spirit, the Spirit with the Breath, and the Breath with the essential

* This appears the only possible meaning of the phrase 回風.

† 出玄入牝, implying an emergence from Heaven and an entrance into the principle *Yin*. Compare the theory of the 胎息經, and the 6th chapter of Lao Tsze. Or it may mean issuing from the unknown realms of Nothingness—"the infinite Azure (玄) of the past"—into the embryonic stage; the succession of such births and annihilations being without beginning or end. But 玄 and 牝 are simply other expressions for 乾 and 坤.

‡ Literally, peduncle.

nature of the body. Those who have not obtained their original or essential nature, all usurp their reputation.

The Spirit is able to enter stone; the Spirit is able to fly through solid bodies. If it enters water, it is not drowned; or fire, it is not burned. The Spirit depends, for its birth, upon the body; the Essential Vigour depends, for attaining its full proportions, upon the Breath. They never lose their vitality or force, but are evergreen, like the pine and cedar trees. The three are all one Principle. Their mystery and beauty cannot be heard. The combination of them produces existence; their dispersion, extinction. If the seven apertures* are all open, each aperture will be bright and luminous, [for] the Holy Sun and Holy Moon will pour their effulgence upon the Golden Hall.† Once obtained, they are obtained for ever; then the body will become naturally buoyant, the Universal Harmony will be replete, and the bones will dissolve into the cold chrysoprasus-flower.‡ If the Elixir be obtained, supernatural intelligence will result; if it be not obtained, there will be defeat and ruin. The Elixir, being in the centre of the body, is neither white nor black.

If this treatise be conned-over and observed ten thousand times, its beautiful and mysterious doctrine will become clear of itself.

* Eyes, ears, nostrils and mouth. The seven entrances of the respective faculties.

† 金庭.—apparently identical with 黃庭, one of the names for the seat of 道 in the human body. See *Doolittle's Handbook*.

‡ This is a most puzzling sentence. It runs 骨散寒瓊. It matters little whether 散 be rendered "to fall apart, disperse, even *dissolve*," or whether it be translated in its common sense of "powder" *q.d.*, "will pulverize." The chief difficulty lies with the character 寒. The phrase 寒瓊 is given in the 佩文韻府, with the following quotation: 唐珣夢中詩;—親拾寒瓊出幽草, 四山風雨鬼神驚. . . . It may be however that 寒 is here a verb—as the prosody would seem to demand—in which case the whole might run "the bones will fall apart and become congealed, or crystallised, into jade, or the chrysoprasus flower." The expression is of course symbolical for the sublimation of the body. One rendering that has been suggested to me is I think inadmissible, but I give it nevertheless—"the bones will fall apart, and [the man soar aloft upon] the chrysoprasus-flower;" just as Bddhists are said to ride upon the lotus. But this would be taking too great a liberty with the text.



THE TA T'UNG CHING.*

That which is born in the state of Previous Existence, is born invisible—or formless; being extant in the state of Subsequent Existence, it is incorporeal. But that which is incorporeal has never really been extant; wherefore such a thing may be said to be unthinkable. The inherent nature [of man] is quiescent; then his *mind* is within him.† The mind [of man] is active; then his *nature* is within him.‡ When the mind prevails, the inherent nature is annihilated; when the mind is annihilated, the inherent nature becomes manifested. Resembling emptiness, without external form, it is then pure and pellucid, perfect and complete.

The Great TAO is without peer; wherefore [its votary] ever maintains, interiorly, the Actual—the Existent. His unalloyed inherent nature is inactive; wherefore his mind never asserts itself externally. Self-sufficient and spontaneous, illimitable in extent [are the internal resources of such a man]! Whatever may be the circumstances of surroundings with which he is brought into contact, he ignores them all; he is not engulfed in the toils of the Six Despoilers; living in the dusty world, he is yet outside of it; he is not drawn into the transmutations of the myriad affinities. Being perfectly quiescent, he never moves; possessing perfect harmony,§ he never changes. His wisdom reflects, as in a mirror, the entire Universe; his emptiness evolves inaction.

The existence of Law he perceives to be its absence;
 Not to cultivate [TAO] he understands as, really, its cultivation;
 He embracingly upholds the myriad forms of Life
 Without so much anxiety as the tip of a thread of silk.

* The most superficial perusal of this essay will be found sufficient to detect the strong Buddhist influences to which the author was subjected. Its date is therefore probable later than the Han.

† That is, while quiescence, which is the real nature of man, is in the ascendant, the mind remains inactive; it does not emerge from the interior.

‡ When the mind bursts forth in action, the inherent nature of man, being quiescent, takes no part in it, but remains tranquilly within.

§ Harmony, in the sense that all his powers are held in *perfect equilibrium*; or, perhaps, in harmony with 道.



THE CH'IH WÊN TUNG.

WHERE there is motion, that motion proceeds from immobility ; where there is action, that action proceeds from inactivity. Where there is inactivity, the spirit reverts to its original ; and when the spirit thus reverts, all things become still. Where there is no motion, the vital force becomes extinct ; and the vital force being extinct, all things are produced, all spirits maintain each other, all objects depend upon or help each other, causing the rudiment [of all things] to revert to its primary source.

By silent contemplation this will become clear. I myself bear it constantly in mind ; [the doctrine], entering uninterruptedly, does away with all distinctions between life and death, and makes me one with Heaven and Earth. When the sense of sight is forgotten, the Light becomes infinitely copious ; when the sense of hearing is annihilated, the heart becomes concentrated upon the Eternal Depths. If these two organs of perception be both forgotten, the man will be able to shut himself off from the allurements of the world—pure, guileless, and complete, in perfect unison with the Universe,—vast, limitless, like a vivifying aura, subject to no distinctions of mankind. The greatness of Heaven and Earth is that with which I am linked ; the multitude of created things is what I direct, or grasp. How can it be said that, to the very furthest limit whither we can penetrate, there are any faults or imperfections ?

If a man cherishes the Invisible, he will be able to maintain for ever the Visible—that which has a semblance ; if he cherishes the Incorporeal, the Corporeal will attain to perfection and purity ; and if perfection and purity co-operate to promote each other, the result will be the acquisition of perpetuity. It is because Heaven has obtained this original purity that it lasts for ever ; it is because Earth has obtained it that it is enduring ; it is when Man obtains it that he achieves immortality. The reason that the vulgar are unable to attain to prolonged existence is that they lose their hold of the Invisible and suffer the Incorporeal to escape them ; thus they are unable to preserve their bodily organs and nine apertures together with the pure essence they received at birth, as one whole, and therefore it is they die.

THE CH'ING CHING CHING.

PREFATORY NOTE.

FAR up a rocky precipice of the Horse-saddle Mountain in Chihli, within a hundred feet or so of its inaccessible peak, is perched a tiny temple called the Grotto of Ecstasy. There, under a sky of burning blue, lives an old Buddhist hermit named Shih Shan; a man of wide celebrity among the priesthood, and credited with many marvellous accomplishments. He is now over seventy years of age. He has a full white beard; his long hair hangs in a tangled mass, like a shred of ragged felt, below his waist; his robe is of tattered patchwork. For ten years he preserved absolute and unbroken silence; but he was by no means idle during this period, for he went about collecting funds for the repair of temples, and many are the shrines he has been the instrument of restoring. He lives on gourds, eating the commonest and poorest kind of rice only twice a month; his days he spends in sitting crosslegged on the ground with closed eyes, thinking, as he told the writer, of nothing. In spite of his close retirement he is of a most amiable disposition, and takes a very intelligent part in conversation. He is said to have knowledge of things passing at a distance; and such is his sanctity that a daily miracle is performed of which he is the subject. As it is impossible, however, to write this in plain English, we relegate the explanation of it to the Chinese note which will be found at the bottom of the page,* for the benefit of such as may be curious about the subject.

Towards the close of an interesting conversation with the strange being we have described, our eyes fell upon his modest library; a small heap of soiled and tattered books, which lay on a shrine in the centre of the temple court. Opening one of them at random, we found it to be a manuscript copy of the 清靜經, a little treatise in thorough keeping with all the features of the place—the foreign visitors excluded. The interest of our adventure was thus very much increased. Here we had the doctrines of vacuity, inaction, and quiescence as inculcated by the Taoist philosophers, set forth in a book; while in the same place there existed a living example of their efficacy—an old man who acted them out in every particular and whose presence was a striking proof that the

* 便溺馨香.

principles of Ancient Taoism are far from being dead. On taking our leave of the old hermit, we cautiously approached the subject of a bargain. "Sir," was the reply, "if you have taken a fancy to the book, pray allow me to present you with it." A small silver coin was, however, gracefully accepted to buy incense with, and we departed the possessor of an occult little treatise of which the following is a translation.

T E X T.

The Words of Lao Chün. Although the Great Principle of Nature—TAO—has no form, it brought forth and nourishes Heaven and Earth; though it has no passions, it causes the Sun and Moon to revolve; though it has no name, it produces the growth and nurture of all things. As I do not know its name, I am compelled to call it simply TAO. Now this Principle includes the pure and the turbid, the active and the motionless. For instance, Heaven is pure and Earth turbid; Heaven moves and the Earth is still. The Masculine is pure, the Feminine turbid; the Masculine is active and the Feminine at rest. Emerging from its source and flowing on to all its developments, it produced the visible creation. The pure is the origin of the turbid, and the active of the motionless. If a man is able to remain permanently pure and motionless, Heaven and Earth will both at once come and dwell in him. Now the spirit of man loves purity, but his passions cause disturbance. The heart of man loves rest; but his desires draw him into motion. If he can without intermission abjure his desires, his heart will become naturally quiescent; if he can cleanse his heart, his spirit will become naturally pure. He may then be sure that the Six Desires will arise no more, and that the Three Curses—lust, folly, and wrath—will be annihilated. Therefore those who are incapable of arriving at this state have never cleansed their hearts, or abjured their bodily desires. If a man who is thus able to abjure his desires looks within himself at his own heart, he will see that it is passionless; if he looks outward, at his own body, he will regard it as though it were not his; if he looks abroad at things around him, they will be to him as though they did not exist. If he truly understands the nature of these three things, he will see that they are mere emptiness; vacuity itself he sees to be empty also. But there can be no emptiness in vacuity; for vacuity being non-existent, the very absence of nothing thus non-existing [to him], his serenity will be permanent and undisturbed; and this immovable tranquillity being so deep as not to admit of any further tranquillity, how can any desires arise within him? Although the true essence of man be constantly in relation with

outside matters, it must ever remain in possession of his original nature ; constantly responding to externals, he must still be constant in quiescence ; then his state of purity and rest will be permanent. If one is able in this way to preserve his state of purity and quiescence, he will gradually enter the ideal phase of the Principle of Nature ; and having entered this ideal phase, he may then be called one who has obtained possession of it. Yet although he may be said to possess the Principle of Nature, he has actually not obtained anything at all ; it is only that he is able to unravel all the mysteries connected with living things. Those who thus fully understand may spread this Holy Doctrine all abroad.

The Words of Lao Chün, Prince of the Sublime. Scholars of eminence never wrangle ; those of low attainments love wrangling. Men of high virtue make nothing whatever of their virtue ; those of inferior virtue cling to it [as of great value]. Those who plume themselves upon their attainments cannot be called in possession of the two principles of TAO and Virtue ; and the reason why all mankind are unable to attain the ideal phase of TAO is to be found in their misguided hearts. Their hearts being thus misguided, their spirits become unsettled or perturbed ; being in this state of perturbation, they follow after worldly objects ; pursuing worldly objects, they become a prey to desires and lusts, and desires and lusts arising within them, disappointments and trouble ensue. Now disappointments in the attainment of what they long for lead to unruly and disordered thoughts, and the result is bitterness and misery to both mind and body. Then they will inevitably incur disgrace and shame ; the successive births and deaths they will have to pass through will flow on and on like ocean waves, and they will sink for ever in a Sea of Bitterness—the ideal goal they might have reached being lost to them eternally. Those who fully understand all this, will obtain the True and Constant Principle of Nature of themselves ; and those who are able to understand the Principle of Nature will be for ever in a state of purity and rest.

The Words of Ko Hsün, the Immortal. I have obtained this Principle. Formerly I conned this book ten thousand times. It is only men of Heaven who can learn it, and it should not be imparted to those of inferior calibre. I received it in the first instance from the Divine Prince of Eastern Glory ; he received it from the Divine Prince of the Golden Gate, and he from the Royal Mother of the West. The Royal Mother imparted it to him entirely by word of mouth, not committing it to paper ; I now give it to the world, having written it down and then transcribing it with care. Scholars of eminence who thoroughly comprehend it will ascend on high and receive authority in Heaven ; those of medium grade who strive to put it into practice will have their name inscribed on the

roll of Immortals in the Southern Palace ; while those of the lowest order who obtain it will live long years on earth, roam through the Three Spheres of Being, and, mounting on high, pass through the Golden Gate.

The Words of Tso Hsuän, the Divine Man. Among students of the Principle of Nature,—TAO—he who resolutely cons this book will secure the guardianship of multitudes of good spirits from the Tenth Heaven ; after which his soul will be placed under the protection of the Jewelled Seal, and his body permeated with the Elixir of Gold. Then both body and soul will become robed in supernatural beauty, and be in perfect harmony with the subtle Principle of Nature.

The Words of Chêng I, the Divine Man. If this book be in any one's family, those who fully understand its meaning will not be exposed to any adversities or obstacles ; their door will be guarded by all the Holy Ones, and their souls ascend to the Higher World, where they will be admitted to the presence of those lofty beings who have attained to perfect purity, and bow before them,—their merit all-sufficient, their virtue all-complete ; and where reciprocal influences will exist between them and the Deva-priuces. All who are unwearied in the study of this book will ascend bodily to the Purple Clouds—where the Immortals live.



A CHAPTER FROM THE HUNG LIEH CHUAN,

BY HUAI-NAN TSZE,

PRINCE OF KUANG LING.

NOW TAO is that which covers Heaven and supports Earth ; it is co-extensive with the four quarters, and spreads to the eight points ; its height cannot be measured, nor its depths fathomed ; it enfolds the Universe in its embrace, and confers visibility upon that which at first was formless. If a spring flows, its fountain of water will be copious ; empty before, it will gradually overflow ; and as it rolls on ceaselessly, turbid and bubbling, it will get clear at last. Thus the TAO reaches upwards to Heaven and touches the Earth beneath ; sideways it fills up all within the Four Seas. Its use cannot be exhausted ; it knows neither exuberance nor decay ; if it be opened out, it will cover the North, the South, the East, the West, the Zenith and the Nadir, as with a veil ; if it be gathered together, it will not fill even a man's fist. Though it be contracted, it can yet be expanded ; though it be obscure, it can become clear ; though it be weak, it can become strong ; though it be soft, it can become hard. It fills all within the four points of the compass ; it contains the Yin and Yang ; it holds together the Universe and the Ages, and supplies the Three Luminaries with light. It is so tenuous and subtle that it pervades everything as water pervades earth, in mire. It is by TAO that mountains are high, and abysses deep ; that beasts walk and birds fly ; that the sun and moon are bright, and the stars revolve in their courses ; that the *ch'i-lin* roams abroad, and the phoenix hovers in the air. In remote antiquity the two Emperors Fu Hsi and Shên Nung obtained the power inherent in TAO, and were established in the Centre ; their spirits roamed in company with the Creator, and pacified everything within the limits of the Universe.

Therefore it is that the sky revolves and the earth is motionless ; that circumvolution goes on unceasingly, and that water flows without stopping ; for TAO is the beginning and end of the visible creation. The rising of wind, the gathering of clouds—all are *necessities* ; the rolling of thunder, and the fall of rain, alike *must be*, and that without end.* [The operations of TAO are as] the apparition of a ghost, the disappearance of

* The text implies that all these natural phenomena mutually respond to requirements ; that when they happen it is because they cannot but happen ; that the need is, in fact, itself the cause of that which comes to relieve it

a lightning-flash, the soaring of a dragon, the alighting of a phoenix. They resemble the rotations of a potter's wheel, which goes round and round for ever. They cause things which have been polished and engraved to revert to their pristine roughness. Those whose action is inaction are in harmony with TAO; those whose speech is inaction have a full comprehension of Virtue; those who are tranquil and content, devoid of conceit, are in possession of Harmony. Although there be a myriad diversities [of affairs affecting them], all will be in accordance with their dispositions. The spirits of such men may find a home in the tip of an autumn hair or pervade the Universe in its entirety. Their virtue moulds Heaven and Earth, and harmonises the Yin and Yang; it divides the Four Seasons from each other, and brings the Five Elements into accord. Its benign and gentle breath cherishes all things, both inanimate and alive; it enriches vegetation with moisture, and permeates stones and metals; it causes the growth of birds and beasts, giving to the one rich and glossy fur, to the other abundant plumage, and horns to the antlered stag. The fetus of no animal fails of maturity, nor is the egg of any bird addled before it is hatched. The father has not to mourn the death of his son, nor the elder brother that of the younger; the lad is not left an orphan, nor the wife a widow. Rain-clouds and the rainbow never appear, nor do stars of evil omen pass across the sky. Such are the effects of secret or inherent Virtue.

Now TAO, in its sublimest aspect, does not regard itself as the author of Creation, or as the power which completes, transforms, and gives all things their shape. Things which walk, or breathe, or fly, or crawl, await the operation of TAO before they come into being, without recognising the Virtue to which they owe existence; and they await the operation of the same principle before they die, without feeling any resentment. When men derive benefit from TAO, they render it no praise; so when they misuse it and bring disaster upon themselves, they may not reproach it. When they accumulate and store up riches, this may not be considered an increase of their wealth; nor, when they scatter it broad-cast, is it to be accounted any impoverishment. All-pervading and everywhere-revolving, TAO yet cannot be sought out; subtle and impalpable, it yet may not be overlooked: if it be piled up, it will not be high; if it be overthrown, it will not be low; if it be added to, it will not increase; if it be deducted from, it will not be diminished; if it be planed, it will not become thin; if it be cut, it will not be injured; if it be dug into, it will not be found deep; if [such a hole] be filled up, it will not become shallow. Shadowy and indistinct! it has no form. Indistinct and shadowy! its resources have no limit. Hidden and obscure! it reinforces [all things] out of formlessness. Penetrating and permeating

everywhere! it never acts in vain. It stoops and rises with the hard and the soft; mounts and falls with the Yin and Yang!

In times gone by, Fêng Yi and T'ai Ping controlled the Yin and Yang as a driver his horses, riding on the clouds as on a chariot, with the rainbow for their steeds, roaming through the subtle mists of space, flying to the loftiest and most distant regions of Nebulosity. When they trod upon the hoar-frost or the snow, they left no footprints; when the rays of the sun fell upon them, they threw no shadow. They climbed aloft on spiral gusts of wind; they passed over hills and streams, treading in the air and soaring higher than the Kwên-lwên Mountains, bursting open the Gate of Heaven, and entering the Palace of God!

The successors of these men were unable to emulate them, although they had light chariots, docile horses, strong whips, and pointed goads. Wherefore, the wise and good are ever tranquil and have no desires; they are ever contented, and have no cares. They use the sky as their canopy, the earth as their chariot, the four seasons as their horses, and the Yin and Yang as their postillions; riding upon the clouds they soar through the fleecy mists of Heaven, and dwell with the Creator.* Perfectly free and knowing no restraints, they advance through the empyrean; going slowly or rapidly as they wish. They cause the rain-stars to sprinkle moisture on the roads, and the wind-stars to sweep the dust; the lightning serves them for a whip, and the thunder for their chariot-wheels. Above, they roam through the empty wastes of ether; below, they pass through the Gate of Boundlessness. There is nothing that does not pass before their vision in these wanderings, yet, on their return, their completeness [of spirit] is unimpaired; and although everything within the four corners of the Universe is under their control, they ever revert to their foundation. Wherefore, the sky being their canopy, there is nothing uncovered; the earth being their chariot, there is nothing unsupported; the four seasons being their horses, they are never without such as serve them; the Yin and Yang being their postillions, nothing is left unprovided for. So that, swiftly as they may move, they are always steady; however far they may go, they never tire; their limbs are motionless, and their mental powers remain unimpaired. Yet they know the forms and distinguishing marks of everything within the Universe; how can this be? It is because they have got a firm grasp of Tao; thus they are enabled to roam through the land of Infinity. Therefore although the affairs of the world are not easily administered, they may be carried out by a comprehension of the course they would *naturally* take; although the transmutations of the visible Universe baffle investigation, they may yet be understood by obtaining their actual origin and destiny.

* Who, says the Commentator, is TAO.

Now when a mirror, and water, for example, are brought into proximity with any object, they reflect it as square or round, crooked or straight, as the case may be, with perfect tranquillity. [In like manner does the heart of a wise man naturally reflect the principles of TAO]. Wherefore the wise man does not need to hear sounds or see forms; for he is conscious of both, even in the midst of silence and vacancy. The quiescence of spirit with which a man is born, is the nature implanted in him by Heaven; the influences which affect and excite him subsequently, work injury to that nature. When a man responds to the calls made upon him by business of whatever sort, that implies an excitation of his knowledge; and when his faculty of knowledge is brought into contact with outside matters, he becomes the subject of predilections and aversions. As soon as a man's predilections and aversions assume shape, his faculty of knowledge, or cognition, is enticed [into play] by external objects; and if he is unable to revert to his true self, the TAO is extinguished in him. Wherefore those who are perfectly versed in TAO do not permit any change to take place in their Heaven-implanted constitution through any human agency. Though they undergo variations outwardly in common with everything else, inwardly they never lose their inherent actuality. Utterly non-existent, TAO is yet ever ready to respond to those who seek it; it apportions the Zodiacal Mansions as they revolve; for everything, great or small, long and short, due provision is made. [If a man is identified with TAO] let a myriad things present themselves before him, all prancing and rearing, as it were, in utter confusion, they will be inadequate to make him lose his head. Wherefore such men, when in positions of prominence and authority, do not bring their weight to bear heavily upon the people, nor do they injure them. The good betake themselves to them for protection, while the lascivious and depraved stand in awe of them; for, as they do not place themselves in antagonism to the world, so does the world not dare to contend with them.

Now when you go to a river to fish, you cannot fill your bag in one day, however sharp and barbed may be your hook, and fine your line, and appetising your bait; even if you add to these advantages the skill of Chan Ho and Kwên Huan, you will still be able to compete with those who fish with nets. Nor, if you go out shooting birds, with the best of bows and fleetest of arrows, and have the additional advantage of being as adroit as Yih and P'êng Meng, will you be able to compete with those who lay snares and nets, in catching birds on the wing. And why? Because your implements are too small. Well, then; if the world be regarded as a cage, and seas and rivers as a net, how can a single bird or fish be lost or escape? So that just as a simple arrow is not equal to one which has a string attached to it to draw it back again, even that is not

equal to [the net] which has no form—*q.d.*, the world, the rivers, and the seas.

Now attempting to explain the Great Doctrine by means of insignificant illustrations is exactly like setting a crab to catch a rat, or a toad to catch a flea. Not only would such teachings be inadequate to repress lasciviousness and put a stop to depravity, but they would have exactly the opposite effect. The olden times Kwên, the father of Yü, built a city wall twenty-four feet in height; in consequence of which all the feudal princes fell off in their allegiance and dwellers beyond the sea became false and crafty. Yü knew that the Empire was infected with disloyalty, so he pulled down the wall and filled up the city-moat, distributed largess among the people, and burnt all the armour and muniments of war. Thus by a display of kindness he caused those who dwelt beyond the sea to come willingly offer and their allegiance, and people from all sides to bring tribute; and when the feudal princes assembled at T'u-shan, bearing their jade insignia, they represented no less than ten thousand States. So that cherishing a scheming, crafty mind defiles one's original innocence and purity, and prevents both one's spirit and virtue from becoming perfect. If a man does not understand the things pertaining to himself, how can he expect people from a distance to place confidence in him? Wherefore, if armour be strong, the weapons brought against it will be sharp; when the city wall is completed, battering engines will be prepared. If hot soup be poured into liquid already boiling, it will bubble up as much as ever; if you whip a snapping dog or a kicking horse with a view to teaching it better, you will not be able to change its disposition even if you were Yi Yin or Tsao Fu himself. If a man extinguishes fondness and the fear arising from it, in his heart, he may follow in the track of a famished tiger [with impunity]; how much less will he care to avoid a dog or a horse? Wherefore, those who embody the teachings of Tao are quiet and easy, yet meet with no impediments; while those who employ schemes and methods put themselves to great trouble and yet with no result. Now those who frame laws of unyielding severity, in which there is left no loophole of escape, have no chance of becoming princes or usurpers; and the method of those who use rods and whips [in enforcing such laws] is not one which has in it the elements of permanence. Li Chu had such clearness of vision that he was able to distinguish the point of a needle at a distance of over a hundred paces; yet he could not see the fish in the depths of the sea. Shih Kuang had such quickness of ear that he was able to blend together the individual tones of the eight winds [in his music]; yet he could hear no sound at a distance of over ten *li*. In like manner, if the ability of a single man be relied on, it will be found insufficient to govern a dwelling-place three roods in size; while if the

principle of right and the spontaneity of Heaven and Earth be brought into play, there will be no difficulty whatever in tranquillising the entire Universe. Thus Yü accepted water as his model, in digging his canals; and Shên Nung based his agricultural labours on what he learnt from the budding sprouts. Now duckweed has its root in water, and wood has its root in the soil. When birds are in the empty air, they can fly; when beasts tread upon the solid earth, they can walk. Dragons and the like live in water; tigers and leopards among mountains; such is the nature conferred upon them by Heaven and Earth. When two pieces of wood are rubbed together, they will ignite; when metals are brought into contact with fire, they melt. Spherical objects constantly roll about; hollow ones float easily; such are their natural properties. Thus when the spring-winds blow the sweet rain falls, and all things live and grow. The feathered ones brood and hatch, the furry ones breed and bear; plants and trees put forth all their glorious exuberance of foliage, birds and animals lay eggs and produce offspring; no action is visible outwardly, and yet the work is completed. When autumn-winds bring down the hoar-frost, the trees, though still alive, bow their heads, broken and bare; the falcon and the eagle pounce ruthlessly upon their prey, and reptiles and insects burrow into the ground and become torpid; then plants and trees strike root, fishes and turtles dive into the depths of the sea; no action is visible outwardly, yet they disappear, and their forms are no more seen.

Such as live in trees make their nests of brushwood; such as live in the water have their lurking-places in holes. Birds and beasts have grassy jungles for their dwellings, while human beings have houses; oxen and horses are useful on dry ground, boats where water is abundant; the country of the Hsiung-nu produces thick furs, while the districts of Soochow and Che-kiang, bean and grass-cloth—for summer wear. Each place produces that which is necessary to its requirements, in order to counteract the dryness or humidity of the climate; and at every place such things are used as are calculated to resist extremes of cold and heat. Wherever the lot of living creatures is cast, there it will be found that provision is made for their comfort; and from this it may be seen that spontaneity is the original law of creation. What scope is there, then, for the interference of the Sages?

To the south of Mount Chiu-yi, there is very little business done on land, but a great deal on water; in consequence of which the inhabitants cut their hair and tattoo their bodies to make themselves resemble scaly reptiles. They wear a short strip of cloth round their loins instead of trousers, to facilitate wading and swimming; their sleeves also are short, leaving the arms bare, in order that they may be free to propel their boats; all of which is the result of their aquatic surroundings. To the

north of Yen-mên, the Ti savages do not eat grain ; they despise the old and honour the robust ; according to their customs, it is bodily strength that is most highly prized. The men never part company with their bows ; the bridles are never taken off the horses ; such is what they are accustomed to. Thus when the Emperor Yü went to the country where everybody went about naked, he stripped off his clothes before crossing the frontier, resuming his robe and girdle on leaving it again. This was in order to conform to the customs of the country. Now, if those who have occasion to transplant trees neglect to consider whether their nature requires a sunny or a shady position, the trees will inevitably wither up. Thus, if orange-trees are transplanted to the north of the Yang-tsze, their fruit will be changed into a small, bitter, rough-skinned sort. The thrush never passes the river Chi ; if the tapir (?) crosses the river Wên, it dies ; for neither the forms nor the natures of these objects are changeable, nor may their surroundings or the places to which they are indigenous, be altered.

Wherefore, those who have arrived at a thorough understanding of the TAO, revert to a condition of pure repose ; those who investigate the things around them, enter, at last, upon absolute inaction.* Nourishing their constitutions by tranquillity, and resting their spirits in indifference, they enter the Door of Heaven. And, what is it that is thus called the Heavenly ? It is that which is homogeneous, pure, simple, undefiled, ungarished, upright, luminous and immaculate, and which has never undergone any mixture or adulteration from the beginning. And what is the Human ? It is that which has been adulterated with shrewdness, crookedness, dexterity, hypocrisy and deceit ; wherefore it bends itself in compliance with the world, and is brought into association with the customs of the age. For example, the ox has a divided hoof, and wears horns, while the horse has a dishevelled mane and a complete hoof ; this is the Heavenly. Putting a bit into the horse's mouth and piercing the nose of the ox ; this is the Human. Those who follow the Heavenly, are such as roam in company with TAO ; those who follow the Human, are such as connect themselves with the customs of the world. Now a fish in a well is unable to discourse about that which is great, for it is hampered by the narrowness of its surroundings. The summer insect is unable to discourse about the cold, for it only believes in the season of which it has experience. Sophists are unable to discourse upon the Perfect Doctrine, for they are hampered by their conventionalities and bound by their erudition. Wherefore the Sage does not allow the Human to disorder his Heaven [-implanted nature], nor does he allow desire to disturb his natural feelings. He

* The Commentary says, 無爲者, 不爲物爲也. Independent of outward affairs ; nothing is able to force or to disturb them.

acts exactly as he ought, without considering what he shall do beforehand ; he is trustworthy, without promising ; he obtains what he wants, without anxiety ; he brings his designs to completion without doing anything himself. His Spiritual Palace,—or mind—being filled with pure sincerity, he governs men in company with the Creator.

Now expert swimmers may be drowned, and expert horsemen thrown. The very things at which they are most clever turn to their disaster ; wherefore restless people invariably come to grief, and the avaricious invariably fall into poverty. In ancient times, Kung Kung had strength sufficient to cause a landslip towards the south-east by butting his head against the Pu-chon Mountain ; but when he contended for the Empire with Kao Hsin, [he was beaten, so] he plunged into an abyss—and drowned himself. His entire family being extinguished, there was no one left to perform the ancestral sacrifices. Yi, Prince of Yueh, plunged into a mountain cave [rather than accept the Crown] ; so the men of Yueh lighted fires and smoked him out, and he had no choice but to comply with their demands. From this it may be seen that the acquisition [of empire] is a matter of opportunity, and not the result of struggling for it, and that its successful government lies in spontaneous action, and not in the exercise of mere Imperial power.*

The ground which occupies a low position does not struggle to secure a lofty one ; and therefore it is tranquil, and out of danger, Water flows downward, but one stream does not struggle to outrun another ; yet it flows swiftly and never lags behind. In ancient times Shun cultivated the ground at the Li mountain, and at the expiration of a single year all the husbandmen from other places came and settled there, appropriating all the poor, stony soil to themselves, and ceding all the rich fat land to each other. When he fished by the river-side, all the fishermen came and settled near him,—everybody choosing for himself the places where the water was shallow and the fish scarce, and yielding to others all the places where there was a good depth and plenty of fish. During this time, Shun never either uttered a word [of admonition] nor did he lift a hand to direct them what to do ; he simply held the principle of Virtue firmly in his heart, and the reformation of the people was effected with a supernatural rapidity. If Shun had not held this object in view, however eloquent he might have been, and however indefatigable his admonitions, he would not have been able to convert a single man. How vast, therefore, and how great, is that Doctrine which cannot be spoken of !

Now if a man is able to govern the inhabitants of the Three Miao, to force the winged folk to come and present tribute, to change the

* Thus the Commentary explains the text, which runs 治在道, 不在聖. *Shêng* here means the Emperor, not a Sage.

customs of the country where everybody goes naked, to exact homage from the Shu-shân—or Ju-chih—tribes, without issuing any commands, and yet to prove successful in changing their manners and altering their customs; it can only be one who does so by force of his own natural faculties. How would laws, enactments, and penalties be sufficient to accomplish so much? Wherefore the Sage cultivates, internally, that which is the root [of his attainments], and does not, outwardly, make a parade of accessories. He preserves the spiritual part of his nature and discards his shrewdness; silent and inactive, there is yet nothing he does not accomplish; indifferent and caring for nothing, there is yet nothing he does not govern. Those who are called inactive are such as do not attempt to force things into premature action; those who are said to leave nothing unaccomplished are such as simply allow things to follow their natural course. Those who are said to govern everything are such as never alter that which is spontaneous or natural; those who are said to leave nothing ungoverned are such as give to all that which is their natural requirement. It is only these men who know how to preserve the root from which all creation springs, and the causes, or antecedents, of all the affairs of life. Therefore they are all able to pursue their investigations without limit, and to reach that which has no end; they understand all things thoroughly, without any misconception or delusion; they respond to all requirements as the echo to a sound, and that untiringly; and this ability may be called the endowment of Heaven.* Thus those who are in possession of the True Doctrine are pliable in will but strong in action;† their hearts are perfectly unbiassed, and their decisions are therefore just. Those who are long in making up their minds but strong when they come to act are mild and pliant, tranquil and quiescent; inwardly they are diffident, and when they come to act as though they had no ability; perfectly content, they have no anxieties; in acting they never lose an opportunity—or, they always act at the right moment; they follow all things in their march and revolutions; they never take the initiative in anything, but only respond when influence is brought to bear upon them. Therefore the noble ought to adopt humble designations,‡ and lofty structures should be built on low foundations. They use the small to direct or control the great;§ a motive power from within exercises its influence abroad.

* 天解, which I render in the sense of 天縱. See *Lun-yü*, chapter vi., 2.

† 志弱而事強. The first two characters do not mean vacillating and undecided, as they appear to; but imply extreme *caution*, and great wariness in making up one's mind. The reverse, in fact, of headstrong.

‡ "Marquises and Earls ought to call themselves orphans, widowers, or unworthy ones."—COMM.

§ As in the case of a small handle, which works a huge machine. Or, the agent is insignificant; that which is involved in it is great.

Pliant in action, they can yet be firm ; yielding, they can yet be strong ; adapting themselves to circumstances as they change, they still hold fast the fundamental part of the Doctrine, and are able to effect great things by small means. When those who are said to be strong in action encounter vicissitudes, or meet with sudden emergencies, or find themselves compelled to prepare for misfortune, or to ward off troubles, their strength is never inadequate—their antagonists are invariably discomfited. Adapting themselves to the transmutations of nature, they choose their times for action, and therefore they are invulnerable. Wherefore those who wish to preserve their resolution, must maintain it by means of gentleness ; and those who wish to preserve their force, must guard it by means of weakness. If gentleness be persevered in it will lead to resolution ; if weakness be persevered in it will lead to strength. It is possible to foretell the future weal or woe of any given person, by watching to see what his constant practice is. Force can only be successful in combating what is weaker than itself ; it cannot overcome anything which is equally strong. But weakness can overcome what is far stronger than itself ; the strength of weakness cannot be estimated ! Thus if soldiers be fierce, they will eventually be annihilated ; if wood be hard, it will be easily snapped in twain ; when the skin of a drum is hard, it will soon crack ; the teeth, which are stronger and harder than the tongue, decay first. Wherefore weakness constitutes the substance of life ; strength is associated with death. Those who take the initiative in action are soon brought to a pass where they can get no further ; those who wait for others to act before they do so themselves have a starting-place from which they can go through all they want to compass. And how can it be known that this is so ? The average life of men is seventy years ; and day by day and month by month they repent of the things they have done amiss, until they come to die. Thus when Ch'ü Pö-yü arrived at the age of fifty, he considered that he had done wrong for forty-nine years. And why ? It is always the man who does a thing for the first time, who has the difficulties to contend with ; to those who come after him the fight is easy. When the pioneers have attained a position of eminence, those who come after them reap the benefit of their experience ; when pioneers fall down, those in the rear fall upon the top of them. When the pioneers are taken in a trap or pit, those in the rear devise means to avoid the danger themselves ; when the pioneers are defeated, those in the rear adopt a different method. It may be seen from this that the pioneers are simply the target on which those who come after them practise shooting. These two classes may be compared to the point and the butt-end of a spear respectively. The point encounters dangers, while the butt-end is free from troubles ; and why ? Because it is in the rear. This is what the commonest and most ordinary people can all

see ; yet the virtuous and wise are unable to avoid being always in the position of the point. When I speak of those who are in the rear of the others, I don't mean to imply that they are in a state of obstruction, and motionless—in a state of coagulation, and therefore do not flow ; their strong point is that they fall in with any methods there may be at hand, and always act according to the times. Furthermore, in adapting themselves to the vicissitudes of the world according to the rule of right, the pioneers and those who follow them exercise a mutually regulating influence. How is it, then, that they do not lose their control over others ? It is, that no one can control them ; for the times change with greater rapidity than one can draw a breath in—[so that it is a matter of enormous difficulty to catch the opportunity as it passes]. If you act too soon, you overpass it ; if too late, you fail to catch it up. Again, when the Sun leaves us, round comes the Moon ; they do not await the convenience of men in their revolutions. For this reason, while the Sage attaches no value of a jade sceptre a foot long, he prizes an inch-long shadow on the dial ; because time is difficult to get and very easy to lose. The Emperor Yü availed himself of his opportunities to such an extent that when his shoe dropped off he did not stop to pick it up, and if his cap were caught up from his head—as by a roadside branch—he took no notice of it. Yet his object was not so much to get on ahead, as to avail himself of opportunities. Wherefore the Sage preserves the principle of quiescence, and guards the weaker side of his nature. He waits till the changes bring about the time for action—never being premature or precipitate ; soft, pliant, and at rest—easy, tranquil, and secure,—he storms, as it were, a great [citadel] and lays a strong [tower] in ruins, nothing in the world being able to withstand him !

There is nothing in the world so weak as water ; yet its experience is such that it has no bounds, its depth such that it cannot be fathomed. In length it is without limit, in distance it has no shores ; in its flows and ebbs, its increase and decrease, it is measureless. When it rises to Heaven, it produces rain and dew ; when it falls upon the earth, it gives richness and moisture ; there is no creature in the world to whom it does not impart life, and nothing that it does not bring to completion. It holds all things in its wide embrace with perfect impartiality ; its graciousness extends even to creeping things and tiny insects, without any expectation of reward. Its wealth is sufficient to supply the wants of the whole world, without fear of exhaustion ; its virtue is bestowed upon the people at large, and yet there is no waste. Its flow is ever onward—ceaseless and unlimited ; its subtlety such that it cannot be grasped in the hand. Strike it,—you hurt it not ; stab it,—you cause no wound ; cut it,—you cannot sever it in twain ; apply fire to it—it will not burn. Whether it runs deep or shallow, seen or unseen, taking different direc-

tions—flowing this way and that, without order or design—it can never be utterly dispersed. Its cutting power is such that it will work its way through stone and metal; its strength so great that the whole world is succoured by it.* It floats lazily through the regions of formlessness, soaring and fluttering above the realms of obscurity; † it worms its way backwards and forwards among valleys and watercourses, it seethes and overflows its banks in vast and desert wilds. Whether there be a superfluity of it, or a scarcity, the world is supplied according to its requirements for receiving and for imparting moisture to created things, without respect to precedence in time. Wherefore there is nothing either generous or mean about it; for it flows and rushes with echoing reverberations throughout the vast expanse of Earth and Heaven. Thus it cannot be said to have a left side or a right—[filling everything as it does]; it winds and meanders backwards and forwards, this way and that, being co-existent in point of time with the entire Universe—for which cause its virtue may be called perfect. And how comes it that water is able thus to bring its virtue to perfection in the world? It is because of its gentleness, weakness, fertilising properties, and lubricity. Thus Lao Tsze said, “That which is the weakest thing in all the world is able to overcome the strongest. Issuing from nothingness it returns to nowhere; and from this I know that there is advantage in non-action.” ‡

Now Formlessness is the first progenitor of Form, and Silence is the first ancestor of Sound. The son of Formlessness is Light; its grandson is Water. Everything that lives was thus produced from Formlessness. For Light can be seen, but not grasped; Water may be complied with, but not violently compelled. Wherefore among all things which are endowed with form there are none so noble as water.

To leave [the road of] life and enter upon [that of] death; to revert to non-existence from a state of being after having arrived at a state of being from one of non-existence, [cannot be done], and [any attempt to do so] will result in obloquy and ruin. Therefore quiet and impassiveness are the climax of virtue; and softness and weakness are the important parts from which virtue springs; all things are emptiness,

* The text runs 濟天下. The Commentary explains it as meaning that water is able to support the ships of all the world on its broad bosom. The first character means to *cross* or *ford* when in connection with 涉.

† That is, in the form of clouds.

‡ This quotation does not appear in this form in any edition of the *Tao Tê Ching* I possess. The words here used, 出於無有入於無間, are quite different from those employed in the 43rd chap. according to Lü Tsü, where the first, second, and sixth characters are omitted, and 入 is used instead of 入. See page 27. In another copy, the 入 is used, but the other three characters still do not appear. Huai-nan Tsze's Commentator says he is referring to water. But how does Dr. Chalmers reconcile his translation of this sentence (*Tao Tê Ching*, chap. 43), with his evident allusion to it, Introduction, p. xv, lines 4 and 5 from bottom?

nothingness ; tranquillity and content are the true outcome of all things. When a man is able, calmly and impassively, to await whatever may befall him, and patiently and resolutely to cause his heart to revert to that from whence he sprang, he will then be engulfed in a state of Formlessness. And what is this Formlessness of which I speak ? It is the One. And what is this One ? It is that which has no equal under Heaven ; which, although it stands unsupported and alone, emotionless and isolated, permeates the Nine Heavens above and the Nine Fields below ; round—but with a roundness that no compasses could describe ; square—but with a squareness that no carpenter's square could make ; one with the vast expanse ; exuberant in leaves, but having no [discoverable] root ; embracing and enveloping both Heaven and Earth. It is the Door of Nature ! Majestic in its breadth and depth, invisible and without form, it alone preserves its virtue absolutely pure, spreading and diffusing it without exhaustion, exercising it without fatigue. Wherefore it is invisible, though looked for ; inaudible, though listened for ; intangible, though followed after ; formless, yet giving birth to forms ; without sound, yet causing the five notes of harmony ; tasteless, yet producing the five flavours ; colourless, yet perfecting the five colours. Thus existence is produced from non-existence, and reality from vacancy. The world being its only enclosure, the nominal and the actual exist together. There are only five notes in music ; but the variations of these are more numerous than can be listened to. There are only five flavours ; but the modifications of these are more numerous than can be tasted. There are only five colours ; but the diversifications of these are more numerous than can be observed. Wherefore, given the note *kung*, the five notes may be formulated correctly ; given the quality of sweetness, the five flavours may be decided ; given whiteness, the five colours may be perfected ; given Tao, the Creation will come into being. Thus the Principle of this One pervades the Four Seas ; the permeation of it fills up all Heaven and Earth. In compactness it is as pure as an unpolished gem ; in a state of diffusion, it is turbid as foul water.* Yet, turbid as it is, it becomes gradually clear ; from hollowness it becomes full ; it ripples placidly like a deep abyss ; it drifts along like floating clouds ; to all appearance non-existing, it yet exists ; to all appearance lost, it is still preserved. Multifarious as are created things, they all pass through its aperture ; the origin of all affairs emerges from its door. Its movements are invisible—its transformations like those of a spirit ; its actions leave no vestiges,—ever behind, and yet before all. Wherefore, in governing, the Perfect Man screens his intelligence, and does away with written legislation ; he depends upon the

* 純 and 混 might here be rendered “homogeneous” and “heterogeneous” respectively.

principle of spontaneity and discards shrewdness, and includes both himself and his people in a policy of liberality and justice. The restraints he does keep in force are few; the objects he strives for are restricted. He relinquishes allurements on one hand and longings on the other; discarding his lustful appetites and throwing off anxiety and care. The restrictive ordinances which he retains being few, they can be easily investigated; the objects he strives for being few, they can be easily attained. Those who depend upon their ears for hearing and their eyes for seeing, put their bodies to great weariness, and do not succeed in perceiving clearing even then. Those who use knowledge and anxious thoughts in the work of government put their minds to great trouble, and yet fail to accomplish their objects. Wherefore the Sage uses spontaneous methods, never swerving from what the occasion demands, or changing his constant habit, but following out the proper line of conduct through all the windings that it may be necessary for it to take. Now joy and anger are deflections from the true Doctrine—conformity with Tao; sorrow and melancholy are lapses from Virtue; loves and hates are aberrations of the heart; depraved appetites are impediments to the original temperament. Great anger in a man tends to disperse the Yin principle in his nature; great joy, to repress the Yang. Conflicting passions produce dumbness; intense terror produces madness. When sorrow, melancholy, and anger co-exist, the disease is past cure; when loves and hatreds flourish greatly, tribulation will follow in their train. Wherefore the height of virtue is an absence of both joy and sorrow from the heart; the height of tranquillity is to reach this condition and abide in it without change; the height of emptiness is to be perfectly free of depraved appetites; the height of peace is the absence of loves and hates; the height of simplicity is to keep oneself free from the confusion which affects others. Those who are able to bring themselves into these five conditions acquire absolute perspicacity; and the acquirement of absolute perspicacity involves the entire grasp [of the True Doctrine] by the mind. If the mind is thus able to obtain [the True Doctrine], it is impossible that the passions should be fostered; so that the acquirement of the Doctrine by the mind results in the tranquillisation of the interior and the pacification of the passions of joy and anger; the sinews will become hard, the strength firm, the ear quick, and the eye clear. The mind being free and open, it never runs counter to right; the body being robust and strong, it never breaks down. Such a man never either oversteps his duty nor yet falls short of it. If his sphere of action is limited, he does not feel cramped; if it be large, he is able, in like manner, to accommodate himself to its extent. His soul is not prone to anger, nor his spirit to vexation; but pure and tranquil, placid and indifferent, he is the paragon of the Universe!

The Great Way of Nature is smooth and easy. It is not far from any-one. If it to be sought for in the body, it passes away, yet returns again; if it be closely approached, it will respond; if influenced, it will move, or act on, being; it is infinitely recondite and abstruse. Its transmutations are independent of form; tranquil is it and unreserved, like an echo or a shadow. When a man has climbed to some great height, and then looks down, he should not let go of the support he grasps; similarly, in treading a dangerous course, and performing perilous actions, one must not forget the Principle he originally received. As long as he is able to preserve this intact, his virtue will remain unimpaired; when all things are disorganised, he will be able to restore them to a state of order; so that by this means he controls the world as easily as though galloping with a fair wind. This may be called the Perfection of Virtue; and when a man is possessed of this perfect virtue, he will be filled with joy. Among the ancients there were men who, living among caves and precipices, yet never suffered any diminution of their natural spirits. In degenerate times, let a man even become Emperor by virtue of his great influence, or power, and every day he will be melancholy and sad. From this it may be seen that the Sage lays no store by governing others, but devotes himself exclusively to acquiring the Principle of Nature (TAO); and the man who finds his delight [in this acquirement] lays no store by wealth and rank, but devotes himself to Virtue and Harmony. Knowing his own greatness, he regards the whole world as insignificant, and thus approaches nearly to the Principle [which is his guide].

And now as regards what is called Happiness Surely it cannot be said necessarily to consist in dwelling on the Ching T'ai or the Chung Hua,* sauntering through Yün Mèng† or Sha Chiu,‡ listening to the Chiu Shao§ or the Lin Ying,|| regaling the month with fried and boiled, fragrant and savoury viands, flying on swift steeds along level roads, or entrapping or shooting the wild goose? What I call Happiness consists in the acquirement, by man, of what he ought, or has a right, to obtain.¶ And what is this acquirement of what he ought to obtain? It consists in not finding happiness in empty show, or regarding frugal simplicity as a matter of sadness; to remain secluded in accordance with the principle Yin, and to develop action in accordance with the principle Yang. It was from this cause that Tsze Hsia, while the subject of internal conflict, grew thin: but on acquiring the TAO he became fat. The

* Two famous towers which used to exist in the State of Chu.—COMM.

† A celebrated lake.

‡ A pleasure which belonged to Chou Hsin, at Chü-lu Hsien in Chihli.

§ The Music of the Emperor Shun.

|| The Music of the Emperor Chuan Hsi.

¶ 吾所謂樂者人得其得者也. I take this to mean *self-mastery*.

Sage does not permit his body to be under the control of external influences, nor does he permit lusts to throw into confusion the harmony which reigns within him. For this reason neither his happiness nor his sadness ever oversteps in due bounds. In every place, the multitudinous vicissitudes of the world disturb and discompose [the heart] and there is nothing certain. I, alone, firmly and promptly put aside external temptations, and follow the True Way. To those who have accomplished the self-acquirement [of the Principle of Nature], it is enough to live beneath lofty trees and in hollow caves, in order to enjoy relaxation of the spirits; but to those who have not accomplished this, though the Empire be regarded as their house,* and the whole population as their servants and concubines, it would not be sufficient for the nourishment of their life. Those who are able to arrive at a condition of joylessness—*i.e.*, apathy—will never be without joy, they will then arrive at a condition of ecstasy, or joy in its highest form.

Now those who find their happiness in bells and drums, in bands of musicians playing flutes and lutes, in spreading silken carpets and soft cushions, in wearing featherwork and ivory, in listening to the slow cadences of the music played in the corrupt district north of Chao Kô,† in collecting wanton or enticing beauties, in arranging banquets of wine and pledging one another in goblets, prolonging their revelries far into the night, in shooting birds on the wing with powerful crossbows, and coursing hares with trained dogs: brilliant and powerful as they may be, they are yet subject to apprehension, and are, as it were, a prey to temptation and hankering. If their chariots have to be relinquished, their horses allowed to rest, their potations stopped, and their music taken from them, they feel as though they had suddenly suffered bereavement, and are as vexed and miserable as though all were over with them. And why? Because they do not use their hearts in the enjoyment of outward things, but use outward things as a means of delighting their hearts.‡ While the music is being played, they are merry; but when the song comes to an end, they are sad. Mirth and sadness, alternating, give birth one to another; and when their spirits are under the baleful spell [of worldly enjoyments], they never know a moment's tranquillity. When the cause of all this is sought for, it is found to lie in the fact that they have never grasped the substance of true enjoyment; the injury of which they are the subject grows ever day by day, and they lose all mastery over themselves.§ Therefore, if the heart has

* That is, though they attain Imperial power.

† The capital of the wicked Emperor Chou Hsin. On hearing this music, the blind musician Kuang exclaimed, "That is the music of a lost State!"

‡ That is, they do not seek enjoyment within, but from without; they allow themselves to be under the control of outward things instead of controlling their own hearts.

§ 失其得者也.

not attained the True Medium,* but accepts its endowment [of happiness] from outward things, it is self-deceived. If the outward skin be not wetted, no moisture can penetrate to the bones and marrow; if things be not first admitted into the thoughts, they will not accumulate in the interior. Wherefore, such things as enter from the outside, will never cease [to flow in] as long as there is no resolution to control the heart; and such things as proceed from the heart—wishes, intentions, desires, etc.,—will not be carried into execution† if there be no response from outside. Therefore, however simple men may be, they yet know the pleasure of listening to virtuous words and beneficial projects; however degenerate they may be, they yet know how to esteem what is called perfect virtue and a lofty walk in life. Those who find delight in virtuous words and beneficial projects are legion; but those who practise them are rare. Those who admire perfect virtue and lofty conduct are many; but those who act them out are few. And why is this? Because they are unable to revert to their original [simplicity of] nature.

Now if a man does not open his heart to the True Medium, but forces his attention to learning this and enquiring about that, what he hears neither penetrates his ear nor finds a lodging in his mind. What difference is there between such a one, and a deaf man singing? He may intimate the gestures he sees another man make, but he derives no pleasure from it himself; the sound comes out of his mouth, it is true, but passes away and dies without his hearing it. Now the mind is the controller of the whole internal economy; so that it is able to govern and direct the four limbs, and to induce the circulation of the blood and breath—roaming to and fro within the limits of Right and Wrong, and emerging and entering through the door of all worldly affairs. Wherefore, a man who possesses the will to govern the empire without having the mind, or heart, well in hand, is like a person without ears wanting to play bells and drums, or a person with no eyes wanting to gaze on varied hues, both of which are far beyond his powers. Therefore, [such a man] is unfitted to use the insignia of the Empire. If he acts, he fails; if he grasps, he misses. The light esteem in which Hsü Yu held Imperial power, and his refusal to supersede Yao as Emperor, came from his resolution to ignore, or renounce, the world altogether. And what was the reason of this? It was, that the government of the world is only necessary because of the world's existence; [and, for him, the world did not exist]. The more important affairs of government did not devolve upon Yao, they devolved upon Hsü Yu; they devolved not on others, but on his own person. When the body attains self-mastery, then all

* If 中 is to be accepted in this and other passages as here rendered, it would suggest the idea that Huai-nan Tszé had not given up all Confucianist theories when he wrote his treatise.

† Or, perhaps, "will cease." The phrase is simply 不行.

things are in a state of completeness ; when the science of human motives is thoroughly understood, desires, predilections, and aversions will no longer be in the heart. Consequently, if there be no joy, there will be no anger ; if there be no happiness, there will be no sadness. All things springing from the same source,* there is no difference between right and wrong. The processes of transmutation and nourishment springing from the glory of that source,—*i.e.*, the Light of Heaven—birth is much the same thing as death. Now the world possesses me, and I possess the world ; what difference is there between the world and myself ? Is it necessary for a ruler that he should monopolise power, hold fast authority, maintain his control of life and death, and thus promulgate his decrees ? What *I* call a ruler is not such a one as this ; it is one who is master of *himself*—that is all. For, if I am master of myself, the world obtains me—as its ruler—too ; if I and the world thus obtain each other, our mutual possession will continue permanently, and then how can either not tolerate the other ? He who is said to have acquired self-mastery preserves his body in its entirety ; and he who preserves his body in its entirety is one with TAO. Wherefore, although a man may wander along steep river-banks, or by the margin of the sea, or gallop on steeds of unexampled swiftness, under a canopy of kingfishers' plumes : though his eyes may rest on waving panaches and witness the pomp of tournaments : though his ears may listen to the strains of T'ao-lang, Ch'i-li, and Chi-chên, while the swelling notes of the music of Chêng and Wei are blazoned forth : though he perpetuates the customs bequeathed by Ch'i and Ch'u,—shoots waterfowl soaring high in air, or chases wild animals in the Imperial preserves ; all this constitutes the vicious indulgences in which the vulgar herd are so hopelessly immersed. If, on the other hand, the Sage be brought in contact with such things, they will be found powerless to carry away his feelings, or disturb his stability of purpose. Then again, if a man's heart be so full of apprehensions as to deprive him of his natural good faculties ; if his lot be cast in wild, out-of-the-way places, where he is buried among mountain-streams and caves, or hidden away among brambles and thickets ; if he lives in some wretched hovel thatched with fresh grass, with a porch of tangled weeds, windows made of broken jars, and door-posts of soft mulberry-twigs—leaking above and wet underfoot, a soaked and saturated house, with a dull northern aspect, where the crystals of hoarfrost and snow destroy the wild gourds that grow in the surrounding swamps, and where he wanders unrestrained through wide marshes, and roams aimlessly along the side of mountain-gorges ; such circumstances as these render common people rigid and helpless, cause them sorrow and trouble, misery and sadness, and deprive them of all natural gratifica-

* " Which is Heaven "—says the Commentary.

tion. But if a Sage incurs such things, they are powerless to cause him any chagrin, distress, repining, or disease; nor can they deprive him of that in which he finds delight. And how is this? It is because he has within him a full comprehension of the secret workings of Heaven; and thus he does not lose the natural goodness of his disposition, be he in a high position or a low one, rich or poor, laborious or at ease. How should the cawing of the raven or the chattering of the magpie change its sound with the alternations of cold and heat, drought and moisture? Wherefore, when the acquisition of the TAO has been once secured, it can be neither expelled nor removed by the outer world; nor should the settlement of what I have thus obtained be dependent upon—or affected by—the changes and transmutations around me. And what is this acquisition that I speak about? It is the dwelling, in perfect tranquillity, of those passions which pertain to the disposition and the life. Now the disposition and the life both arise from the same Origin, or Source, as the body itself. The body being in readiness, the disposition and the life are completed; the disposition and the life being completed, predilections and aversions come into existence. Wherefore, the relationships which exist between men of culture are such as are settled once for all, and the course adopted by maidens is an unvarying course.* Squares and compasses, hooks and lines, are not necessary to form or regulate the characters of such; [they are as they should be, naturally]. [Their principles] are as eternal as Heaven and Earth. If they ascend eminences, they have no sensation of loftiness; if they dwell in lowly places, they are not conscious of any depression. Wherefore he who has grasped the True Principle fears nothing, though without resources, and does not glory, though successful; he dwells in high places without danger, supports heavy burdens without succumbing, does not flaunt his acquirements when new, preserves them long without altering, enters fire without being scorched, and water without getting wet. Wherefore he does not depend on the respect of others for his power, nor upon possessions for his wealth, nor upon brute force for his strength; but is able to soar to and fro between the firmament above and the waters below, in company with the Creator!

He to whom this is possible will bury gold in the mountain and pearls in the deep abyss;† he will prize neither goods nor wealth, he will covet neither power nor fame. Thus he does not regard physical comfort as true happiness, nor penury as pitiable, nor an honourable position as one of tranquillity, nor a humble one as anything to be feared. His

* This means that no virtuous girl gives her affections to more than one man, or marries again after her husband's death.—COMM.

† A reference to Shun, who said to have done this. The Commentary affirms that it means the putting away of covetous and lustful desires.

body, spirit, breath, and will all dwell in their appointed places, and conform to the working of the Cosmos.*

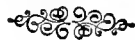
Now the Body is the dwelling-place of the life; the Breath is the complementary part of the life; the Spirit is the controller of the life. If any one of these be misplaced, all three will suffer; so that the Sage causes other men to keep each of them in its proper sphere, and to maintain its own functions without interfering with those of the others. For if the body is forced to occupy a position to which it is unsuited, it will become useless; if the breath is made to complement that to which it is inadequate, it will escape; if the spirit is caused to act in spheres to which it does not properly belong, it will become obscured. It is therefore imperative that these three things should be carefully guarded from misuse. Let me draw an illustration from natural objects. Caterpillars, worms, and small-waisted insects that squirm and wriggle and raise themselves upon their feelers, all know what they enjoy and what they dread, what is good for them and what is injurious. And how is this? It is because they all have a certain natural instinct, which never leaves them. Let this property once depart, however, and they will be no longer reckoned among living things. And how are we to account for the clear, sharp eyesight of modern folk, their delicate perception in hearing, their uprightness of body, their ability to move their joints, to distinguish black from white and ugliness from beauty, to differentiate between likeness and dissimilarity, and to understand right and wrong? It is to be accounted for by the fact that the breath complements, or fills up, [the life]; and therefore the spirit is able to make use of the body. And how is it known to be thus? If the mind of an ordinary man is fixed upon some particular thing, and his spirit bound up in some object [of contemplation], he will, while walking, stumble inadvertently into ditches and his head will bump against any tree that may stand in his way, without his being conscious of it himself. Beckon to him, he will not see you; call to him, he will not hear you. It is not that his eyes and ears have departed; still, he makes no response; and why? Because his spirit has lost all control over his faculties. Therefore, if his spirit is taken up with anything insignificant, he forgets what is great; if with internal matters, he forgets what is exterior; if with what is above, he forgets what is below; if with what is on his left hand, he forgets what is on his right. If there is nothing which the spirit does not fill, then there is no place in which it does not exist; wherefore those who prize vacuity regard even the tip of a hair as a place fit to dwell in. But take the case, now, of one of your headstrong people, [a man] unable to avoid the calamities of fire

* Alluding of course to the theory 人爲小天地.

and water, or to leap over the dangers of drains and gutters ; surely, such inability on his part is not due to the fact that he is devoid of body, spirit, breath, and will ? No ; it is because he puts these things to a perverse use, so that they all lose control over their several spheres ; those whose functions are internal being made to act externally, and *vice versâ*. Wherefore, in promoting or discarding others, such a man will not be able to act in accordance with right, nor will his conduct, whether while moving or at rest, be such as to chime in [with the exigencies of the moment] ; all his life long he uses his worn-out body in crooked, devious ways, and rugged paths, so that he stumbles and falls into filthy cesspools or deep pits. Although he is born just like anybody else in the world, he is unable to avoid incurring the derision of every-one. And how is all this ? It is because the man's spirit and body have lost each other. Therefore, if the spirit be regarded as the controlling power, the body will comply with it and reap the benefit ; whereas if the government be vested in the body, the spirit will comply with it and incur injury. Gluttons and voluptuaries are blinded by power and gain, and hanker greatly after position and renown ; they are eager to surpass others in shrewdness, and to assume a high place in the world. Then their mental faculties decay day by day, and recede far beyond their reach ; having been long over-used, they return no more ; for the body will be closed against them and the heart oppose their entrance, so that there will be no place for the spirit to pass in by. Thus it comes that there are in the world, at times, the calamities of blindness, madness, and loss of self-control. People thus affected are like tallow-candles, which are the faster consumed the faster the fire burns.

Thus, if the natural faculties, the breath, and the will, be kept in repose, they will daily attain their full proportion and the man will become robust ; but if they be overworked they will daily diminish, and the man will become decrepit. Wherefore the Sage nourishes and fosters his spirit, moderates his breath,* and tranquillises his person, so that he sinks and floats, looks up and looks down, together with the TAO. When he has nothing to do, he just takes his ease ; when pressed, he exerts himself. He takes his ease as though putting off a garment ; he exerts himself as promptly as arrows fly [in succession] from a crossbow. This being the case, the changes of nature never fail to occur, nor the vicissitudes of worldly matters to happen in exact response to whatever exigencies may arise.

* Here used in the sense of passions.



THE SU SHU.

PREFATORY NOTE.

It is related that one day, during the reign of Chuang Hsiang, third King of the Ts'in dynasty (B.C. 247-244), a youth named Chang Tsz-fang, afterwards Marquis of Liu, was wandering alone upon a river bank. Suddenly his attention was attracted by a strange-looking old man, who was standing upon a bridge that spanned the stream. While he was wondering what sort of a person this could be—for there was something remarkable about the grey-beard's appearance—the object of his contemplation deliberately kicked off his sandal, and then called to Tsz-fang to fish it out of the water for him. The youth complied. No sooner, however, had the old man put it on again, than he as deliberately kicked off the other, motioning to Tsz-fang to go in search of it once more. His shoe having been restored to him a second time, he let it fall into the water again; and the pious boy, respecting the eccentricities of age, plunged a third time from the bridge in search of it, and then, reverently kneeling, placed it on the mysterious being's foot himself. "Good!" said the ancient man; "you will do. Meet me here in five days' time, in the morning early." So Chang Tsz-fang, whose curiosity was now on the alert, hastened to the rendezvous at the appointed time; but alas! the old man was there before him, and, reproving the youth for his want of respect in keeping him waiting, told him to come again next day. But the old man was again before him, and the promised revelation was again postponed in consequence. The third time, however, Chang took the precaution of sleeping on the bridge all night; and ere dawn of day had the satisfaction of seeing his venerable friend approach. "Now," said the latter, "you shall have the reward due to you. Take this book," he continued, drawing a manuscript from his capacious sleeve; "he who studies the precepts herein contained may become the preceptor of a King! I now leave you; but if you will repair thirteen years from now, to Ku Ch'êng, you will see a yellow stone; that will be I, in metamorphosis." Thereupon the being disappeared, leaving in the hands of the astonished youth the tract we now give below. It is popularly ascribed to Huang Shih Kung, or his lordship Yellow-Stone.

 TEXT.

I.

Now TAO, Virtue, Benevolence, Rectitude and Decorum,—these five things are all one Principle. As regards the Way of TAO, it is the Way that all men should walk in; making use of all things, they yet know not the source from which they spring. Virtue is what all men should obtain; then every one will have what he naturally needs. The Benevolent are such as all men love; for where there is a merciful, liberal, sympathetic disposition, there will be a systematic compliance with the mutual wants of others. The Right-minded are those who act properly and justly towards their fellows, rewarding the good and punishing the wicked; by virtue of which they establish their own merit and give equitable decisions on the affairs that are brought before them. Decorum is what all men should observe, both in rising in the morning and retiring to rest at night; then the duties connected with human relationships will be performed in their due order. Now it is necessary to observe these five courses of action if one wishes to fulfil the proper functions of a man; there is not one which may be omitted. The Sage and the superior man understand the law which governs prosperity and decay; they are well versed in the calculation of failure and success, they can discern between the conditions of orderly government and of anarchy, and know when to accept and when to decline appointments. Thus, abiding in retirement and holding fast their principles, they wait for seasonable opportunities; and if a proper time arrives, they act. By this policy they are able to gain the highest offices in the State;* and when the occasion presents itself, they strike out in some decisive action by which they achieve merit such as never had been achieved before. But if the opportunity does not offer, they just die when their time comes, and there is an end of it; so that the principles they hold are exalted in the extreme, and their fame descends to generations yet unborn.

 II.

He whose virtue is all-sufficient to gain the affectionate esteem of those most distant from him, whose good-faith is all-sufficient to mould all differences into concord, whose rectitude is all-sufficient to secure the

* It must be observed that the whole bent of this treatise is political; the maxims are supposed to be addressed to rulers and sovereigns, to aid them in the proper government of their States.

confidence of the people, whose ability is all-sufficient to reflect the example of the ancients as in a mirror, and whose perspicacity is all-sufficient to superintend his subordinates: such a man is distinguished above all others. He whose conduct suffices as an example for others to imitate, whose wisdom is great enough to enable him to decide equitably in cases of enmity and mutual suspicion, whose good-faith causes others to keep their promises, and whose incorruptibility ensures a fair allotment of whatever there may be to divide: such a man is eminent above all others. He who, in an official position, does not fail in the performance of his duties, abides steadfast in his rectitude without swerving, incurs hatred or suspicion yet does not desert his post, and never illicitly avails himself of any opportunity of self-advantage which may come in this way: such a man is a hero.

III.

By abandoning the appetites and restraining the passions, you may escape trouble and anxiety. By suppressing wrong and renouncing evil, you may ward off calamities. By avoiding over-indulgence in wine and curbing the carnal desires, you may escape defilement. By keeping clear of calumny and beyond the reach of suspicion, you may avoid hindrance to your affairs. By extensive study and eager questionings you may greatly enlarge your knowledge. By a high course of conduct and a reserve in conversation, you may cultivate the person. By courtesy, frugality, modesty, and moderation, you may preserve your possessions from diminution. By deep calculations and taking thoughts for the distant future, you may avoid poverty. By consulting with the benevolent and making friends of the outspoken and blunt, you may receive support in seasons of adversity. By doing to others as you would wish to be done by, and being sincere and honest in all your dealings, you may attract all men to become your friends. By committing responsibilities to able men, and making special use of their special faculties, you may materially further the business of the State. By abhorring the wicked and expelling slanderers from your presence, you may put a stop to disorder. By testing the practices of to-day by investigating those of ancient times, you may avoid blunders. By first estimating [the pros and cons of an affair] and then calculating [what ought to be done under the circumstances] you will be prepared to meet the most unexpected emergencies. By providing against disaffection and knowing how to use your power, you will be able to unravel complications. By keeping your knowledge to yourself and only acting as opportunity occurs, you avoid getting into trouble [by failing in what you professed yourself

able to perform]. By firmness and stability of purpose, you will establish merit. By unwearying efforts and impregnable virtue, you will be able to preserve yourself securely until death.

IV.

As regards the methods employed for forming deliberate intentions and doing straightforward actions, there is none that will enable you to continue longer in the course you desire to pursue than that of ample deliberation ; and none that will enable you to pursue that course in greater peace than the patient bearing of insult. There is nothing more important than the cultivation of virtue ; there is no greater cause of joy than the love of goodness ; there is nothing that will give you deeper insight into hidden things than perfect sincerity in word and deed ; there is nothing that will make you clearer-sighted than understanding the nature of all created beings ; there is nothing more felicitous than contentment, nothing bitterer than covetousness, nothing more sorrowful than the dispersion (or loss) of animal vigour, no greater sickness than that which results from the vicissitudes of life, nothing shorter than a career of unlawful gain, nothing that tends more to secrecy (or stealthiness) than avarice, nothing that isolates a man more than trusting to himself alone, nothing more dangerous than employing those whom you have reason to suspect, and nothing more certain to bring ruin to you than unfairness or partiality.

V.

Those who proclaim their own cleverness to their inferiors are themselves ignorant. Those who are unconscious of their own faults are blinded. Those who are so fascinated by anything as to be unable to turn away from its pursuit, are deluded. Those who provoke animosity by [irritating] words, will incur disaster. Those whose commands are at variance with their consciences will meet with failure. Those who mislead people by countermanding the orders they have previously given, will bring ruin upon the affairs they have in hand. If a man is angry without inspiring awe, the delinquency will be repeated. A man who acquires a false reputation for honesty and brings shame on others, will meet with retribution. It is dangerous, first to treat a man with contumely and afterwards entrust him with responsibility. It is inauspicious to treat the honourable with negligence or disrespect. A man who hides an alienated heart under a friendly face will be shunned. If [a sovereign] loves flatterers and keeps aloof from the honest and true,

his kingdom will soon fall. He who consorts much with beautiful women, and avoids the society of the virtuous, is deluded. If women are openly allowed to have audiences of the sovereign, internal disorder will ensue. If the monarch gives office to his private friends and minions, the emoluments of the State will be squandered in vain. He who oppresses his subjects and gets the better of them by main force, is a usurper. He whose reputation is greater than his actual abilities, is obliged to exert himself to the utmost to keep up that reputation—and without result. To make little of one's own faults and be severe to others', is not the way to govern. He who is generous as regards himself and niggardly in dealing with his fellows, will be abandoned. He who ignores merit on account of some trifling lapse, will suffer injury himself. He who estranges the people from him will be ruined without hope. He who employs people irrespective of their peculiar capabilities will incur the evil results of his laxity. He who bestows rewards with a grudging face will receive a grudging service. He who promises much and gives little will be murmured at. He who makes advances to another and then suddenly breaks off intercourse with him, will meet with unexpected opposition. He who is niggardly in bestowal and yet looks for a large return, will get no return at all. He who in a position of honour forgets the humble—or, the friends of humbler days—will not enjoy his honours long. To harbour old grievances in one's memory and ignore present merit, is inauspicious. Not to select upright men when employing people, is dangerous. He who employs others by main force will have nobody to obey him. To appoint officials in deference to requests made by the friends of the candidates for office, will result in disorder. He who loses that in which consists his power, will become weak. He who devises plans for the benefit of the inhuman—or, he who allows the inhuman to form plans for him—will be placed in jeopardy. If secret counsels be bruited abroad, defeat will be the result. He who hoards much and gives out grudgingly, will find his substance diminishing. Where the military leaders are in penury and fashionable idlers wealthy, the State will fall. A man who openly accepts bribes, is self-deceived,—or, does so against his own conscience. He who, hearing of virtuous deeds, makes no account of them, but never forgets a fault, is tyrannical. He who commits responsibilities to the untrustworthy, and none to those who may be confided in, is muddle-headed, or stupid. If a man nourishes the people according to virtue, all will come flocking to him; but if he holds them in restraint by means of punishments, they will disperse. If small merit be not rewarded, great merit will not be performed; if petty injuries be not forgiven, serious animosities will arise. If rewards be bestowed upon the undeserving, and punishments on the unwilling,—*i.e.*, on those who know they have not incurred any

penalty—the people will revolt. To reward those who have no merit and punish those who have committed no fault, is truculent. Listening with delight to flattery and with disgust to candid expostulation, will bring about the ruin of the State. To be content with one's own will result in a nation's tranquillity; but to covet what belongs to another leads to oppression and wrong-doing.

VI.

Enmities result from not abandoning little faults; misfortunes arise from not making decided plans beforehand. Happiness results from the accumulation of good deeds; misery, from the accumulation of wicked ones. Famines come about from depreciating agriculture; cold results from the neglect of weaving. Tranquillity results from securing the services of suitable men; danger from losing men of ability. Wealth results from meeting [opportunities] half-way,—or, taking advantage of whatever may turn up; penury, from rejecting such opportunities. If those in authority are not perpetually vacillating, their subordinates will not be a prey to perplexity. Those who despise their superiors should not be held guiltless; while those who oppress their inferiors show by so doing their want of affection for them. If ministers of the Presence do not receive proper consideration from the sovereign, he will be lightly esteemed by those of his ministers who are at a distance. If you are naturally suspicious, you cannot have confidence in others; but if you are of a confiding nature, you will not suspect people.* The depraved have no true friends. A perverted sovereign will have no upright ministers. A State in danger has no virtuous man to the front; there are no good men under a disorderly government. Those who sincerely love others will search eagerly for men of virtue; and those who take pleasure in virtuous men will nourish the people generously. Where there is a State whose power has been established by sheer force of merit, all able men will resort to it; but virtuous men will retire from a State that is on the verge of ruin. Where the soil is thin, large things will not grow; where water is shallow, large fishes will not disport themselves; if a tree is leafless, no large bird will rest upon it; if a forest is sparse, no large animal will take up his abode in it. If a mountain is high and steep, it will easily fall; if a pool is full of water, it will overflow. Those who throw away jade and cling to a common stone, are blind. Those who cover up a sheep in a tiger's skin will incur ridicule.†

* Perhaps this might be rendered, "If you doubt yourself, have no confidence in your own integrity, you will have no confidence in others;" and so on. The text reads 自疑不信人 自信不疑人.

† Analogous to the idea of a daw in borrowed plumes, or an ass in a lion's skin.

If you don't hold a coat by the collar, you will put it on upside down. If you don't look at the ground as you walk, you will fall. If the posts of a house are weak, the rooms will come to grief; and if the supports of a Government are feeble, the State will be ruined. If the foot is cold, the heart will be injured; and if the populace are angered, the State will suffer. Before the mountain falls, the base is undermined; and before the State falls, the people are in extremity. If the root of a tree is rotten, the leaves will decay; if the people are worn out, the State will be annihilated. If you drive a carriage in the ruts made by another carriage that has been overturned, you will meet the same disaster; and if you follow the example set by a State that is already lost, yours will be lost too. Having already seen, therefore, the bad results which will accrue from a given line of conduct, take care not to give rise to them again; if you dread such consequences, make provision against them beforehand. To have a proper dread of danger is the way to ensure safety; to have a proper dread of the extermination [of one's State] is the way to preserve it. So, as regards the conduct of a man: if it be in accordance with right principle, it will be auspicious; if not, it will be the reverse. It is not the spirits or holy ones who will give one happiness; one must be endowed with it naturally. If a man discharges his functions on virtuous plans, no evil will ensue; but if he does not take forethought for what is yet far off, sorrow will come speedily upon him. When [two or more] persons have one object in view, they will achieve it; when they are benevolent, they will share each other's disappointments. The wicked all consort one with another. Those who are equally beautiful are jealous to each other. Those whose shrewdness is equally great will scheme one against the other. Those whose positions are equally high will injure each other. Those who are competing for gain will be envious of one another. Those whose voices are the same will respond to one another. Those who are subject to similar influences will be similarly affected. Those who belong to the same category conform to each other's habits. Those who are righteous will love each other. Those who are in the same difficulty will assist each other. Those who are guided by the same principle of right will arrive at completion together—or, will [aid in] completing each other. Those who possess the same skill will check each other's performances. Those who have the same adroitness will compete with each other.

The above embody an unvarying principle in each case, and the principle cannot be successfully opposed by anybody. To give free rein to oneself and prescribe laws for others, will lead to disobedience; but if a man who attempts to reform his fellows is upright himself, all will follow his example. If a monarch runs counter to his people, he will have great difficulty in enforcing obedience; but if he guides himself by

his people's wishes, affairs will go on easily. In the former case, disorder will ensue; in the latter, the government will be tranquilly accomplished.

It is in this way that a man may achieve the proper regulation of himself, his household, and his State.

POSTSCRIPT.

The title of this book opens a very interesting field of investigation, the direction of which is sufficiently indicated by what follows. In that part of the **史記** which deals with the Yin dynasty, we have this curious passage:—"A certain man said to Ch'êng T'ang, 'Yi Yin is an unemployed scholar;' whereupon T'ang sent a messenger to invite him and bring him to Court. The messenger returned five times [unsuccessful]; but at last Yi Yin came, entered the Emperor's service, and discoursed of the Su Wang and the Nine Rulers [九主]." The Nine Rulers comprise the 三皇, the 五帝, and the Emperor Yü; while the Su Wang, according to the Commentator Sou Ying, was the 太素上皇, whose doctrine was sincere, pure, or unvarnished—其道質素. The title of the book here translated, therefore, means, in full, 'Book of the Doctrines professed by the Su Wang,'—the Pure or Simple Prince, or, to use the longer phrase, Exalted Emperor of Sublime Simplicity. Who this person was I do not know; but the title certainly does not belong specially to Confucius. Neither can I guess what Mr. Wylie means by describing the 'Su Shu' as a military treatise; seeing that war is scarcely so much as referred to in it. It is simply an application of the Taoist doctrines of purity and simplicity to political, social, and individual life, and a remarkably beautiful book it is, from the standpoint of high morals. Mr. Wylie attributes it to Chang Shang-ying of the Sung dynasty.



THE KAN YING PIEN.*



THE Supreme One, Lao Tsze, said :—

Happiness and evil do not come spontaneously ; it is men who bring them upon themselves. The consequences of virtue and vice follow each just as the shadow follows the form. Now there are spirits in Heaven and in Earth whose business it is to investigate the sins of men, and who shorten their lives according as their transgressions are serious or venial. If a man's span of life be thus abbreviated, he will spend it in poverty and waste, and meet with constant disasters. Everybody will hate him ; punishments and miseries will dog his footsteps ; blessing and good fortune will hold themselves aloof ; a baleful star will bring him sorrow ; and when his time is up, he will die. Besides this, there are spirits in three of the stars in the constellation of " God's Chariot "† who record the sins and crimes of men in the Upper Sphere, and cut off their days ; and there is also a spirit in the body of each man which ascends to the Tribunal of Heaven upon a certain day, once every sixty years, to report the sins he has committed. And at the end of every month the Spirit of the Hearth does the same. All men who have committed great sins are deprived of twelve years of life ; those whose sins are less serious lose only one. Now there are several hundred different kinds of sin, both small and great, which all you who wish to live a long life must be careful to avoid. Advance in all that is in harmony with the right ; retreat from everything that is opposed to it. Walk not in the paths of depravity, nor deceive yourselves by sinning in the dark where none can see you. Accumulate virtue, and store up merit ; treat all with gentleness and love ; be loyal, be dutiful ; be respectful to your elder brothers and kind to your juniors ; be upright yourselves, in order that you may reform others ; compassionate the fatherless and widow ; reverence the aged and cherish the young ; do not injure even little insects, or grass, or trees. Pity the wickedness of others, and be glad of their virtues ; succour them in their distress, and rescue them when in danger ; when a man gains his desire, let it be as though his good fortune were your own ; when one suffers loss, as though you suffered it yourself. Never publish the failings of another, or make a parade of your own merits ;

* The Rewards and Retributions which are the natural and inalienable results of virtue and vice ; analogous to the Buddhist *Karma*. The ' Book of Recompenses,' or *Kan-ying Pien*, is the most popular and widely-read religious work in China.

† That part of Ursa Major which contains the four stars *Alpha*, *Beta*, *Gamma*, *Delta*.

put a stop to evil, and afford every encouragement to virtue ; be not grasping, but learn to content yourself with little. When you are reviled, cherish not feelings of resentment ; if you receive favours, do so as deprecating your deserts ; be kind and generous without seeking for any return, and never repent of anything that you may give to others. This is to be a good man ; one whom Heaven will defend, whom all will respect, whom blessings and honours will accompany, whom evil will not touch, and whom all good spirits will protect. All the desires of such a man will be realised, and he may reasonably hope to attain to immortality. A man whose wish it is to become a Heavenly Immortal must perform one thousand three hundred works of merit ; he who only aspires to earthly immortality—to become endowed with supernatural powers—can gain his end by performing three hundred virtuous acts. But if any person acts in opposition to what is right and turns his back upon the truth, becoming expert in wickedness and hardened in cruelty ; if he secretly injures the gentle and the good, abuses his sovereign and his parents in private, treats his elders with disrespect, rebels against his employers, deceives the simple, slanders his fellow students, brings false accusations against others, and plays the hypocrite generally, prying into the shortcomings of his own relatives and then bruiting them abroad ; if he is peevish, wilful, and unloving, perverse and headstrong, calling good evil and evil good, doing what he ought not to do, and leaving undone what he ought to do ; if he tyrannises over his subordinates, appropriating to himself the merit of their work, flatters his superiors and anticipates their intentions ; if he is ungrateful for kindness received, and cherishes unceasing resentment for grievances ; if, as a mandarin, he neglects the welfare of the people, brings sedition into the State, rewards the undeserving, punishes the innocent, condemns men to death for filthy lucre, ruins others in order to secure their positions, slaughters those who have tendered their submission in war, degrades the upright and shelves the virtuous, oppresses the orphan and persecutes the widow, accepts bribes for violating the law, treats the straight as if it were crooked and the crooked as if it were straight, regards trivial misdemeanours as grave crimes, and waxes still fiercer against those who deserve death instead of pitying them ; if he is aware of his own faults yet does not reform, knows what is good yet does not do it ; if he lays his own crimes upon others, places hindrances in the way of such men as physicians, diviners, astrologers and physiognomists, blasphemes the virtuous and holy, and intimidates or insults the wise and good ; if he shoots birds and hunts animals, routs hibernating insects and reptiles out of their burrows, frightens birds at roost, stops up the holes of the former and overturns the nests of the latter, injures a foetus in the womb or breaks eggs in the process of incubation ; if he wishes that

misfortune may come on others, detracts from their achievements and merits, exposes other people to danger and keeps on the safe side himself, injuring them in order to secure his own advantage: returns evil for good, suffers private ends to interfere with public interests, takes credit to himself for the ability of others, conceals their virtues, mocks at their physical deformities, pries into other people's private affairs, squanders their property, makes mischief between blood-relations, tries to deprive others of what they specially love, eggs people on to commit sin, boasts of his own influence and power, puts others to shame in the desire to get the better of them, destroys crops, and upsets intended marriages; if he is arrogant on the score of ill-gotten gains, sneaks shamelessly off from the results of his own evil deeds, claims credit for kindnesses he never showed, denies the bad offices he actually performed, brings evil on others with malicious intent, schemes after unmerited reputation, hides wicked designs in his heart, effaces goodness in others and harbours vice in himself, takes advantage of his own power to vex and harass his neighbours, and complies with tyrannical designs to kill or wound; if he wantonly cuts things to pieces with scissors, slaughters animals without regard to the proprieties, throws away grain, teases and worries dumb creatures, breaks up homes and seizes all the valuables they contain, floods people's houses with water or burns them with fire, overturns and disturbs customs in order to prevent a man from accomplishing his ends, spoils implements so as to render them useless, desires to deprive others of their rank and influence and to make them lose all their wealth, conceives lustful desires at the sight of beauty, borrows money and then longs for the lender's death, hates and vilifies those who do not accede to every request he makes, attributes the misfortunes of others to their sins, mocks their personal defects, represses those who have laudable ability and parts, injures persons by sorcery and foul arts, kills trees by means of poisonous drugs, cherishes hatred to his teachers, runs counter to his parents and elder brothers, takes away other people's property by main force, or insists upon it being given up—bent on getting it by hook or by crook; if he acquires wealth by robbery and extortion, schemes after promotion in sly and underhand ways, is unjust both in the bestowal of rewards and the infliction of punishments, over-indulgent in ease and pleasure, threatening and tyrannical to his inferiors; if he blames Heaven and decries men, finds fault with the wind and curses the rain, for his misfortunes; if he is much given to going to law against others, join in friendly associations with bad men, pays heed to the talk of his wife and concubines but turns a deaf ear to the admonitions of his parents, forsakes old friends for new ones, speaks good words while his heart is full of evil, is covetous of gain, hoodwinks and defrauds his superiors, brings reproach on others by falsehood, reviles

men and then plumes himself upon his candour in doing so, abuses the gods and poses as a man of integrity, runs counter to the established rule of right, neglects his own kin and transfers all his attention to those who are in no way connected with him, calls Heaven and Earth to witness about trifles, and swears by the gods about low and disreputable matters; if he repents having bestowed alms or given presents, borrows and fails to repay, schemes after and meddles with what lies beyond the scope of his own functions, passes all bounds in lasciviousness, assumes an appearance of gentleness while fierce and cruel at heart, gives people dirt and filth to eat, puts them in positions of perplexity by left-handed dealings, uses short measures and light weights in trade, adulterates good wares with stuff of inferior quality, amasses wealth by foul means, forces virtuous folk to commit evil deeds, insults and deludes the simple; if he is insatiably covetous, if he invokes imprecations on people to get at the bottom of any difficulty, or is given to bad conduct under the influence of liquor, or wrangles and quarrels with his own flesh and blood; as a man, neither loyal nor good—as a woman, neither gentle nor compliant—the one always at logger-heads with his wife, the other disrespectful to her husband; if he is given to vaunting his own praises, and for ever envying the good fortune of others; if he treats his wife and children badly, or, in the case of a woman, if she behaves indecorously to her parents-in-law; if he conducts himself contemptuously to the Tablet of a dead person, turns a disobedient ear to the commands of his superiors, busies himself about useless matters, acts insincerely towards others, calls down curses upon himself or his fellows, cherishes unreasonable hatreds and undue partialities, steps over wells and stoves instead of walking round them out of respect to the presiding deities, jumps over any victuals or persons that may lie in his way, injures his children or destroys a foetus in the womb; if he is addicted to occult or secret practices, to singing and dancing on moonless nights or on inauspicious days in the last month of the year, to weeping and giving way to anger early in the morning on the first day of a month, to spitting, evacuating, or blowing his nose towards the north—where the gods reside,—to reciting ballads, singing songs, or weeping, towards the fireplace—thus failing in respect to the Spirit of the Hearth,—to using the fire of a cooking-stove to burn incense with, or to employing unclean fuel in the preparation of food; if he neglects to cover himself when he gets up during the night, inflicts punishments on any of the eight festivals, spits at meteors or falling stars, points at lightning, or at a rainbow, or at any one of the Three Luminaries; if he gazes for any length of time at the Sun or Moon, burns grass or shoots birds in the spring, utters curses towards the north, wantonly kills tortoises or strikes at snakes; if a man is guilty of any of these crimes, the God who rules over human

destinies will, according as the sin is trivial or serious, abbreviate his span of life. When his time is finished, he will die; and if any of his sins be left unatoned for, they will be visited upon his sons and grandsons. If a man has laid unjust hands upon the goods of others, the responsibility will descend to his wife and family, and they will gradually drop off and die; if not, they will either be bereft of their property by water or fire, or they will lose it themselves, or fall a prey to disease, or be the victims of false accusations—in order that full satisfaction for their ill-gotten gains may be exacted. If a man puts others to death illegally, his weapons will be turned against himself, and he will in his turn be killed. If a man acquires riches by unjust means, it will be as though he had eaten poisoned meat in his hunger and drunk poisoned wine in his thirst; his appetite will not be left unsatisfied, but death will inevitably result. Now if a virtuous thought arises in a man's heart, even though it be not put into practice, he will be accompanied by good spirits; but if a thought of wickedness arises, even though it be not carried out, all bad spirits will follow in his wake. If a man, having committed some bad act, afterwards repents and reforms, avoiding sin and striving to be good and virtuous, he will eventually be rewarded and blessed, and the evil that would have come upon him will be turned into a blessing. Thus all that good men say is good, all that they look at is good, all that they do is good; every day they live is characterised by goodness in these three forms, and in three years Heaven will send them happiness. But all that bad men say is bad, all that they look at is bad, all that they do is bad; every day they live is characterised by these three forms of badness, and in three years' time Heaven will send them a curse. Why, then, do not men force themselves to walk in the paths of virtue?

The Divine Man, who existed in the Beginning of All Things, said: If one reads a page, daily, of the admonitions thus offered by the Supreme One, his sins will be blotted out. If he abides by them for a month, his happiness and prosperity will be established and prolonged. If he acts in accordance with them for a year, seven generations of his ancestors will be enabled to enter Paradise. If he never departs from them, and becomes not weary in well doing, his span of life will be lengthened; the Celestial Gods themselves will reverence him, and his name will be enrolled among the spirits of the blest.

How to Read the Foregoing Essay.

This essay, which deals with the recompenses and retributions inseparable from virtue and vice, embodies an eternal law of Heaven;

so it must not be read carelessly, as though it were no more than an ordinary essay on morals. Those who study it should sit in an erect and decent posture in a quiet room by themselves; they must put away all wandering thoughts and cultivate a reverential frame of mind, devoting their hearts to the reception of the truth; then the awakening words which are here found will be able to effect an entrance, and arouse their consciences. If this method of study be permanently persevered in, all depraved thoughts will disappear of themselves.

Now the first requisite for studying this book profitably, is unquestioning Faith. In examining the ancient standards of right and wrong, and comparing them with those accepted at the present day, we find that there has never been a discrepancy of a single hair between any given action and the recompense which is its inalienable attendant. Only, some consequences follow immediately, while others are delayed; so that people have not been able to trace the connection between them in every instance. Young folks are often so headstrong, wilful, prejudiced and infatuated that they do not believe in this at all; it is only when they have arrived at greater experience and fuller age that they gradually get to understand it more clearly, and to repent of their former folly. But by that time they are old, and their bad habits are confirmed; and to attempt to put away the vice and depravity of a life-time when the sun of life is setting, is like trying to extinguish a blazing waggon-load of fuel with a cup of water—the means are wholly inadequate to the end. Therefore, it is necessary that all who would read this essay should resolutely exercise a heart of faith; for, let this faith be once formed, a root of virtue is implanted; a fresh root being planted with each succeeding exercise of faith. If the faith be small, the blessing will be small; if great, the blessing will be great; while if faith be mixed with doubt, self-injury and self-loss will be the inevitable result.

The second requisite is Diligence in Self-cultivation. Now this chapter has been compiled for the special benefit of those who wish to live a long life. It treats of the true law by which one may free oneself from the world—a law to which all who are yet upon earth, all who transmit consequences for good or evil to after generations, all who have left the world, and all who return to the world in another form after death, are subject. For instance: P'ei Pu succeeded in prolonging his span of years, while Lo Kung acted so that his life was cut short midway. Such is the law in its application to people while they are yet in the body. Ton Shih left good deeds behind him, the rewards of which descended upon his posterity, while Lin Chi, by a vicious course, brought about the utter extinction of his family. Such is the Law in its application to those who leave a heritage of good or ill behind them after death. There

are those whose treasuries are full of gold and whose granaries are well stored with rice, and who are themselves possessed of boundless influence and power ; yet, when they come to die, their works will follow them—not one iota of their merits and their sins being misplaced or lost. Such is the Law in its application to those who have left the world in the ordinary course of nature. The Empress Ch'üeh, who disobeyed the decrees of Heaven, re-appeared as a python ; Wang Shao, who died without paying his just debts, was transformed into a cow. The crimes of these two having reached their full measure, they were degraded to the brute creation. Such is the Law in its application to those who return to the world in another shape after death. Wherefore those whose object it is to regain the principle by which they can bring about the sublimation of their bodies and attain to a condition of immortality, must begin by accumulating hidden virtue. To practise good deeds unknown to others ; to be charitable without hoping for any reward ; to save those who are in danger without taking advantage of their helplessness ;—such is secret virtue. When secret virtue is abundantly practised, the man will be able of himself to enter upon a full comprehension of this doctrine ; and the eyes of his understanding being opened, he will be enabled to attain to everlasting life in another world. And even if a man take no thought for the attainment of immortality, will he not sometimes ponder upon life and death, and on what may befall his immediate descendants ? Dear reader, I urge you to advance swiftly, fearlessly, and with your whole heart, in the course I have here laid down. Know that we are surrounded on all sides by a multitude of spiritual beings, who take note of all we do ; therefore, be watchful, and examine yourself strictly at all times ; act in accordance with these admonitions in whatever you may have to do ; then you will never fail to do justice to your real self. If, however, you do not act thus ; if you progress a little way and then stop, doing good by fits and starts without seriousness and resolution,—how long do you think that you will live ? How long will it take you to lay up a store of hidden virtue ? You will just be the sport of surrounding influences your whole life through, and nothing further will you ever gain !

The third requisite is Determination and Perseverance. Now goodness in little things brings a speedy recompense ; the rewards of great virtue come slowly. But speedy rewards consist of only trivial blessings ; those which delay their coming consist of very great ones. There are people in the world who believe this, but very few who act it out with any resolution. And why ? Because, after they have walked in the ways of virtue for little while, they meet with difficulties or obstacles ; whereupon they are discouraged, and say, foolishly, that the laws of Heaven are really very hard to understand ; so that finally they abandon

all the progress they have made so far, and allow their impatience to hinder them from reaping the rewards of their well-doing.

The fourth requisite is genuine Sincerity. All who lay themselves out to do good to others must be indefatigable, earnest, urgent, and resolute in their undertaking. In the duty of self-examination, it is necessary to be honest and true, and to avoid all self-deception. One sincere resolve is sufficient to ensure the assistance of both the heavenly and earthly Gods; but will any resolve that is *not* sincere accomplish this? The example afforded by Yü Ching-yi sets forth this truth as clearly as in a mirror.

The fifth requisite is the Promulgation of these Admonitions among one's Fellows. The rewards inseparable from virtue and vice respectively are sufficient in themselves to incite to the one and dissuade from the other. This connection between actions and their consequences is the mysterious law of God Himself,—the changeless decree pronounced by the Judge of the Unseen World. It is not necessary for the present writer to disclose his name. His object in writing is not to fish for compliments and praise. Nor is it necessary that the bookseller should make a fortune out of the sale of the work. He would not dare to use virtue as a means of angling for profit. Wherever this book is to be found, there will be a root from which some good may spring; if anybody hides it away, and prevents its free circulation, he will incur no ordinary retribution. Wherefore if a man shows it to but one other person, he will be credited with ten good deeds; if he shows it to ten persons, he will be credited with a hundred. If he distributes it among the great and noble, those who are leaders of men, and those who possess influence and power, he will be credited with a thousand virtuous deeds. If he mentions it on every possible occasion, and brings its maxims to mind whenever opportunity for doing so arises, so that there will eventually be no one in the world who will not have heard them and have had a chance of being influenced by them, converted, and brought to lead a new life,—the merit and the happiness of such a one will both alike be measureless. In former times Chou Ch'ih quoted this book far and wide: and in virtue of so doing, he succeeded in averting the horrors of a famine that then raged. Ch'ün Ping led men into paths of goodness, and he suddenly found himself ascending to the ranks of the immortals. What limit, indeed, is there to the blessing attending those whose goodness is thus unselfish?

Certain Wonderful Verifications of the Above.

When Wang Yuen, a native of Ch'ien-tang, was still a child, he met with the foregoing essay, and took great delight in studying it. And not only so; he followed all the admonitions therein contained, with great

reverence and care. As Mr. Ching Hsü, his father, was prevented by death from fulfilling his intention of having additional copies of it prepared, he spent his own money in the work: leaving no stone unturned to enlist the pecuniary assistance of certain other men of worth. He printed in all ten thousand copies, which he distributed broadcast. One night he dreamt that his father appeared to him, and said, "Not only have you completely carried out the design I was prevented from fulfilling, but you have succeeded in securing the assistance of others in the good cause. In consequence of this, I have already ascended to the Halls of Paradise; your mother will be blessed with a long life; while your own name and the names of your coadjutors are conspicuous upon the roll of virtuous men." Subsequent events proved the truth of these predictions.

A certain man of Hnei-chou, named Wu Ta-tso, had great difficulty in procuring a son. He prayed in all sorts of temples and in every variety of manner, without receiving any answer. But one day a friend sent him a copy of the Book of Recompenses, saying, "This contains the secret of procuring children and securing happiness." Wu bowed to the ground, and accepted the gift. Then he studied the book with all his heart and soul. Whenever he was able to perform a virtuous action he performed it; whatever vice he had to be discarded, he discarded; and in a very short time he found himself the father of three sons. Whereupon he was led to place implicit faith in the supernatural proofs thus afforded of the truth of the book; so he printed off a number of copies at his own expense, in which he recorded his personal experiences. This occurred in the reign of T'ien Ch'i of the Ming dynasty.

Yang Shou-yeh, a native of Ho-chien Fu, lived to the age of sixty without having a son. This grieved him bitterly, so on meeting with this book he set himself reverently to follow its instructions. In the reign of Wang Li he fell sick, died, and came to life again; whereupon he addressed his relatives, saying, "I have just been to the Realms of Darkness, where I saw an official holding a register, on which was inscribed my name. My destiny, he said, was originally that I should be childless; but seeing that I have humbly striven to carry out the admonitions of the Book of Recompenses, an addition to life and honours has been conferred upon me. Besides this, too, I am to have a son." And the very next year, a son was born to him!

Wang Chu, a native of Hsien-chü Hsien, had a son named Wang Tsing, who fell sick and died when only four years old, to his father's deep-felt grief. Whereupon Wang Chu formed a resolution to print a number of copies of this book, which he distributed among the people with the object of causing his lost son to enter once more into his mother's womb. Some time afterwards, his wife found herself *enceinte*;

and one night she dreamt she went to the Ting-kuang Temple at Huang-yen Hsien, whence she returned carrying her little boy home in her arms. When she awoke she experienced a movement in her womb, and soon gave birth to a son, vastly resembling the one that she had lost. In fact, the same body was born twice over; the bones and flesh had actually been brought together a second time!

Ching Yung-pao, a native of Chieh-hsin Hsien, lived to the age of over fifty years without having a son. He prayed silently to High Heaven to bestow upon him but one child in order that he and his late father might have somebody to offer sacrifices to them after he himself was dead; promising to publish a hundred copies of the Book of Recompenses and distribute them abroad, and for evermore to walk humbly in accordance with its precepts in gratitude for the mercy he sought. And sure enough, a son was born to him when he was fifty-five.

A certain magistrate of Kuang-chon, in Szechuen, named Li Ch'ang-ling, was very eminent for reversing unjust decisions and righting those who had been unjustly cast into jail. His fame, therefore, was very great; and he had, moreover, annotated an edition of the Book of Recompenses to assist him in promulgating good principles and reforming the morals of the people. Consequently the teachings of this book became widely diffused and understood, and Heaven showered its blessings upon the man who had been instrumental in accomplishing this good work. He eventually became Vice-president of the Board of Imperial Historiographers, and died Keeper of the Secret Archives.

Chêng Ts'ing-chih, a native of the state of Yneh, made a copy of this book and presented it to Li Tsung, who afterwards became King of Sung. After Li Tsung's elevation to the Throne, he presented Ts'ing-chih with money from his privy purse to defray the expenses of a new edition; writing with his own hand upon the title-page, the following words,—“Avoid wickedness of every sort; walk humbly in the paths of virtue.” This heightened to no small extent the respect with which the book was regarded by the world at large; and Ts'ing-chih, from this occurrence, rose to the position of Prime Minister and became one of the foremost members of the General Council of States. The rank of Royal Prince was also conferred upon him; and an unusual affection of the eyes, from which he had suffered, disappeared altogether as soon as ever he had finished writing an essay in praise and corroboration of the work.

Yang Ch'ên, a native of Huang-yang Hsien, came of a very poor family. He saw his fellow-villagers printing off copies of the Book of Recompenses, and longed to assist them; but he was powerless to do so, by reason of his poverty. Still, he managed to cut one block for the seventeenth page; and on a certain night he dreamt that a spirit appear-

ed to him and said, "As a reward for doing the little you are able to, Sir, you shall meet with success in the examinations;" and he actually did come out *seventeenth* in the examination for the degree of Doctor!

While Mao Ch'i-tsung, a native of Ju-kao, was engaged in writing an additional commentary upon the Essay on Recompenses, it occurred to him that there was no form of dissipation so destructive to a man's virtue as the pleasures of lust; so when he came to the sentence condemning those who conceive lustful desires at the sight of beauty, he recounted all the evil results of such indulgence that he could think of. Now the teacher who assisted him in the work was a person named Lo Hsien-yo; and when it was finished, the two parted company and did not meet again for eight years. One night Lo had a dream, in which he thought he saw three personages in Taoist robes, who had all the appearance of Immortals. The middle one, who was an aged man, then drew a volume from his bosom; and turning to the youth on his left, said, "Read!" The one who stood upon his left then took the book, and in a clear voice read from it for some time; and the listener knew that what he was reading was the passage in the Essay on Recompenses condemning the indulgence of lust. When the lecture was finished, the old man said, "The writer of that passage will certainly take his doctor's degree in the competitive examinations." Then turning to the youth on his right, he said, "Now write a verse of poetry on this subject." So he did so, and the stanza he composed was as follows:—

Longing to pluck the red olive in the Palace of the Moon,
He yet does not believe that loveliness is false;
Could he but see that favour is deceitful and beauty vain,
When the *pang-hua* arrives the whole city would be red with congratulatory placards.

When the old man had read it, he smiled and disappeared; the dreamer awoke, and recorded his dream, including the verse of poetry, in a letter to the son of Mao Ch'i-tsung. "Your honoured father," he wrote, "will certainly have met with a great triumph in the examination-hall; but I can't understand what the expression *pang-hua* means, and I fear I must have heard it incorrectly." Well, sure enough, when the names of the successful candidates were published, that of Mao Ch'i-tsung was among them. Next day Mao Ch'i-tsung repaired to the study of Ch'ên Tsung-chin, where he noticed an encyclopædia; and on opening it his eye fell upon the two characters *pang-hua*, the signification of which was explained as follows:—"A term applied to that surname which occurs least frequently in the returns of successful candidates; the use of it commenced in the T'ang dynasty." Now it so happened that there were fewer candidates named Mao, in the examinations just concluded, than of any other surname; so that the dream was fulfilled to the very letter.

During the reign of K'ai Hsi, one Wang Hsün, a Doctor of Chien-chon, was pursued by a lictor belonging to the tribunal of the Unseen World till he came to a certain mountain, on which stood a magnificent and massive Temple. Over the entrance were inscribed, in large characters, the words "Hall of the Eastern Peak." On the right side of the Temple there was a stone tablet over a yard in height, and on it was engraved, in gold, the whole of the Book of Recompenses. Hsün read it through once, and was immediately filled with reverence and joy; whereupon he heard the voice of a spirit saying to him, "O Wang Hsün! Having now read this book, you experience respect and love for it; if you are able, from this time forward, humbly carry out its teachings and to refrain from taking animal life, your years will be prolonged. On the present occasion, although your span of life in the Upper Sphere is exhausted, you will be permitted to return to the world." Then Hsün went back, and never relaxed his efforts to walk according to the precepts of this book; so that he was eventually blessed with a happy and green old age.

Wang Fêng, whose family had practised medicine for many generations at Jui-an, reverently carried out these teachings. He also caused new editions of the book to be printed, which he distributed freely among others. But one day he fell alarmingly sick, and was soon carried off to Hades by a couple of lictors from that place. When he had got half-way upon his journey, he saw two spirits poised in mid-air; one of whom, who was dressed in a yellow robe, said, "This is Wang Fêng, who for a long time has been reverently carrying out the precepts of the Book of Recompenses; liberate him at once, and let him return to earth!" The lictors prepared to obey; but Wang Fêng was so tired that he could not put one foot before the other, so his conductors had to support him on the way back. By that time it was just midnight, and his friends were in a state of great confusion and distress; when suddenly he was seen to come to life again! He then recounted the experiences he had met with, found himself entirely recovered, and lived to be a very old man.

Fang Shih-k'o, a native of Hsing-an, had been very sickly from a child. Afterwards he began to enquire into the mysteries of Taoism, with a view of procuring the secret of immortality. Arrived one day at the Cloud-capped Mountain, he met a person of strange appearance, who said, "With such a face as yours, how can you expect to get the blessings that you seek? It is impossible—unless you first plant a root of goodness." Then Shih-k'o went home; and although he was a poor man he found means to print off an edition of the Book of Recompenses and distribute copies among his friends. By the time he had printed ten pages, his sickness was half-cured; when the work was completed, he found himself entirely recovered; and from that time forward he be-

came robust in body, and quite different from what he had been before in appearance.

Chon Ch'ih of Sui-ning, having obtained this book, studied it daily with great diligence and experienced a great desire to make its contents known to others. On the 21st of the 2nd month of the 21st year of Shao-hsing, he died quite suddenly; but the very next day his soul came back. Then he said to his wife, "I have been taken before the Tribunal of Hades. Half the people who surrounded me I recognised as being those who had died of starvation in our immediate neighbourhood; whereupon I was struck with terror and dismay. In a few minutes the presiding Judge called out my name, and said, 'Now your name was originally inscribed upon the roll of those who were destined to be starved to death. But you have always placed great faith in the Book of Recompenses, and done what you could to promulgate its teachings; and although you were prevented from carrying out your full intentions in the matter, you have still been the means of turning many to righteousness and a virtuous life; indeed there are even some who, through your instrumentality, have tasted the fruits of immortality. You are therefore credited with all their merits; at this very moment, you and those whom you were the means of converting are all present here, and your names have been transferred to the register of Honours and Long Life. After your liberation from this place, see that you cherish and strengthen the good that is in your heart! then you will arrive at the summit of all there is to gain, and there will be no necessity for you to come here again.' As I came out," continued Chou Ch'ih, "I met a subordinate officer who said to me, admonishingly, 'When you find yourself once more in the Upper World, do all you can to diffuse the Book of Recompenses far and wide. If its teachings are accepted and followed out in any one place, the inhabitants will escape difficulties and troubles; while if the whole world were to accept them, the human race at large would prosper and be at peace. The merit of those who promulgate this work is far from trifling; not only will they be able to deliver themselves from the perils of water and fire, but they will be blessed, in addition, with many sons and daughters, and secure an enhancement of the riches, honours, and years which were originally destined for them; and if you extend the sphere of your operations and carry out all the designs you thus propose to yourself, you will be enabled to rise to the condition of an Immortal.'" From this time forward the affairs of Chou Ch'ih prospered more and more every day, and he often recounted this experience of his for the benefit of those around him.

There was a salt-merchant of Yang-chon named Wu, who paid great reverence to the Book of Recompenses and Wên-chang's book of Salvation from Suffering, always practising the teachings therein contained.

In the first year of Shun Ch'ih, just a month before the capture of the city by the Manchus, a Taoist priest appeared at the door of his house, begging for a meal of rice. When he had finished eating, he said to his host, "I hear that you hold the Book of Recompenses and Wên-chang's Salvation from Suffering in great estimation. Do you know that long narrow blind-alley that runs by the side of the wall? Well, if ever you should be in any danger hereafter, you will find it a good place to hide yourself in." Wu made some indifferent reply; but a month afterwards, when the city fell, and everybody was paralysed with terror, he remembered what the priest had said; so he and all his family scrambled over the wall and hid themselves safely away. It was, as the Taoist had described it, a *cul-de-sac*; the surrounding walls were thick and strong, and quite impregnable from the outside. After they had been there five or six days, they sent a servant to the house to take a look and see how the land lay. In doing this, he was captured by an officer, who asked him who he was. He replied that he was in the employ of a salt-merchant. Now just at that very time the Government was on the look-out for people to superintend the shipment of salt from one part of the empire to the other; so the servant communicated the fact to his master, who sent in a tender offering to transport over thirty thousand measures per annum; the upshot being that in course of time he made a tremendous fortune.

Ts'ing San of Tsze-chi, being very poor, supported his mother by bodily labour. Afterwards he fell sick, being afflicted with ulcers in his legs which laid him up and prevented his going to work. One day he met a Taoist, who said to him, "If you will follow me, I will undertake your cure." Whereupon he stroked the man's left foot, and behold! it was instantly healed. So Ts'ing San went and told his mother of the occurrence, and then returned to accompany the priest. The priest told him to shut his eyes, and then led him along for a short time till they came to a mountain, which was inhabited by genii. When they saw him they exclaimed, "How can this person, whose bones are not those of the immortals, have come hither?" "His family," returned the priest, "have for many generations paid great respect to the Book of Recompenses; they have instructed their sons and grandsons in its teachings, so that in each generation a root of virtue has been implanted. That is the reason I have accepted him." But Ts'ing San longed to see his mother again, and wanted to return; so the Taoist led him back to the world, when he found that he had been absent for thirteen days!

When Chou Ju-têng, a gentleman of Tsung-yueh, was young, he was one of the pupils of a certain tutor named Lung Chi. Although he constantly listened to the instructions of his preceptor he derived no benefit whatever; but subsequently he fell in with this book, and from

that time forward set himself heart and soul to walk according to its doctrines. Besides this, he collected all the best commentaries on the text and verifications of the theories, and published them for the benefit of the world. Many were brought to lead good lives by this means; and the gentleman himself, by virtue of his great merit, found himself one day suddenly endowed with supernatural wisdom, so that he could see, as it were, right through the doctrines of Confucius and Lao Chün. Thus he passed for one of the greatest scholars of the Ming dynasty. At the present day, Confucianists study the Sage, Buddhists study Fo, and Taoists study the Immortals; but to the end of their lives they never arrive at a full comprehension of what they are learning, and some give up when they are only half way. And why is this? It is because their root is inadequate to producing a full measure of fruit, and therefore they do not bring forth any works of merit. Chang Tsze-yang said, "He who does not cultivate himself, and accumulate unostentatious, or hidden, virtue, will be so blinded by evil spirits as to be unable to see clearly into the truth." The Book of Recompenses should be studied by Confucianists, Buddhists, and Taoists alike, for it alone is able to provide a starting-point for journeying to the highest goal.

There was once a Doctor named Shên Ch'in, who lived at Nanking. His wife fell very sick while in the family-way; whereupon the Doctor began to cast about how he could print and distribute copies of the Book of Recompenses—his idea being to publish the work in a pocket form, so that it could be easily carried about and read at one's ease. He thought that if the book were thus constantly perused people would get to understand it sooner; and that if they understood it thoroughly, they would not find any difficulty in acting up to its precepts. At last the edition was finished; and, just as the printer's devil was bringing it to the Doctor's door, his wife was confined, and both she and the baby progressed in a most favourable way.

Ch'ên Pi-sung, one of the Imperial Body-guard, lived outside the North Gate of Wu-lin. He was a charitable man, for ever giving things to those who wanted them; his virtue was most extensive; and moreover he guided himself strictly by the teachings of the Book of Recompenses. He hired workmen to print new editions of the book, and distributed them far and wide, from the sea to the borders of the world. Now it so happened that at one time there was a great rain, that lasted for more than a month; and he was away from home. His wife kept the lamp trimmed, waiting for his return; when suddenly, as she was sitting up one night, she heard a thundering rap at the door. Now the neighbourhood had recently been much infested with burglars, and the people in the lane where Ch'ên lived had kept up a constant watch against them; so Mrs. Ch'ên, thinking that the robbers had come to her

at last, made a bolt of it with everybody else in the house. Just as she had got outside the door, down came the wall of the room with a crash, bringing everything else with it—bed, curtains, and crockery being reduced to a heap of rags and ruins. The servant-girl, who was not quite so quick in escaping as the others, was struck on the heel by a flying brick. Now mark :—if Ch'ên had not been absent, his wife would not have been sitting up for him ; the family would have been all in bed ; and who, in that case, would have escaped with his life ? It often happens that Heaven interposes in this remarkable manner on behalf of those it wishes to protect.

A graduate of Ts'ien-tung, named Hsü Ting-yü, who humbly followed the instructions of this Book, copied it out upon a scroll of paper, and hung it upon the wall of a vacant room. Every morning and evening he went to read it by way of devotion, and never departed from its teachings. One night, a band of robbers, out on a predatory expedition, found their way into the room where this scroll was hanging ; but no sooner were they inside than they became completely stupefied, and lost their bearings altogether. This terrified them, and they made the best of their way off. Afterwards the occurrence came to the knowledge of Hsü, and his faith in the book was confirmed more strongly than ever. He redoubled his efforts to diffuse it far and wide, spending his own money and enlisting the pecuniary assistance of others, imploring all to walk in harmony with its precepts.

T H E E N D.



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