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庄子

Zhuangzi

II



秦旭卿 孙雍长 今译

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至乐第十八

【原文】

天下有至乐无有哉？有可以活身者无有哉？今奚为奚据？奚避奚处？奚就奚去？奚乐奚恶？

夫天下之所尊者，富贵寿善也；所乐者，身安、厚味、美服、好色、音声也；所下者，贫贱、夭恶也；所苦者，身不得安逸，口不得厚味，形不得美服，目不得好色，耳不得音声。若不得者，则大忧以惧。其为形也，亦愚哉！

夫富者，苦身疾作，多积财而不得尽用，其为形也亦外矣。夫贵者，夜以继日，思虑善否，其为形也亦疏矣。人之生也，与忧俱生，寿者惛惛，久忧不死，何苦也！其为形也，亦远矣。烈士为天下见善矣，未足以活身。吾未知善之诚善邪，诚不善邪？若以为善矣，不足活

【今译】

天下有没有最大的快乐呢？有没有养活身体和生命的方法呢？如果有，该做些什么，依靠什么？回避什么，接受什么？随顺什么，舍弃什么？喜欢什么，厌恶什么？

世界上所尊崇的是富贵、长寿、美名；所喜好的是身体的安适、丰盛的食物、华丽的服饰、漂亮的颜色与悦耳的声音；所厌恶的是贫穷、卑贱、短命、恶名；所苦恼的是身体得不到安逸，嘴里吃不到美味佳肴，身上穿不到华丽的服饰，眼睛看不到美丽的颜色，耳朵听不到动听的声音——如果得不到这些，就大为忧虑害怕。这样保养身体不是太愚昧了吗？

富贵的人身体劳苦，辛勤工作，虽然聚了很多钱财，却不能完全享用，这样来保养自己的身体不是太外行了吗？尊贵的人日夜不停地思考并担忧言行的对错以求保住权位，这样对于保养身体也太疏忽了吗。人一出生，忧虑愁苦就随着一块产生了。长寿的人成天昏昏沉沉，长期受忧愁的折磨却死不了，多么痛苦啊！这样保养身体不是差得远吗？烈士为天下人所称道，却保不住自己的性命。我不知道这种好名声究竟是完善呢，还是不完善呢？假如说是完善的，却保不住自己

Chapter 18

Perfect Happiness

Is there really perfect happiness in the world? Is there really some way by which we can enjoy life? If there is, what should we do and what should we depend on? What should we avoid and what should we adhere to? What should we follow and what should we evade? What should we like and what should we dislike?

What men in the world esteem is wealth, honours, longevity and good fame. What men in the world enjoy is a comfortable life, abundant food, fine clothes, beautiful colours and sweet music. What men in the world despise is poverty, disgrace, premature death, and bad fame. What men in the world worry about is lack of a comfortable life, lack of abundant food, lack of fine clothes, lack of beautiful colours and lack of sweet music. They are greatly worried and upset when they are in lack of these pleasures. How foolish they are in their way of valuing life!

Men of wealth toil and moil to accumulate more riches than they can possibly consume. How superfluous they are in their way of valuing life! Men of distinction ponder over good and evil day and night. How irrelevant they are in their way of valuing life! Men are born into this world together with worry and care. In a muddled state of mind, men of longevity live a long life of worry and care. How distressing they are! How pointless they are in their way of valuing life! Men of martyrdom are eulogized by men in the world, but they have failed to preserve their lives. I do not know whether their merits are good or not. Perhaps I should





【原文】

身；以为不善矣，足以活人。故曰：“忠谏不听，蹲循勿争。”故夫子胥争之以残其形，不争，名亦不成。诚有善无有哉？

今俗之所为与其所乐，吾未知乐之果乐邪，果不乐邪？吾观夫俗之所乐，举群趣者，然如将不得已，而皆曰乐者，吾未知之乐也，亦未知之不乐也。果有乐无有哉？吾以无为诚乐矣，又俗之所大苦也。故曰：“至乐无乐，至誉无誉。”

天下是非果未可定也。虽然，无为可以定是非。至乐活身，惟无为几存。请尝试言之。天无为以之清，地无为以之宁，故两无为相合，万物皆化生。芒乎芴乎，而无从出乎？芴乎芒乎，而无有象乎！万物职职，皆从无为殖。故曰天地无为也而无不为也，人也孰能得无

【今译】

的性命；假如说是不完善的，却能救活别人。俗话说：“忠诚的规劝不被听取，那就要退开不要力争。”前人伍子胥因为极力进谏而遭到残杀，但他若不力争，又成不了这么大的名。这样说来到底真的有没有完善呢？

现在世俗的人所做的和所喜欢的事，我不知道真是快乐呢，还是不快乐？我看世俗的人所感快乐的，总是成群结伙地去追求，一门心思好像由不得自己，而大家都说这是快乐的，我没有感到快乐，也没有感到不快乐。世上究竟有没有快乐呢？我认为清静无为才是真正的快乐。但这又是世人所大感苦恼的。所以说：“最大的快乐在于‘无乐’，最高的荣誉在于‘无誉’。”

天下的是非确实还难以下定论。尽管如此，“无为”可以定是非。最大的快乐能存活身心，而只有清静无为才几乎可以存活身心。请让我说说试试看：天“无为”，因而清虚；地“无为”，因而宁静，天与地这两个无为的合一，才孕育出万物的存在。恍恍惚惚，不知道它们从哪里生出来！恍恍惚惚，找不出一点迹象来！万物繁多，都从无为的状态中产生。所以说：“天地无心作为，却没有一样东西不是从它们之中产生出来的。”人们有谁能够达到这种“无为”的境界呢？



think that their merits are good, but they have not been able to preserve their lives; perhaps I should think that their merits are not good, but they have preserved the lives of other people. Therefore, as the saying goes, "When your loyal admonitions are not accepted, you should withdraw and refrain from argument." As a result, Wu Zixu argued with the king and was put to death; if he had not argued with the king, he would not have gained his good fame. Is there really something that can be regarded as good?

As to what the people practise and enjoy, I do not know whether their happiness is genuine or not. As to what the people enjoy — what they pursue and go all the way to strive after and universally claim to be happiness — I do not know whether their happiness is genuine or not. Is there really something that can be regarded as happiness? In my opinion, genuine happiness lies in the refrainment from action while people regard it as sorrow and grief. Therefore, as the saying goes, "Perfect happiness is derived from the absence of happiness; perfect fame is derived from the absence of fame."

In this world of ours, it is impossible to decide what is right and what is wrong. Nevertheless, refrainment from action can help to solve this puzzle. In refrainment of action we are closest to perfect happiness and enjoyment of life. I shall try to put it this way. The heaven is clear because it does nothing; the earth is quiet because it does nothing. As neither the heaven nor the earth does anything, everything in the world is born out of them. Opaque and obscure, they seem to come from nowhere. Obscure and opaque, they seem to have left no trace whatsoever. Everything in the world is born with nothing having done anything. Therefore, as the saying goes, "The heaven and the earth do nothing and there is nothing they cannot do." However, who among the men can



【原文】

为哉！

庄子妻死，惠子吊之，庄子则方箕踞鼓盆而歌。

惠子曰：“与人居，长子老身，死不哭，亦足矣，又鼓盆而歌，不亦甚乎！”

庄子曰：“不然。是其始死也，我独何能无慨然！察其始而本无生，非徒无生也而本无形，非徒无形也而本无气。杂乎芒芴之间，变而有气，气变而有形，形变而有生，今又变而之死，是相与为春秋冬夏四时行也。人且偃然寝于巨室，而我嗷嗷然，随而哭之，自以为不通乎命，故止也。”

支离叔与滑介叔观于冥伯之丘，昆仑之虚，黄帝之所休。俄而柳生其左肘，其意蹶蹶然恶之。

支离叔曰：“子恶之乎？”

滑介叔曰：“亡，予何恶！生者，假借也；假之而生生者，尘垢也。

【今译】

庄子的妻子死了，惠子去吊丧，看到庄子正像簸箕一样蹲坐在地上敲着瓦盆唱歌。

惠子说：“你和妻子居住生活在一起，生儿育女，一直到老，现在她死了，你不哭也就够了，还要敲着盆子唱歌，这岂不太过分了吗？”

庄子说：“不是这样，在她刚死的时候，我一个人怎能不感伤？然而推究起来，她当初本来是没有生命的；不仅没有生命，而且没有形体；不仅没有形体，而且原本也没有气息。在恍恍惚惚、若有若无之间，变化而有了气息，气息变化而成形体，形体变化而有了生命，现在又变化而为死，这种生来死去的变化就像春夏秋冬四季交替进行一样。人家已安息在天地之间，而我还在哭哭啼啼，我认为这是不明白生命的道理，所以才不哭泣。”

支离叔与滑介叔一同到冥伯丘陵和昆仑荒野去游览，那是黄帝曾经休息过的地方。忽然滑介叔的左肘部生了一个瘤子，他产生了焦躁不安的厌恶情绪。

支离叔问：“你讨厌它吗？”

滑介叔说：“不！我为什么厌恶！生命乃是假合而成；假合尘垢而产



refrain from taking action?

Zhuangzi's wife died. When Huizi went to express his condolence, he saw that Zhuangzi was squatting on the ground, singing and beating time on a basin.

Huizi said, "Your wife has lived such a long time with you. She has born and reared children for you. Now that she has grown old and died, you are pitiless enough if you do not even shed a tear. Haven't you gone too far when you sing and beat time on a basin?"

Zhuangzi said, "By no means. When my wife just died, how could I refrain from sorrow? But if we trace her beginning, she did not have life before she was born. Neither did she have life, nor had she physical form at all. Neither did she have physical form, nor had she had vital energy at all. Amid what was opaque and obscure, transformation took place and she obtained her vital energy. Another transformation took place with her vital energy and she obtained her physical form. Yet another transformation took place with her physical form and she obtained life. Now that one more transformation has taken place and she has returned to death, this is like the succession of spring, summer, autumn and winter. My deceased wife is now lying peacefully between the heaven and the earth. If I were to weep over her death, I think, this would mean that I am ignorant of fate. That is why I stopped weeping."

Zhili Shu and Gujie Shu were sightseeing around Mount Mingbo on the plains near the Kunlun Mountains, where the Yellow Emperor had rested. All at once, a tumour appeared on Gujie Shu's left elbow. He was startled and seemed to be disgusted at the sight of it.

Zhili Shu asked, "Are you disgusted at the tumour?"

Gujie Shu said, "Not at all. What is there to be disgusted at? My life is but a loan from Tao. A tumour that grows on the loan from Tao is nothing



【原文】

死生为昼夜。且吾与子观化而化及我，我又何恶焉！”

庄子之楚，见空髑髅，骀然有形，撒以马捶，因而问之，曰：“夫子贪生失理，而为此乎？将子有亡国之事，斧钺之诛，而为此乎？将子有不善之行，愧遗父母妻子之丑，而为此乎？将子有冻馁之患，而为此乎？将子之春秋故及此乎？”

于是语卒，援髑髅，枕而卧。夜半，髑髅见梦曰：“子之谈者似辩士。视子所言，皆生人之累也，死则无此矣。子欲闻死之说乎？”

庄子曰：“然。”

髑髅曰：“死，无君于上，无臣于下，亦无四时之事，从然以天地为春秋，虽南面王乐，不能过也。”

庄子不信，曰：“吾使司命复生子形，为子骨肉肌肤，反子父母妻子间里知识，子欲之乎？”

髑髅深瞑蹙额曰：“吾安能弃南面王乐而复为人间之劳乎？”

【今译】

生生命，乃是暂时的凑合。死生如昼夜变化一样。我和你一同出来观察万物的变化，现在变化到我的身上，我为什么要厌恶它呢？”

庄子到楚国去，看见一个骷髅，空枯还保持着人形。庄子用马鞭敲击，问：“先生是因为贪生怕死而违背情理以至于死的呢？还是国家灭亡，遭到斧钺砍杀而死于战乱的呢？先生是做了坏事，有愧于玷辱了父母亲、妻子儿女的脸面而自杀的呢？还是因为挨饿受冻的灾难而致死的呢？或者是上了年纪而自然老死的呢？”

他问完之后，就拿着骷髅当枕头睡了。半夜，庄子梦见骷髅对他说：“听你讲起来好像是个能言善辩的人。你所说的，都是人生的拖累祸患，死了就没有这些忧虑拖累了。你想不想听听死后的情形呢？”

庄子说：“想听。”

骷髅说：“人死了，上面没有君主，下面没有臣仆，也没有一年四季的冷暖变化，自然随意地与天地共存，即使是做君王的快乐，也不会胜过这呢。”

庄子不相信，说：“我让掌管生命的神恢复你的本来的形体，还给你骨肉肌肤，把你送还到你的父母、妻子、故乡、朋友那里去，你愿意吗？”

骷髅听了庄子的话，眉头间露出忧愁的神色说：“我怎么能放弃国王般的快乐而再去受人间的劳苦呢？”



but a dust. The succession of life and death is like the succession of day and night. You and I have been observing the transformation of things. Now that transformation has come on me, why should I feel disgusted at it?"

On his way to the state of Chu, Zhuangzi saw an empty skull, parched but preserving its form. Zhuangzi struck it with his horse whip and said, "Have you been reduced to this condition because you craved for life and lost your power of reason? Or because you were beheaded when your country perished? Or because you did evils that brought shame to your parents, wife and children? Or because you suffered from cold and hunger? Or because you died a natural death?"

When he finished asking these questions, he went to sleep, using the skull as his pillow. At midnight, he heard the skull speaking in his dream, "You seem to be an eloquent speaker, but your words have revealed all the human bondage. The dead are not burdened with these things. Would you like to hear about what it is like in the world of the dead?"

Zhuangzi said, "Yes."

The skull said, "In the world of the dead, there is neither ruler above nor subjects below. With no changes of the four seasons, ease and comfort last eternally. Even the happiness of a king in the human world cannot surpass this!"

Zhuangzi did not believe in his words and said, "If Fate were to restore your physical form and restore your skin and bones so that you could return to your parents, wife, children, neighbours and friends, would you be willing to do that?"

The skull said sadly, "How can I abandon the happiness of a king to suffer from the hardships in the human world?"

When Yan Yuan had gone east to the state of Qi, Confucius had a



【原文】

颜渊东之齐，孔子有忧色，子贡下席而问曰：“小子敢问，回东之齐，夫子有忧色，何邪？”

孔子曰：“善哉，汝问！昔者管子有言，丘甚善之。曰：‘褚小者不可以怀大，绠短者不可以汲深。’夫若是者，以为命有所成而形有所适也，夫不可损益。吾恐回与齐侯言尧舜黄帝之道，而重以燧人神农之言。彼将内求于己而不得，不得则惑，人惑则死。”

“且女独不闻邪？昔者海鸟止于鲁郊，鲁侯御而觞之于庙，奏《九韶》以为乐，具太牢以为膳。鸟乃眩视忧悲，不敢食一禽，不敢饮一杯，三日而死。此以己养养鸟也，非以鸟养养鸟也。夫以鸟养养鸟者，宜栖之深林，游之坛陆，浮之江湖，食之鰾鳅，随行列而止，委蛇而处。彼唯人言之恶闻，奚以夫诤诤为乎！《咸池》、《九韶》之乐，张之洞庭之野，鸟闻之而飞，兽闻之而走，鱼闻之而下入，人卒闻之，相与还而观之。鱼处水而生，人处水而死，彼必相与异，其好

【今译】

颜渊要东行到齐国去，孔子面有担忧之色。子贡走下座位向前问道：“学生斗胆问一下，颜回东到齐国去，先生面有忧色，是为什么呢？”

孔子说：“你问得很好！从前管仲有句话，我十分赞同。他说：‘袋子小就装不下大东西，绳子短就汲不起深井的水。’这样说来，认为性命各有它的形成之理，而形体各有它的适宜之处，这是不可改变的。我担心颜回去跟齐国国君讲尧舜之道或跟他重申燧人氏神农氏的圣言。齐国国君听了以后，会自己反省却不能领悟，不能领悟就会起疑心，起了疑心，就有杀身之祸了。”

“你难道没有听说过吗，古时有只海鸟飞落在鲁国国都郊外，鲁侯把它迎进太庙，给它敬酒，奏《九韶》名乐给它取乐，宰牛羊给它吃。海鸟目光迷惑而心中悲哀，不敢吃一块肉，不敢喝一杯酒，到了第三天就死了。这是鲁侯用养他自己的东西去养鸟，不是用养鸟的东西去养鸟。用养鸟的东西去养鸟，就应该让鸟在深茂的树林里栖息，在沙滩上漫游，在江湖中漂浮，吃白鱼和泥鳅，随鸟群行列活动止息，自由自在地生活。鸟类最怕听到人类的声音，为什么还要这般喧哗呢！如果在洞庭的野外演奏《咸池》、《九韶》的音乐，鸟听见了就会飞走，野兽听见了就会逃走，鱼听见了也会沉入深水中，然而人听见了，却会围过来观赏。鱼在水中才能生存，人在水中就会淹死，人和



worried look on his face. Zigong left his seat and asked, "May I ask why you look worried when Yan Yuan has gone east to the state of Qi?"

Confucius said, "It's a good question! There is a saying by Guanzi which I appreciate very much. He said, 'A small bag cannot hold large things; a short rope cannot reach a deep well.' Thus, as life is pre-destined, so physical forms are prearranged. Neither can be altered. I am afraid that Yan Hui will talk with the Marquis of Qi about the ways of King Yao, King Shun and the Yellow Emperor and the teachings of Suiren and Shennong. The Marquis of Qi will reflect on himself and find Yan Hui's words beyond his comprehension. He will be puzzled over what is beyond his comprehension. And then he will kill Yan Hui when he is puzzled.

"Have you never heard about the story of a sea-bird that perched on the outskirts near the capital of the state of Lu? The sovereign went to welcome it and offered it wine in the ancestral temple. Jiushao music was played to amuse it, and pork, beef and mutton were prepared to feed it. Bewildered and sad, the sea-bird did not dare to eat a morsel of meat or drink a cup of wine. It died in three days. The sovereign tried to take care of the bird as if he had been taking care of himself. To take care of the bird in its own way is to allow it to perch in the woods, to fly over the islets, to float on the rivers and lakes, to feed itself on eels and other small fish, to fly and rest with the flock and to live at ease. Why make such a loud noise when the bird detests human voices? When Xianchi music and Jiushao music are played in the wilderness, the birds will fly away, the beasts will take to their heels, and the fish will dive deeply to the bottom of waters. Only men will come and gather together to listen to the music. Fish can only survive in waters while men will die in waters. As differences do exist between men and fish, they must have different likes and



【原文】

恶故异也。故先圣不一其能，不同其事。名止于实，义设于适，是之谓条达而福持。”

列子行食于道从，见百岁髑髅，撻蓬而指之曰：“唯予与汝知而未尝死，未尝生也。若果养乎？予果欢乎？”

种有几，得水则为继，得水土之际则为蛙蟾之衣，生于陵屯则为陵舄，陵舄得郁栖则为乌足。乌足之根为蛭螭，其叶为胡蝶。胡蝶胥也化而为虫，生于灶下，其状若脱，其名为鵽掇。鵽掇千日为鸟，其名为干馵骨。干馵骨之沫为斯弥，斯弥为食醢。颐辂生乎食醢；黄軫生乎九猷；瞿芮生乎腐蠹。羊奚比乎不斲，久竹生青宁；青宁生程，程生马，马生人，人又反入于机。万物皆出于机，皆入于机。

【今译】

鱼的生存必备条件各自不同，所以好恶也就不同了。因此圣人不要求人具有同等的才能，不要求他们做同等的事。名要和实际相符，事理的确应该适合于各自的特性，这就叫做‘条理通达而福气长存’。”

列子旅行中在路旁吃饭，看见一个上百年的骷髅，拔一根茅草指着它说：“只有我和你知道你没有死，也没有生。你果真忧愁吗？我真欢乐吗？”

生物中有一种极小的种类叫做“几”，它得水滋养便成为断续如丝的继草，在水土的交界处便长成青苔，生长在高地就变成车前草，车前草得到粪土滋养就长成乌足草，乌足草的根变成蝎子，它的叶变成蝴蝶。蝴蝶不久就化为虫，生在火灶底下，形状就像蜕化下来的皮，它的名字叫鵽掇。鵽掇虫过了一千天以后又化成鸟，名叫干馵骨。干馵骨的唾沫又变成斯弥虫，斯弥虫又变成酒缸里的蟻蠊虫。颐辂虫生于蟻蠊虫，黄軫虫生于九猷虫，瞿芮虫生于萤火虫。羊奚草和久不长笋的竹子结合就生出青宁虫，青宁虫生出豹，豹生出马，马生出人，人又复归于自然。万物都生于自然，又复归于自然。



dislikes. That is why the former sages did not hope that everybody would have the same talent or do the same thing. Names should conform with reality and propriety should conform with individuality. They can be said to have acquired a proper way of reasoning and to have enjoyed everlasting bliss."

During one of his tours, Liezi saw a century-old skull while he was eating on the roadside. He plucked a weed and pointed it at the skull, saying, "Only you and I know that you were never alive or dead. Are you really sad? Am I really happy?"

Among the various species, there is a microorganism which propagates in water. It becomes moss on the water margin and it becomes plantain on the highlands. The plantain becomes water plantain, the root of which becomes the larva of the dung-beetle and the leaf of which becomes the butterfly. Soon afterwards, the butterfly becomes an insect in a moulted form by the name of *quduo*, which lives under the stove. In a thousand days the *quduo* becomes a bird by the name of *ganyugu*, whose saliva in turn becomes an insect by the name of *simi*, which again in turn becomes another insect by the name of *shixi*, from which the insect by the name of *yilu* is born. The insect by the name of *huangkuang* is born from the insect by the name of *jiuyou*; the insect by the name of *maorui* is born from the insect by the name of *fuquan*. The *yangxi* grass lives with the bamboo that no longer sprouts, which gives birth to an insect by the name of *qingning*, which in turn gives birth to the leopard, and which again in turn gives birth to the horse, which again in turn gives birth to the man. The man, in his turn, reverts to the microorganism. Everything in the world comes out of a microorganism and goes back to it.