

DILUVIAN DISCOURSES

Zhiyan [危言] and Therapeutic Scepticism in the *Zhuangzi*

OVERVIEW

- Therapeutic Scepticism and *Zhiyan*
- Interpretations of *Zhiyan* [危言]
- *Zhiyan* as Humour

THERAPEUTIC SCEPTICISM

- Linguistic Scepticism
- Problem of taking words seriously
 - Therapeutic goal
 - Need for *non-serious* language

CH. 27 《寓言》

寓言十九，重言十七，卮言日出，和以天倪。 [...]

寓言十九，藉外論之。 [...]

重言十七，所以已言也，是為耆艾。

Imputed words make up nine-tenths of it; repeated words make up seven-tenths of it; goblet words come forth day after day, harmonizing things in the Heavenly Equality. [...]

These imputed words that make up nine-tenths of it are like persons brought in from outside for the purpose of exposition. [...]

These repeated words that make up seven-tenths of it are intended to put an end to argument. They can do this because they are the words of the elders.

CH. 27 《寓言》

卮言日出，和以天倪，因以曼衍，所以窮年。

[...]

非卮言日出，和以天倪，孰得其久！萬物皆種也，以不同形相禪。

With these goblet words that come forth day after day, I harmonize all things in the Heavenly Equality, leave them to their endless changes, and so live out my years.

[...]

If there were no goblet words coming forth day after day to harmonize all by the Heavenly Equality, then how could I survive for long? The ten thousand things all come from the same seed, and with their different forms they give place to one another.

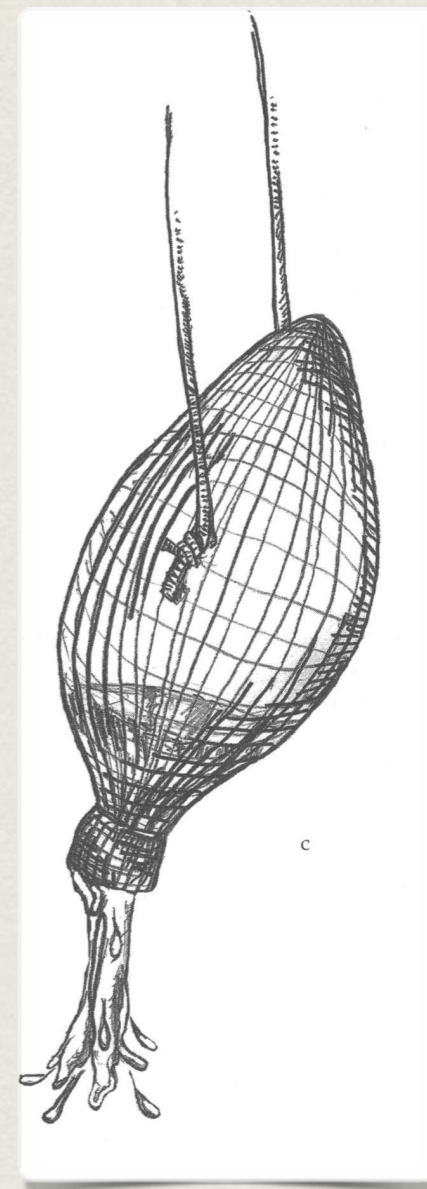
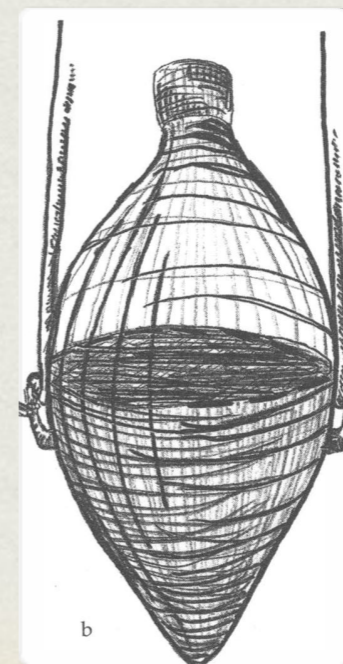
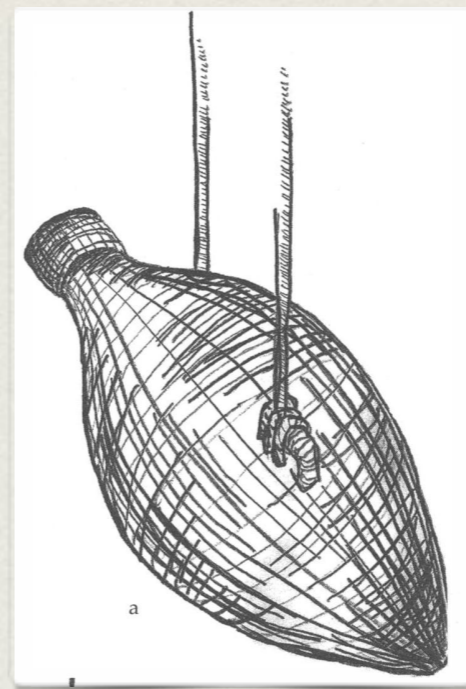
— trans. Burton Watson

CH. 33 《天下》

以卮言為曼衍，以重言為真，以寓言為廣。獨與天地精神往來，而不敖倪於萬物，不譴是非，以與世俗處。其書雖瑰瑋而連犴無傷也，其辭雖參差而諷詭可觀。彼其充實不可以已，上與造物者遊，而下與外死生、無終始者為友。

So he used “goblet words” to pour out endless changes, “repeated words” to give a ring of truth, and “imputed words” to impart greater breadth. He came and went alone with the pure spirit of Heaven and earth, yet he did not view the ten thousand things with arrogant eyes. He did not scold over “right” and “wrong” but lived with the age and its vulgarity. Though his writings are a string of queer beads and baubles, they roll and rattle and do no one any harm. Though his words seem to be at sixes and sevens, yet among the sham and waggery, there are things worth observing, for they are crammed with truths that never come to an end.

ZHI [卮]



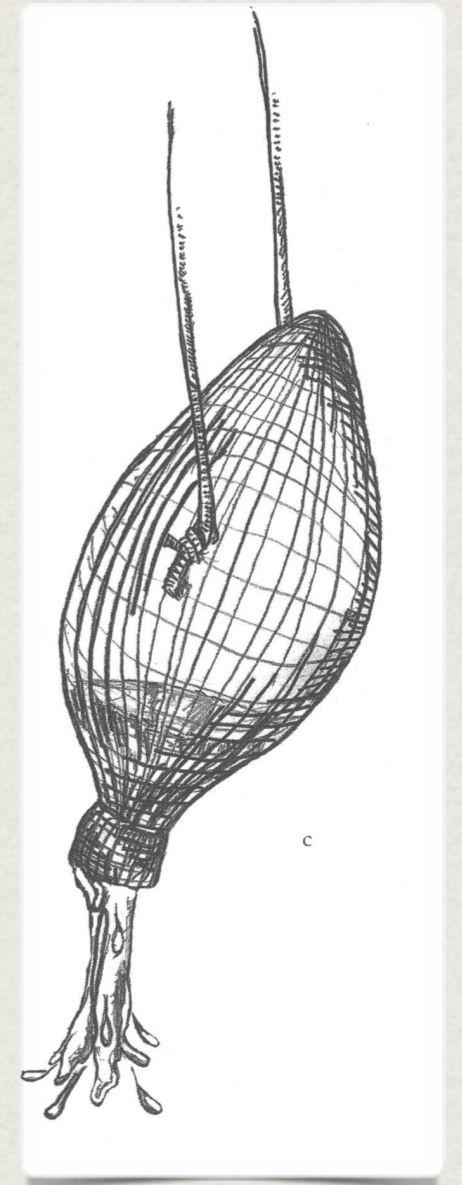
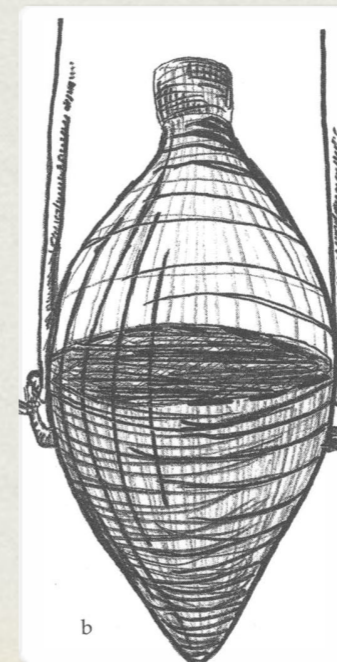
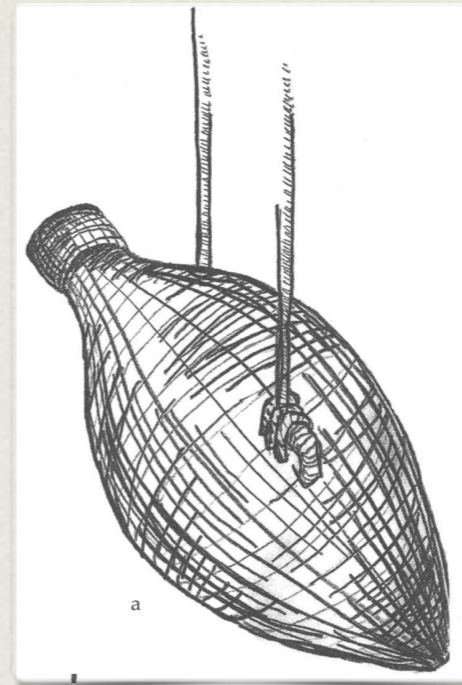
ZHI: SPILL-OVER GOBLET



- Guo Xiang
- A. C. Graham
- Wang Youru
- Wu Kuang-ming

ZHI: ANCIENT TIPPING-VESSEL

- ‘A Never-Stable Word’
- Evolving *Zhi* in multiple texts
 - *Han Feizi, Xunzi, Wenzhi*
- Yangshao archaeological finds
 - Neolithic (mid-5th millenium BCE)



CH. 27 《寓言》

卮言日出，和以天倪，因以曼衍，所以窮年。

[...]

非卮言日出，和以天倪，孰得其久！萬物皆種也，以不同形相禪。

With these goblet words that come forth day after day, I harmonize all things in the Heavenly Equality, leave them to their endless changes, and so live out my years.

[...]

If there were no goblet words coming forth day after day to harmonize all by the Heavenly Equality, then how could I survive for long? The ten thousand things all come from the same seed, and with their different forms they give place to one another.

— trans. Burton Watson

CH. 2 《齊物論》

和之以天倪，因之以曼衍，所以窮年也。 謂和之以天倪？曰：是不是，然不然。是若果是也，則是之異乎不是也亦無辯；然若果然也，則然之異乎不然也亦無辯。忘年忘義，振於無竟，故寓諸無竟。

Harmonize them all with the Heavenly Equality, leave them to their endless changes, and so live out your years. What do I mean by harmonizing them with the Heavenly Equality? Right is not right; so is not so. If right were really right, it would differ so clearly from not right that there would be no need for argument. If so were really so, it would differ so clearly from not so that there would be no need for argument. Forget the years; forget distinctions. Leap into the boundless and make it your home!”

— trans. Burton Watson

CH. 6 《大宗師》

顏回曰：「回益矣。」仲尼曰：「何謂也？」曰：「回忘仁義矣。」
曰：「可矣，猶未也。」他日復見，曰：「回益矣。」曰：「何謂
也？」曰：「回忘禮樂矣。」曰：「可矣，猶未也。」

Yan Hui said, "I'm improving!"

Confucius said, "What do you mean by that?" "I've forgotten benevolence and righteousness!" "That's good. But you still haven't got it."

Another day, the two met again, and Yan Hui said, "I'm improving!"

"What do you mean by that?"

"I've forgotten rites and music!"

"That's good. But you still haven't got it."

— trans. Burton Watson

CH. 6 《大宗師》

他日復見，曰：「回益矣。」曰：「何謂也？」曰：「回坐忘矣。」
仲尼蹴然曰：「何謂坐忘？」顏回曰：「墮肢體，黜聰明，離形去
知，同於大通，此謂坐忘。」

Another day, the two met again, and Yan Hui said, "I'm improving!"

"What do you mean by that?"

"I can sit down and forget everything!"

Confucius looked very startled and said, "What do you mean, sit down and forget everything?"

Yan Hui said, "I smash up my limbs and body, drive out perception and intellect, cast off form, do away with understanding, and make myself identical with the Great Thoroughfare. This is what I mean by sitting down and forgetting everything."

CH. 17 《秋水》

秋水時至，百川灌河，涇流之大，兩涘渚崖之間，不辯牛馬。於是
焉河伯欣然自喜，以天下之美為盡在己。順流而東行，至於北海，
東面而視，不見水端，

The time of the autumn floods came, and the hundred streams poured into the Yellow River. Its racing current swelled to such proportions that, looking from bank to bank or island to island, it was impossible to distinguish a horse from a cow. Then the Lord of the River was beside himself with joy, believing that all the beauty in the world belonged to him alone. Following the current, he journeyed east until at last he reached the North Sea. Looking east, he could see no end to the water.

— *trans. Burton Watson*

CH. 17 《秋水》

於是焉河伯始旋其面目，望洋向若而歎，曰：「野語有之曰『聞道百，以為莫己若』者，我之謂也。且夫我嘗聞少仲尼之聞而輕伯夷之義者，始吾弗信，今我睹子之難窮也，吾非至於子之門則殆矣，吾長見笑於大方之家。」

The Lord of the River began to wag his head and roll his eyes. Peering far off in the direction of Ruo, he sighed and said, "The common saying has it, 'He has heard the Way a mere hundred times, but he thinks he's better than anyone else.' It applies to me. In the past, I heard men belittling the learning of Confucius and making light of the righteousness of Bo Yi, though I never believed them. Now, however, I have seen your unfathomable vastness. If I hadn't come to your gate, I should have been in danger. I should forever have been laughed at by the masters of the Great Method!"

— trans. Burton Watson

CH. 33 《天下》

莊周聞其風而悅之。以謬悠之說，荒唐之言，無端崖之辭，時恣縱而不儻，不以觭見之也。以天下為沈濁，不可與莊語； [...]

Zhuang Zhou heard of their views and delighted in them. He expounded them in odd and outlandish terms, in brash and bombastic language, in unbound and unbordered phrases, abandoning himself to the times without partisanship, not looking at things from one angle only. He believed that the world was drowned in turbidness and that it was impossible to address it in sober language.

— *trans. Burton Watson*

CH. 6 《大宗師》

且也，相與吾之耳矣，庸詎知吾所謂吾之乎？且汝夢為鳥而厲乎天，夢為魚而沒於淵，不識今之言者，其覺者乎，夢者乎？造適不及笑，獻笑不及排，安排而去化，乃入於寥天一。」

“What’s more, we go around telling one another, I do this, I do that—but how do we know that this ‘I’ we talk about has any ‘I’ to it? You dream you’re a bird and soar up into the sky; you dream you’re a fish and dive down in the pool. But now when you tell me about it, I don’t know whether you are awake or whether you are dreaming. Running around accusing others is not as good as laughing, and enjoying a good laugh is not as good as going along with things. Be content to go along and forget about change, and then you can enter the mysterious oneness of Heaven.”

— *trans. Burton Watson*

NO SOAP, RADIO!

THREE MODES OF COMMUNICATION

Translator	<i>yuyan</i> [寓言]	<i>zhongyan</i> [重言]	<i>zhiyan</i> [卮言]
Graham	sayings from a lodged place	weighted sayings	spillover sayings
Mair	metaphors	quotations	impromptu words
Ziporyn	words lodged elsewhere / words as coming from the mouths of other people / words attributed to others	citations from weighty authorities	spillover-goblet words
Watson	imputed words	repeated words / weighty words	goblet words

PURPOSE OF ZHIYAN [卮言]

Translators	<i>zhiyan</i> [卮言]	purpose
Graham	spillover sayings	lets the stream find its own channels
Mair	impromptu words	effusive elaboration
Ziporyn	spillover-goblet words	for unbroken extension for his meanings
Watson	goblet words	to pour out endless changes