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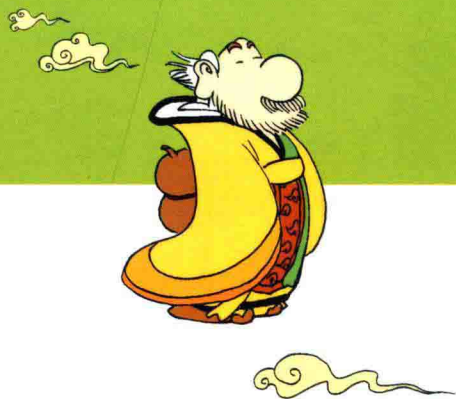
蔡志忠漫画

中国传统文化经典

Chinese Traditional Culture Comic
Chinese-English Bilingual Edition

漫画中国思想系列

Chinese Thought Comic Series



智慧的呢喃

关尹子·鹞冠子

Kuan-yin-tzu · He Guan Zi
Whispers of Wisdom

蔡志忠 / 编绘

刘飞 吴炜声 / 译

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中国对外翻译有限公司

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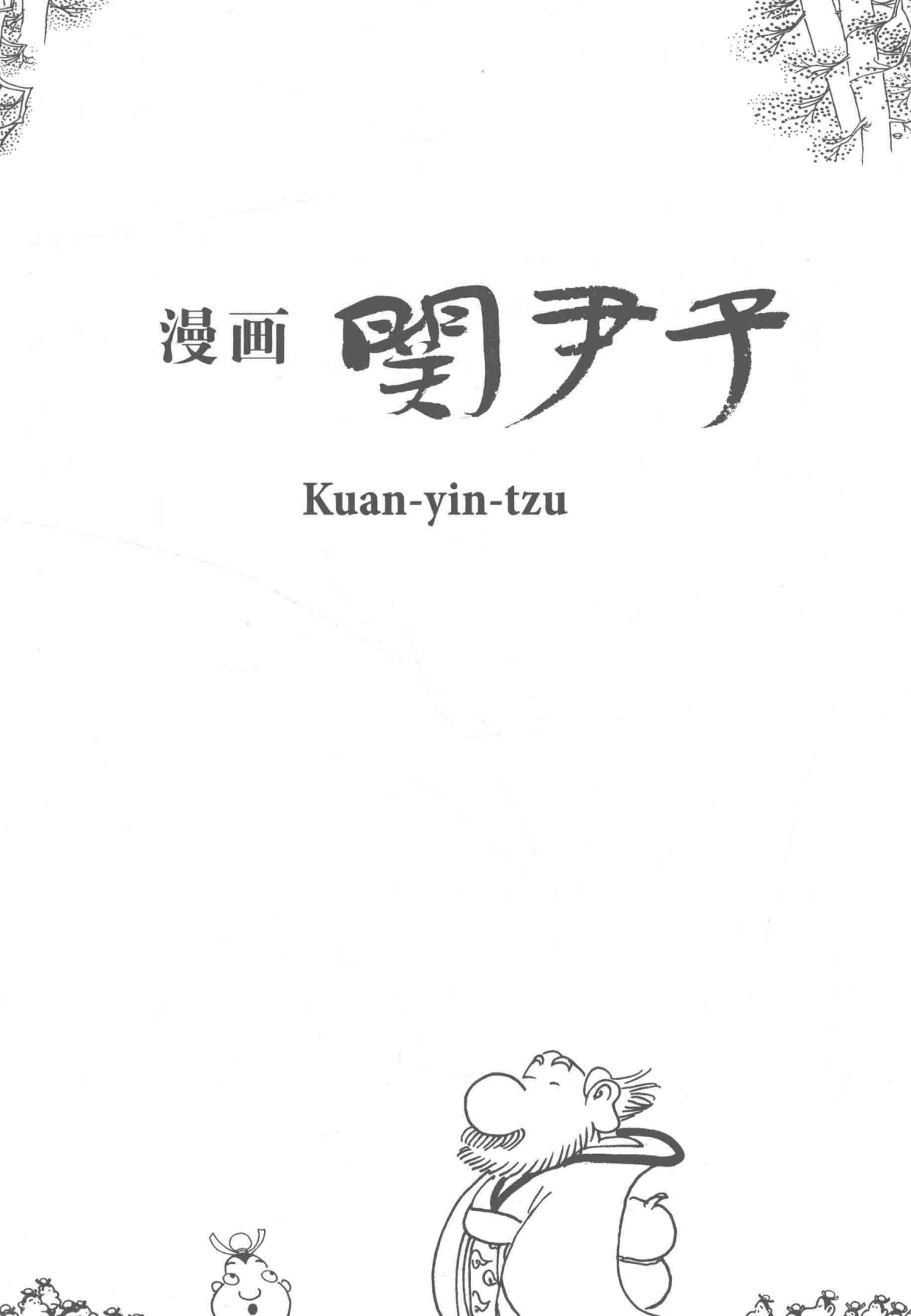
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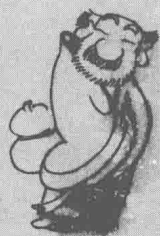
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漫画 関尹子

Kuan-yin-tzu





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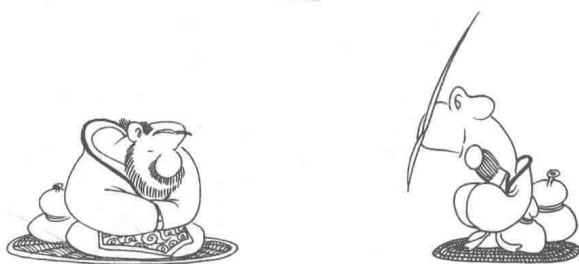
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关尹子的生平

Life of Kuan-yin-tzu



关尹子的生平

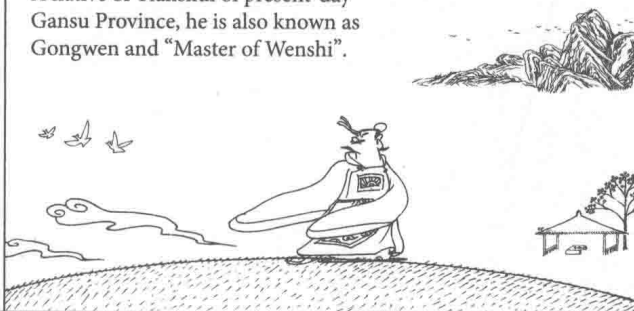
Life of Kuan-yin-tzu



尹喜，生于春秋时代。
Yinxi was born in the
Spring and Autumn
Period.



甘肃天水人，字公文，号文始先生。
A native of Tianshui of present-day
Gansu Province, he is also known as
Gongwen and "Master of Wenshi".



尹喜自幼博览古籍，精通历法，善观天文。
Since his childhood, he had read ancient books extensively and developed a good knowledge of the calendar and astronomy.



他常服精华，隐德修行，学习占星术。
He often inhaled the finest essence of Nature, cultivated himself in reclusion and learned astrology.



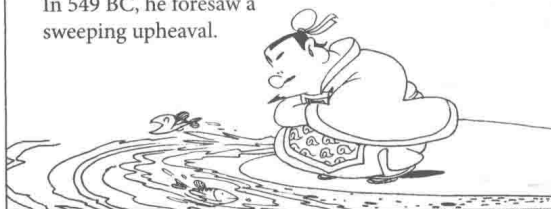
能知前古，也能预见未来。
He was capable of seeing the past and telling the future.



后来在周朝楚康王门下担任大夫。
Later he served as senior official under King Kang of Chu in the Zhou Dynasty.



周灵王二十三年，尹喜预知天下即将大乱。
In 549 BC, he foresaw a sweeping upheaval.



于是便辞去大夫，请任函谷关令。
So he quitted and requested to be Magistrate of Hangu Pass.

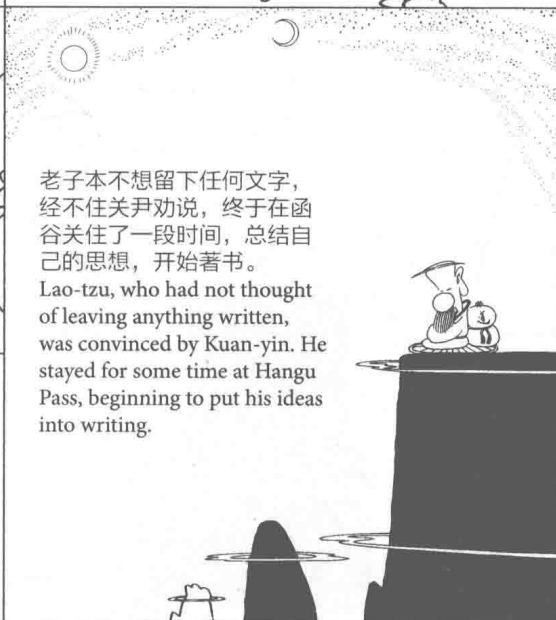
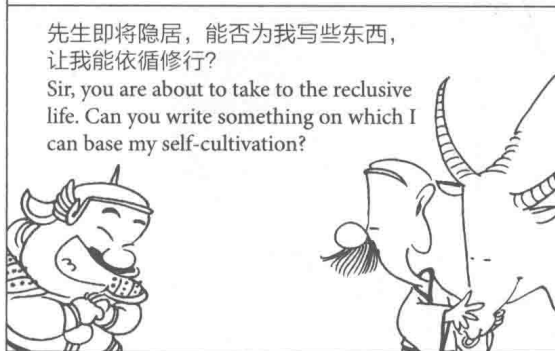
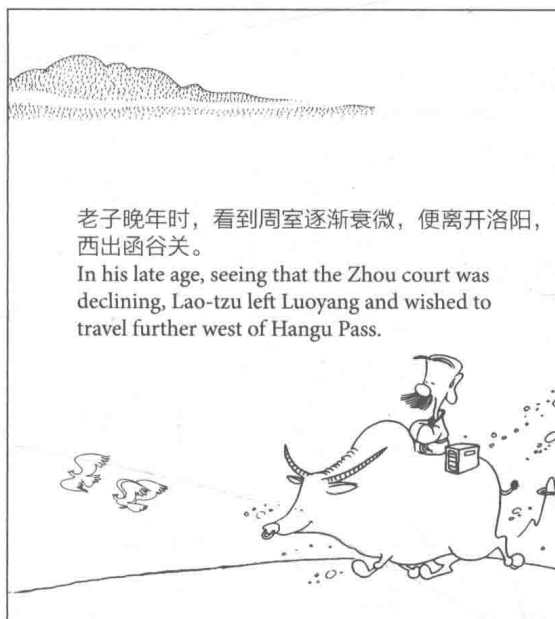


他在函谷关担任守令时，静心修道。
He continued to immerse himself in self-cultivation when he served as Magistrate.



因此后人称他关令尹喜，尊称为关尹子。
Therefore, he has been dubbed as Yinxi the Pass Magistrate and venerated as Kuan-yin-tzu.





反者道之动；弱者道之用。天下万物生于有，有生于无。

In Tao the only motion is returning;
The only useful quality, weakness.
For though all creatures under heaven are the products of Being,
Being is the Not-being.



道生一，
一生二，
二生三，
三生万物。

Tao gave birth to the One;
The One gave birth successively to two things,
three things, up to ten thousand.



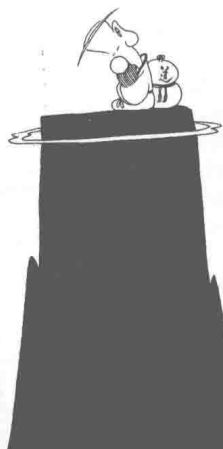
道可道，非常道。名可名，非常名。无名，天地之始；有名，万物之母。

The Way that can be told of is not an Unvarying Way;
The names that can be named are not unvarying names.
It was from the Nameless that Heaven and Earth sprang;
The named is but the mother that rears the ten thousand creatures, each after its kind.



天地不仁，以万物为刍狗；圣人不仁，以百姓为刍狗。
Heaven and Earth are ruthless;
To them the Ten Thousand things

are but as straw dogs.
The Saint is ruthless too;
To him the people are but as straw dogs.

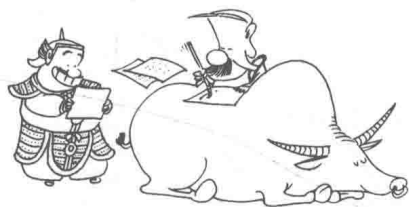


天之道，利而不害；
圣人之道，为而不争。
For heaven's way is to sharpen without cutting;
And the Saint's way is to act without striving.



最后老子写好《道德经》这本书，分为上下两篇八十一章，共有五千多言。

Lao-tzu eventually wrote a book titled *Tao Te Ching*, consisting of a total of over 5,000 characters under 2 sections and 81 chapters.



老子写好以后，就出关走了，从此就没有人知道他的下落。

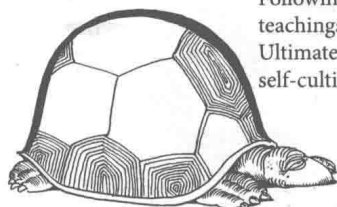
After he finished the book, Lao-tzu went out of the pass and left. No one knew his whereabouts ever since.



老子走了之后，关尹便弃绝人事，一面刻苦修炼，一面整理老子的著作。After Lao-tzu left, Kuan-yin abstained himself from earthly affairs. While he sorted the master's writings, he also cultivated himself.



依照老子所授的经法，精修至道。Following Lao-tzu's teachings, he attained the Ultimate Tao via intensive self-cultivation.



三年后，悉臻其妙，写成一部道教经典《关尹子》九篇，宣扬道家的基本精要。Three years later, he developed a thorough knowledge of the essence and wrote a Taoist classic titled *Kuan-yin-tzu*. Consisting of nine chapters, it preaches the essentials of Taoism.



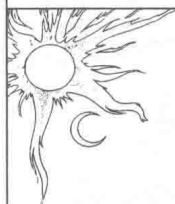
由于关尹子被封为文始真人，所以是书也被称为《文始真经》。

As Kuan-yin-tzu is dubbed Enlightened One of Literary Origin (Wen-shi Zhen-ren), his book is titled *The True Classic of Literary Origin (Wen-shi Zhen-jing)*.



因为关尹子接受老子的教诲，发展智慧，修大道、得成果，正是人类文明的最高境界。

Because Kuan-yin-tzu took Lao-tzu's teachings, he developed his wisdom, cultivated himself and attained enlightenment, which represents none other than the highest level of human civilization.

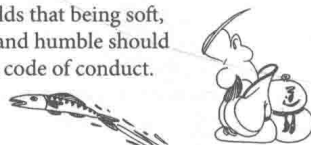


文始即为文明之始！
Wen-shi means "literary origin" or "origin of civilisation"!



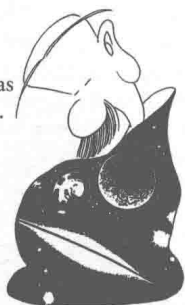
以柔弱谦下为行为准则。

He holds that being soft, weak and humble should be the code of conduct.



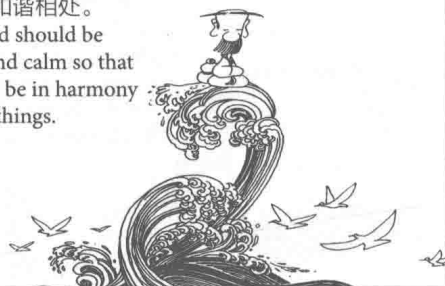
关尹在《文始真经》里，将老子的“太一”作为万物的根本。

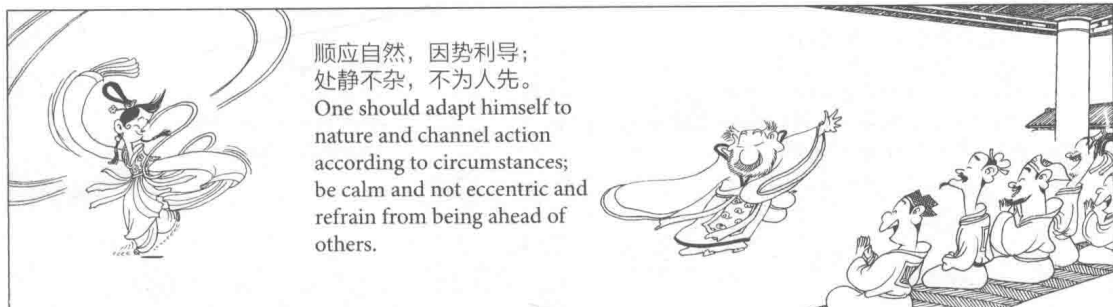
In *Wen-shi Zhen-jing*, Kuan-yin-tzu sees the One, a concept proposed by Lao-tzu, as the origin of all things.



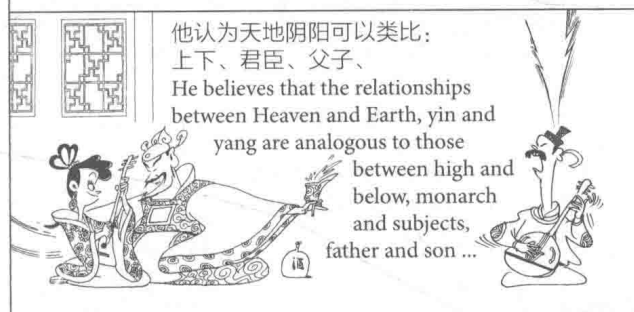
内心空灵虚静，与万物和谐相处。

The mind should be empty and calm so that man can be in harmony with all things.

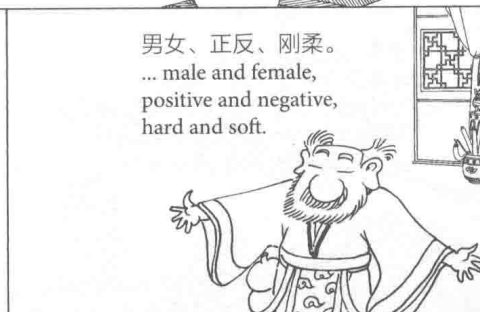




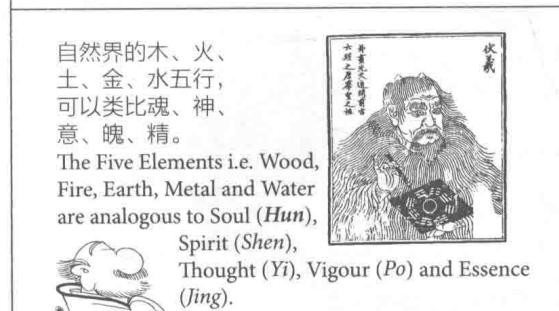
顺应自然，因势利导；
处静不杂，不为人先。
One should adapt himself to
nature and channel action
according to circumstances;
be calm and not eccentric and
refrain from being ahead of
others.



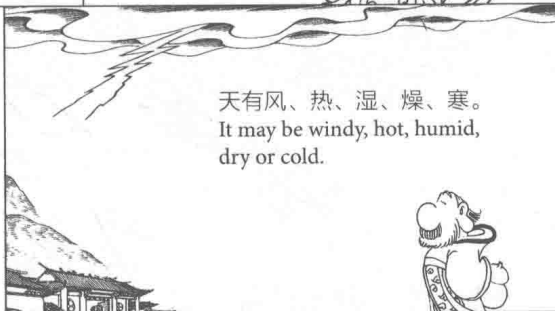
他认为天地阴阳可以类比：
上下、君臣、父子、
He believes that the relationships
between Heaven and Earth, yin and
yang are analogous to those
between high and
below, monarch
and subjects,
father and son ...



男女、正反、刚柔。
... male and female,
positive and negative,
hard and soft.



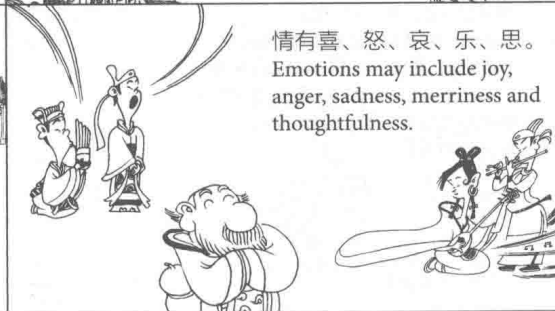
自然界的木、火、
土、金、水五行，
可以类比魂、神、
意、魄、精。
The Five Elements i.e. Wood,
Fire, Earth, Metal and Water
are analogous to Soul (*Hun*),
Spirit (*Shen*),
Thought (*Yi*), Vigour (*Po*) and Essence
(*Jing*).



天有风、热、湿、燥、寒。
It may be windy, hot, humid,
dry or cold.



行有仁、义、礼、智、信。
Conduct may be benevolent,
righteous, courteous, wise or
trustworthy.

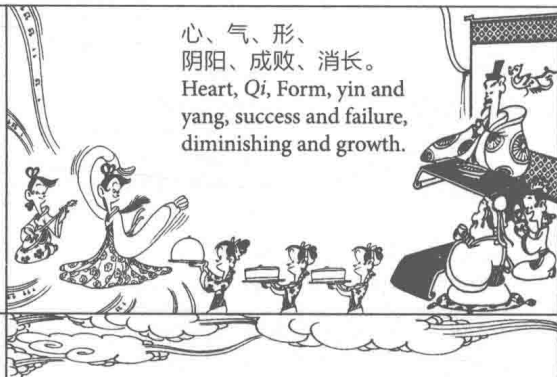


情有喜、怒、哀、乐、思。
Emotions may include joy,
anger, sadness, merriness and
thoughtfulness.

将之排列组合，就可以形成
怨恨、取与、谏教、生杀。
These are arrayed to form hatred and
gratefulness, receiving and giving, advice
and edification, sparing and killing.



心、气、形、
阴阳、成败、消长。
Heart, Qi, Form, yin and
yang, success and failure,
diminishing and growth.



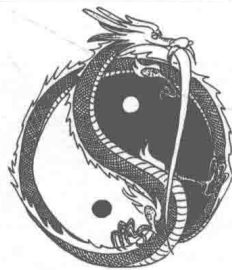
物生于土终变于土，
事生于意终变于意。
Things born in Earth eventually change
into Earth; things born in Thought
eventually change into Thought.



精神水火也，五行互生灭之。
其来无首，其往无尾。
Essence and Spirit are like Water
and Fire. The Five Elements are in
a relationship of mutual promotion
and restraint. They have neither
head nor tail.



意和土是一切
事物的中心。
So Thought and Earth
are at the centre of all
things.



五行之运，因精有魂，
因魂有神，因神有意，
因意有魄，因魄有精。
五者，回环不已。

In the cycle of the Five Elements, Essence is conducive
to Soul; Soul to Spirit; Spirit to Thought; Thought
to Vigour; and Vigour to Essence. The five are in an
incessant cycle.



诸子百家谈关尹子 Ancient Philosophers on Kuan-yin-tzu



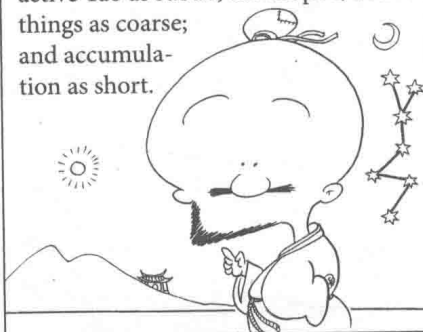
关尹子
与老聃
Kuan-yin-
tzu and
Lao Dan



《庄子·杂篇·天下》说：

关尹与老聃的道术以无形无为的道为精微，以有形有为的物为粗鄙，以积蓄为不足。

"Tian Xia", *Miscellaneous Passages*, Chuang Tzu says,
The philosophy of Kuan-yin-tzu and Lao Dan (Lao-tzu) sees the shapeless, active Tao as subtle; the shaped, active things as coarse; and accumulation as short.



恬淡地独自
与神明共
处……

To coexist
nonchalantly
alone with
gods ...



这是古代道术的内涵之一。
... is one of the secrets of the
ancient art of the Tao.

