

中国传统文化系列·道家思想  
Traditional Chinese Culture Series·Daoism Series

# THE DAO SPEAKS II

More Whispers of Wisdom

译者/BRIAN BRUYA(美)



## 老子说

智者·的·低·语

### 2

蔡志忠 > 著

TSAI CHIH CHUNG

Bestselling comics author with  
over 40 million books sold



2

现代出版社

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# 老子说<sup>2</sup>

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蔡志忠 / 著 BRIAN BRIJYA (美) / 译

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**老子说Ⅱ:智者的低语**

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## Translator's Preface

Tsai Chih Chung (C. C. Tsai) is the most accomplished and popular cartoonist in all of East Asia, with parts of this series of his books having even been incorporated into the public school curriculum in Japan. C. C. Tsai began his career at the age of sixteen by publishing the first of what would be approximately 200 "action" comic books. Following that, he went into animation and garnered himself the equivalent of our Oscar while building up the largest animation company in Taiwan. In his spare time, he turned to the humor of comic strips and put out the first daily comic strip in Taiwan newspapers.

Then, one day on a flight to Japan, he began to sketch scenes from a book he was reading. The book had been written over two thousand years ago by one of the most influential thinkers in Chinese history, the famous Daoist (Taoist) named Zhuangzi (Chuang Tzu). From these sketches emerged a new genre in the book world—a serious (though light-hearted) comic book explicating a profound topic. C. C.'s aim was not to simplify, but to clarify. The

ancient language in China is difficult for modern people to understand, so in addition to illustrating the subject matter, he also rendered the text into Modern Chinese.

When *Zhuangzi Speaks* came out in Taiwan, it shot to the top of the bestseller list, and the head of a major publishing company immediately remarked that it had world potential. Tired of animation by now, C. C. sold off his company and devoted all of his efforts to the daily comic strips and his new series on ancient Chinese thought, both of which were bringing him unparalleled fame for a cartoonist. Soon, he held the four highest spots atop the bestseller list, until other authors demanded that comic books no longer be allowed on the list of "serious literature". There are now over twenty books in C. C.'s series and millions of copies in print, and, just as predicted, they are rapidly gaining popularity all over the world.

The *Dao Speaks* is a close adaptation of a book known as the *Dao De Jing*, which is attributed to a mysterious figure known as Laozi. "Dao De Jing" literally means the Classic of the Way and the Virtue. In this book, the word "Dao" is used more in a metaphysical sense, as an insentient and unseen force or principle, than in the concrete (or metaphorical) sense of a pathway, and since there is no convenient English rendering of this sense of the word, I leave it simply as "the Dao". "De" on the other hand is a bit more complicated.

I translate "De" as "virtue", but the meanings of the words "De" and "virtue" are similar in more than just one sense. They both have the mean-

ings of moral excellence according to a certain standard, yet there is still more to them than just this. In the Dao De Jing, "virtue" is used in a more metaphysical sense, as a kind of power of the Dao that nurtures or is immanent in all things. For this reason some translators have rendered it as "power" or "potency". Interestingly, if we look up "virtue" in the Oxford English Dictionary, the very first definition reads: "The power or operative influence in a supernatural or divine being." The dictionary reminds us that this is an archaic definition, but for purposes here, we will go back to it. Keep in mind, then, that virtue in the Dao De Jing means 1) moral excellence according to the standard of the Dao and 2) a kind of nurturing potency stemming from the Dao and inherent in all things. In Daoism, the most natural person is the most virtuous person.

Any reader who has come across Daoism before may be wondering why it is written here as "Dao" rather than the more common spelling "Tao". The reason for this is that one system of Romanization (examples of which are "Tao Te Ching" and "Lao Tzu") gained almost universal acceptance for a time, then China switched to a different system, and the rest of the world has been trying to catch up ever since. I use this relatively new system, called pinyin, and that is why here you see "Dao De Jing" and "Laozi". It is not really an issue of which system is better, but to the uninitiated, the examples above from the new system are certainly less misleading than those of the old system.

There are several places in this book where C. C. draws what looks like a tiny, gleaming hat. This is actually a depiction of a Chinese ingot—a quantity of precious metal, symbolic here of treasure or wealth.

Many thanks, again, to Professor Lian Xinda for vetting the manuscript and offering numerous useful corrections. Thanks also to Professor Michael LaForge for provding a lucid and enlightening introduction.

—B. B.



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# The Dao Speaks II

## More Whispers of Wisdom



老子姓李名耳，字聃。是楚国苦县厉乡曲仁里人，周藏书室的管理人员。

智者的低语——老子说 II

「德」之意五千多字，然后离去，没有人知道他终老于何处。  
关尹喜说：「你将要隐居起来了，请尽力为我著书吧！」于是老子就著述《道德经》上下两篇，谈论「道」与老子讲修道德，他的学说以自隐无名为主。久住周国，看到周国衰微下去，于是离去，经过函谷关时，

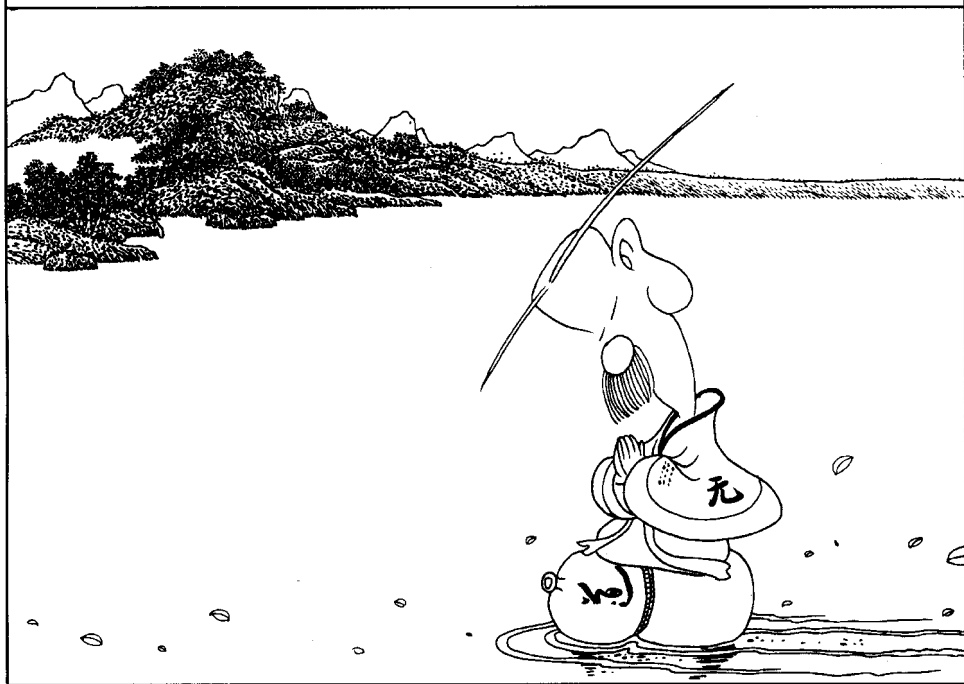
## Laozi

*According to China's greatest historian Sima Qian:*

*Laozi's surname was Li, his given name was Er, and his coming-of-age name was Dan.*

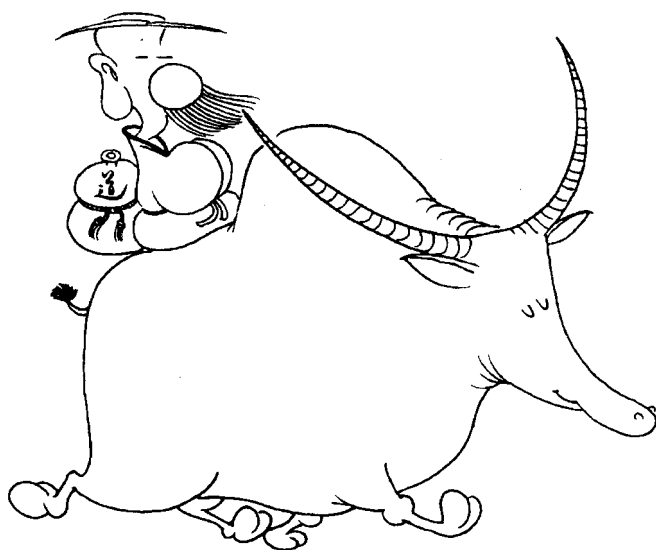
*He was a native of the village of Quren, Li district, Hu county, in the state of Chu, and he worked as caretaker of the imperial archives in Zhou.*

*Laozi (Lao-tzu) spoke of the Way and the Virtue focusing on self-effacement and not seeking a name for oneself. He resided for a long while in Zhou, and, witnessing the decline of the Zhou empire, he decided to leave. He went west, and when he was about to head out through Hangu pass, Yin Xi the gatekeeper said to him: "Since you are going off to live in reclusion, perhaps you could write down a few of your ideas for me first." So Laozi proceeded to write the Dao De Jing in two books totaling just over 5,000 words. He then departed, and no one knows what became of him.*



## Part I:

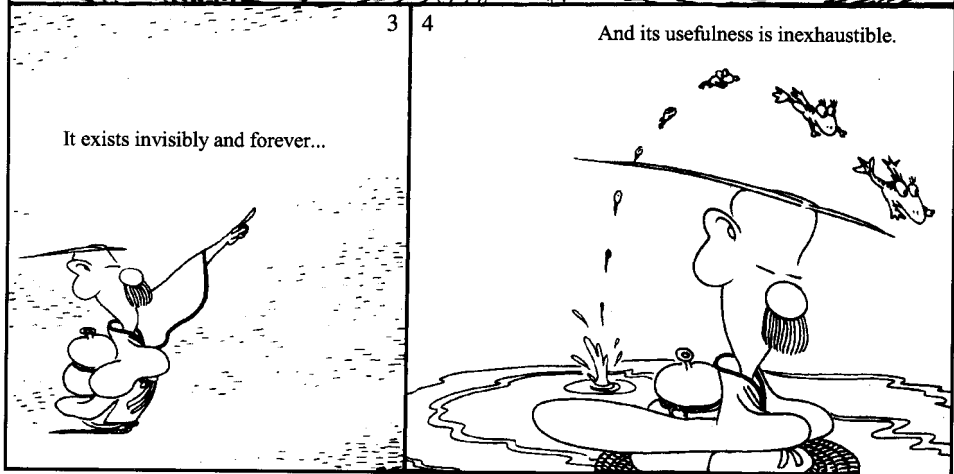
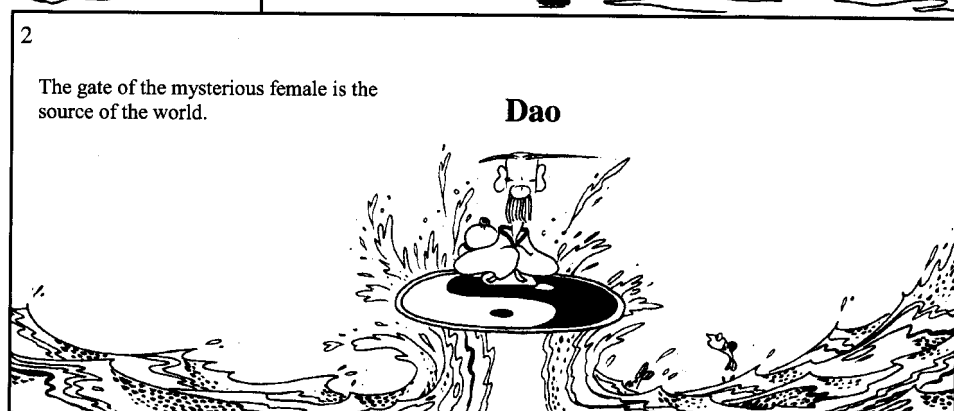
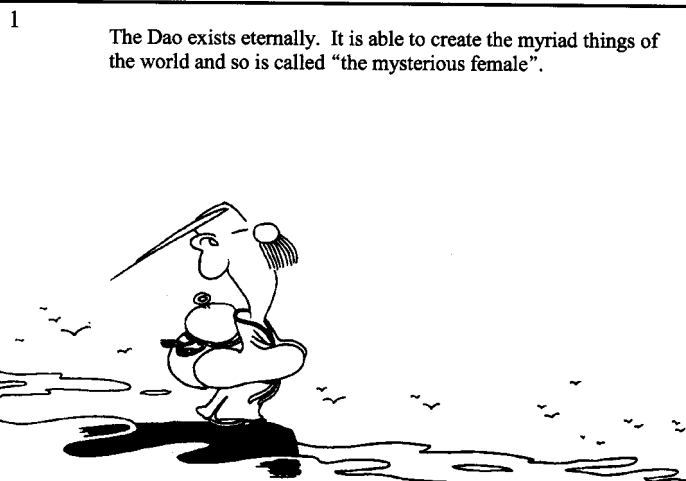
## The Way



绵绵若存，用之不勤。  
玄牝之门，是谓天地根。  
谷神不死，是谓玄牝。

## Chapter 6

### The Mysterious Female

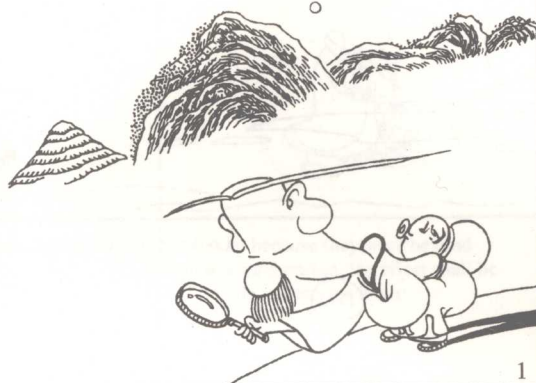


皦，其下不昧，绳绳兮不可名，复归于无物。是谓无状之状，无物之象，是谓惚恍。视之不见，名曰夷；听之不闻，名曰希；搏之不得，名曰微。此三者不可致诘，故混而为一。其上不

## Chapter 14

### The Dao is Indistinct

Something that is looked at but not seen is called invisible.



Something that is listened for but not heard is called inaudible.



Because the Dao is invisible, inaudible, and intangible, it cannot be directly examined, and the three merge into one.

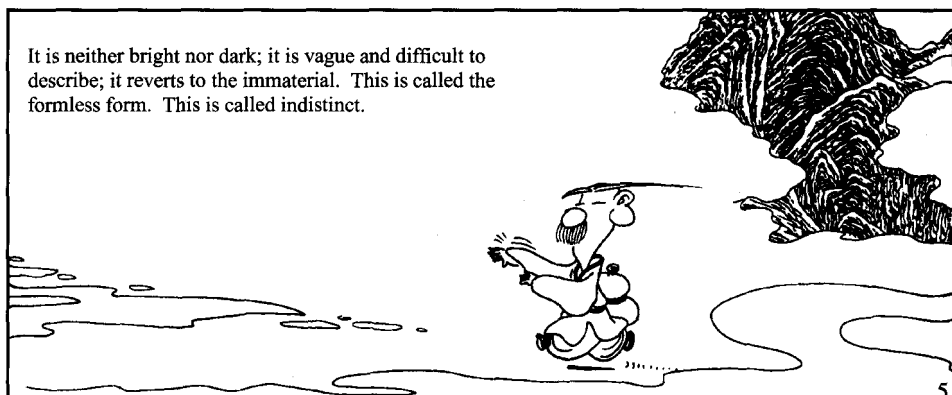


Something that is groped for but not found is called intangible.

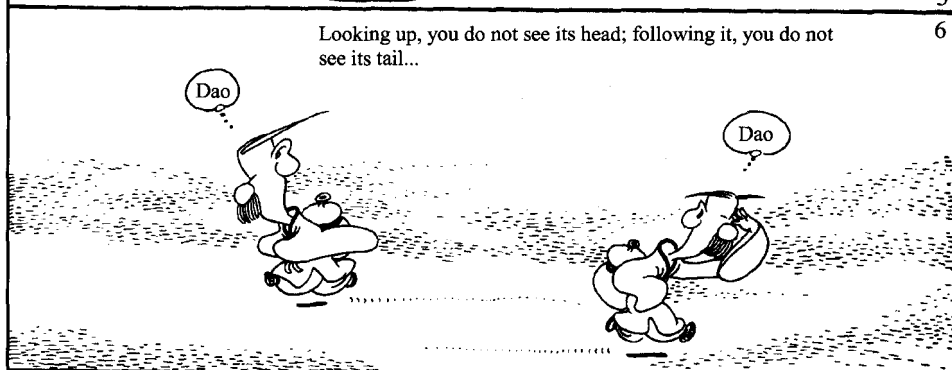


能知古始，是謂道紀。  
執古之道，以御今之有。  
迎之不見其首，隨之不見其後。

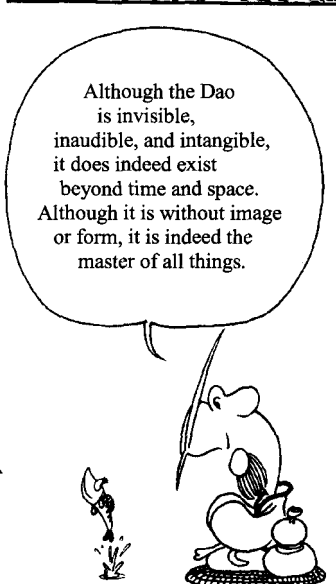
It is neither bright nor dark; it is vague and difficult to describe; it reverts to the immaterial. This is called the formless form. This is called indistinct.



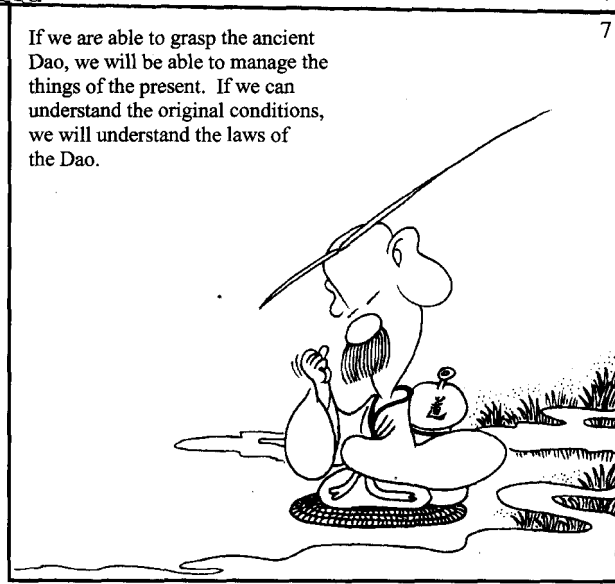
Looking up, you do not see its head; following it, you do not see its tail...



Although the Dao is invisible, inaudible, and intangible, it does indeed exist beyond time and space. Although it is without image or form, it is indeed the master of all things.



If we are able to grasp the ancient Dao, we will be able to manage the things of the present. If we can understand the original conditions, we will understand the laws of the Dao.

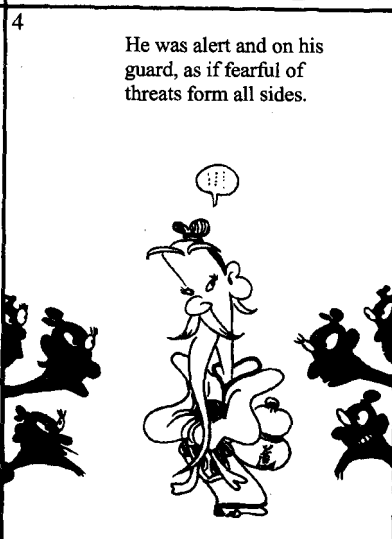
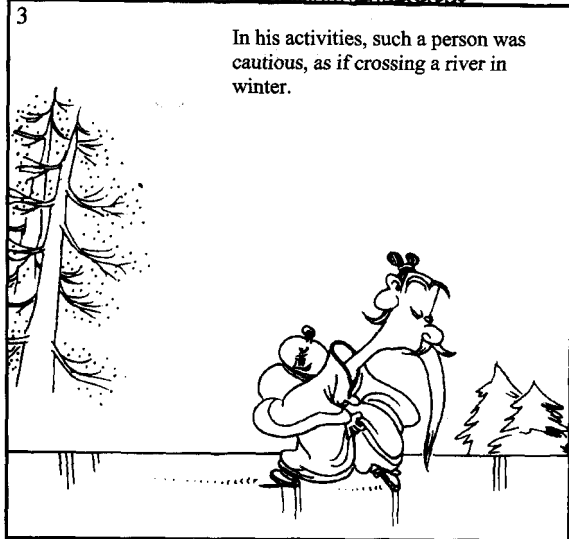
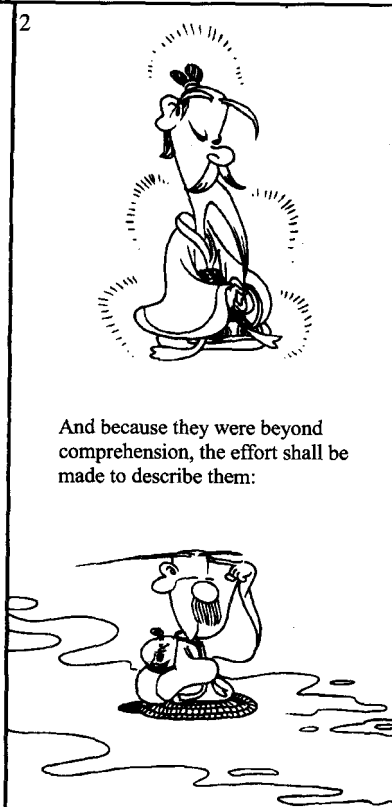
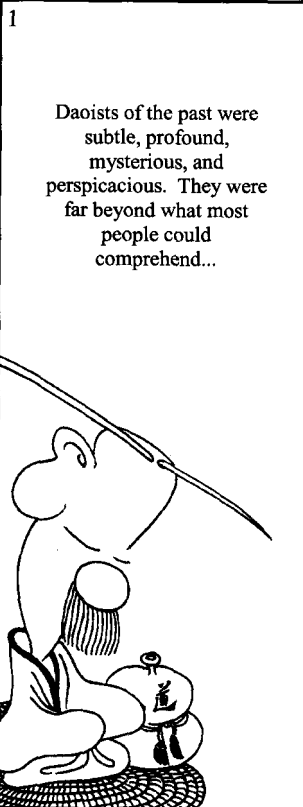




保此道者，不欲盈。夫唯不盈，故能蔽而新成。  
 其若客；涣兮其若凌释，敦兮其若朴；旷兮其若谷；混兮其若浊。孰能浊以静之徐清；孰能安以动之徐生。  
 古之善为道者，微妙玄通，深不可识。夫唯不可识，故强为之容；豫兮若冬涉川；犹兮若畏四邻，俨兮

## Chapter 15

### Daoists of Old



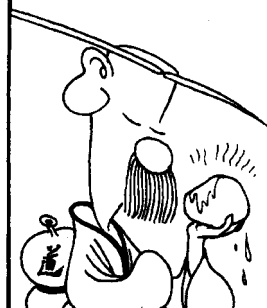
其若客；渙兮若冰之將釋；敦兮其若朴；旷兮其若谷；混兮其若濁。  
古之善為道者，微妙玄通，深不可識。夫唯不可識，故強為之容；豫兮若冬涉川；猶兮若畏四鄰；伊兮

In his behavior, he was dignified and courteous, as if a guest in someone's house.



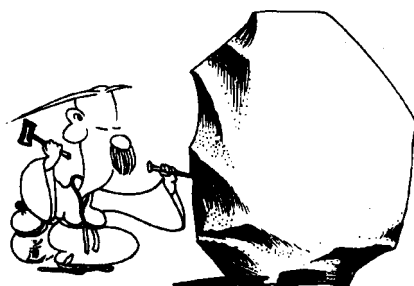
5

He was also self-diminishing, like ice that has begun to melt.



6

His character was simple and unaffected, like an uncarved medium.



7 8

His outlook was expansive, and his attitude was one of lowliness, like a deep valley.



9

His outward expression made him appear mixed-up and foolish and was unrevealing of his abilities, like water that is turbid.

