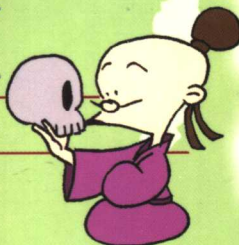


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ZHUANG ZI SPEAKS II

More Music of Nature

译者/BRIAN BRUYA(美)

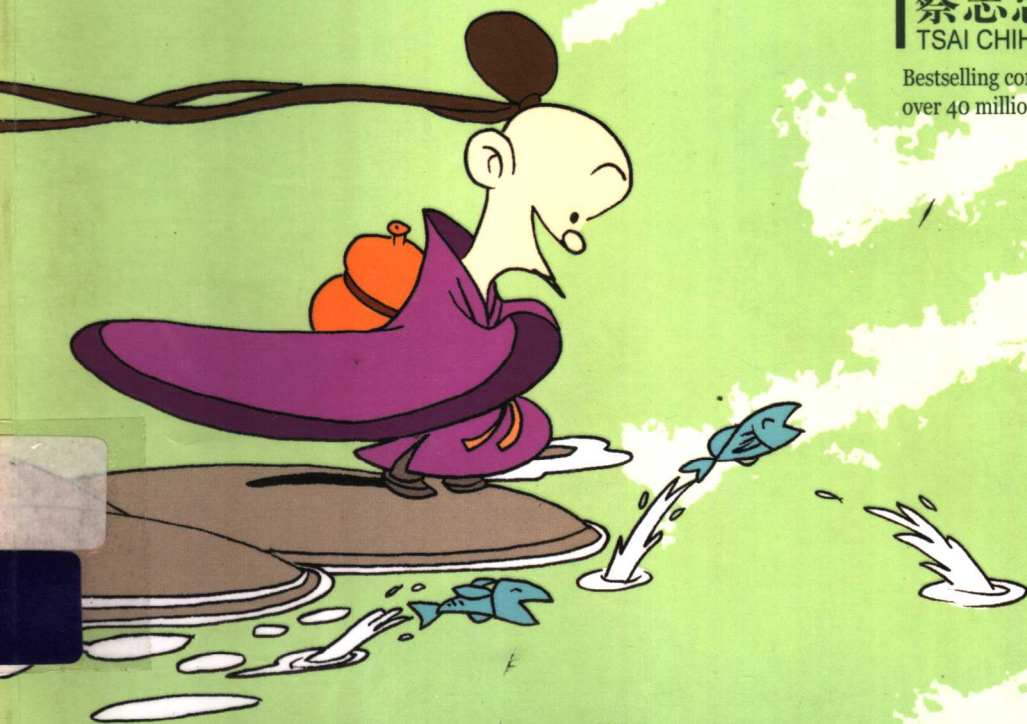


庄子说

2

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庄子说²

ZHUANG ZI SPEAKS II

自·然·的·箫·声

More Music of Nature

蔡志忠/著 BRIAN BRUYA(美)/译



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自然的箫声——庄子说Ⅱ

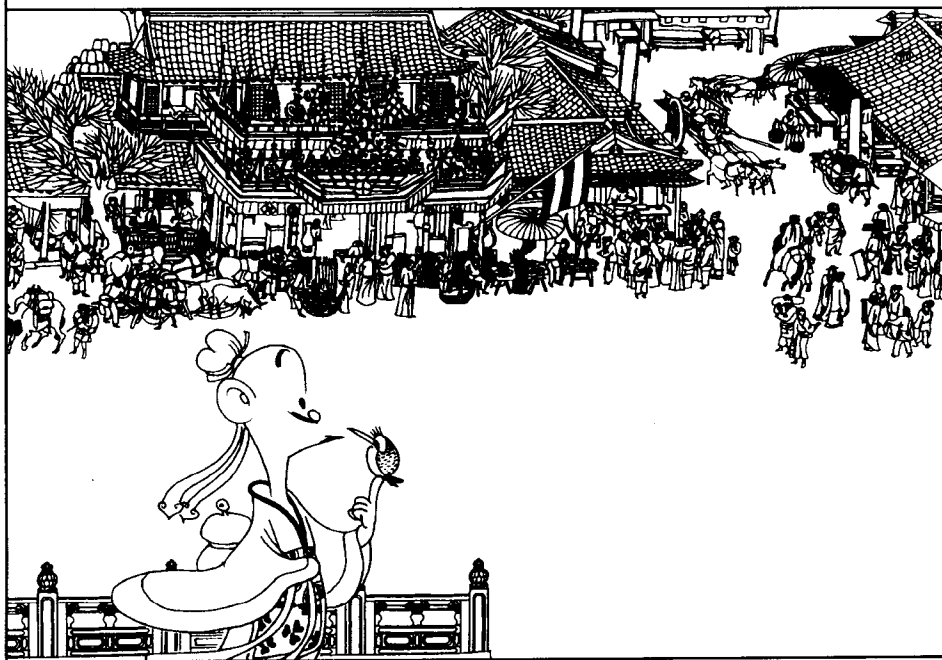
说剑、渔父、列御寇、天下。注者甚多，以唐郭象注本及清王先谦的庄子集解较佳。

乐、达生、山水、田子方、知北游；「杂篇」十一篇——庚桑楚、徐无鬼、则阳、外物、寓言、让王、盗跖、宗师、应帝王；「外篇」十五篇——骈拇、马蹄、胠篋、在宥、天道、天运、刻意、缮性、秋水、至现存为晋郭象所重编的三十三篇。即：「内篇」七篇——逍遥游、齐物论、养生主、人间世、德充符、大庄子书，据汉志说有五十二篇，未受重视。至唐玄宗时代，始渐器重，被列入经书。

Zhuangzi Speaks II More Music of Nature



Zhuangzi

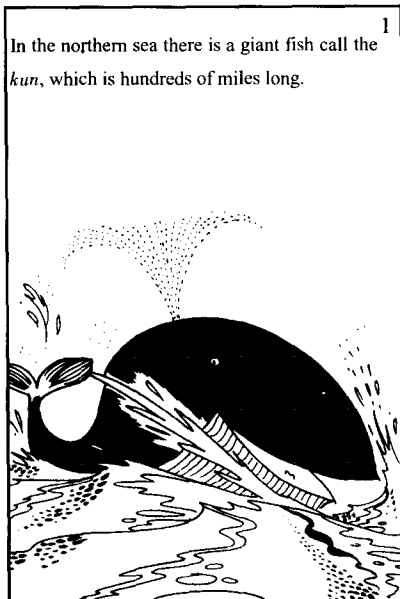


婉辞拒绝。

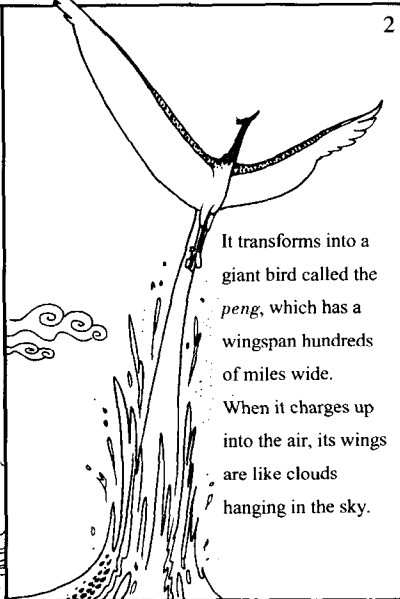
他的个性恬淡寡欲，不慕名利，楚威王闻知庄周贤能，遣使者带着重金币去聘请他，请他做卿相，却遭他对自然与人生有许多宝贵的启示。

庄子的学问非常渊博，研究的范围无所不包，庄子之学，其要本归老子，可谓集道家之大成。他的哲理，庄子名叫周，是宋国蒙地人。他曾做过蒙地漆园的官吏，跟梁惠王、齐宣王同时代。

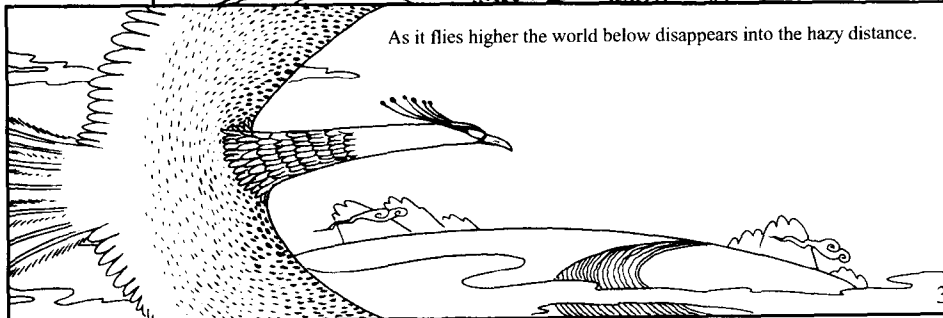
The Giant Bird



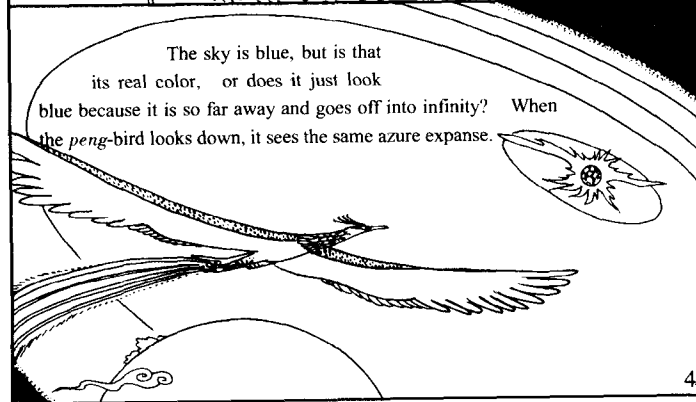
In the northern sea there is a giant fish call the *kun*, which is hundreds of miles long.



It transforms into a giant bird called the *peng*, which has a wingspan hundreds of miles wide. When it charges up into the air, its wings are like clouds hanging in the sky.

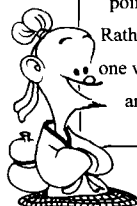


As it flies higher the world below disappears into the hazy distance.



The sky is blue, but is that its real color, or does it just look blue because it is so far away and goes off into infinity? When the *peng*-bird looks down, it sees the same azure expanse.

Your heart must be opened wide before it can be boundless. Don't look at things from any certain point of view or point in time. Rather, become one with heaven and earth.



已矣。
也。「野马也，尘埃也，生物之以息相吹也。天之苍苍，其正色邪？其远而无所至极邪？其视下也，亦若是则齐谐者，志怪者也。谐之言曰：「鹏之徙于南冥也，水击三千里，搏扶摇而上者九万里。去以六月息者飞，其翼若垂天之云。是鸟也，海运则将徙于南冥。南冥者，天池也。」
北冥有鱼，其名为鲲。鲲之大，不知其几千里也；化而为鸟，其名为鹏。鹏之背，不知其几千里也；怒而

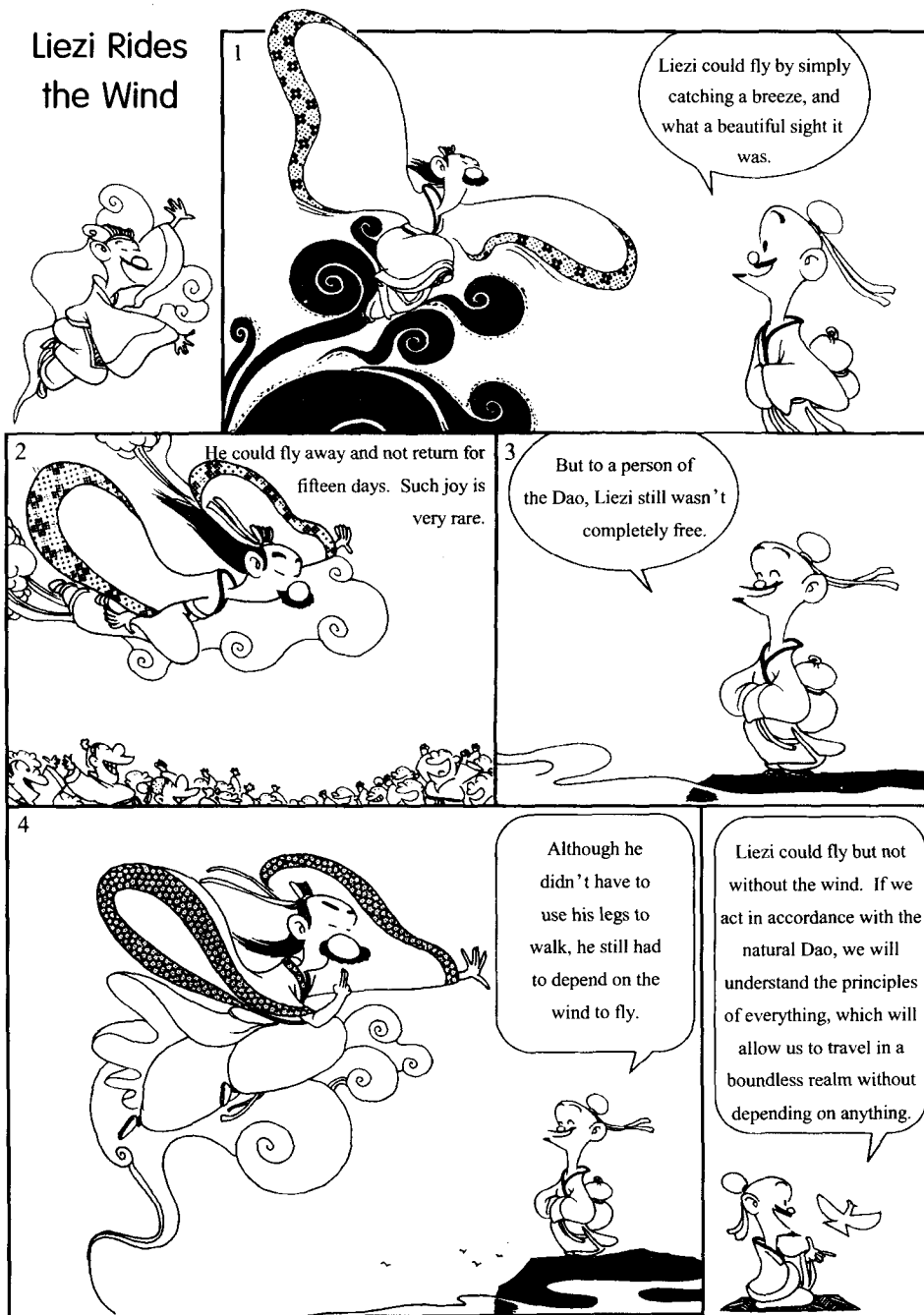
《庄子》逍遥游第二

自然的箫声——庄子说 II

故曰，至人无己，神人无功，圣人无名。
若夫乘天地之正，而御六气之辩，以游无穷者，彼且恶乎待哉！
夫列子御风而行，泠然善也，旬有五日而后反。彼于致福者，未数数然也。此虽免乎行，犹有所待者也。

《庄子·逍遥游第一》

Liezi Rides the Wind



Xu You Refuses the World

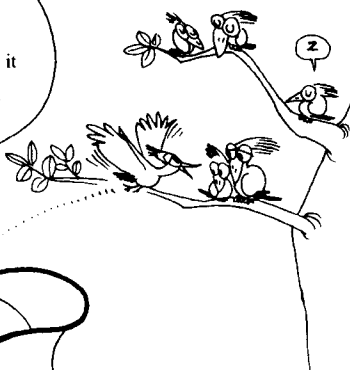


The legendary emperor Yao wished to resign as ruler and turn the land over to the hermit Xu You ...

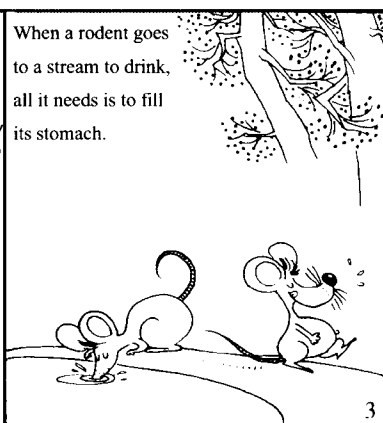
I am like a torch vainly flickering in the brilliance of the sun or moon, which you resemble. I am like irrigation needlessly toiling, while the rains still come on time. Because you are much superior to me, please accept the world to rule.



Forget it! When a bird goes to nest in a tree, all it needs is a single branch.



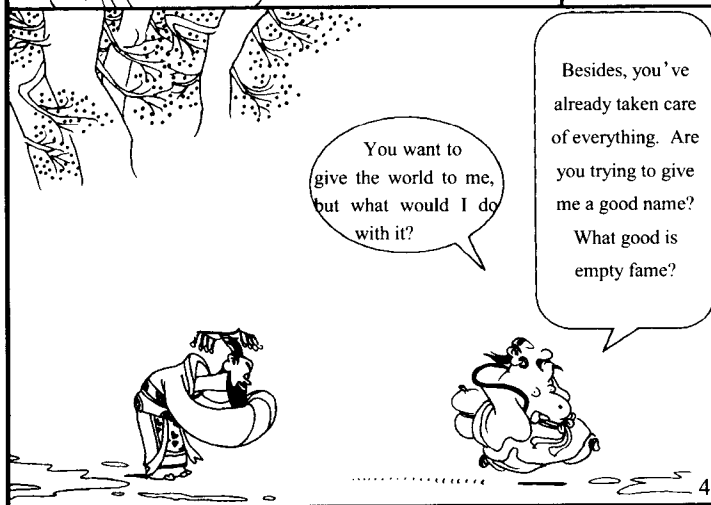
When a rodent goes to a stream to drink, all it needs is to fill its stomach.



You want to give the world to me, but what would I do with it?

Besides, you've already taken care of everything. Are you trying to give me a good name? What good is empty fame?

Fame is holding an esteemed position, but people often bring suffering upon themselves in striving for it. The only way to reach true reality is to abandon all thought of accomplishment and fame.

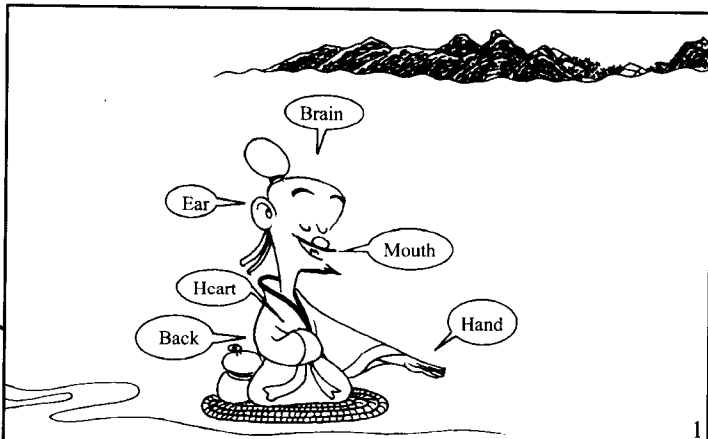


矣。」
深林，不过一枝；偃鼠饮河，不过满腹。归休乎君，予无所用天下为！庖人虽不治庖，尸祝不越樽俎而代之许由曰：「子治天下，天下既已治也。而我犹代子，吾将为名乎？名者实之宾也。吾将为宾乎？鸪鹤巢于也，不亦劳乎！夫子立，而天下治，而我犹尸之，吾自视缺然。请致天下。」
尧让天下于许由，曰：「日月出矣，而燭火不息，其于光也，不亦难乎！时雨降矣，而犹浸灌，其于泽

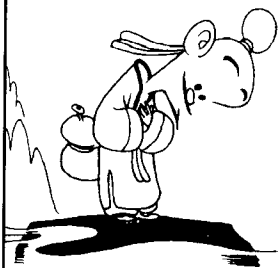
《庄子》逍遥游第二

自然的箫声——庄子说Ⅱ

Who's the Master?



Are they all there to serve me?
How can servants be coordinated?



Do they take turns coordinating each other?
Or is there a genuine master that controls them all?



Whether or not we come to know this master will not alter its
genuineness one way or the other.



Everyone has their own
genuine mind, which is a
miniature of the natural
Dao. So if you can act in
accordance with it, you
will never be far from the
Dao.

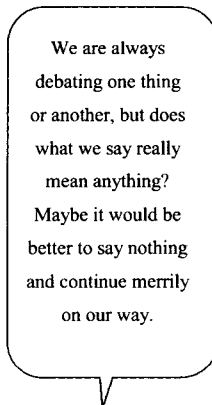
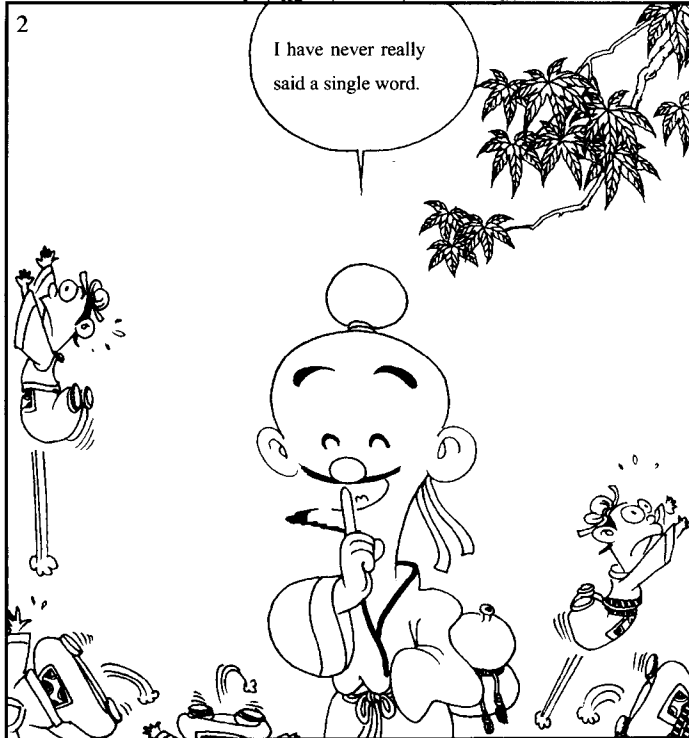
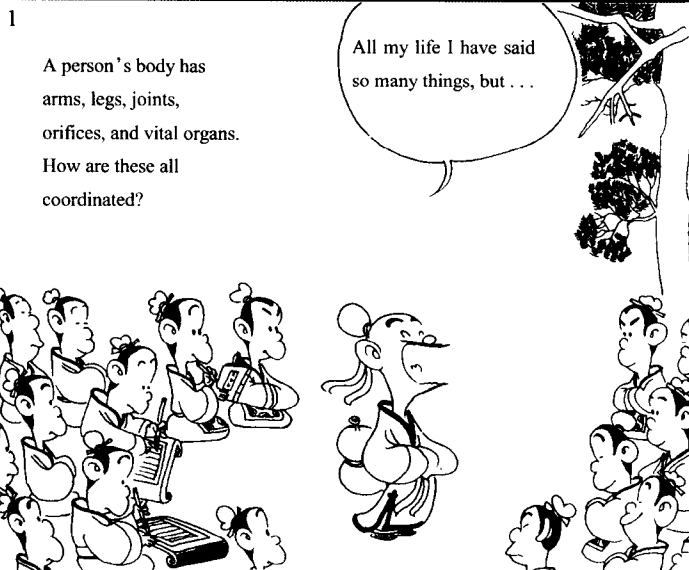


也，固若是芒乎？其我独芒，而人亦有不芒者乎？
功，忝然疲役而不知其所归，可不哀邪！人谓之不死，奚益！其形化，其心与之然，可不谓大哀乎？人之生
一受其成形，不化以待尽。与物相刃相靡，其行进如驰，而莫之能止，不亦悲乎！终身役役而不见其成
相治乎？其遑相为君臣乎？其有真君存焉？如求得其情与不得，无益损乎其真。

百骸、九窍、六藏，赅而存焉，吾谁与为亲？汝皆说之乎？其有私焉？如是皆有为臣妾乎？其臣妾不足以

《庄子·齐物论第二》

Zhuangzi Speaks about Not Speaking



矣，而未知吾所谓之其果有谓乎，其果无谓乎？
者，有未始有无也者，有未始有夫未始有有也者。俄而有无矣，而未知有无之果孰有孰无也。今我则已有谓
虽然，请尝言之。有始也者，有未始有始也者，有未始有夫未始有始也者。有「有」也者，有「无」也
今且有言于此，不知其与是类乎？其与是不类乎？类与不类，相与为类，则与彼无以异矣。

《庄子》◎齐物论第二

自然的箫声——庄子说

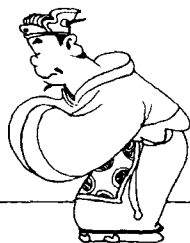
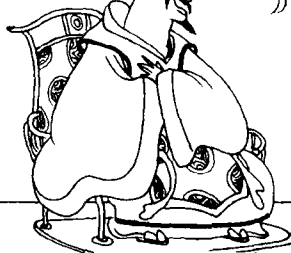
Yao's Question

The legendary emperor Yao once asked his minister Shun:

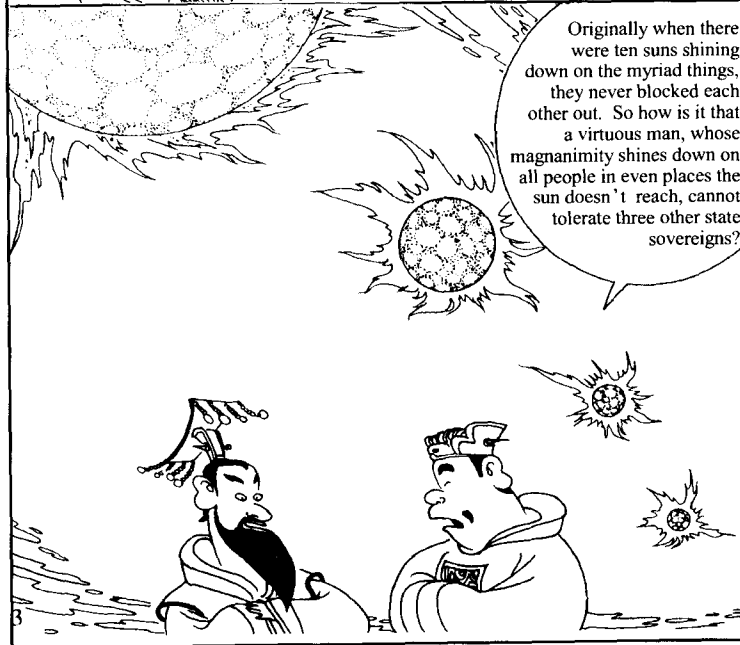
I want to invade the three states Zong, Kuai, and Xuao, and every time I sit on the throne, I can't get it out of my head. Why is this?



1



Compared to you, the sovereigns of those three states are extremely inferior. Why even bother with them?



Originally when there were ten suns shining down on the myriad things, they never blocked each other out. So how is it that a virtuous man, whose magnanimity shines down on all people in even places the sun doesn't reach, cannot tolerate three other state sovereigns?

That people have infinite desires stems entirely from a sense of "self". As soon as there is a "self", one tends to reject "others". Although everything is unique, each thing has its own particular value, and this is why we can all move along without blocking each other out.



《庄子·齐物论第二》

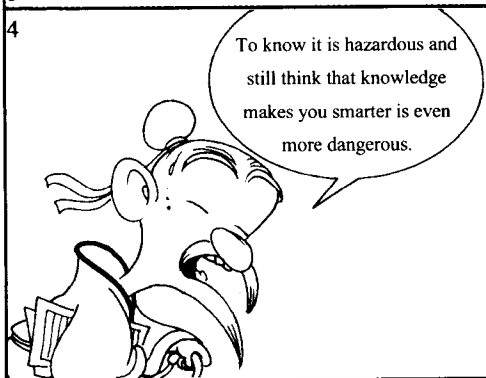
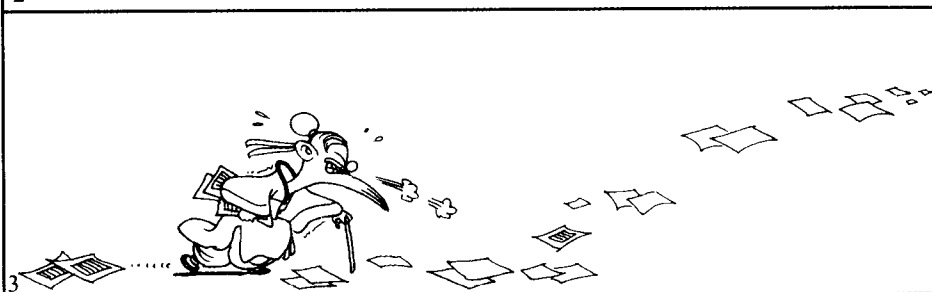
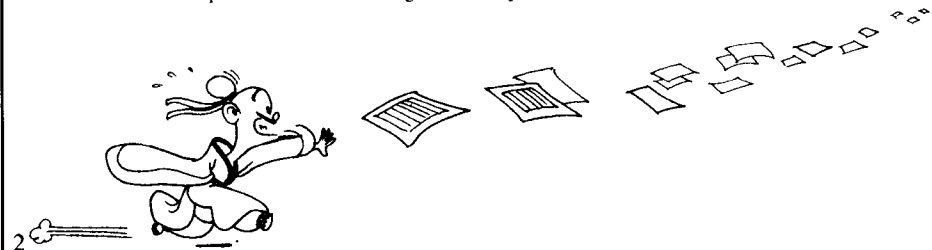
艾之间。若不释然，何哉？昔者十日并出，万物皆照，而况德之进乎日者乎！故昔者尧问于舜曰：「我欲伐宗、脍、胥敖，南面而不释然。其故何也？」舜曰：「夫三子者，犹存乎蓬

The Danger of Knowledge

A lifetime is limited, but knowledge is limitless.



To take a limited life and pursue limitless knowledge can be very hazardous.



We should transcend knowledge, rather than be burdened or tied down by it. Knowledge is used in understanding the principles of nurturing life, but once we understand, we should just follow the natural transformations and not pursue superfluous knowledge.



督以为经，可以保身，可以全生，可以养亲，可以尽年。
吾生也有涯，而知也无涯。以有涯随无涯，殆已；已而为知者，殆而已矣。为善无近名，为恶无近刑。缘

《庄子·养生主第三》

自然的箫声——庄子说

也，人之貌有与也。以是知其天也，非人也。」
 公文轩见右师而惊曰：「是何人也？恶乎介也？天与，其人与？」曰：「天也，非人也，天之生是使独

《庄子》◎养生主第三

The Man With One Leg



When Gongwen Xuan first saw an official with only one leg, he was very surprised...

Then after thinking about it, he finally realized...



He may only have one leg, but as long as he was born that way rather than having had it cut off, it is in accordance with nature!



If everyone were born with one leg we would think it very unnatural to suddenly see someone with two legs. As long as someone is born the way they are, be it with one leg, two legs, or as many legs as a millipede, it is natural.

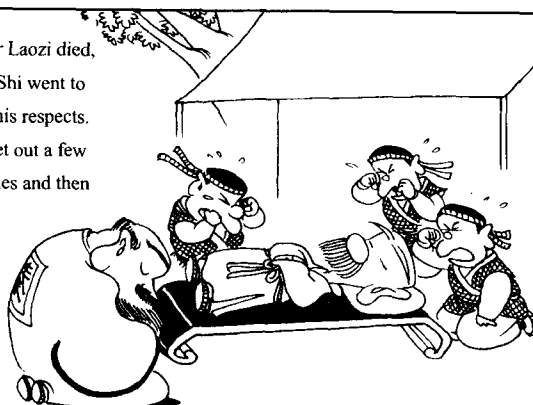


We have to live with the body we are born with and deal with circumstances as they come. If we can do this, then we won't feel cold in water or hot in fire, and we will encounter no obstacles in life.



Qin Shi Didn't Cry

After Laozi died,
Qin Shi went to
pay his respects.
He let out a few
sniffles and then
left.



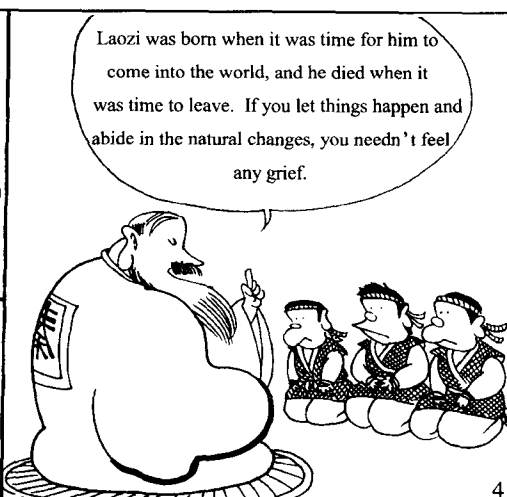
Hey, aren't you a friend of
the master's? Is that an
appropriate way to pay
your respects?



A few sniffles is
just right.



Laozi was born when it was time for him to
come into the world, and he died when it
was time to leave. If you let things happen and
abide in the natural changes, you needn't feel
any grief.



Upon hearing this, Laozi's disciples
stopped their sorrowful crying.



By accepting the
transformations of nature, we
free ourselves from the
bondage of capricious
emotions. Qin Shi understood
this, and that's why he didn't
grieve over Laozi.



子时也；适去，夫子顺也。安时而处顺，哀乐不能入也，古者谓是帝之悬解。」
母。彼其所以会之，必有不蘄言而言，不蘄哭而哭者。是遁天倍情，忘其所受，古者谓之遁天之刑。适来，夫
曰：「然。始也吾以为至人也，而今非也。向吾入而吊焉，有老者哭之，如哭其子；少者哭之，如哭其
曰：「然。」
弟子曰：「非夫子之友邪？」
老聃死，秦失吊之，三号而出。

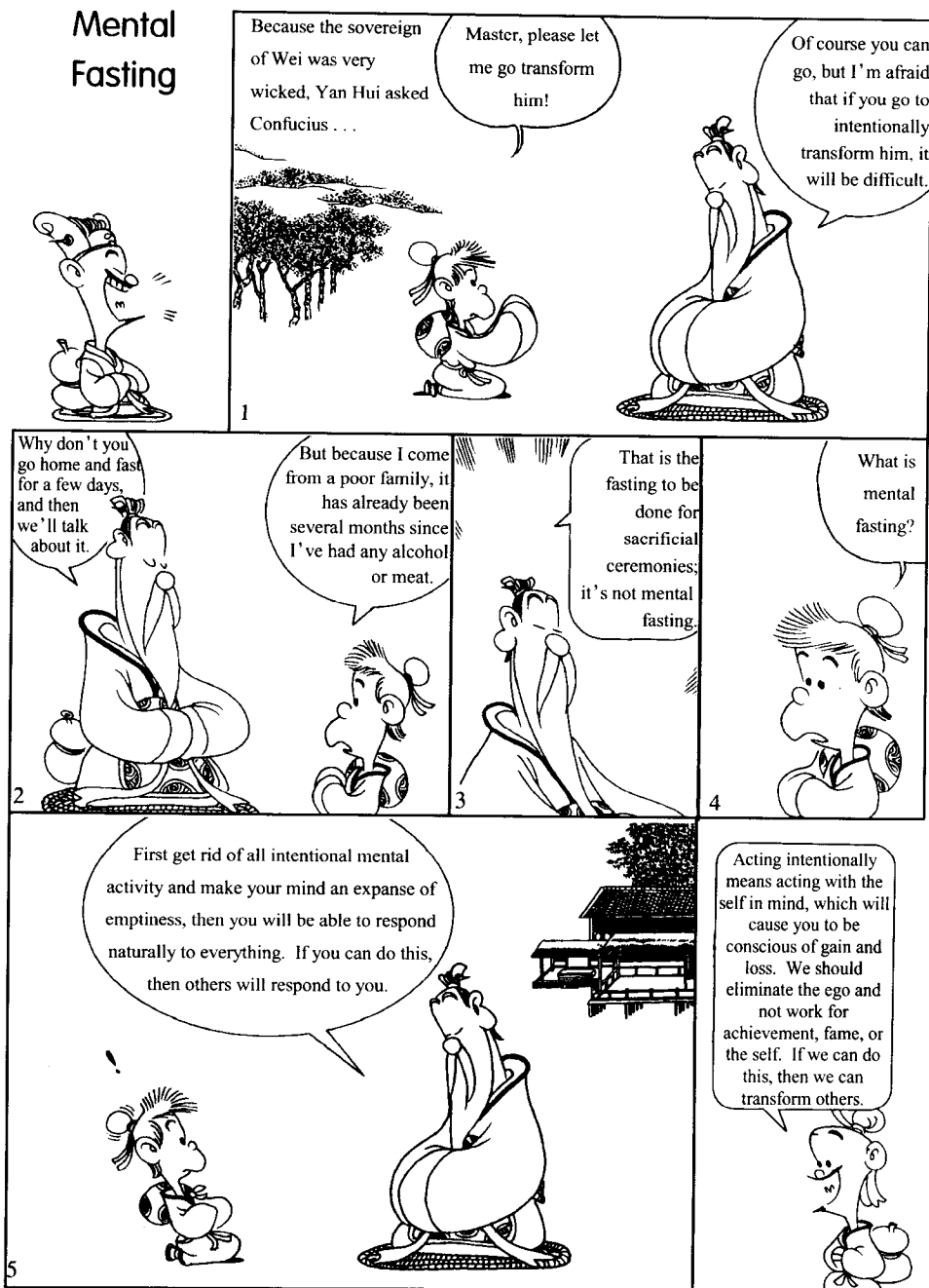
《庄子》养生主第三

自然的箫声——月于诗 I

Mental Fasting

而待物者也。惟道集虚。虚者，心斋也。」
 仲尼曰：「若一志，无听之以耳而听之以心，无听之以心而听之以气！耳止于听，心止于符。气也者，虚
 祀之斋，非心斋也。」回曰「敢问心斋。」
 易之者，睽天不宜。」颜回曰：「回之家贫，惟不饮酒茹荤者数月矣。如此，则可以斋乎？」曰：「是祭
 独，轻用其国，而不见其过……吾无以进矣，敢问其方。」仲尼曰：「斋，吾将语若！有心而为之，其易邪？
 颜回见仲尼，请行。曰：「奚之？」曰：「将之卫。」曰：「奚为焉？」曰：「回闻卫君，其年壮，其行

《庄子》人间世第四



Acting intentionally means acting with the self in mind, which will cause you to be conscious of gain and loss. We should eliminate the ego and not work for achievement, fame, or the self. If we can do this, then we can transform others.