

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

THE DAO SPEAKS I

Whispers of Wisdom

译者/BRIAN BRUYA(美)



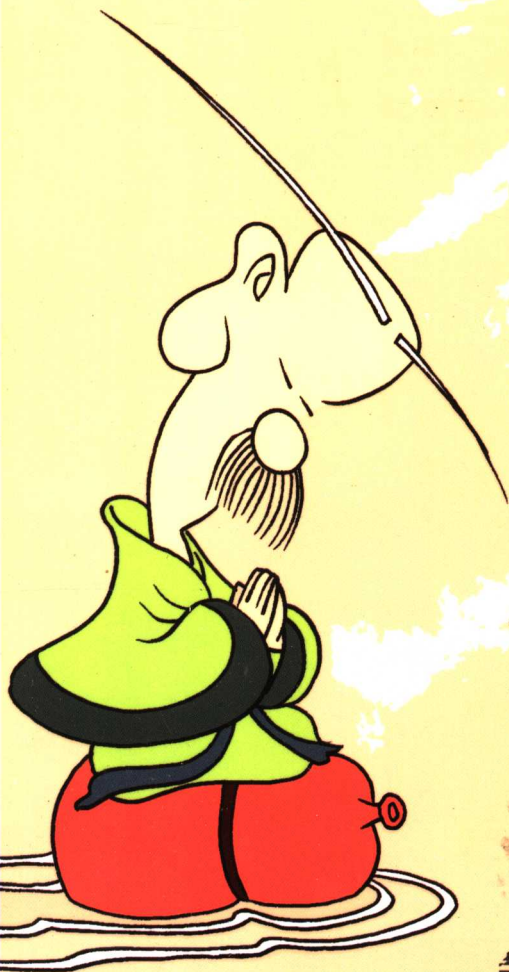
老子说

智·者·的·低·语

1

「蔡志忠」著
TSAI CHIH CHUNG

Bestselling comics author with
over 40 million books sold



现代出版社

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老子说 ①

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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 providing a lucid and enlightening introduction.

—B. B.

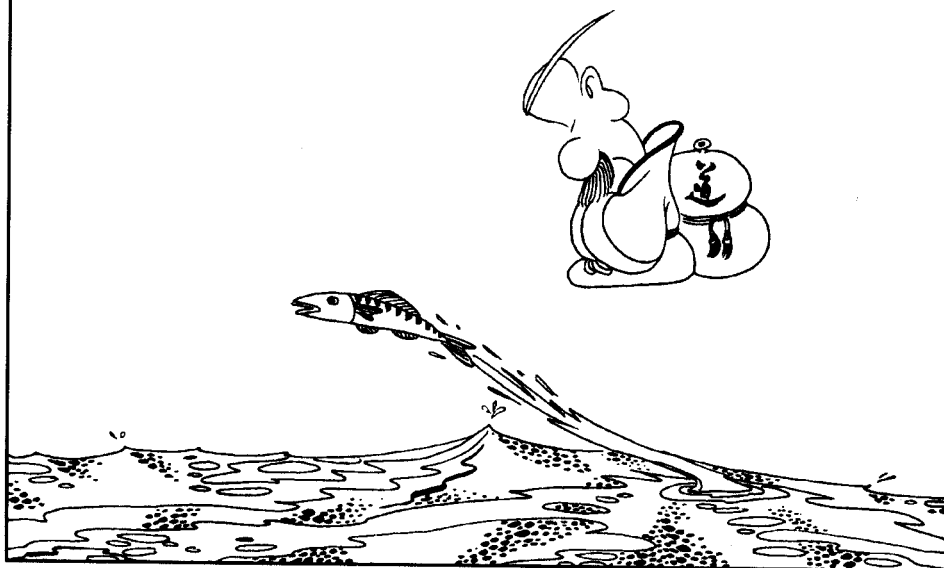
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The Dao Speaks I

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。

「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，

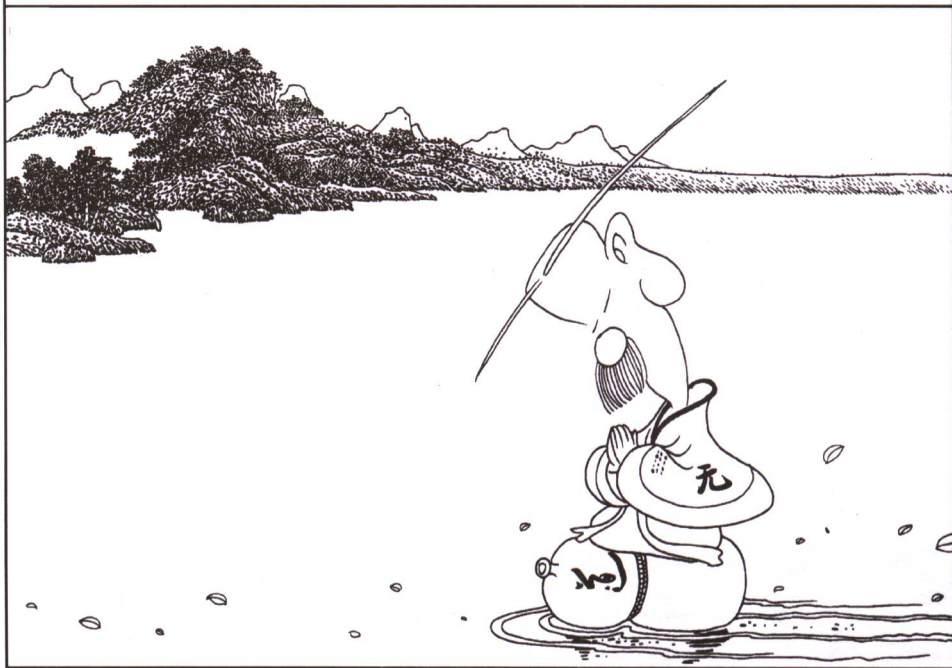
Laozi

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.

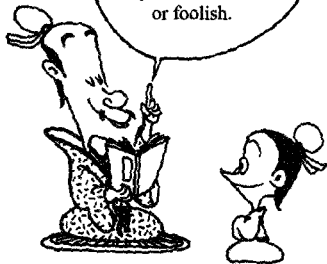
Laozi (Lao-tzu) spoke of the Way and the Virtue, focusing on self-effacement and not seeking a name for oneself. He resided for a long while in Zhou, and, witnessing the decline of the Zhou empire, he decided to leave. He went west, and when he was about to head out through Hangu pass, Yin Xi the gatekeeper 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.



The Wisdom of Life

From the most ancient times, the standard teachings had been:

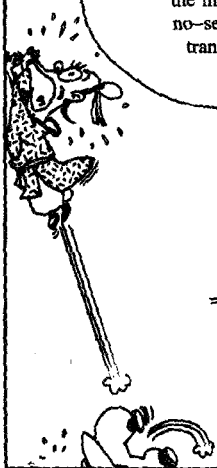
You must exhibit your strength and intelligence; don't let people think you are weak or foolish.



However, a very unique man named Laozi appeared early on in Chinese history.



Exhibit weakness and foolishness; don't let people think you are strong or intelligent. Remember the importance of non-action, no-self, no-desires, humility, tranquility, being natural...



But strength will break where weakness will remain intact.

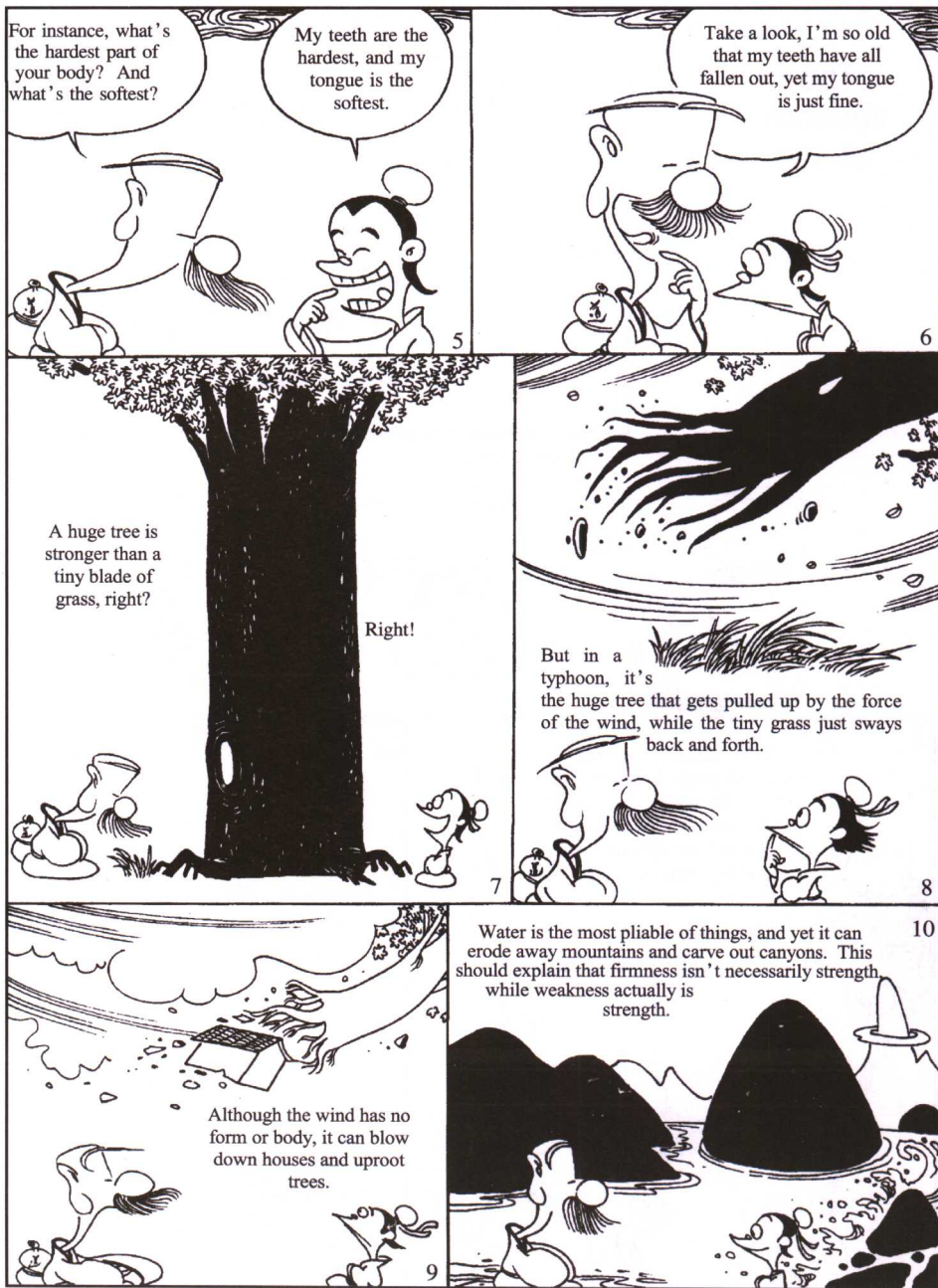


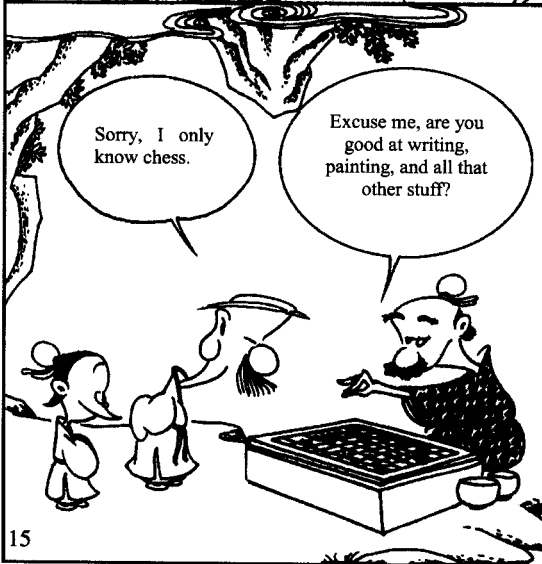
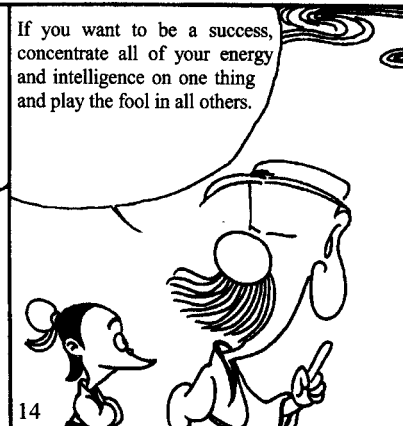
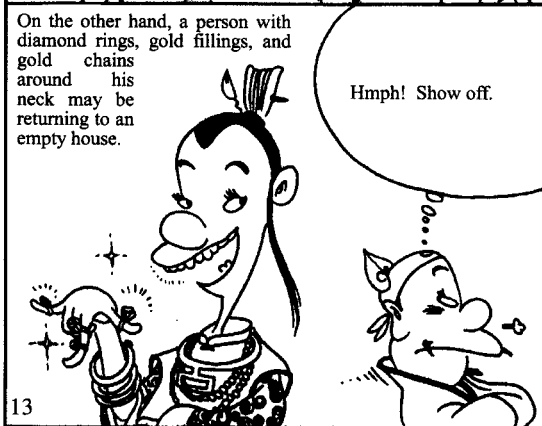
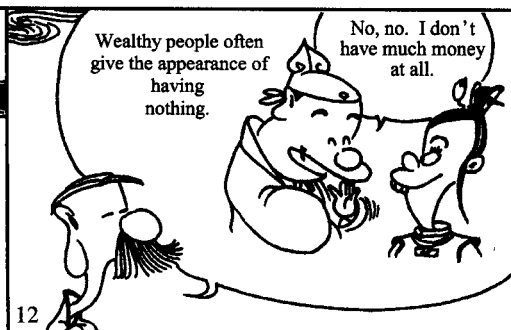
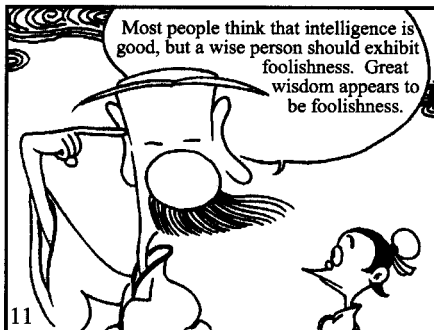
Most people think that being strong is good!



志，是皆无益于子之身。吾所以告子，若是而已。」孔子去，谓弟子曰：「鸟，吾知其能飞；鱼，吾知其能游；驾，不得其时则蓬累而行。吾闻之，良贾深藏若虚，君子盛德，容貌若愚。去子之骄气与多欲，态色与淫。老子适周，将问礼于老子。老子曰：「子所言者，其人与骨皆已朽矣，独其言在耳。且君子得其时则老子者，楚苦县厉乡曲仁里人也，姓李氏，名耳，字聃，周守藏室之史也。」

强为我著书。」于是老子乃著书上下篇，言道德之意五千余言而去，莫知其所终。
老子修道德，其学以自隐无名务。居周久之，见周之衰，乃遂去。至关，关令尹喜曰：「子将隐矣，日见老子，其犹龙邪！」
兽，吾知其能走。走者可以为罔，游者可以为纶，飞者可以为矰。至于龙，吾不能知其乘风云而上天。吾今



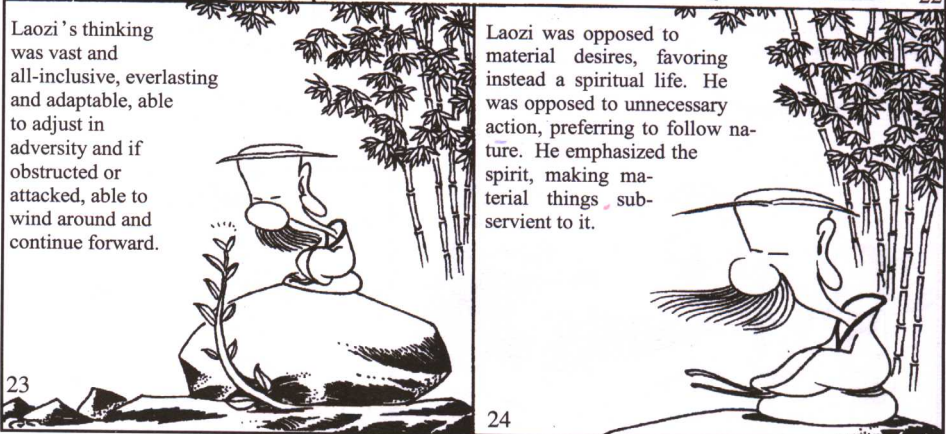
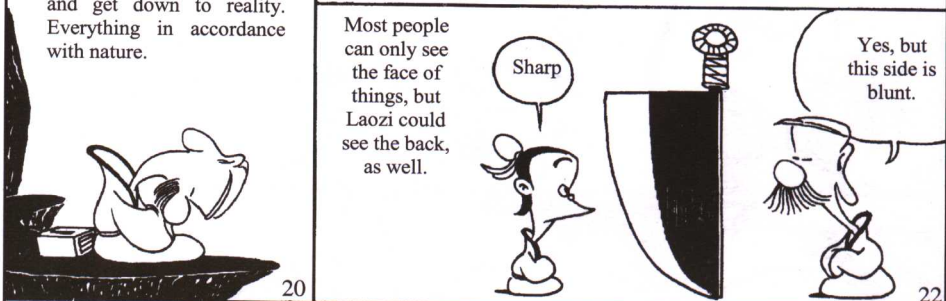
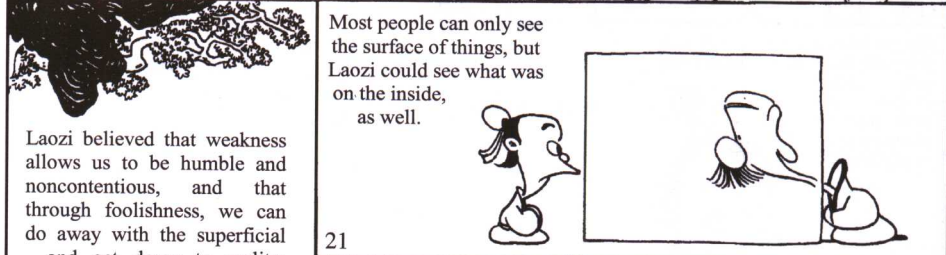
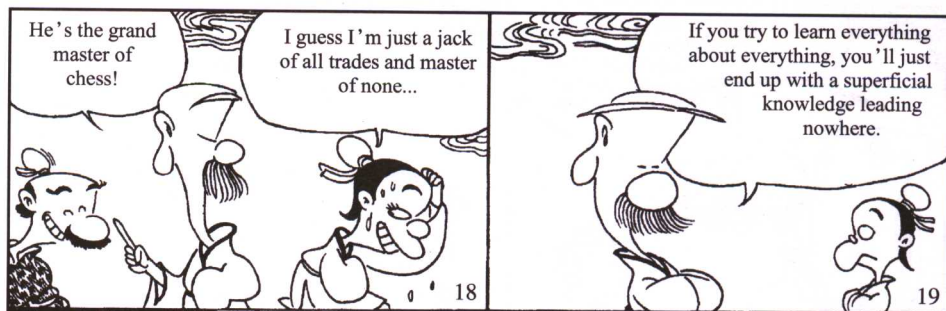


西王印太傅，因家于齐焉。

老子之子名宗，宗为魏将，封于段干。宗子注，注子官，官玄孙假，假仕于汉孝文帝。而假之子解为胶王者出焉。或曰儋即老子；或曰非也，世莫知其然否。老子，隐君子也。——
自孔子死后百二十九年，而《史记·周大史儋见秦献公》曰：「始秦与周合，合五百岁而离，离七十岁而霸。」

世之学老子者则拙儒学，儒学亦拙老子。「道不同不相为谋」，岂谓是邪？季耳无为自化，清静自正。

——《史记·老子韩非列传》



Is Not Laozi Like the Dragon!



About twenty-five centuries ago, sophisticated cultures flourished in several parts of the world. These cultures brought forth outstanding scholars and thinkers. In Greece, there were the great philosophers Thales and Heraclitus.



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In India, Siddhārtha Gautama founded the Buddhist religion.

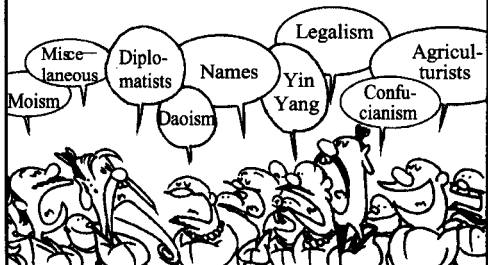


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Of these, the most influential were the Confucianists, Daoists, Moists, and Legalists. A great communicator of what came to be known as the Daoist school was a man we call Laozi.

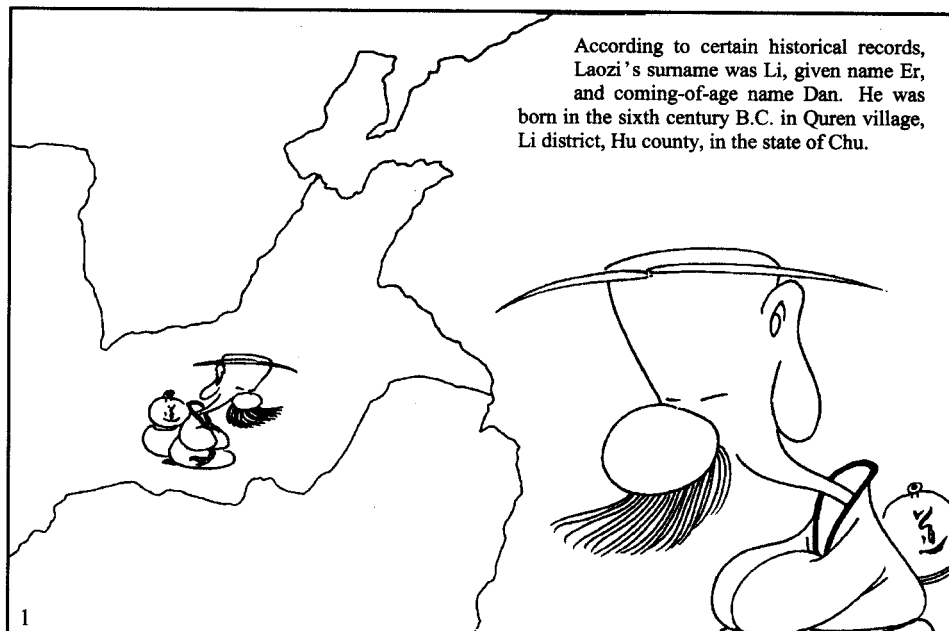
In China, during the Spring & Autumn and Warring States periods (770 ~ 221 BC), numerous schools of thought arose and competed vigorously for domination.

3

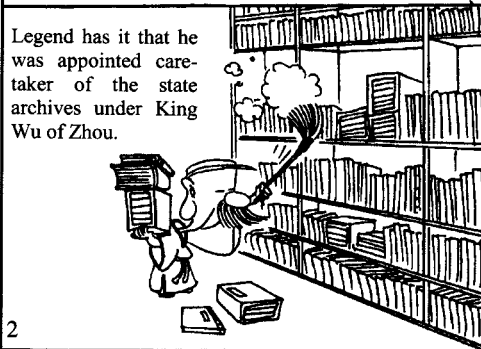


《史记·老子韩非列传》说：「老子乃著书上下篇，言道德之意五千余言」，这和现行的《道德经》符合。德，是以有德」，因此后人就取上篇的「道」字和下篇的「德」字，合起来称它为《道德经》。现在一般通行的老子书，都分上下篇。上篇的第一句是「道可道，非常道。」下篇的第一句是「上德不

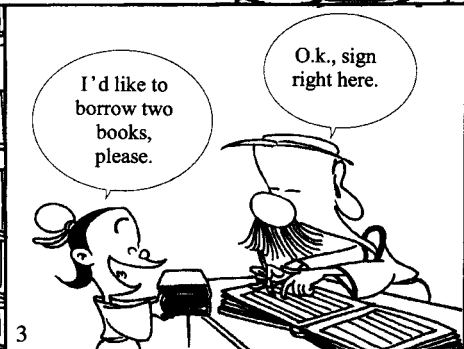
「五千文」，只是取一个成数而已。
 的大部分是句末语气词，对文意没有什么大影响，所以大致上还是合于司马迁的说法。我们常听说「老子五千言」或《老子》全书的字数，司马迁说有「五千余言」，和现行的《老子》吻合，帛书《老子》的字数似乎要多一点，但所多



According to certain historical records, Laozi's surname was Li, given name Er, and coming-of-age name Dan. He was born in the sixth century B.C. in Quren village, Li district, Hu county, in the state of Chu.

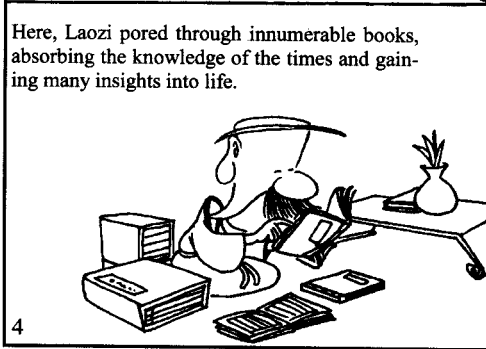


Legend has it that he was appointed caretaker of the state archives under King Wu of Zhou.

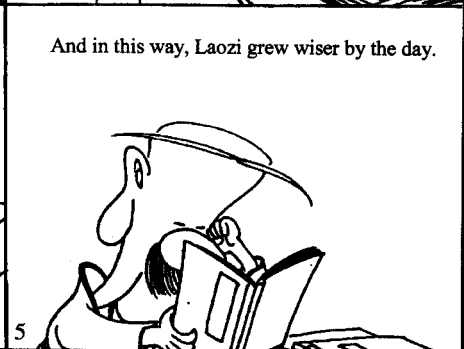


I'd like to borrow two books, please.

O.k., sign right here.



Here, Laozi pored through innumerable books, absorbing the knowledge of the times and gaining many insights into life.



And in this way, Laozi grew wiser by the day.