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蔡志忠漫画

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Chinese Classical Culture Series
Classical Chinese Culture Series

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China Publishing Group



自然的箫声

庄子说

ZHUANG ZI SPEAKS

The Music of Nature

蔡志忠

／ 编绘

〔美〕布莱恩·布雅 / 译



中国出版集团



现代出版社



蔡志忠

- 1948年2月2日，出生于台湾彰化。
- 1963年起开始画连环漫画。
- 1971年任光启社电视美术指导。
- 1976年成立远东卡通公司。
- 1981年另创龙卡通公司，拍摄了《七彩卡通老夫子》《乌龙院》等卡通电影，《老夫子》曾获金马奖最佳卡通电影长片奖。
- 1983年四格漫画作品开始在中国台湾、香港及新加坡、马来西亚、日本的报刊长期连载。
- 1985年获选为全台湾十大杰出青年。
- 1986年《庄子说》出版，蝉联畅销排行榜第一名达十个月。
- 1987年《老子说》等经典漫画、《西游记38变》等四格漫画陆续出版，译本包括德、日、俄、法等，至今已达二十余种语言。
- 1992年开始从事水墨创作。《蔡志忠经典漫画珍藏本》出版。
- 1993年口述自传《蔡子说》出版。
- 1999年12月8日获得荷兰克劳斯王子基金会颁奖，表彰他“通过漫画将中国传统哲学与文学作出了史无前例的再创造”。
- 2011年获得“金漫奖”终身成就奖。
- 2009年9月，入驻杭州西溪湿地，成立巧克力动漫公司，拍摄世界美术史动画片。
- 2012年3月，受聘为腾讯网络动漫平台首席顾问。
- 2013年7月，蔡志忠诸子百家漫画系列拍摄水墨动画，其中260则故事编入中小学教材。

布莱恩·布雅 Brian Bruya

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蔡志忠 / 编绘

「美」布莱恩·布雅 / 译



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*Zhuangzi Speaks I
The Music of Nature*

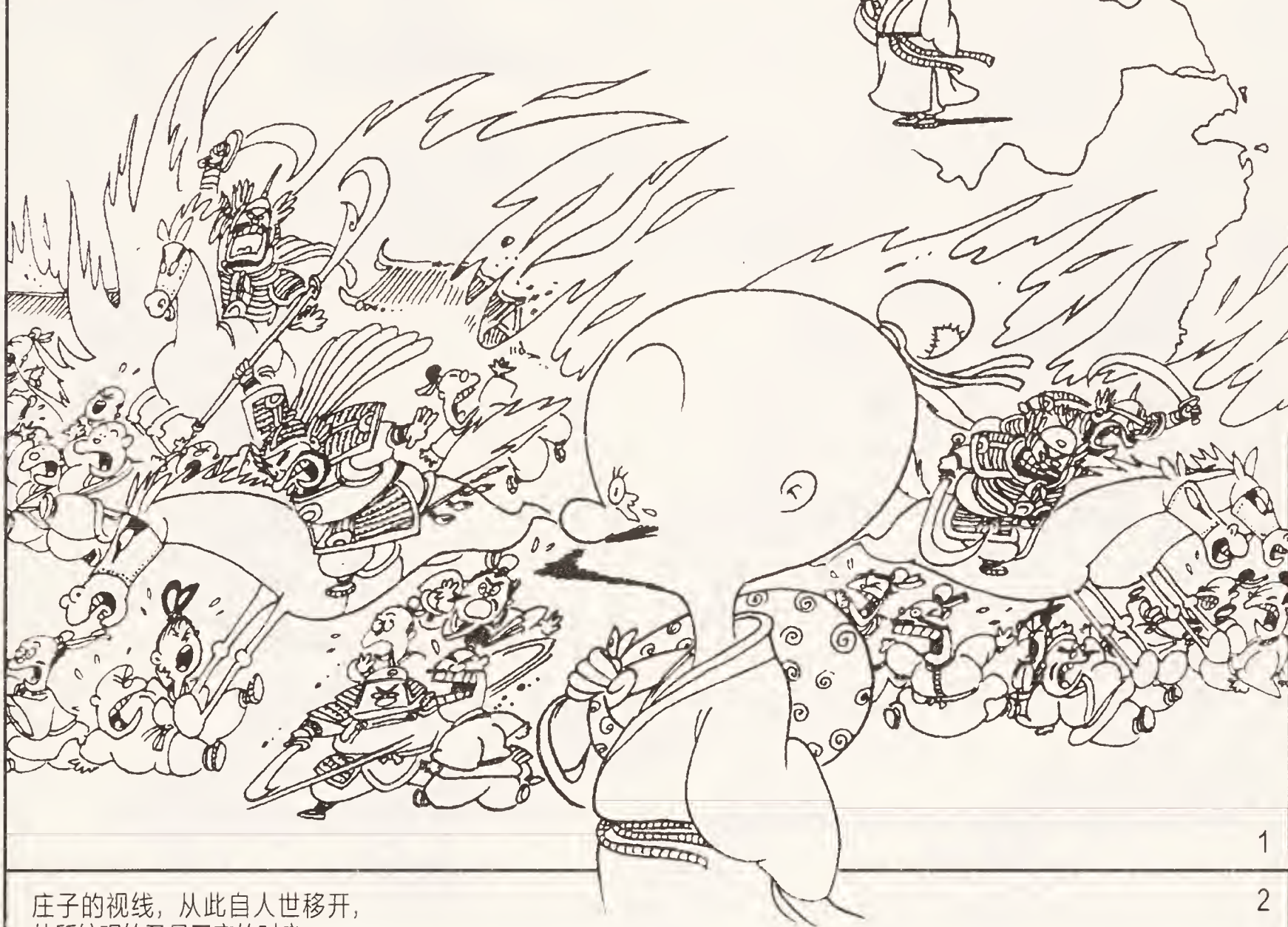


庄子 Zhuangzi



庄子名周，战国时代宋国人。那是一个强凌弱，众暴寡，离乱、痛苦的时代，现实世界的痛苦，是一个无底的陷阱，丘垄黄土下的贤者，是伟大？还是渺小？

The name of our hero is Zhuang Zhou, and like all Chinese names, the surname comes first, followed by the given name. To show respect for his vast wisdom, we add the word zi to his surname, just like Kongzi (Confucius), Mengzi (Mencius), and Laozi. Zhuangzi lived during the fourth century B.C., a time known as the Warring States period in China. This was a period of disunity in which rival nations battled constantly for more land and greater power. As a result, it was also a time of widespread death and destruction. Zhuangzi saw this and was deeply saddened by it.



庄子的视线，从此自人世移开，他所综观的乃是无穷的时空。

As a way out, Zhuangzi shifted his line of sight from the earthly world to the limitlessness of time and space.

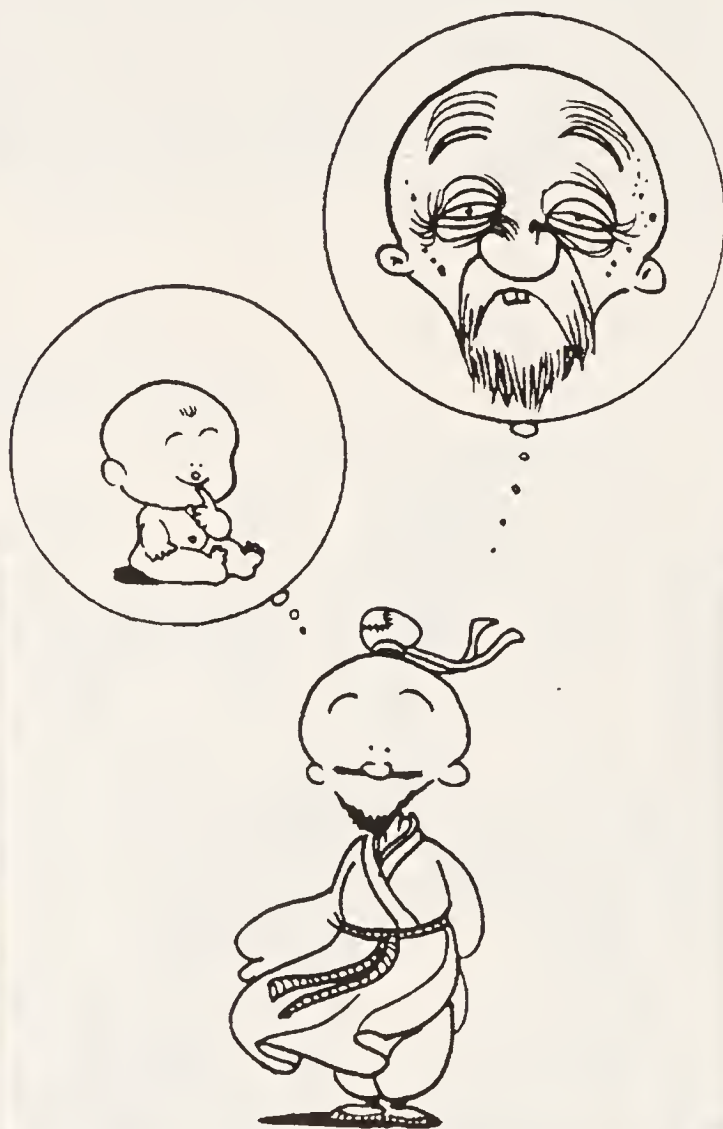


庄子认为：人必须
自觉人的存在，人
不要从他人而画出自己，
*Zhuangzi thought: People
need to be aware of their own
existence. You shouldn't always
perceive yourself in comparison
with others.*



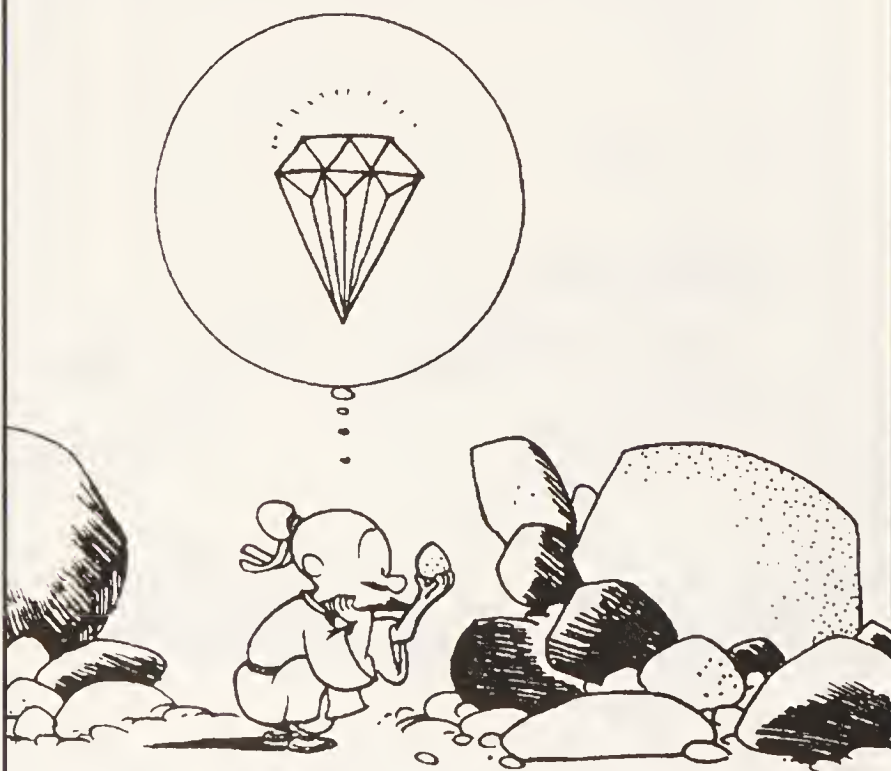
3

不要从过去和未来画出现在，
*Don't look at today in terms of the past and
the future.*



4

不要从无价值画出价值，
Don't see things in terms of worth and worthlessness.

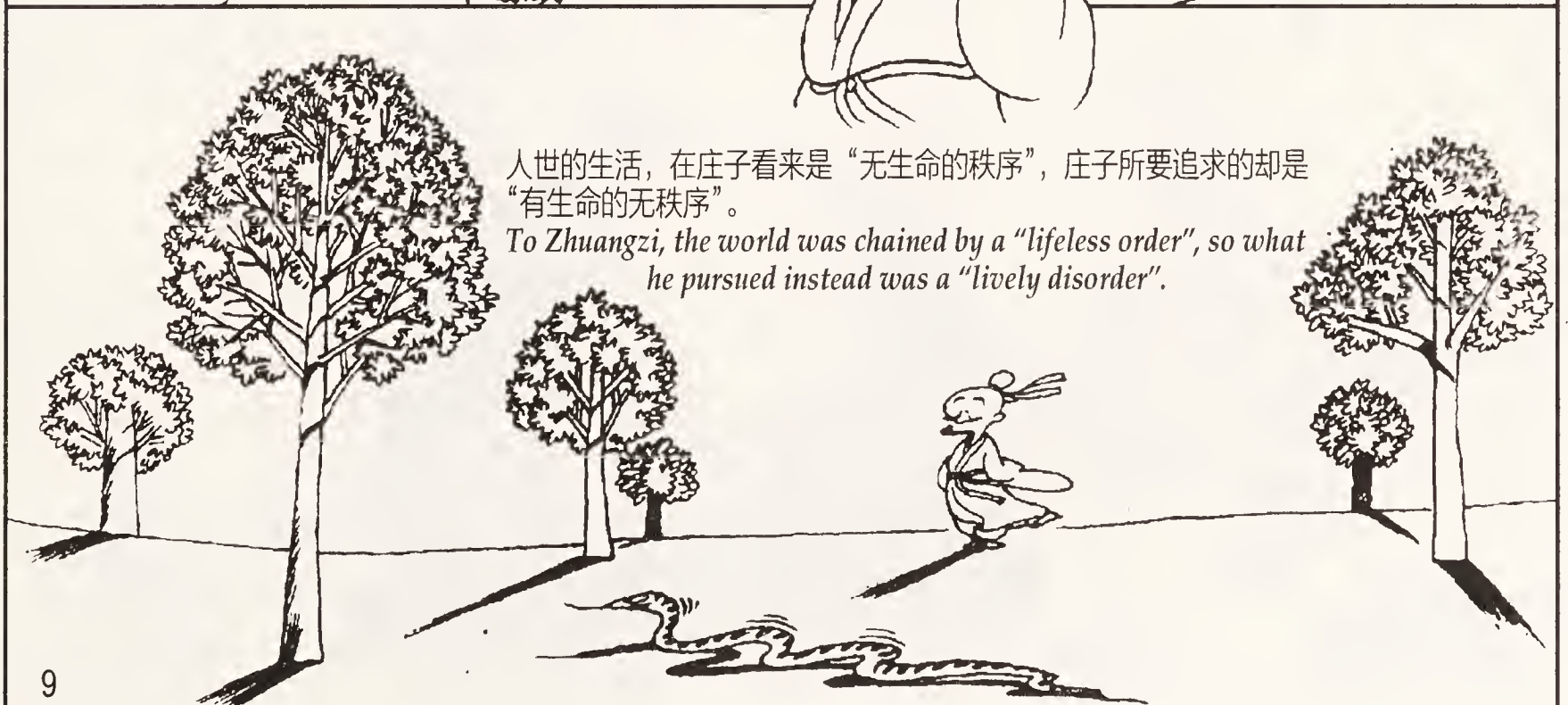
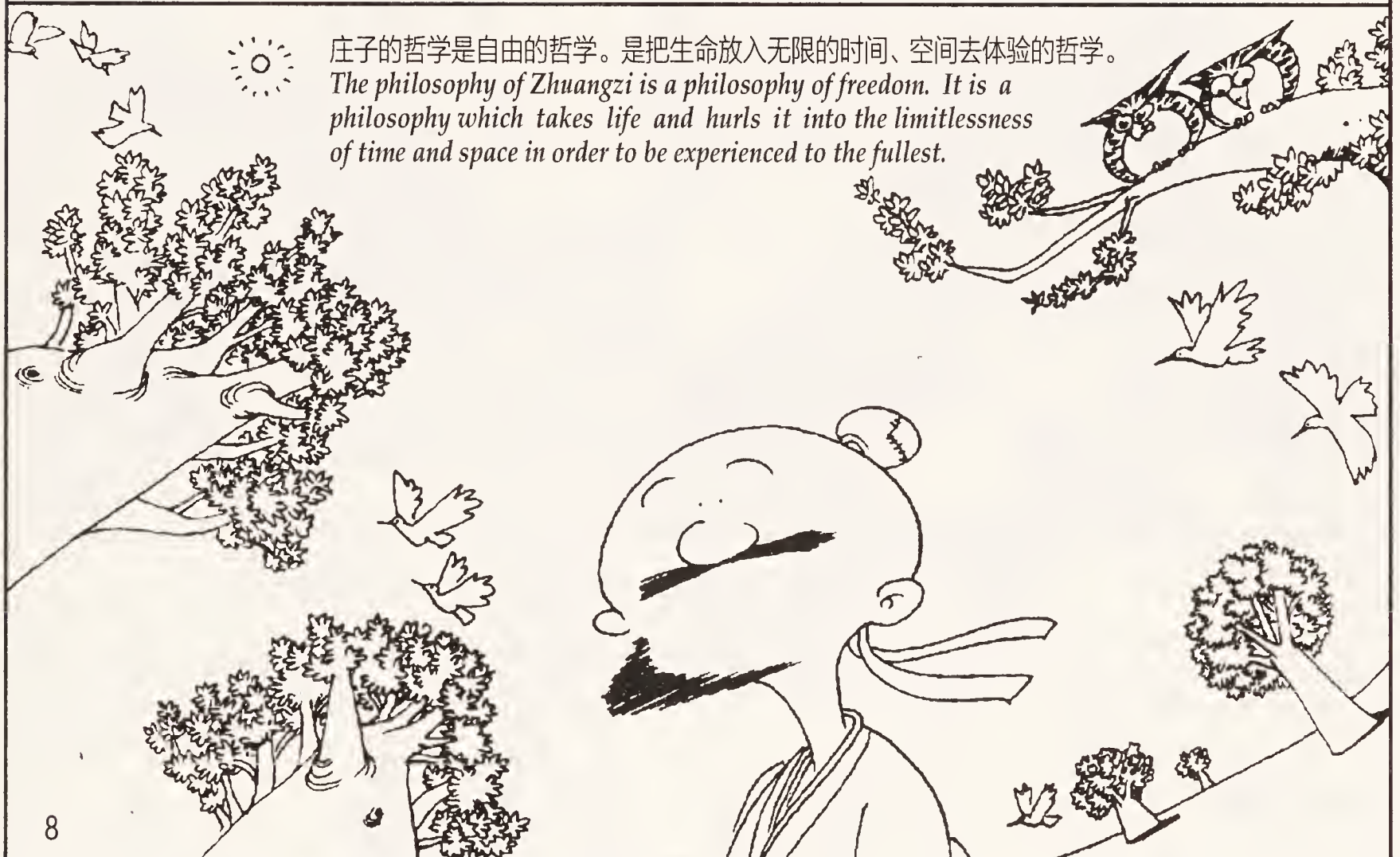


5

不要从无限画出有限，
Don't draw a boundary around the boundless.



6



寒蝉和灵龟 The Winter Cicada and the Wonder Tortoise



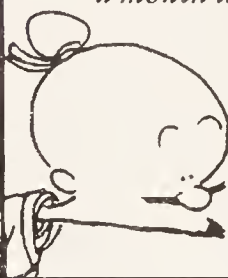
世人都说彭祖活了八百岁，是人间最长寿的了。
People say that once there was a man named Peng Zu, who at 800 years old had lived the longest life ever.



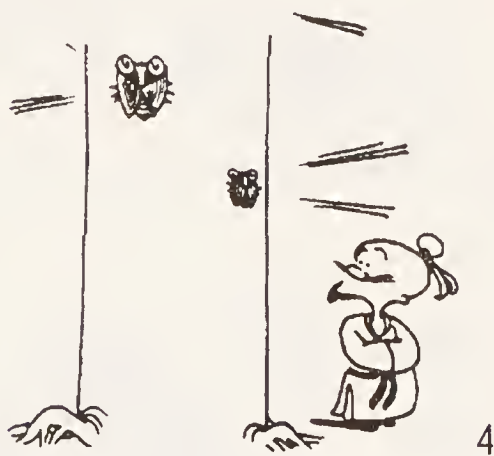
但有一种小虫叫做“朝菌”，朝生而暮死，
In contrast, there is a small bug called the Zhaojun that is born in the morning and is dead by nightfall.



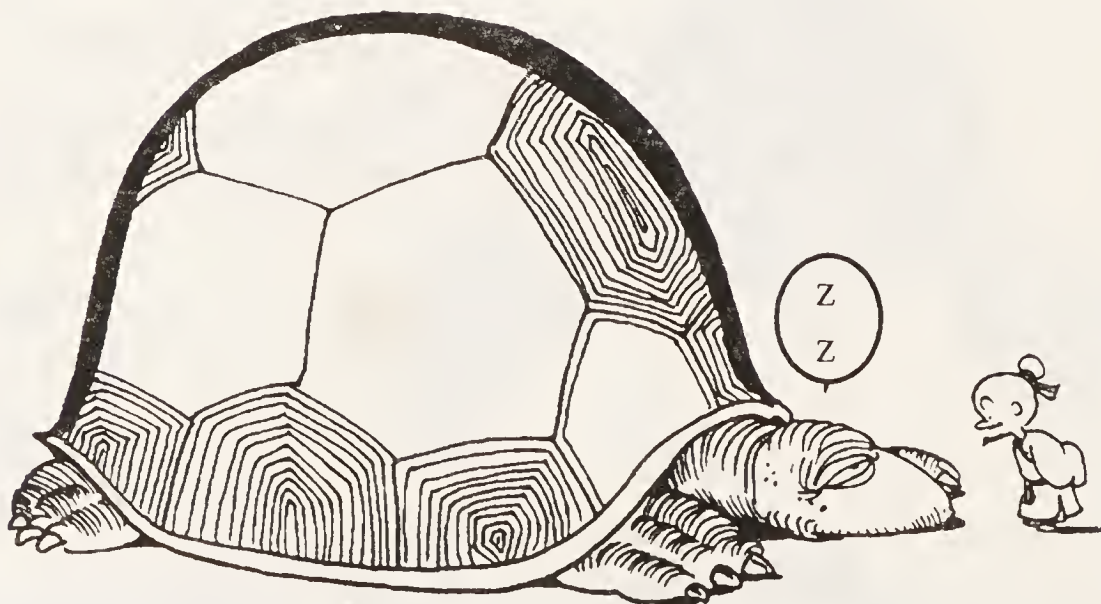
它根本不知道什么叫“一个月”。
It doesn't even know what a month is.



另外有一种虫叫“寒蝉”，春生而夏死……
There is also an insect called the winter cicada, which is born in the Spring and dies in the Summer.



可是楚国南方的海上有一只巨大的灵龟，五百年对它只是一个春季，五百年对它只是一个秋季。
However, in the southern part of Chu, there lived the giant wonder tortoise, to whom five hundred years was a mere Spring.



它根本不知道什么叫“四季”。
It doesn't even know what the four seasons are.



上古时代有一种椿树，八千年对于它只是一个春季，八千年只是一个秋季……

And a long, long time ago, there lived the geri-tree, to which eight thousand years was a mere Autumn...



朝菌和寒蝉叫做“小年”。灵龟和椿树叫做“大年”。“小年”是不会了解“大年”的。

The Zhaojun and the winter cicada are called "short lives", while the wonder tortoise and the geri-tree are called "long lives".



彭祖对于灵龟和椿树来说，不也是“小年”吗？
To the wonder tortoise and the geri-tree, wasn't Peng Zu just another "short life"?

我两万岁……
I'm 20,000 years old...

我800岁！
I'm only 800 years old!

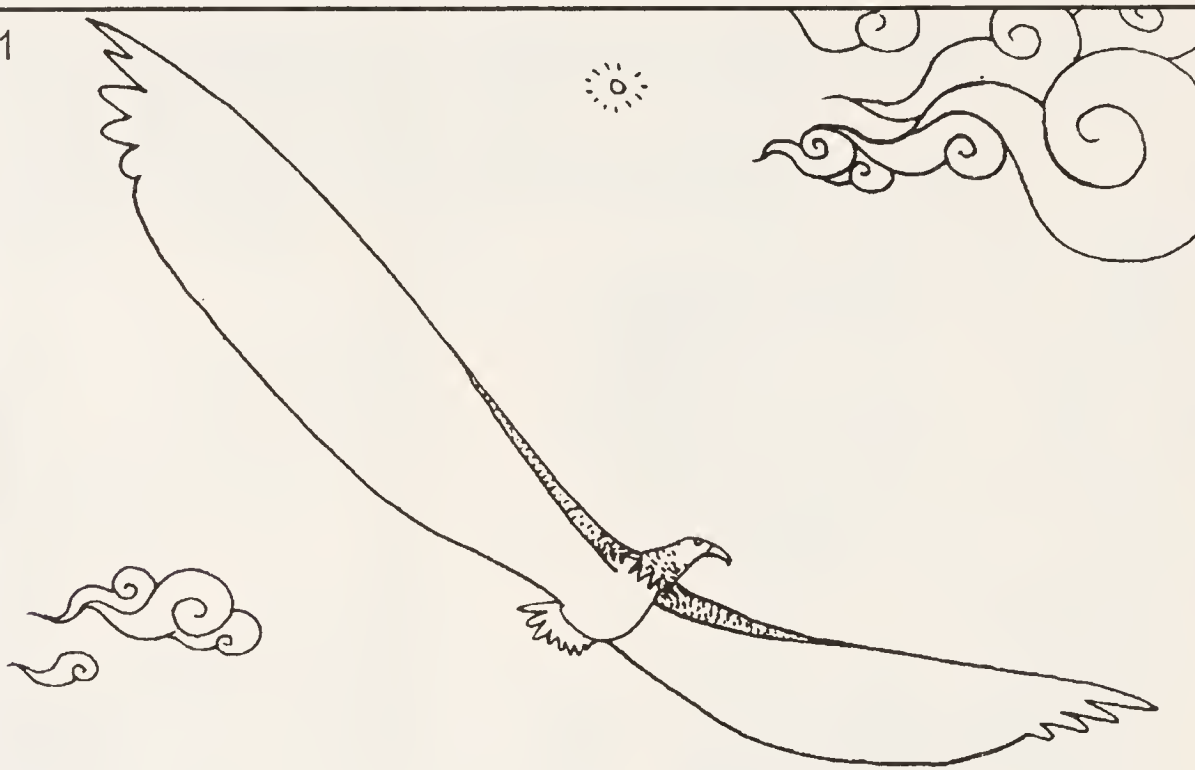
我12000岁！
I'm 12,000 years old!

世人把彭祖认为是长寿，不也就是“小年”的悲哀吗？
People see Peng Zu as having lived a long life, but wasn't he really just another tragic "short life"?

小麻雀的得意 The Little Sparrow's Small Happiness

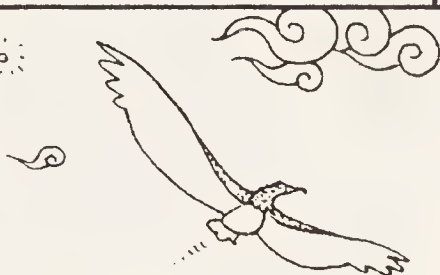


1



大鹏一飞，就飞在九万里高空上。
The great peng bird soars at a height of 9,000 miles.

2



哈哈！那家伙花这么大的力气，飞那么高干什么呀？
Ha, ha. Look at that guy! What's he think he's doing wasting so much energy to fly so high?



3

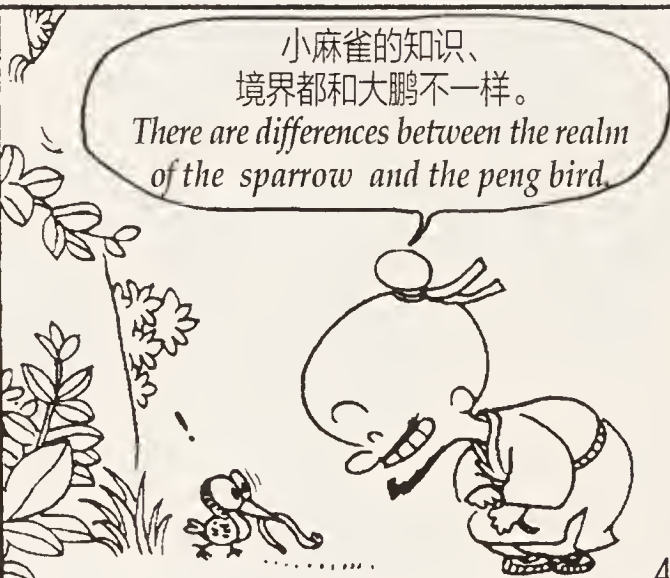


我要嘛飞到树上唱唱歌……
My life is so easy. If I want to sing, I just buzz up to a branch.

要嘛飞到地上吃吃小虫，自来自去，多逍遥。
If I want to eat a worm, I flutter down to the ground. I couldn't be more carefree.



4



小麻雀的知识、境界都和大鹏不一样。
There are differences between the realm of the sparrow and the peng bird.

我们不必嘲笑小麻雀，也不必羡慕大鹏鸟。
We shouldn't laugh at the little sparrow in its small, self-contained world; nor should we envy the great peng bird in its grandeur.



5

惠施的大葫芦

Hui Shi's Giant Gourd

惠施是庄子的老朋友。
Hui Shi was an old friend of Zhuangzi.

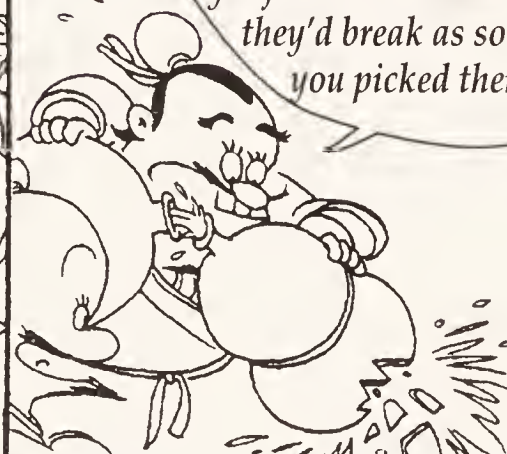
魏王给了我一些
大葫芦的种子，
One day, the king gave
me some seeds of the
giant calabash.



我把它种了，结的葫芦极大，
可以装五石的容量。
I planted them, and the calabash-
es turned out to be huge. One of
them alone could hold
five gallons.



可是它的质料不坚固，
用来盛水，一拿起来就破了。
But they were weak, and if
you filled them with water,
they'd break as soon as
you picked them up.

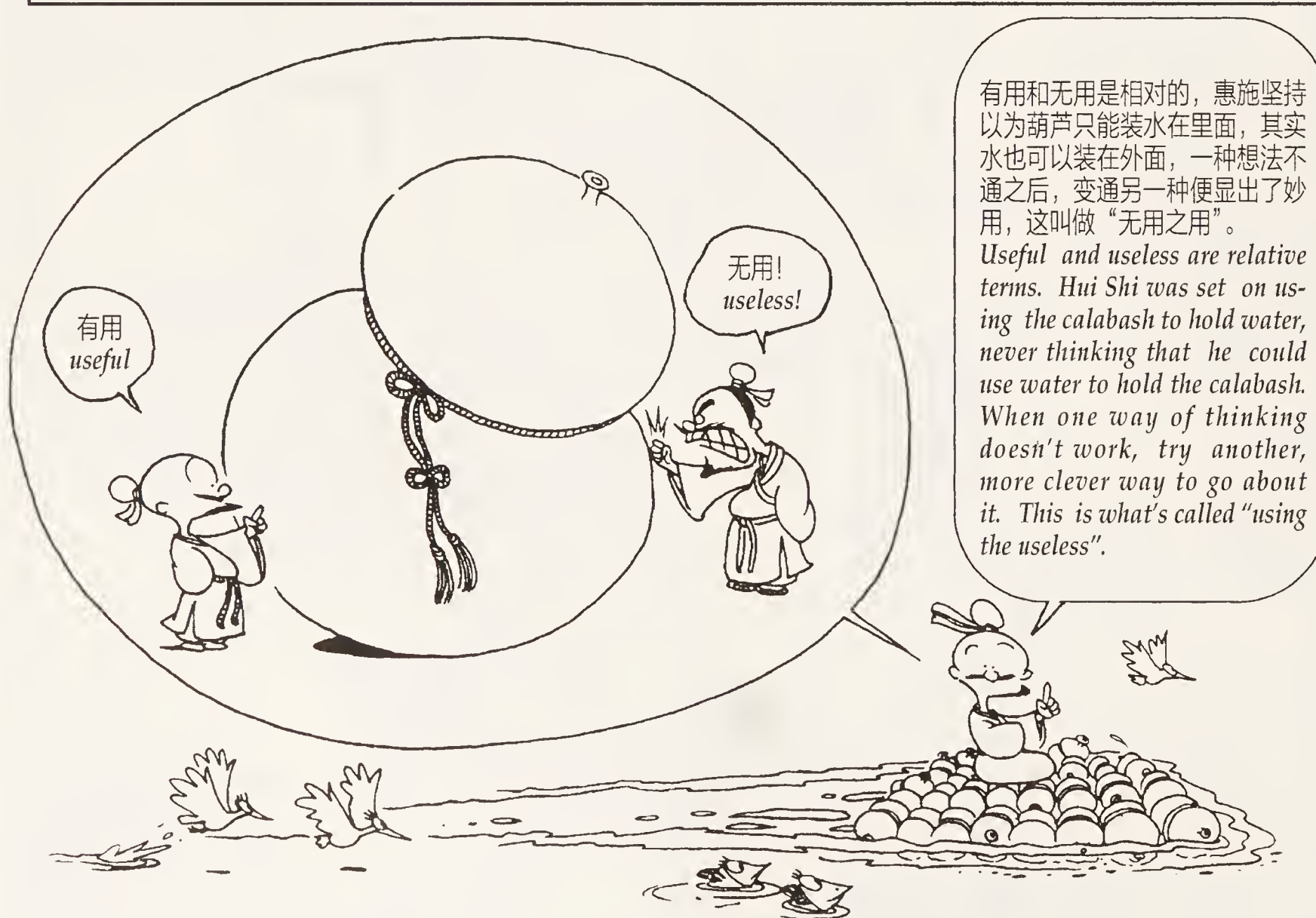
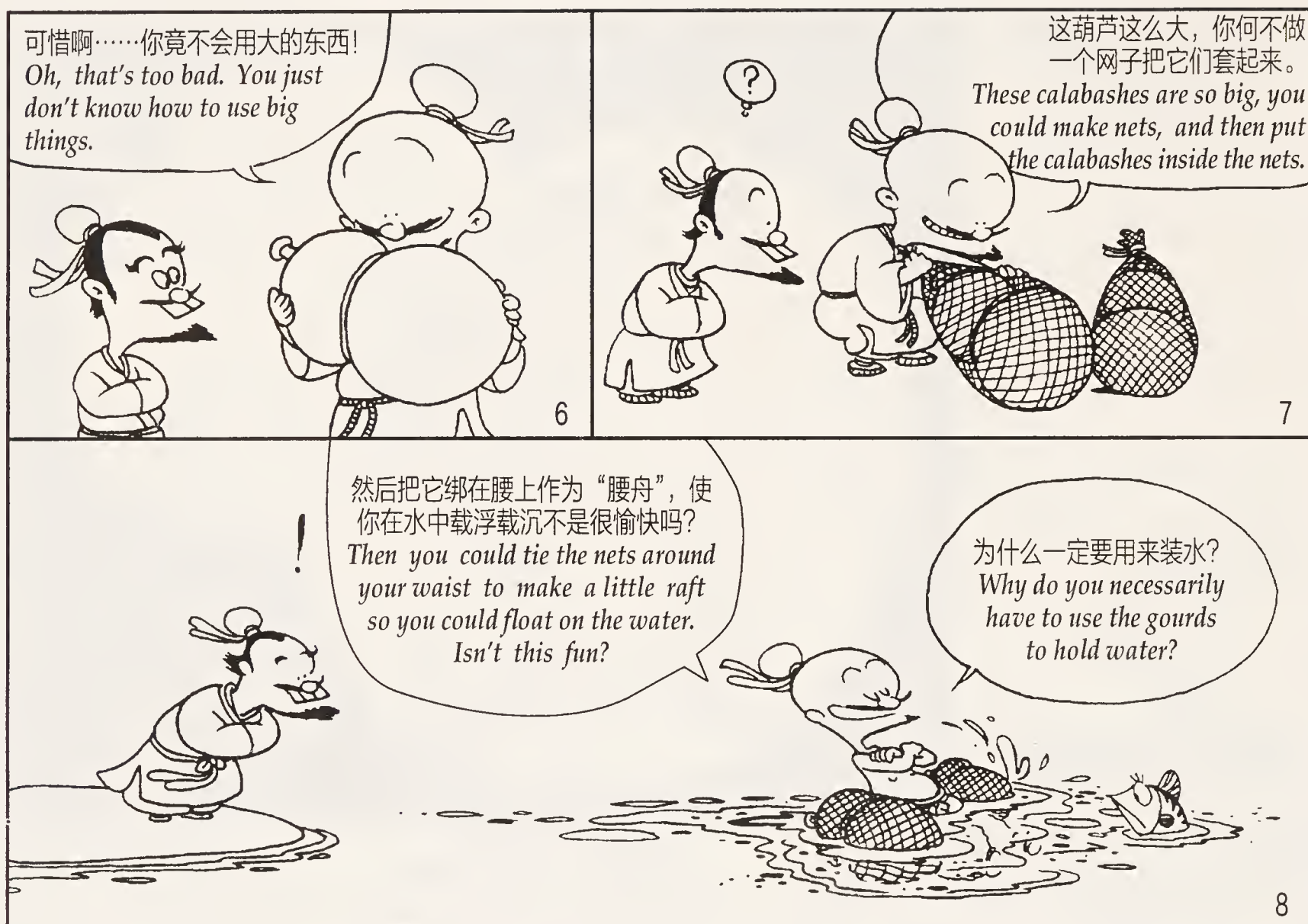


切成两个瓢又太浅，
装不了多少东西。
And they couldn't be
cut in half to be used as
ladles, because the ladles
would be too shallow.



因此，这葫芦虽然大，却大得无用，我就把它们打破了。
So, the calabashes may have been big, but they were
too big, so big that they were useless.
So I just threw them away.





宋人的秘方 The Song Family's Secret Formula



宋国有一族人善于制造一种药，
In the State of Song, there lived a family who knew how to make a certain kind of medicine.



1

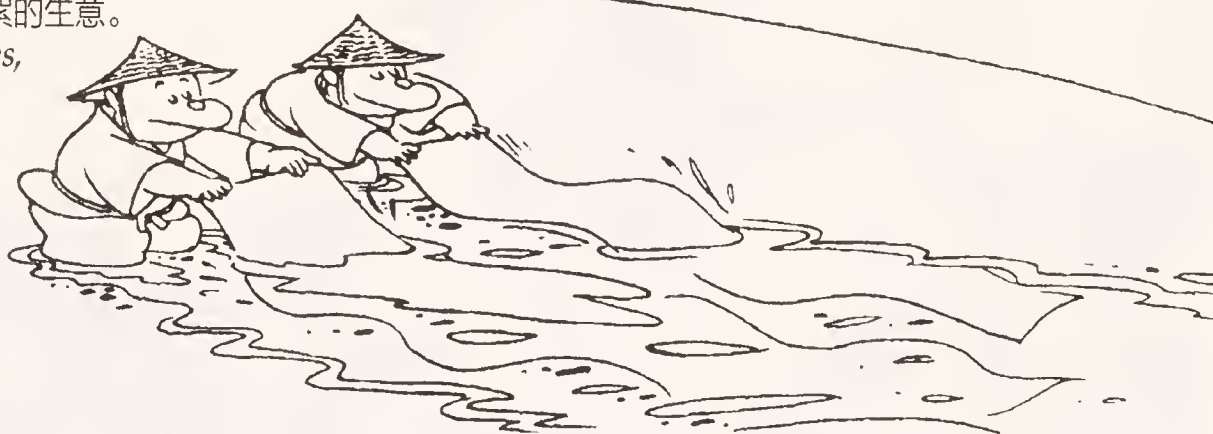
这种药，冬天的时候搽在皮肤上，可使皮肤不会干裂。
This medicine could protect the skin from cracking and chaffing during the dry winter.



2



所以这一族人，世代便做漂白布絮的生意。
Keeping this medicine to themselves, generation after generation of the Song family did a business in cloth bleaching.



3

后来有个客人知道了，便出百金，收购了这个秘方。
Then one day, a traveler found out about the formula for the medicine and bought it for one hundred gold pieces.



4

真是宝物！
This is worth a fortune!

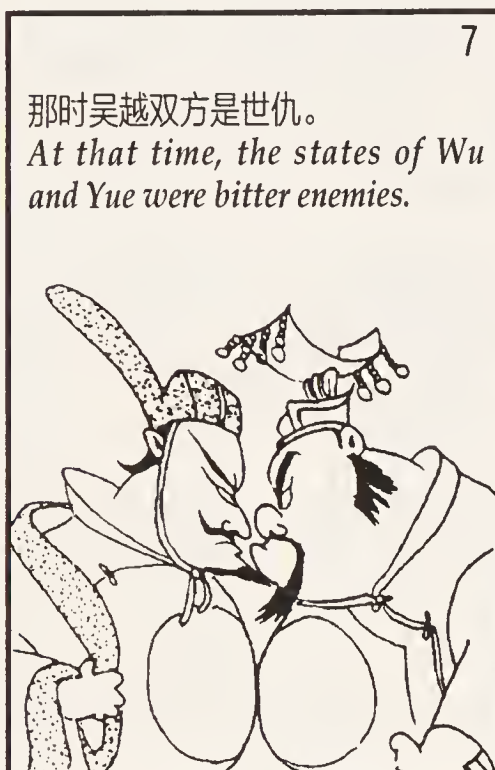


5

他将秘方献给吴王，并说明这个秘方在军事上的秘用。
He presented the secret formula to the king of Wu and explained its use.



6



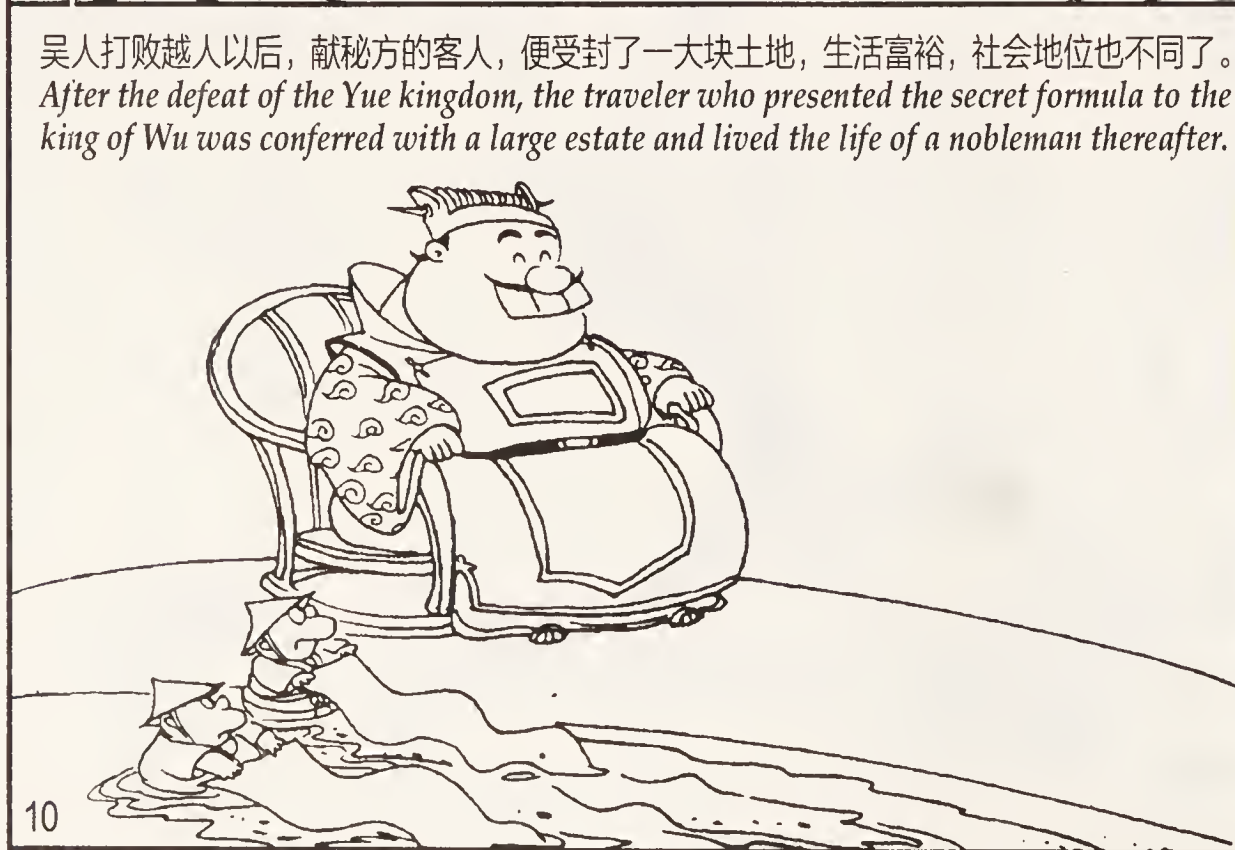
那时吴越双方是世仇。
At that time, the states of Wu and Yue were bitter enemies.



吴王得到这秘方之后，就在冬天发动水战。
After getting the secret formula for this medicine, the king of Wu launched a winter offensive on water.



吴人恃有秘方，军士都不生冻疮，越人没有这种药，军士便生皮肤病而大败。
The Wu army relied on this medicine not to get frostbite, but the Yue soldiers were unprotected. As a result, the Yue army was terribly defeated.

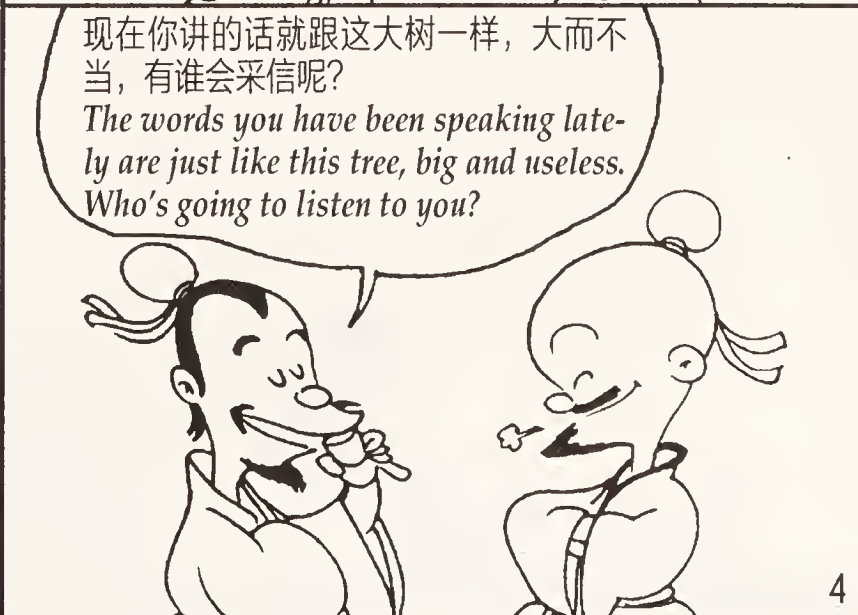
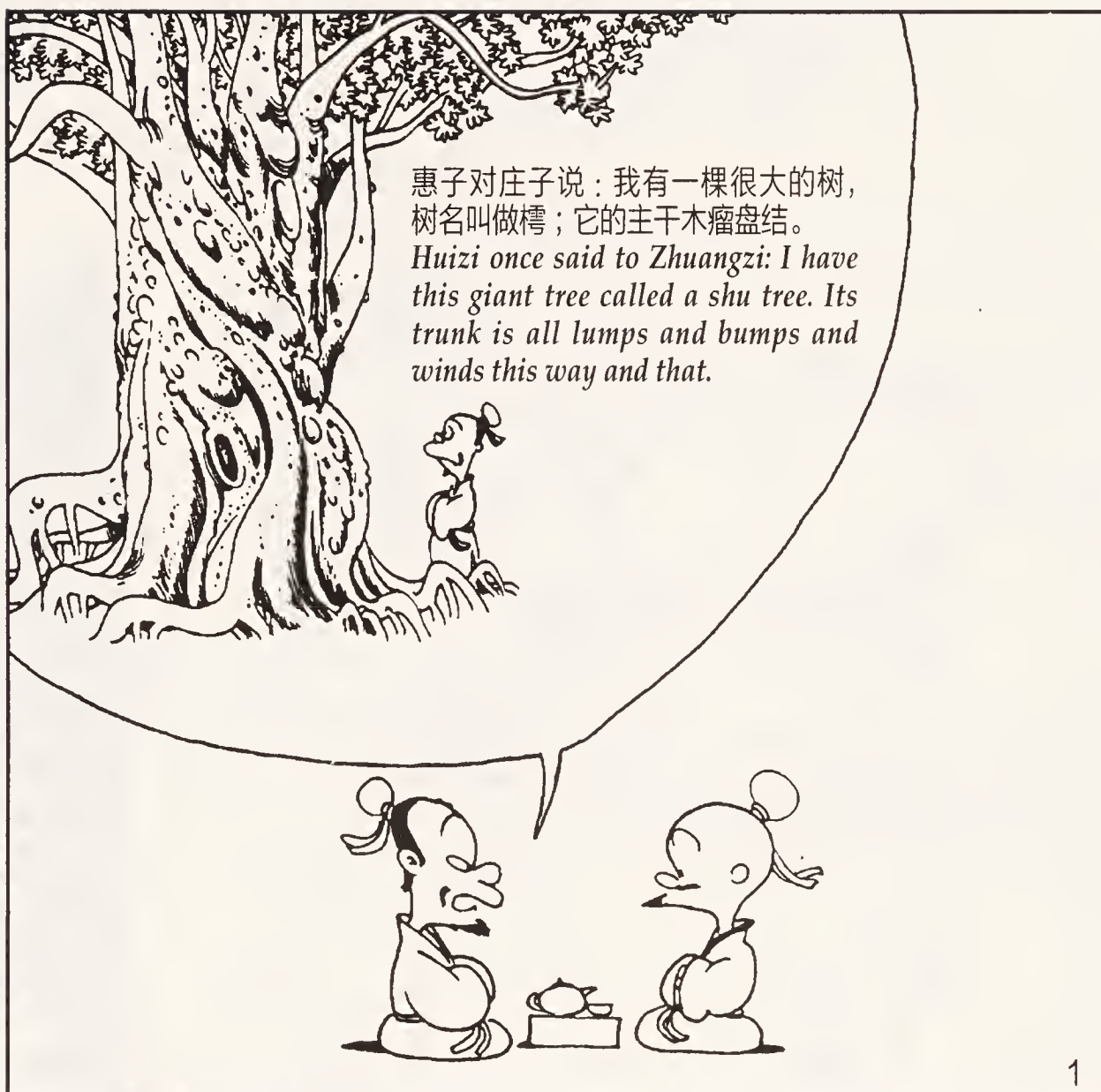


吴人打败越人以后，献秘方的客人，便受封了一大块土地，生活富裕，社会地位也不同了。
After the defeat of the Yue kingdom, the traveler who presented the secret formula to the king of Wu was conferred with a large estate and lived the life of a nobleman thereafter.

同样的一种药方，有人不会用，只好世代漂絮。有人会变通使用，便列土封侯。
Although it was the same formula, some people didn't know how to use it, so they spent their lives bleaching cloth. But when a flexible person who could think of new ideas came along, he ended up living a life of luxury.



无用的樗树 The Useless Shu Tree



5



你没有看见过狐狸和野猫吗？为了捕食，东蹿西跳，功夫很好。
Have you ever seen a fox or a wildcat? In order to catch their prey, they are always jumping over things and running all over the place; and although they are very agile,



6

结果往往中了机关，死在陷阱里。
Eventually, they will fall into a trap and die.



至于麋牛身体虽大，像天空垂下来的一块云，
As for the yak, although it is big, like a giant cloud hanging in the sky,

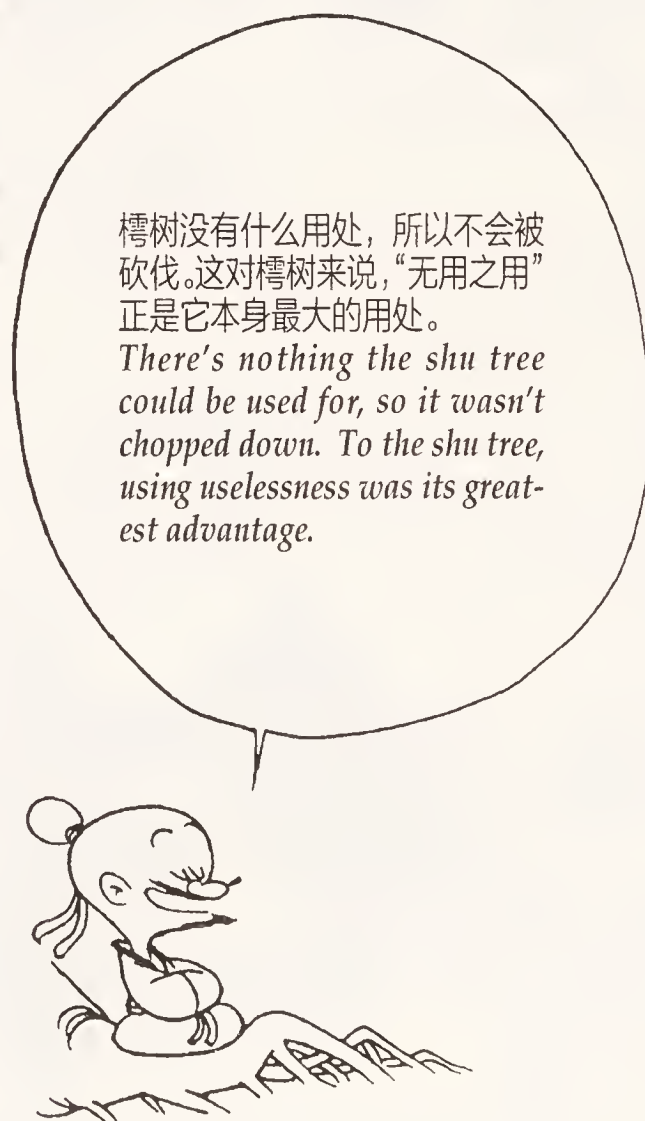
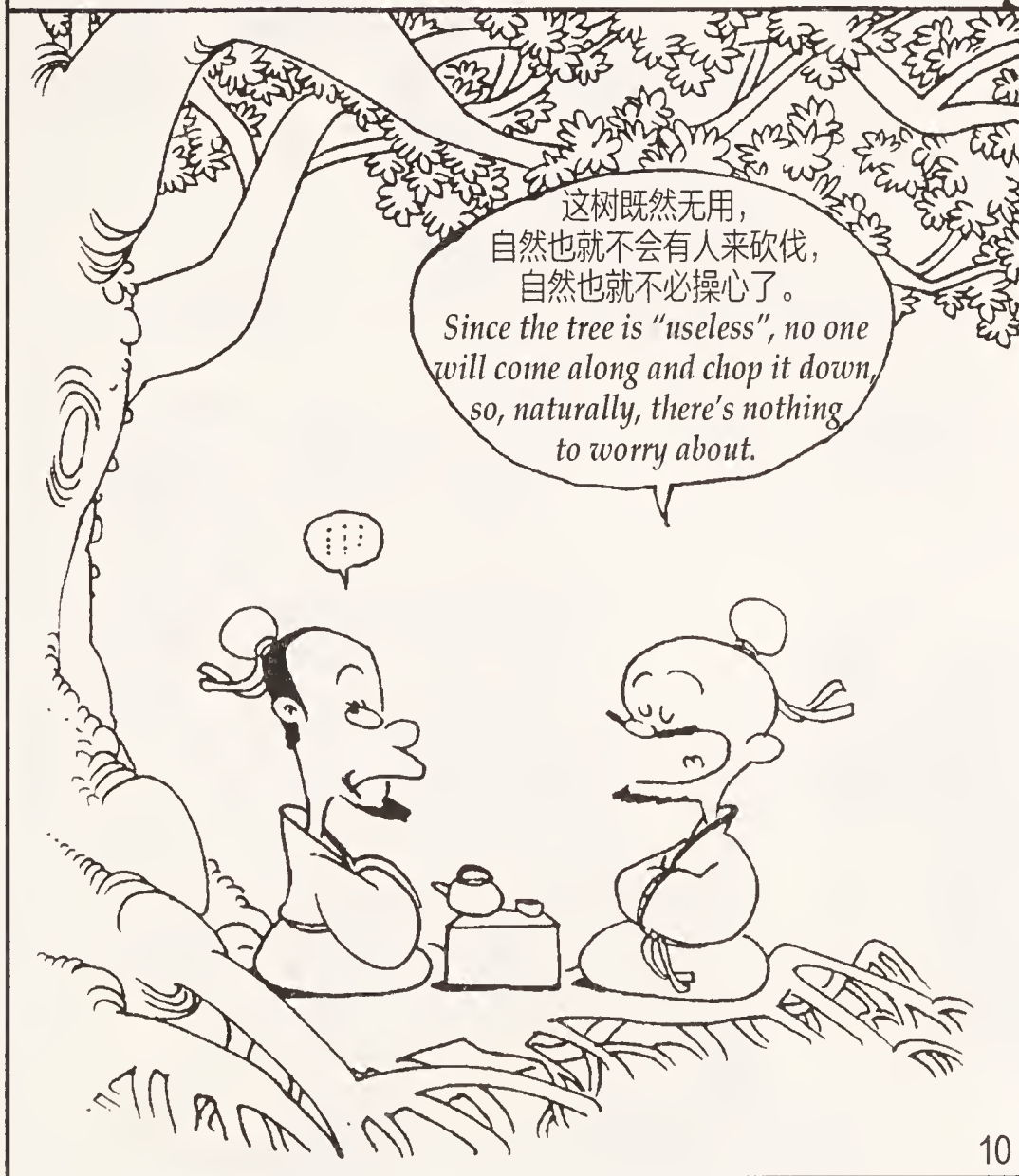


7

但是它却不能捉老鼠。
It couldn't catch a mouse if it wanted to.



8



越人文身 The Tattooed Yue People



有一个宋国人，带着帽子和衣服到南方的越国去贩卖，他以为可以赚到一笔大钱……

One day, a man from Song went to Yue to sell hats and shirts, thinking he could make lots of money.



2

来买衣服吧！漂亮又新潮的衣帽呀！

Get yer shirts!
Beeyooteful hats and shirts for sale!

3

但是，越人的风俗是：剪断了头发，赤裸着身子，身上刺画着文彩，全不穿戴衣帽。

What he didn't know was that the Yue people had a custom of cutting their hair short and not wearing shirts because they tattooed their bodies.



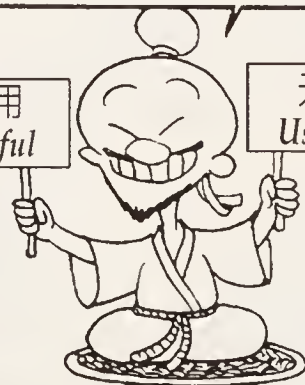
4

没有用的衣帽。
Useless stuff.

用和无用，功和无功，都是相对的，不可执着不化。尧舜的“有功无功”和宋人的衣帽“有用无用”都同样不是绝对的。Useful and useless, achievement and failure, are all relative, and none are necessarily consistent over time. The achievement and failure of the ancient kings Yao and Shun are like the usefulness and uselessness of the Song man's garments, nothing is for sure.

有用
Useful

无用
Useless



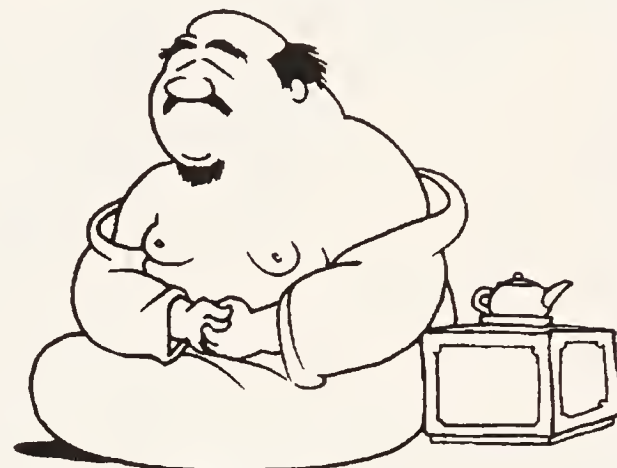
大地的箫声

The Music of the Earth

南郭子綦有一天斜靠着矮桌，仰头向天，悠然地进入了忘我的境界。
One day, while Nanguoziqi was leaning against a table with his head tilted back, he pensively fell into a dreamlike state.



1



老师，您今天的样子和往日大不相同，难道说人的形体可以变成枯木，心灵可以化做死灰吗？
Master, you don't seem to be yourself today. What's the matter?

唔。
Hmm.

子游，你问得好。刚才我进入忘我的境界……
Good question, Ziyou. I just entered a world where I forgot my own existence.

Good question, Ziyou. I just entered a world where I forgot my own existence.

2

3

4

你知道吗？你听过人的箫声，却没有听过大地的箫声。
You know, you have heard the music of people, but you have never heard the music of the earth.

你就算听过大地的箫声，也还没有听过天的箫声啊！
And even if you have heard the music of the earth, you have never really heard the music of heaven!

5

人的箫声无非是云箫或是排箫啦……
The music of people must always come from instruments...

而大地的箫声就是“风声”……大地吐发出来的气叫做风，风一发作，所有的孔穴便大叫起来。
But the music of the earth is the sound of the wind... wind is the breathing of the earth. When the wind begins to blow, every opening there responds with sound.

记得大风吗？大风一吹，山林巨木的孔穴，有的像鼻子、像嘴巴、像耳朵；有的像圈圈、像春臼；有的像深池、像浅坑。
Can you think of what a big wind is like? The wind blows, and the openings in the huge mountain trees respond; some are like nostrils, like mouths, like ears; some are like molars, and others like deep pools or shallow gullies.

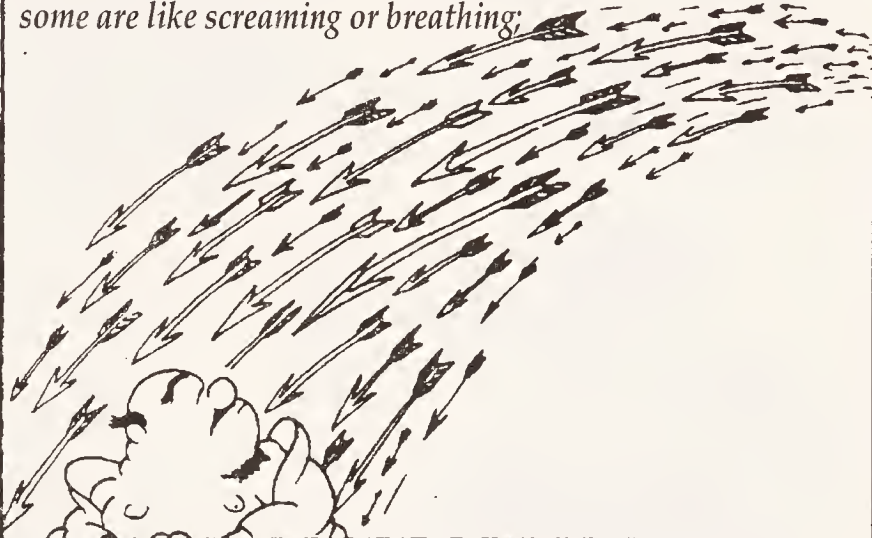
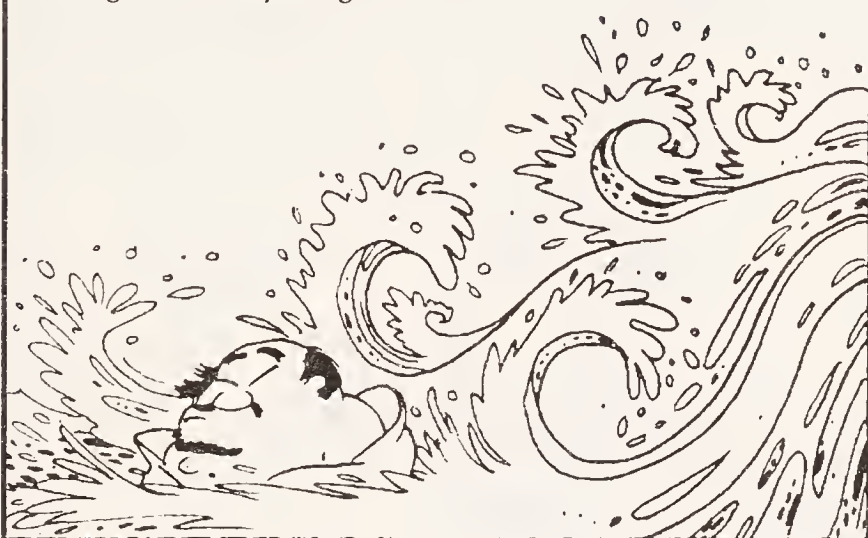
这些孔穴一起发出声音，有的像激流……
All together the openings emit sounds...

8

像羽箭；有的像叫骂、像呼吸……

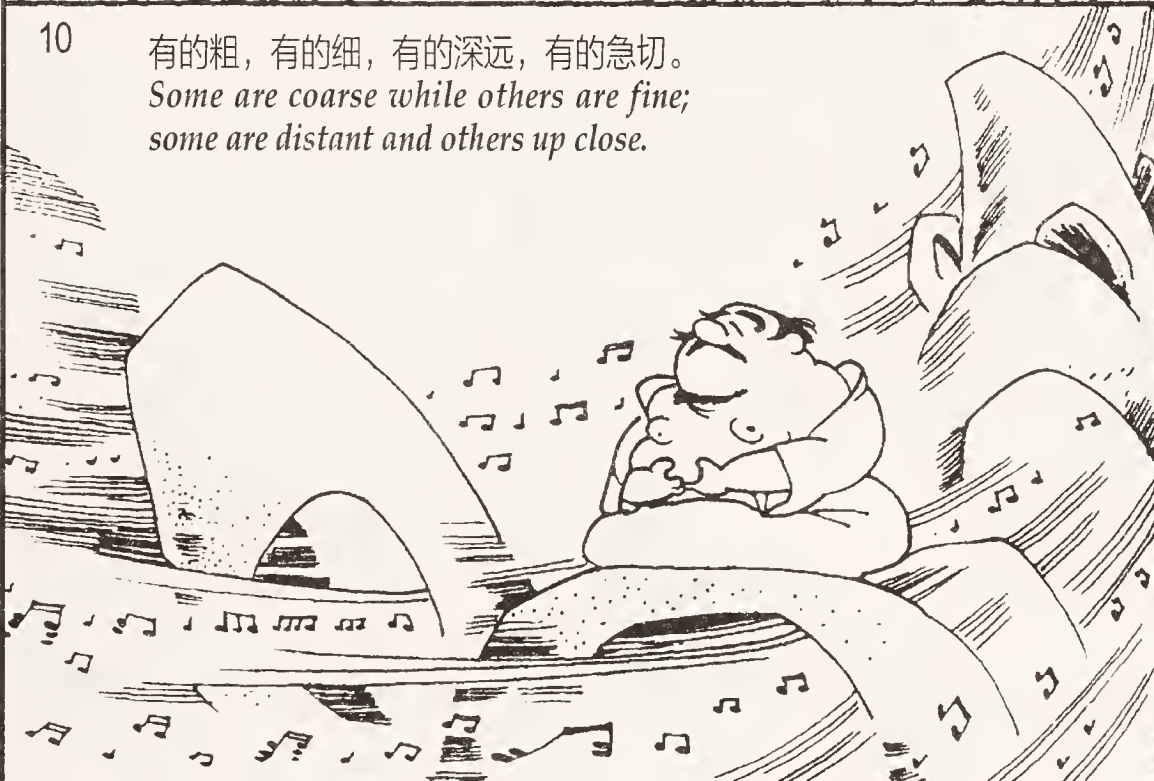
Some are like rushing water, or a shower of arrows;
some are like screaming or breathing;

9



10

有的粗，有的细，有的深远，有的急切。
Some are coarse while others are fine;
some are distant and others up close.



11

所有的孔穴像在唱和一样……
Together, all the openings
harmonize as one...



大风过去以后，所有的孔穴都静了下来，只有树枝还在摇动而已；这就是“大地的箫声”啊！

After the wind has passed, the openings become quiet, leaving the tree branches swaying gently back and forth. This is the music of the earth.

12



声音本身是没有喜怒哀乐的，用“人”的立场去听箫声，便有喜怒哀乐。用“自然”的立场去听箫声，便没有喜怒哀乐了。所以，喜怒哀乐是“人为的分别”而不是自然。

Sound, itself, is emotionless. It is only from a person's point of view that music acquires its emotions. If one listens to music from nature's point of view, music is free of emotion. Therefore, emotion is a synthetic and not a natural distinction.

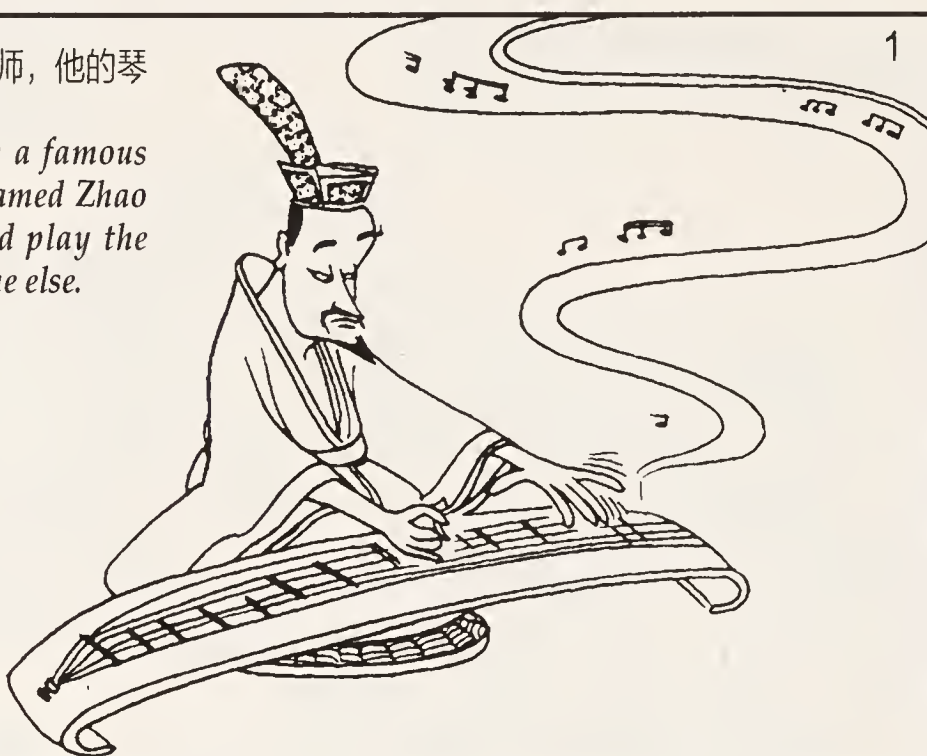


昭文不再弹琴 Zhao Wen Quits the Zither



昭文是有名的琴师，他的琴弹得非常好。

Once there was a famous Zither player named Zhao Wen, who could play the Zither like no one else.



2



但是，后来昭文再也不弹琴了。

But one day, Zhao Wen suddenly stopped playing the zither altogether.

因为他终于悟到：弹琴的时候，只要发出一个声音，便失掉了其他的声音……

He finally realized that in playing one sound, it would be to the neglect of all the other sounds...



4

只有在住手不弹的时候，才能五音俱全。

It was only when he wasn't playing, that he could hear everything in complete harmony.



人为的音律和雕刻的道理一样，当雕刻的成品出现时，却已经损害到其余的部分，往往失去的更多，只有自然的音律才是完整无缺的。

The principles of music and wood carving are alike – when a wood carving is finished, it has been created at the expense of all the wood that has been carved away. Only the music of nature is complete and undiminished.



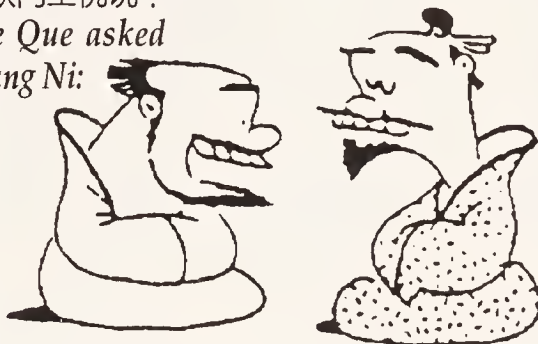
王倪知道不知道 Does Wang Ni Know?



你知道万物的知识，有共同的标准吗？
Is there a standard of knowledge for all things?

啮缺问王倪说：
Nie Que asked Wang Ni:

1



我怎么知道呢？
How should I know?

2



真是失望啊……
Sheesh! What a let down...

你何必失望呢？
Don't be disappointed.



3 4

你怎么知道我所说的“知”不是“不知”呢？
你又怎么知道我所说的“不知”便是“知”呢？
How do you know that when I say "know," I don't really mean "not know?" Or when I say "not know," I don't really mean "know?"

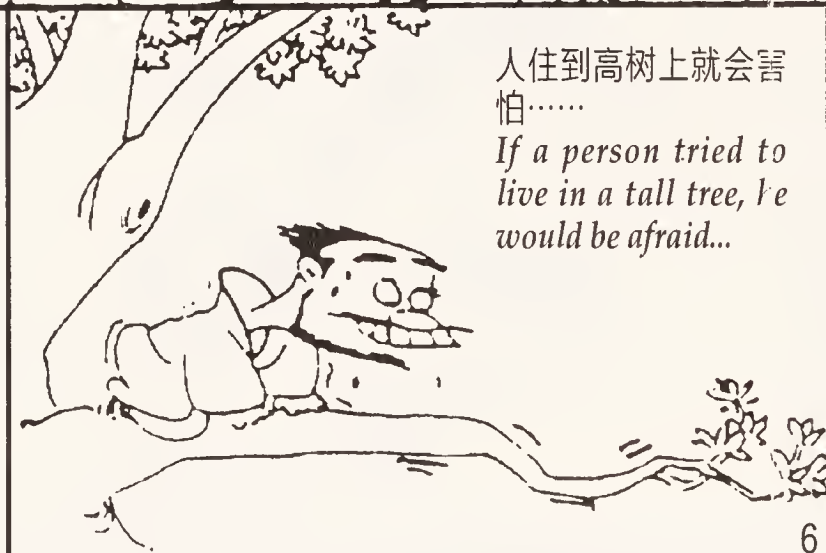


我且问你。人睡在潮湿的地方，会得关节炎，泥鳅会这样吗？

Let me ask you this, if a person sleeps in a wet place, he is likely to get arthritis, right? But would a mud fish?



人住到高树上就会害怕……
If a person tried to live in a tall tree, he would be afraid...



6

猴子会这样吗？
But would a monkey?



7

5



8



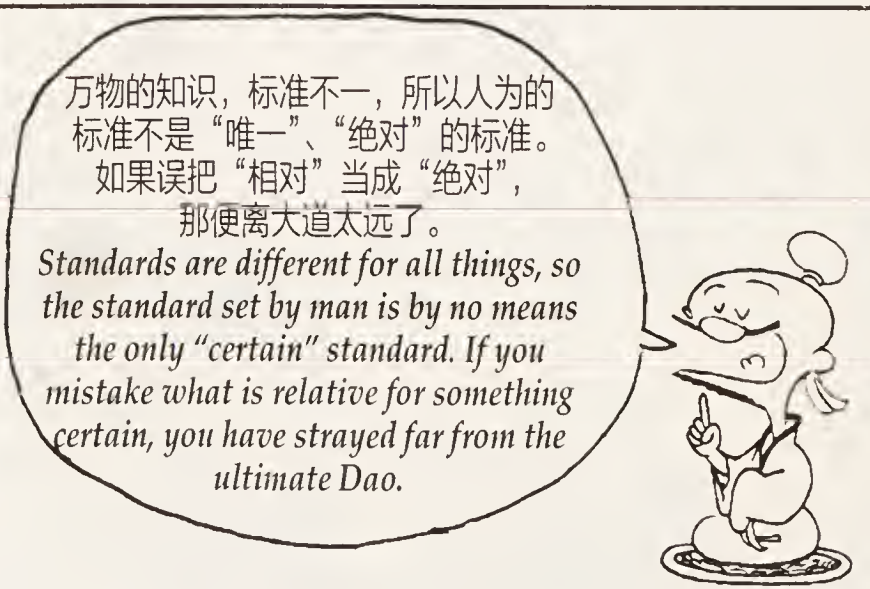
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10



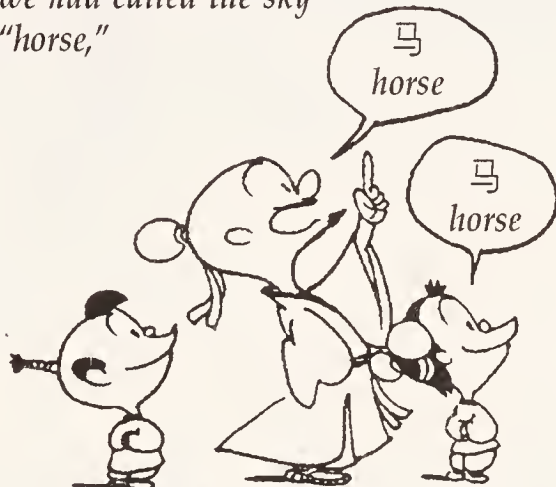
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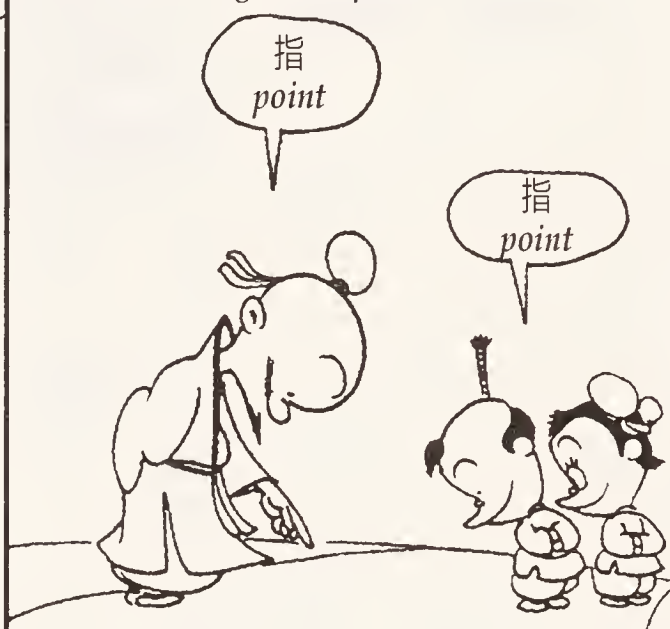
西施是美女吗 Is Xi Shi Really Beautiful?



如果我们当初，把天叫做“马”，
If from the beginning
we had called the sky
"horse,"

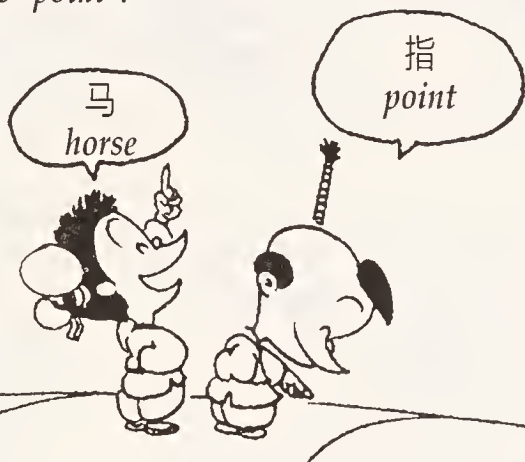


或是把地叫做“指”，
And called the ground "point",



3

那么天便是“马”，地便是“指”了。
Then the sky would be "horse" and
the ground would be "point".



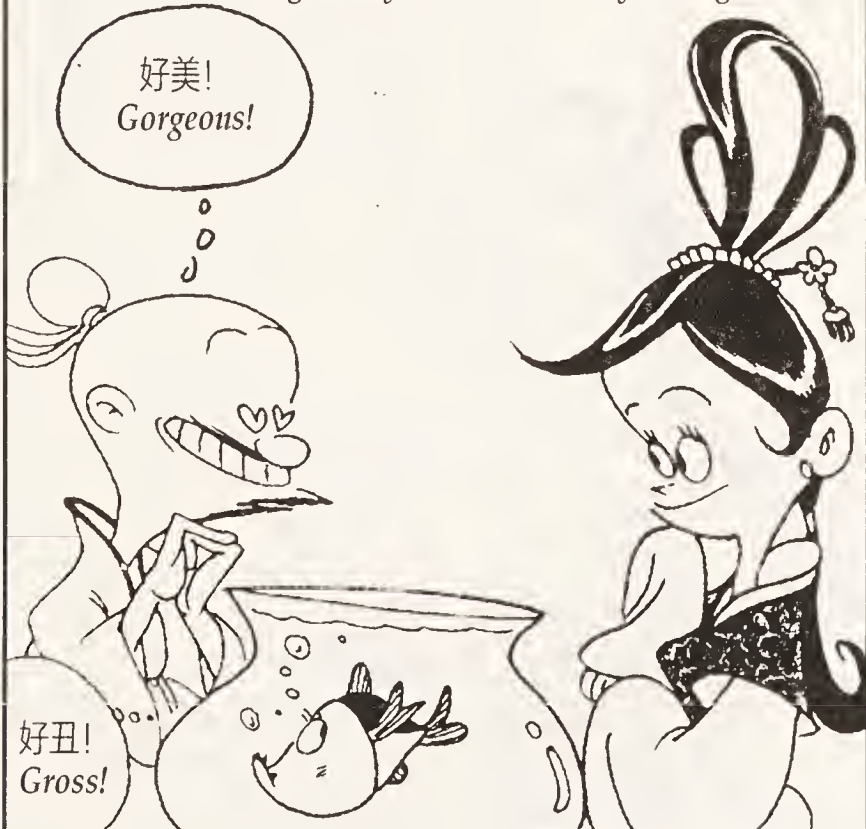
人自己认为对的就说“对”，认为不对的就说“不对”。
但是“对”和“不对”的标准是什么呢？

When people think that something is wrong, they say
"wrong". And when they think that something is right,
they say "right". But what are the standards of "right"
and "wrong"?



5

人认为西施是美女，鱼呢？鱼看了西施，可能就沉到水底去了。
People think that Xi Shi is beautiful, but
what would a fish think? If a fish saw Xi Shi,
it might very well swim away in disgust.



4

人用人的立场去创造知识，人就被人所创造的“知识之环”套住了。
In creating knowledge from subjectivity, people trap themselves in
their own limited world.



丽姬的哭泣 Li Ji's Tears

丽姬做新娘，嫁给晋献公的时候，伤心得把衣服都哭湿透了。

On Li Ji's wedding day, she was to be married to Prince Jin Xian. She was so sad that she drenched her wedding dress in tears.



1

2



后来，到了晋国的王宫，睡在柔软的床上，吃着四海的美味，才知道自己出嫁时，哭泣有多愚蠢。

But after she was married, she found herself sleeping on a long, soft bed and eating food from the four corners of the earth. Who would believe that on her wedding day, she cried her eyes out?

人都怕死，但谁知道死了以后会不会后悔为什么要生？这不正是和丽姬出嫁前后的情形一样吗？

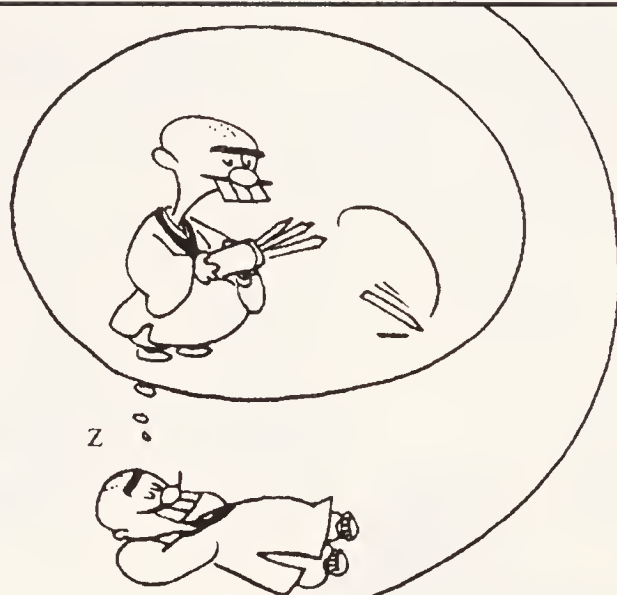
Everyone is afraid of dying, but maybe death will be so great that we'll end up regretting having ever lived.



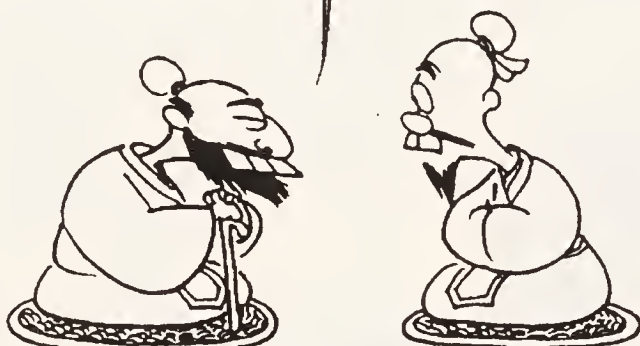
长梧子的大梦 Zhang Wuzi's Dream

做梦的人，往往不知道自己在做梦。他在梦中还在占卜吉利不吉利，醒来以后才知道刚才在做梦。

A person having a dream is never aware of it, and in his dream he might even do things like predict his own fate. Only after he wakes up does he realize that he was dreaming.



长梧子对瞿鹊说：
Zhang Wuzi said to Ju Que:



2



有大觉悟的人，才知道生是一场大梦，但有一些愚人，却自以为是大觉悟。

Only the truly enlightened person realizes that life is just one big dream. And then there are those fools who think that they are the enlightened ones.

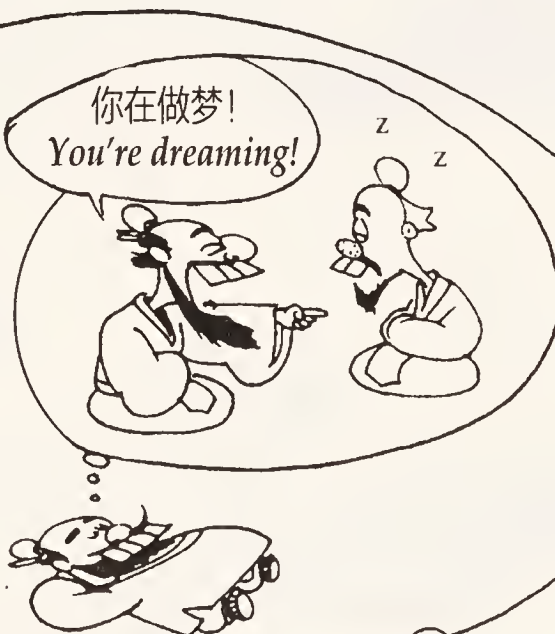


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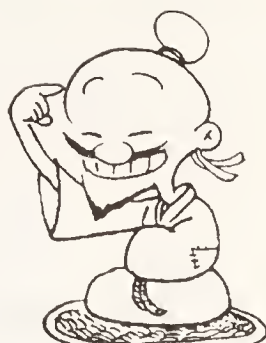
你在做梦！
You're dreaming!

我和你都在做梦。我说你做梦，也是梦话。

You and I are both dreaming. When I say you are dreaming, that is mere dream talk.



有大疑惑的人，才可能有大觉悟，愚人往往自以为大悟，所以愚人终究还是愚人。
Only those who have great doubts can be truly enlightened. But a fool always believes that he is enlightened, and that is why in the end, he is a fool.



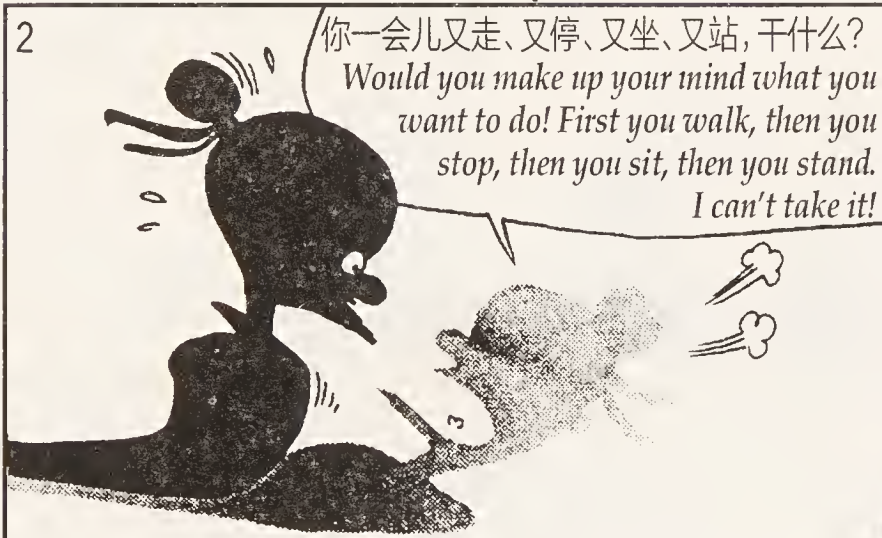
影子的对话 Dialogue With a Shadow



罔两是影子的影子。
Wang Liang is the shadow of a shadow.



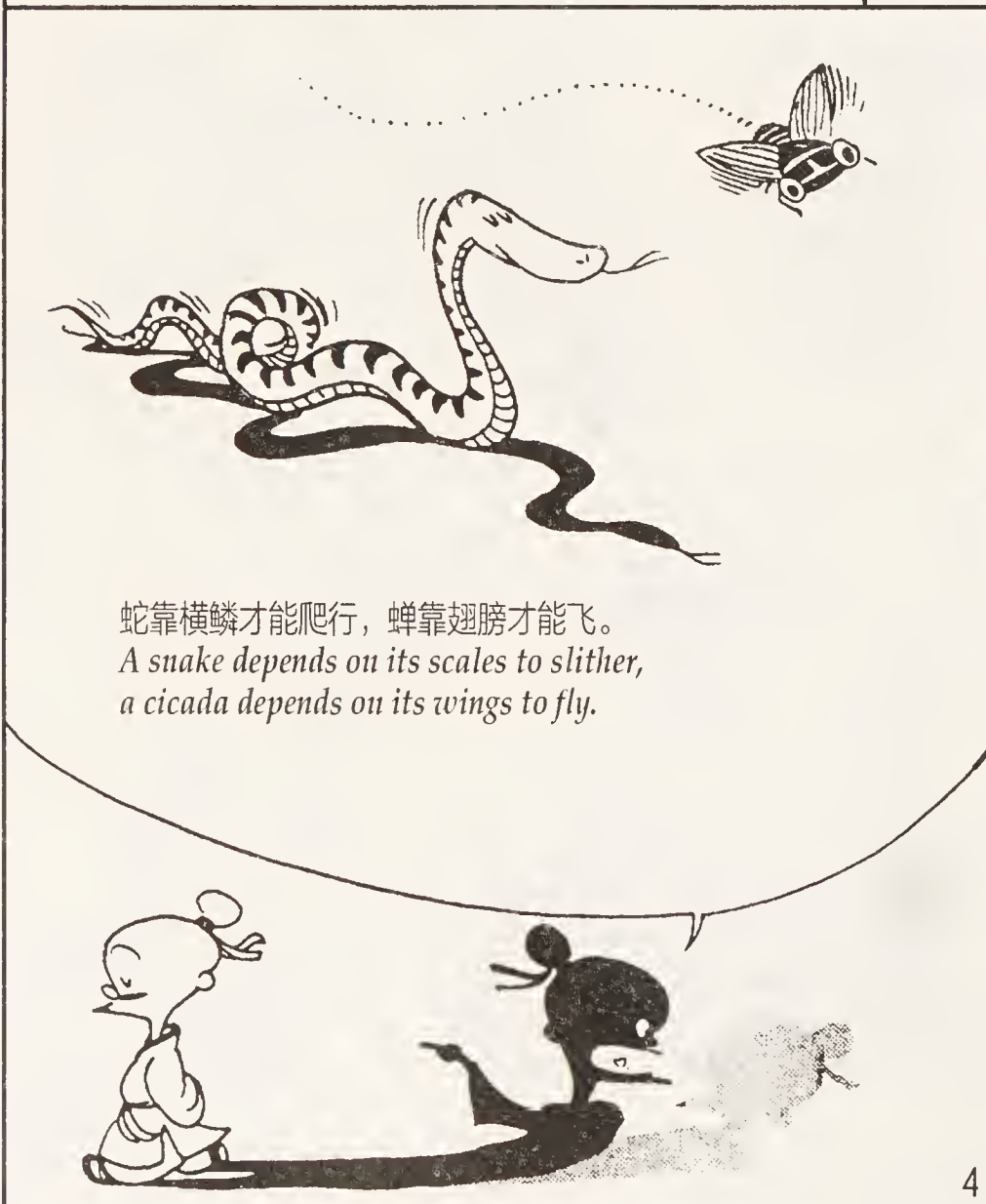
喂喂喂
Hey, hey, hey!



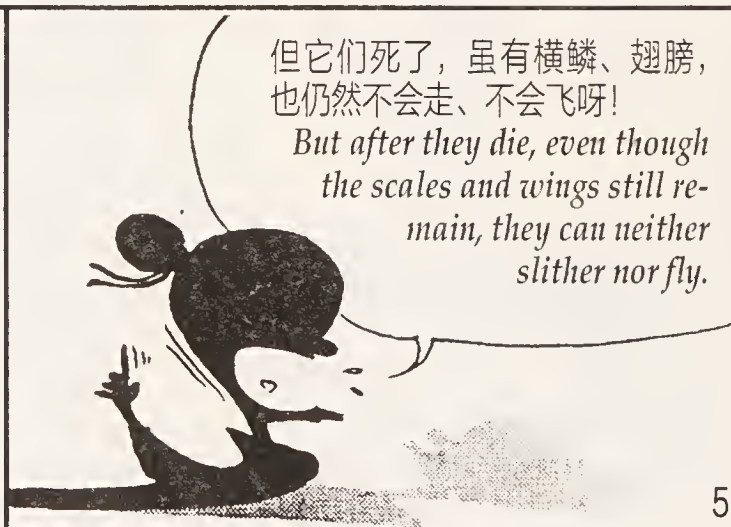
你一会儿又走、又停、又坐、又站，干什么？
Would you make up your mind what you
want to do! First you walk, then you
stop, then you sit, then you stand.
I can't take it!



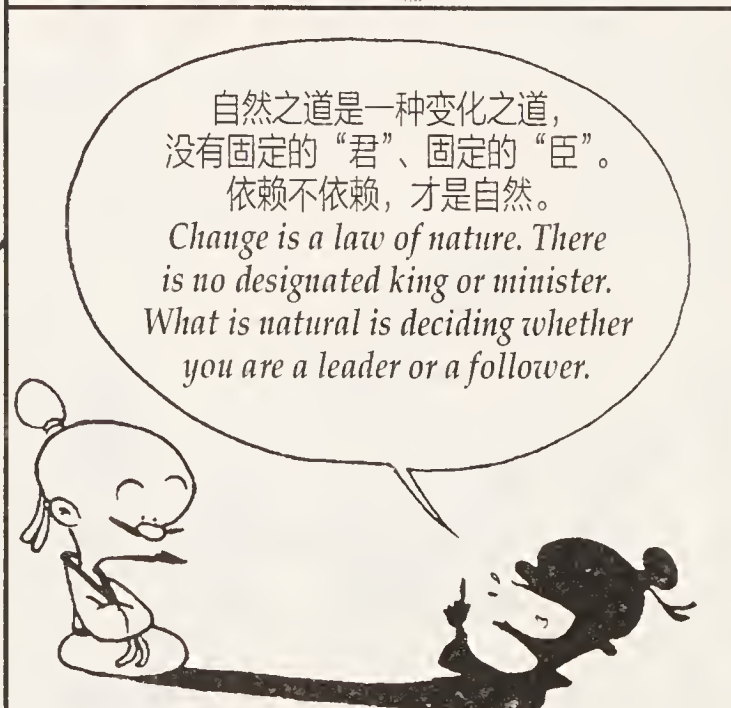
我是有所依赖才会这样子，
是不由自主的。
Look, I can't help it, I'm
just following him.



蛇靠横鳞才能爬行，蝉靠翅膀才能飞。
A snake depends on its scales to slither,
a cicada depends on its wings to fly.

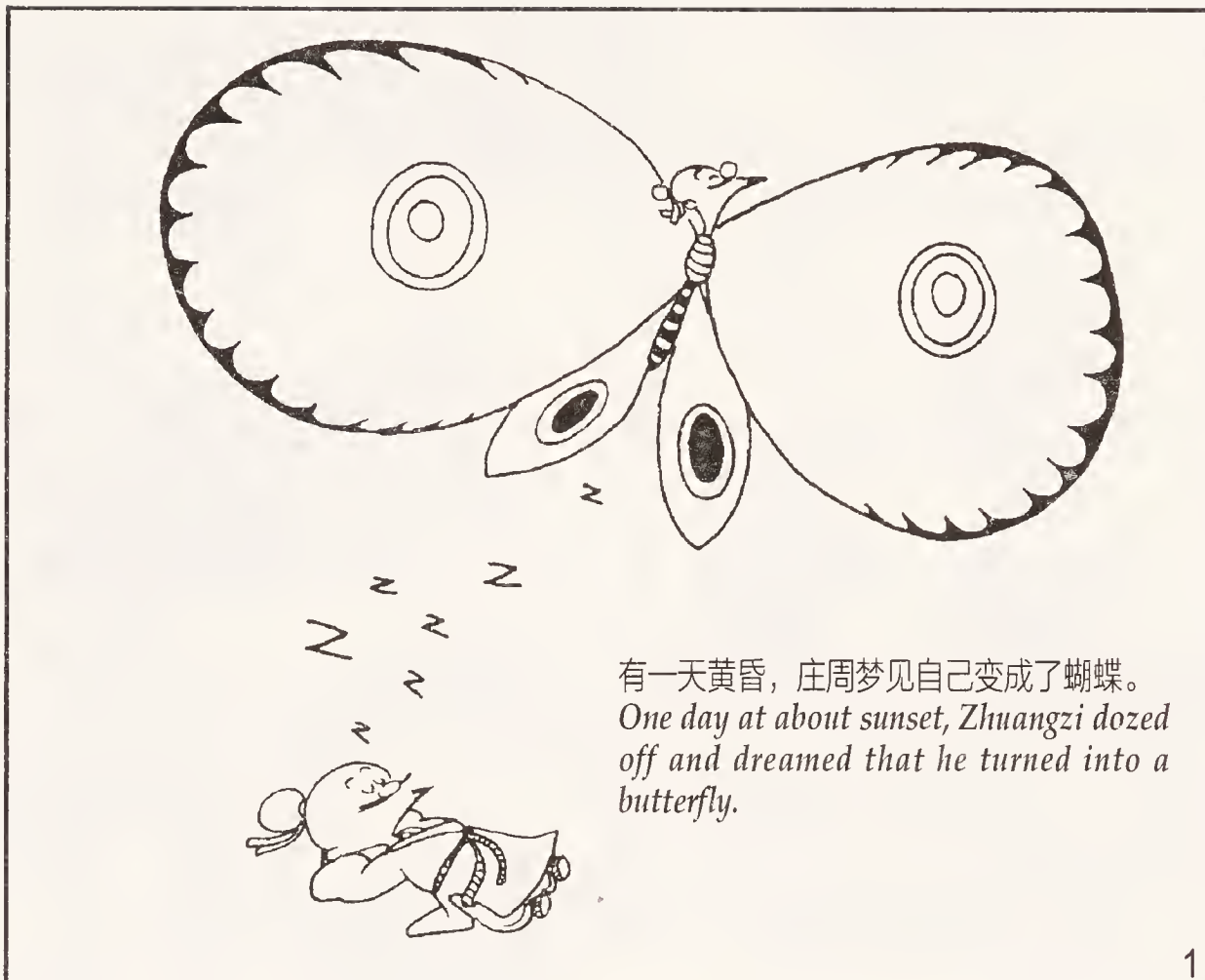


但它们死了，虽有横鳞、翅膀，
也仍然不会走、不会飞呀！
But after they die, even though
the scales and wings still re-
main, they can neither
slither nor fly.



自然之道是一种变化之道，
没有固定的“君”、固定的“臣”。
依赖不依赖，才是自然。
Change is a law of nature. There
is no designated king or minister.
What is natural is deciding whether
you are a leader or a follower.

庄周梦见蝴蝶 The Dream of the Butterfly

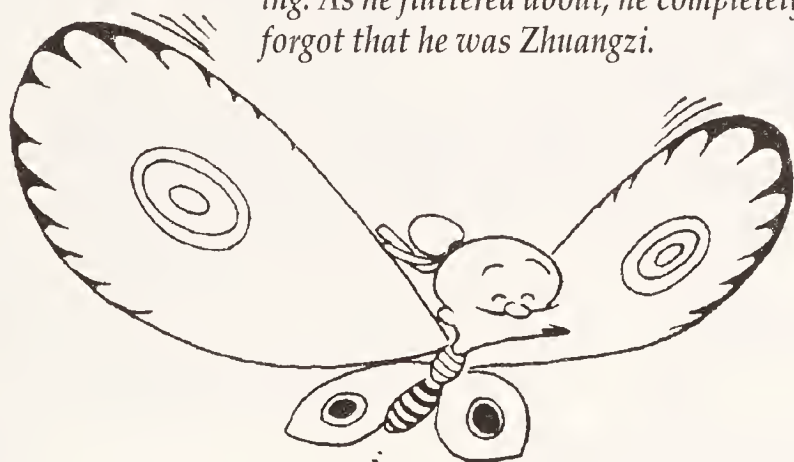


有一天黄昏，庄周梦见自己变成了蝴蝶。
One day at about sunset, Zhuangzi dozed off and dreamed that he turned into a butterfly.

1

2

他拍拍翅膀，果然像是一只蝴蝶，快乐极了。这时候，他完全忘记自己是庄周。
He flapped his wings, and, sure enough, he was a butterfly, what a joyful feeling. As he fluttered about, he completely forgot that he was Zhuangzi.



过了一会儿，他在梦中大悟，原来那得意的蝴蝶就是庄周。
Soon, though, he realized that that proud butterfly was in fact Zhuangzi.



那么，究竟是庄周做梦变成蝴蝶？还是蝴蝶做梦变成庄周？
Then, was it Zhuangzi who dreamed that he was a butterfly, or was it a butterfly who dreamed that it was Zhuangzi?

3

庄周可以是蝴蝶，蝴蝶也可以是庄周。
Maybe Zhuangzi was the butterfly, and maybe the butterfly was Zhuangzi.



4

朝三暮四 Three at Dawn and Four at Dusk



有个养猴子的人，拿橡子喂猴子吃……

One morning, a monkey trainer brought in a basket full of chestnuts to feed his monkeys.



1

有一天他对猴子说：
He said to them:

早上给你们吃三升，晚上吃
四升好不好？

I'll give you each three in the
morning and four at night,
how's that?



呜！
Rrrrrr!



2

那么，早上吃四升橡子、晚上吃
三升好了！

O.k. then, I'll give you four in
the morning and three at night.



嘻嘻嘻！
Whoopie!
Yea!



3

“朝三暮四”与“朝四暮三”
在实质上并无增减，可是猴
子的喜怒却被支配着。人
是否也经常犯着与猴子相同
的错误？想想看。

There's really no difference
between "3 at dawn and four
at dusk" and "4 at dawn and
3 at dusk", but the simple
alteration controlled the
monkeys. Do people ever
make the same mistake as
the monkeys? Think about it.



惠施靠在梧桐上 Hui Shi Leans Against a Tree



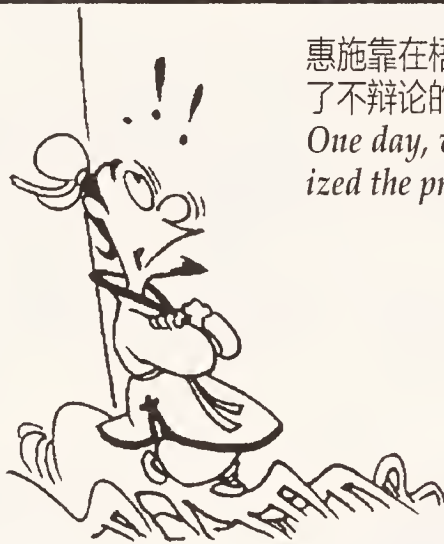
惠施口才很好，和人辩论了一辈子。
Hui Shi was a man of great rhetorical skills, and he spent his life debating with others.



每当他辩论累了，就靠在梧桐树上休息。
After a hard day's debating, he would prop himself up against a certain tree and rest.



3



惠施靠在梧桐树上休息的时候，有一次终于悟出了不辩论的道理。
One day, while resting there, he suddenly realized the principle of not debating.

4

从此就不再劳神去和人家辩论了。
After that he never debated with anyone ever again.



5

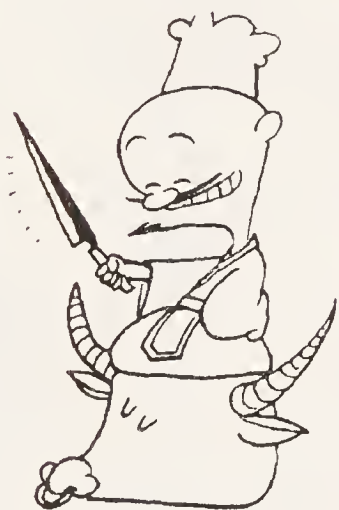


利用口才的辩论，把人驳倒，你便算胜利吗？
你认为你“胜利”这正是你的“失败”。
Can relying on rhetoric to defeat someone in a debate really be considered a victory? If you think so, then you've already been defeated.

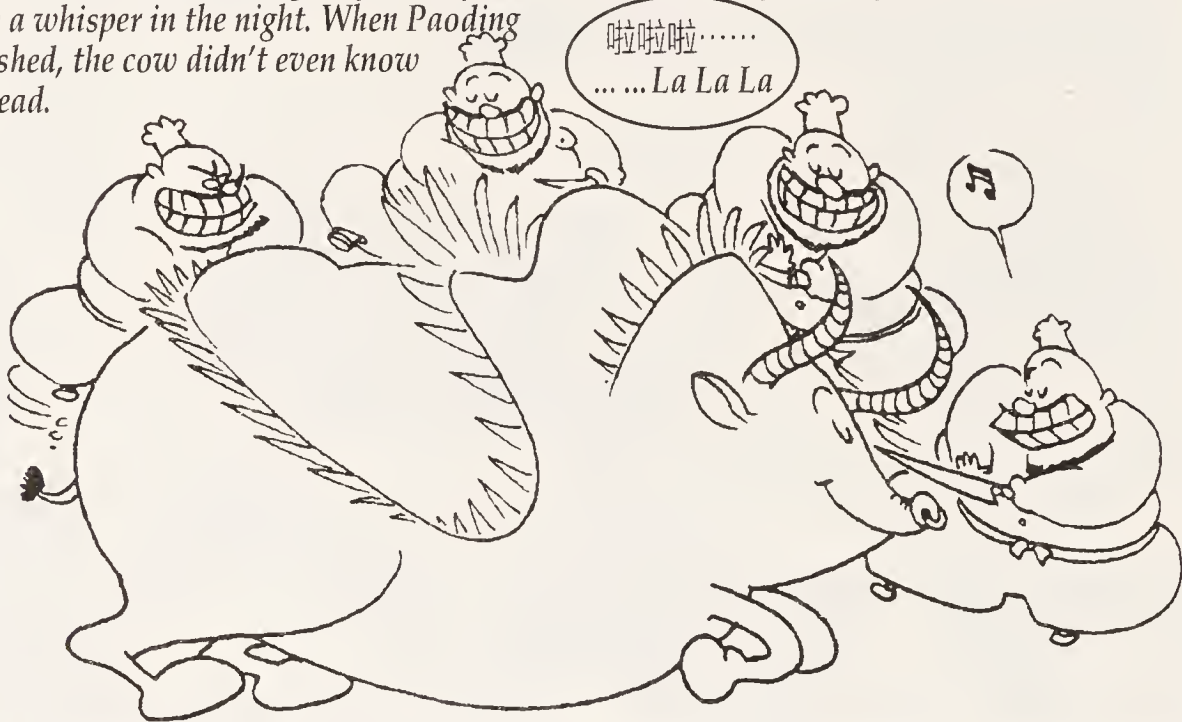
庖丁解牛 Paoding Carves Up a Cow

庖丁替文惠君解剖牛，他的动作和刀子出入筋骨缝隙的声音，无不完美，像古代桑林的妙舞；当庖丁解剖完了以后，牛不知它已经死了。

One time, a butcher named Paoding was commissioned to butcher a cow for King Hui. As he worked, his movements were graceful and faultless. The sound of the knife between the bones was like a whisper in the night. When Paoding was finished, the cow didn't even know it was dead.



1



真想不到你的技术已到了这样的化境。

Wow, I never imagined that a butcher could attain such a high level of skill.

谢谢夸奖!
It was nothing, really.



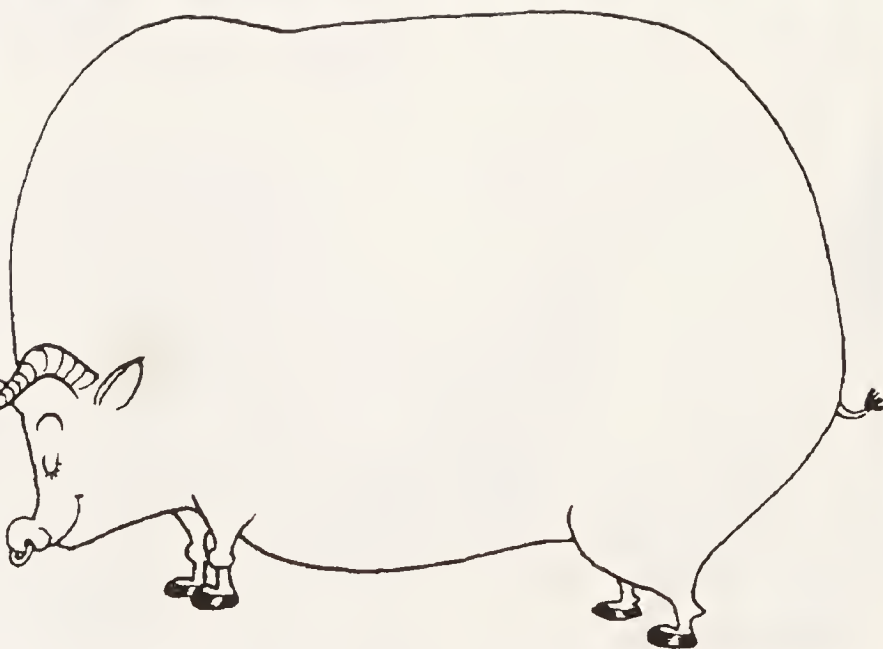
2

我解剖牛，所使用的，不是技术，而是“道”
You see, when I butcher a cow, it's not skill that I use, it's the Dao.



3

我最初解剖牛的时候，眼中看见的就是一头牛。
When I first took up the butcher's trade, what I saw was the whole cow.



4



但三年之后，我解剖的牛多了，眼睛看见的便不再是一头牛，而是牛身上的筋骨脉络的结构。

从此以后，我解剖牛，便用心神
But after I had been at it for
good number of cows, what
whole cow, but just
Ever since then, I
and used my instead,
around the cow.



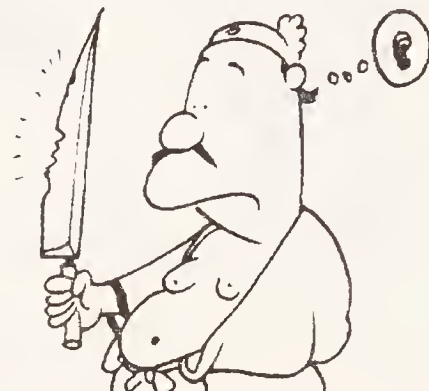
意会，而不再用眼睛看了。

a few years and butchered a
I saw was no longer the
it's skeletal structure.
stopped using my eyes
to intuit my mind way

5

普通的厨子，一个月要换一把刀，那是因为他又砍又割。

The average cook goes trough a knife every
month, because he hacks and chops.



6

好的厨子，一年才换一把刀，那是因为他只割不砍。

The good cook changes knives every year,
because he merely chops but doesn't hack.



7

我的刀用了十九年，还像刚从磨刀石上磨出来的一样锋利，因为我不割更不砍。

Because I neither hack nor chop, I've used this same knife
for nineteen years, and it's still like new.

只用了一个月……
Barely one month...

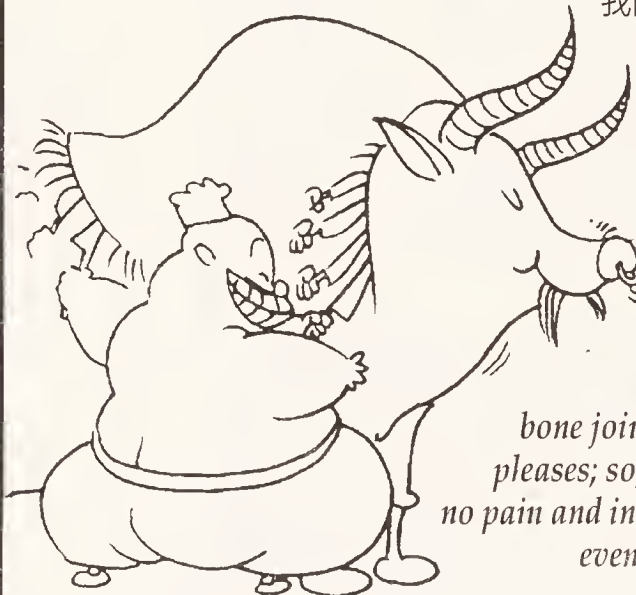


这把刀我用了十九年。
19 years.

8

我的刀锋只在牛身上的筋骨缝隙游来游去，任意活动，所以牛完全没有痛苦，而不知其死。

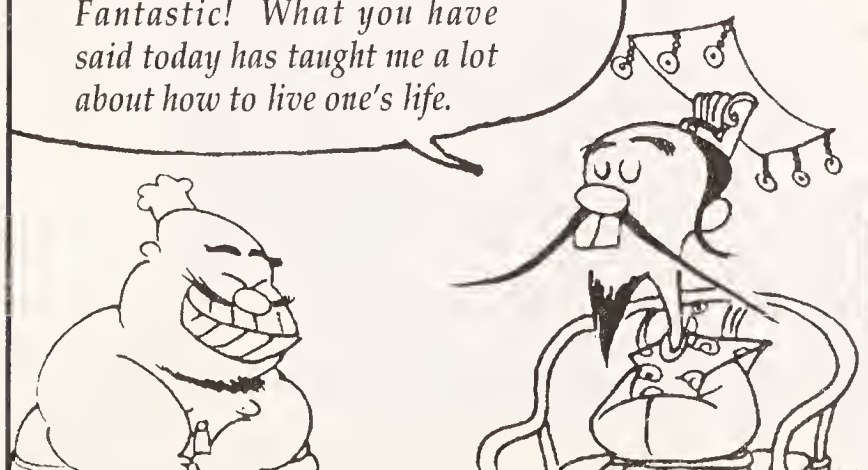
My knife
glides in and
out between the
bone joints, moving as it
pleases; so, the cow suffers
no pain and in the end, doesn't
even know it's dead.



9

好极了，你的话给了我最好的“养生之道”。

Fantastic! What you have
said today has taught me a lot
about how to live one's life.



10

人世的错综复杂与牛身的结构是一样的，不懂道理的人，在世上横冲直闯，只会徒然地损耗形神。
The complexities of life are like the
skeletal structure of the cow, and those
who don't understand how to approach
them end up running around in
circles, wasting all their energy.



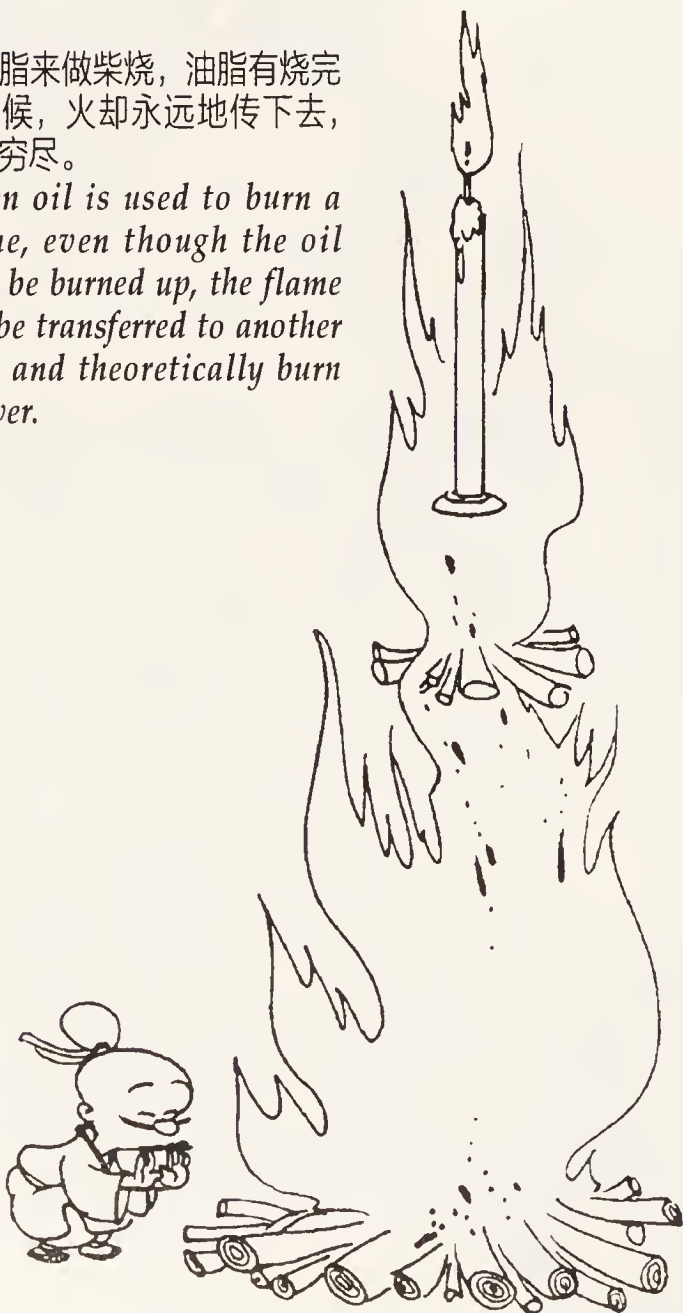


薪尽火传 Passing on the Flame



用油脂来做柴烧，油脂有烧完的时候，火却永远地传下去，没有穷尽。

When oil is used to burn a flame, even though the oil may be burned up, the flame can be transferred to another fuel, and theoretically burn forever.



1

道!
Dao!



形体有死亡的一天，但精神、思想却可一再传下去，永远不灭。

Our bodies will die someday, but our spirit and thoughts can be passed on, forever.

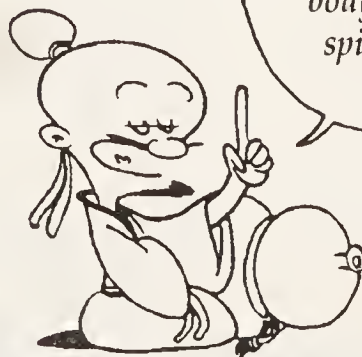


道!
Dao!



2

养生不是保养形体，而是保养精神，使其不灭。
Self-cultivation is not aimed at preserving the body, but at nourishing the spirit, allowing it to live forever.

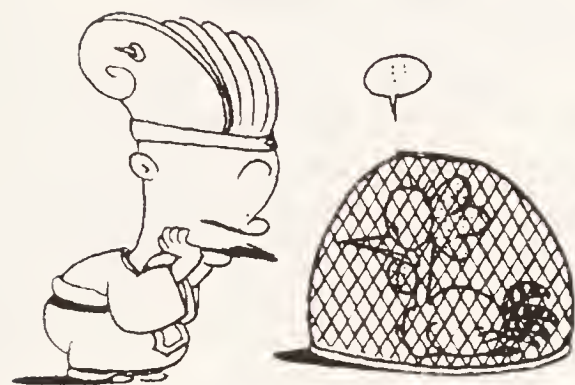


笼中的野鸡 The Caged Chicken

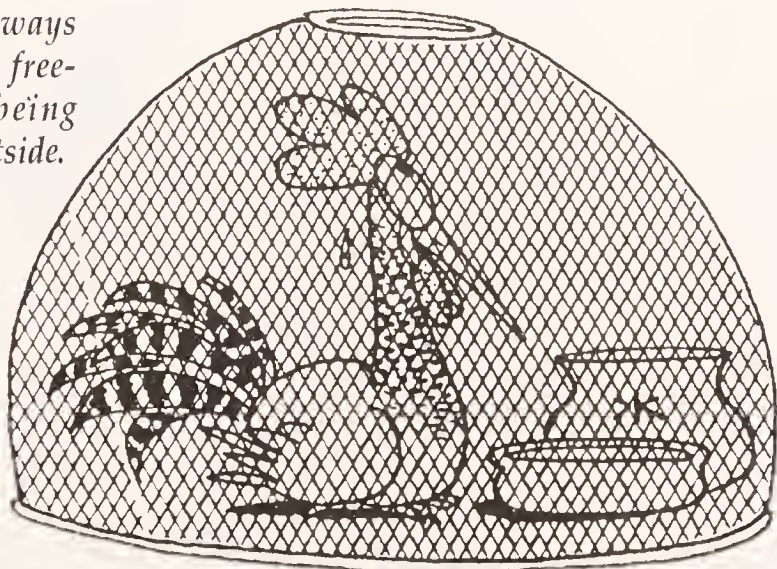
山林中的野鸡求食不易，走十步才找到一条虫。
Finding food isn't easy for the wild pheasant, traveling ten steps before getting a single worm.



走一百步才找到一口水，但它仍不希望被关在笼子里。
And even though it has to walk a hundred paces for a drink of water, it still prefers this to being locked up in a cage.



因为，在笼子里虽然不愁吃喝，羽毛光亮，但精神上终不比在野外自由。
A caged chicken may have enough to eat and drink and its feathers may be bright and shiny, but it will always crave the freedom of being on the outside.



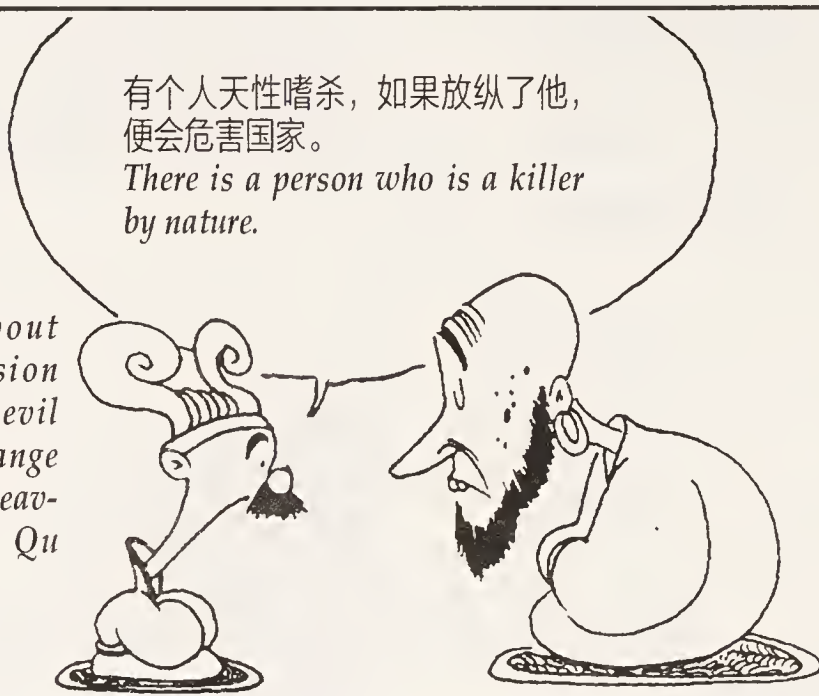
懂得养生的人，不会因为追求物欲的享受，而付出自由的代价。但在现实的社会里有几个人“头上便是青天”呢？
The person who understands self-cultivation would never pursue material pleasures at the expense of freedom. Yet in today's society, how many truly carefree people do you see?



螳臂当车 The Mantis Stops a Cart



颜阖问蘧伯玉说：
Yan He was about to go on a mission to persuade the evil Prince Fu to change his ways. Before leaving, he went to Qu Boyu for advice:

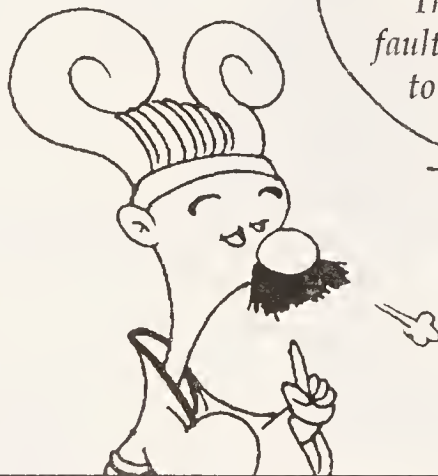


有个人天性嗜杀，如果放纵了他，便会危害国家。
There is a person who is a killer by nature.

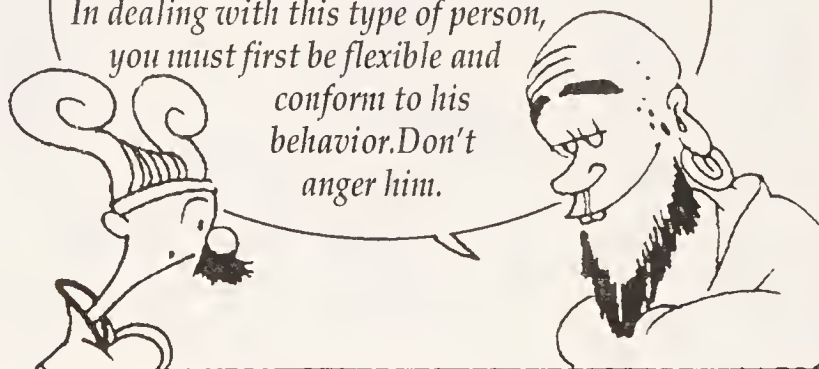
如果去劝他向善，便会先危害到自己。
If left to his own devices, he will bring harm upon the nation. And if one attempts to persuade him otherwise, he will bring harm upon the persuader.



那个人通常只看到人家的过失，看不见自己的过失！
This person sees only the faults of others and is blind to his own shortcomings. What can be done?



对付这种人要善巧和顺，别激怒他。
In dealing with this type of person, you must first be flexible and conform to his behavior. Don't anger him.



他像婴儿一样，你便也装作婴儿一样。
If he acts like a child, you act like a child.

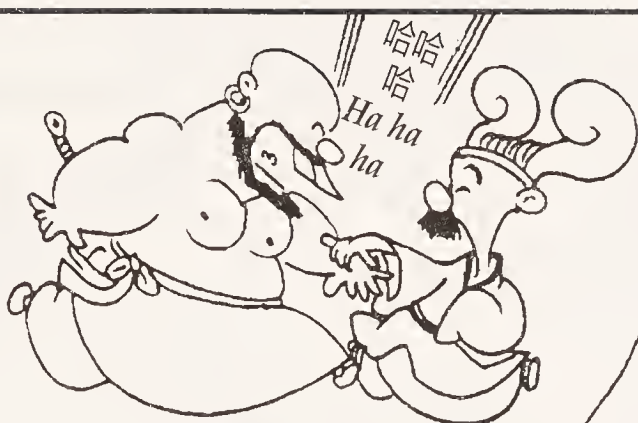


他颠三倒四，你也装作颠三倒四一样。
If he acts like a lunatic, you act like a lunatic.



先使他觉得你和他是同类，慢慢再设法把他引导过来。

First get him to think that you and he are cut from the same cloth, then you can slowly win him over.

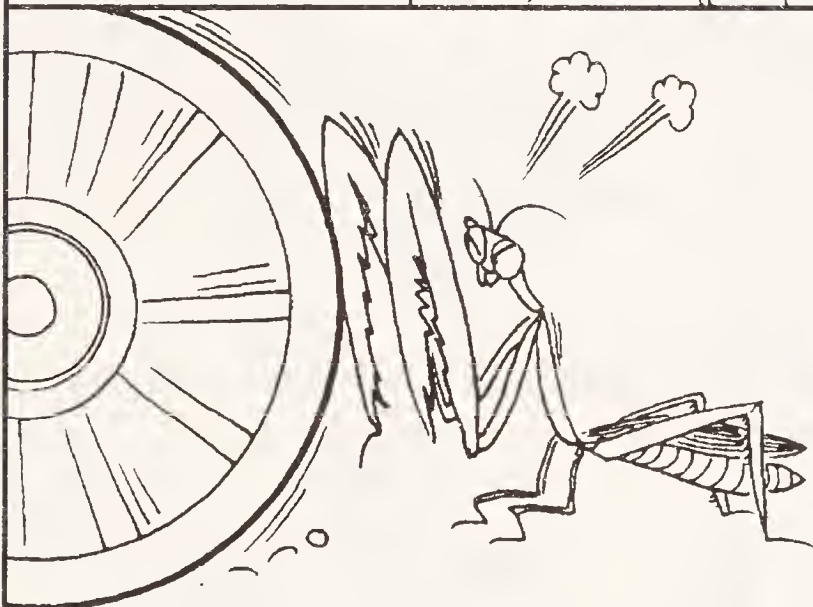


7

为什么要事先对他那么和顺？
Why do I have to be so friendly at the beginning?



8



你没有看过螳螂吗？把它激怒了，它就举臂去挡住车轮，自以为力气很大。

Have you ever seen a mantis? If angered, it will overestimate its strength and fight with anything, even an oncoming cart.



9



你若夸大自己的才能去触犯他，那就和螳臂当车一样危险啊！

Now, if you go and confront this person head on, wouldn't that be like the mantis trying to stop a cart.



10

劝人向善，所用方法不当，常常会招致危机。

When advising people, use discretion. If you are too firm, you'll just push the situation to a crisis.



用自己的长处去压倒别人，是危险的事啊！

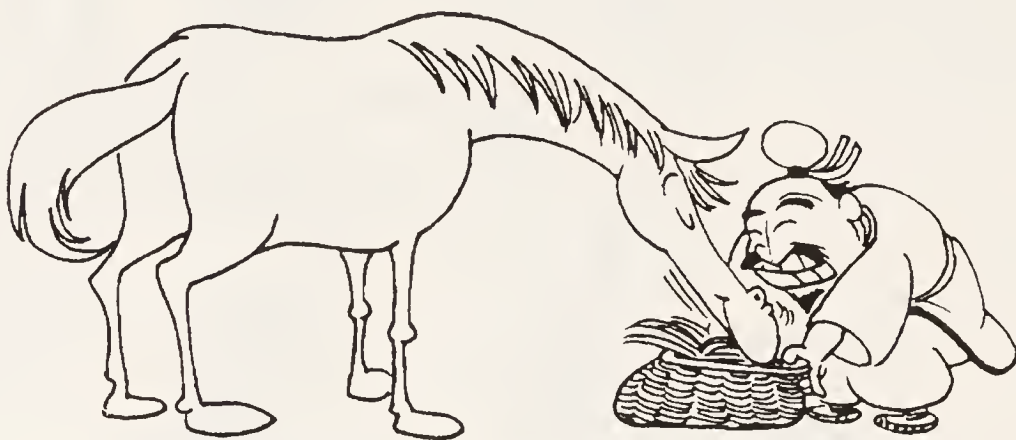
It can be dangerous to use your own advantages to pressure another person into doing something.

爱马的人 The Horse Lover

从前有一个极喜爱马的人。
There was once a man who loved his horse so much that.



1



他侍候他的马无微不至，他用竹编的筐筐去接马粪，用巨大的海蛤去装马尿。
He waited on it hand and foot. He used a wicker basket to catch the horse's droppings, and a huge conch shell to catch its urine.

有一天，他去拍马背上的吸血苍蝇……
One day, when the man went to slap a horsefly off his horse's backside,

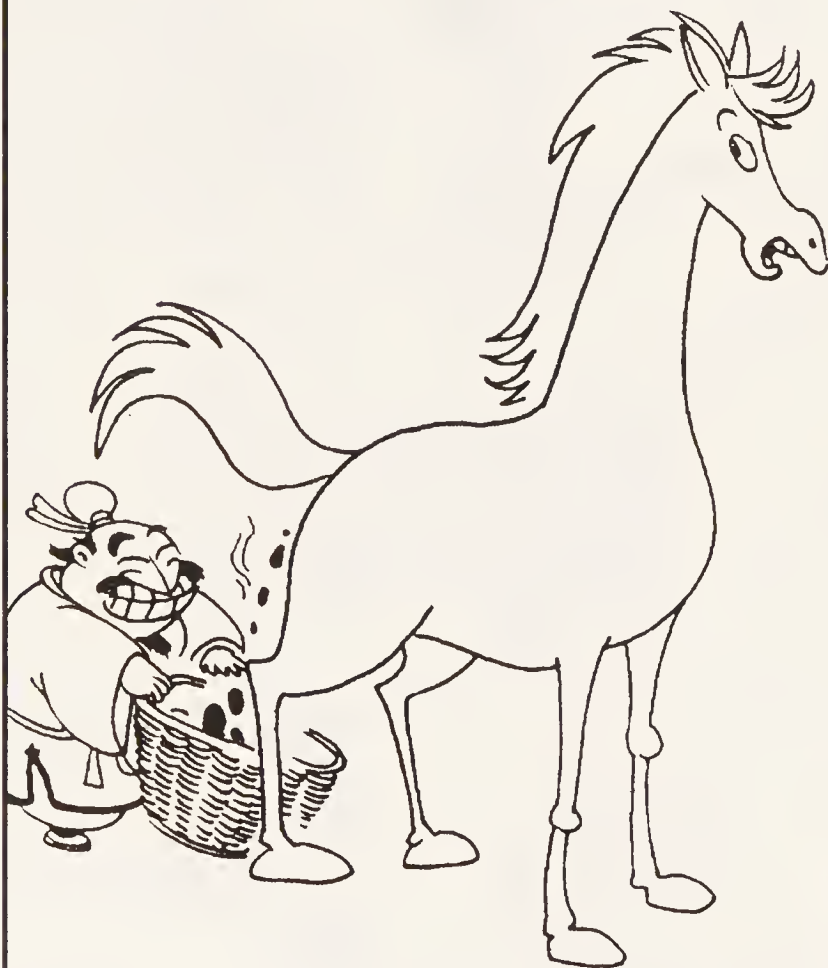
3



4



马一受惊，便把养马的人踢死了。
The horse was startled and kicked the man, who died instantly from the blow.



你喜欢一个人，但那人不一定
会了解你的爱。
*You may love a person, but
that person will not neces-
sarily understand your love.*

2

土地神的树 The Earth Spirit's Tree



一个木匠师傅，带着徒弟要到齐国盖房子……

A master carpenter was taking his students to the state of Qi to build a house.



1

半路上，看到一座土地庙旁边长着一棵巨大无比的树，它的树干巨大，树最高的地方，已经接近云端了。

On the way, they passed a tree standing beside a temple to the earth spirit. The tree was gigantic beyond compare. Its trunk was huge, and it was so tall that it almost touched the clouds.



2



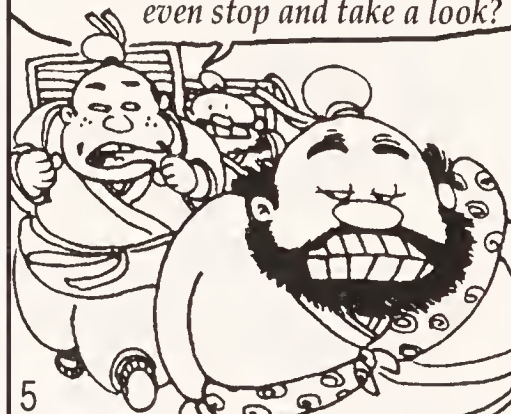
3



4

师傅，自从我们追随你学手艺以来，从没有见过这么大的树，你怎么不停下来看呢？

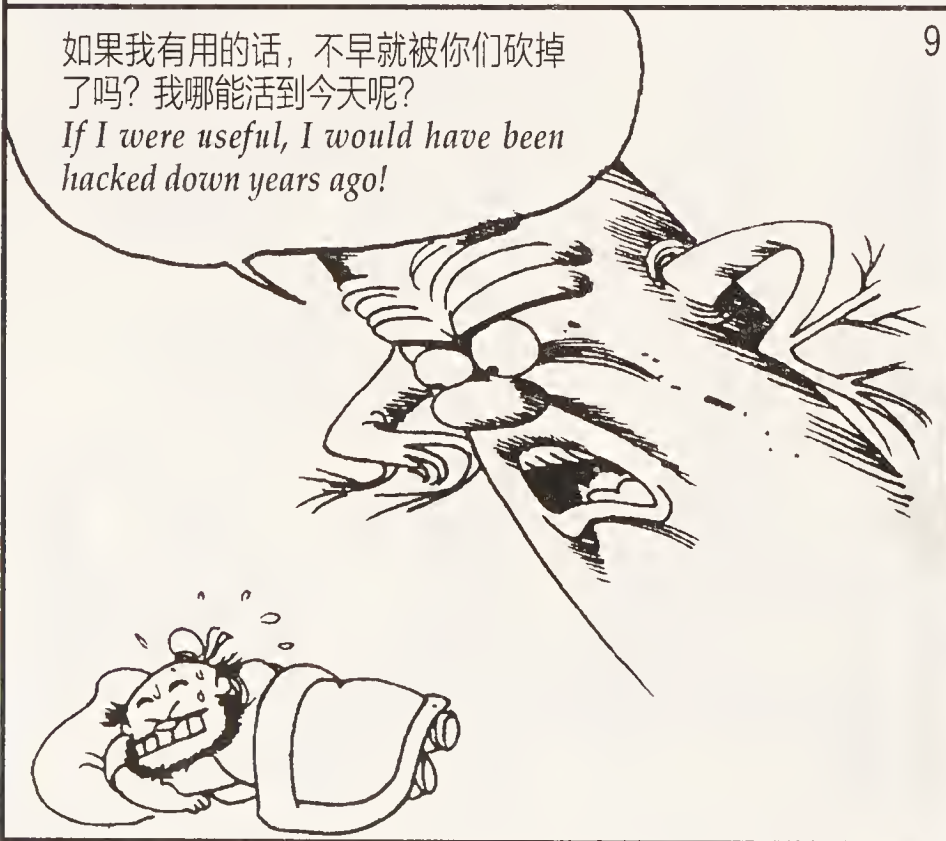
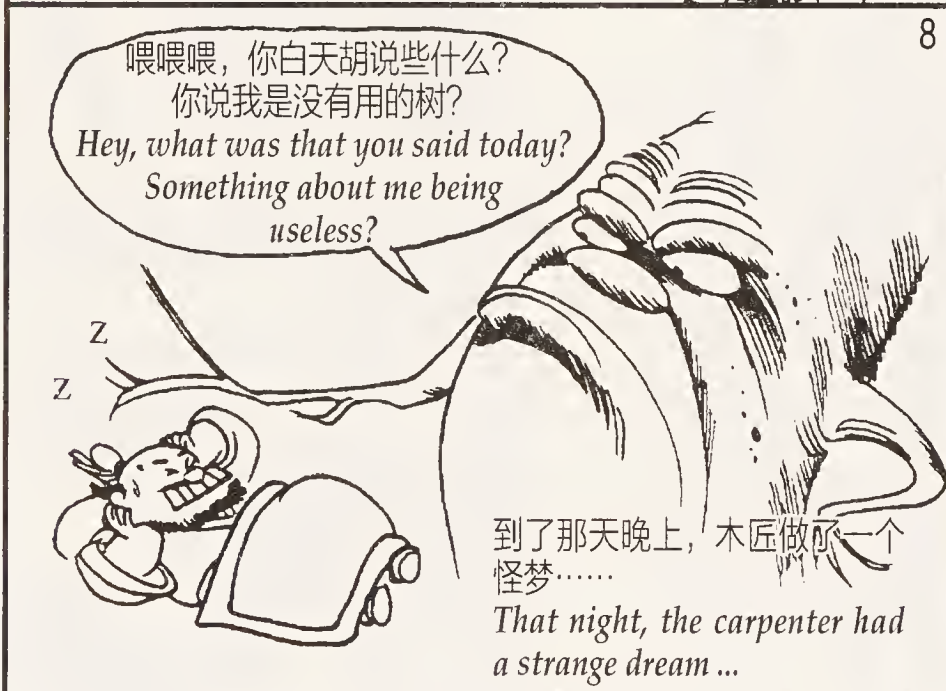
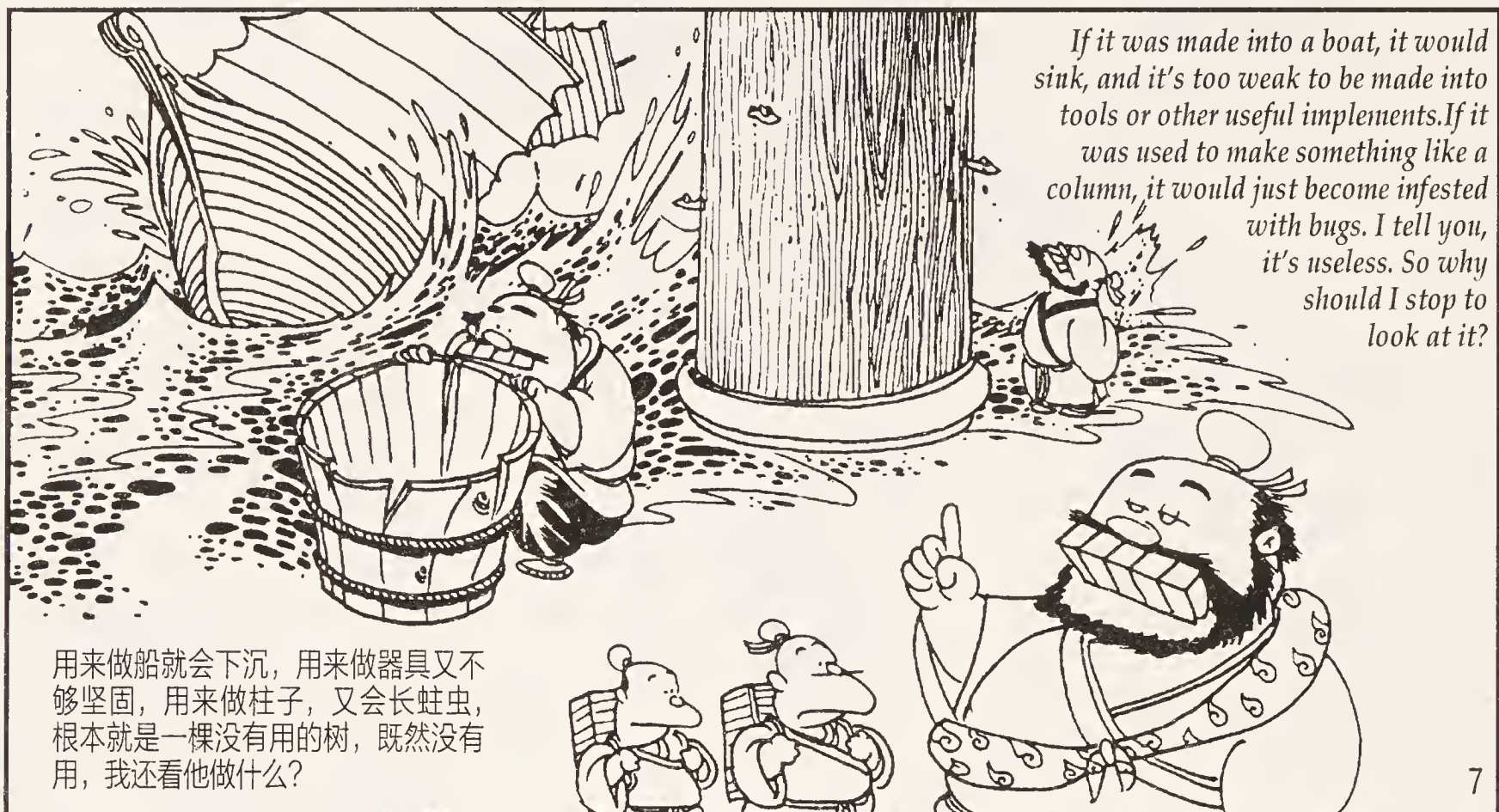
Hey, that's the biggest tree we've ever seen. How come you didn't even stop and take a look?



5



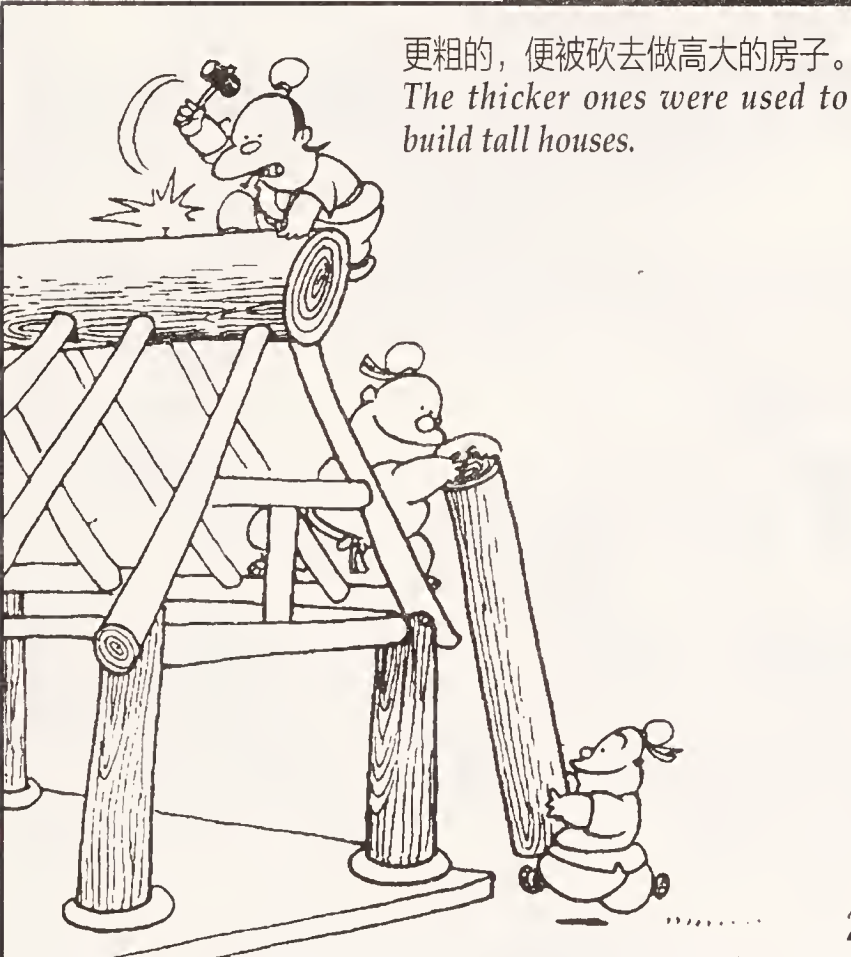
6



树的天年

A Tree's Natural Life Span

宋国荆氏的地方, 适合种植楸树、柏树、桑树。这三种树长到一握粗的, 就被砍去做养猴子的木桩。
In Song, there was a place that was well suited for growing japonica, cypress, and mulberry trees. When these trees grew to a certain width, they were cut down and used to build monkey cages.



更粗的, 便被砍去做高大的房子。
The thicker ones were used to build tall houses.

最粗的, 就被富贵人家砍去做棺材了。
If even thicker, they were cut down and used to make coffins for the rich.



所以这些树, 都不能享尽自然所赋予的年寿, 纷纷中年夭折了。

So, none of these trees ever lived to enjoy a full natural lifespan, and instead were cut down in the prime of life.

可怜哪……
 有用的树们……
Those poor useful trees.



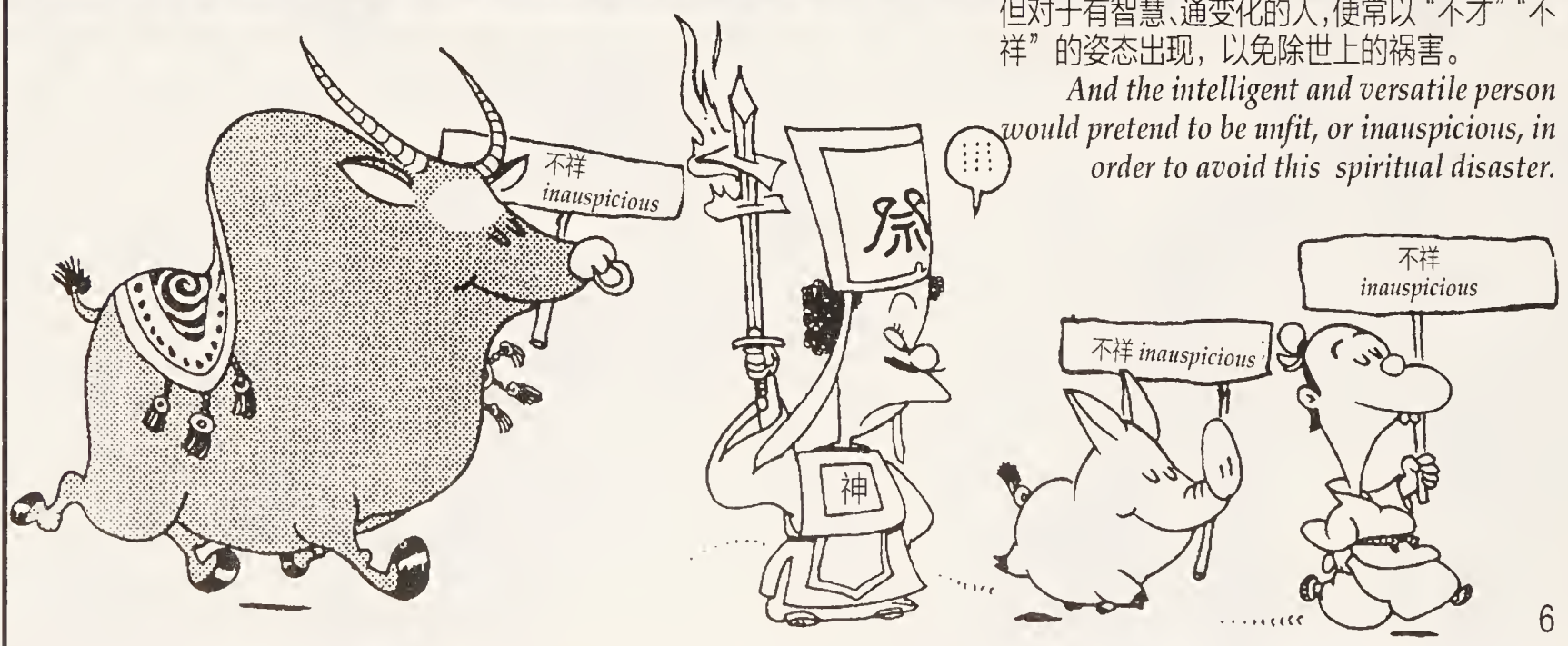
古代祭祀河神的时候，凡是白额头的牛、高鼻子的猪、有痔疮的人，巫祝都不会把他投到河中祭祀河神，因为这些都被看做“不祥”。

In ancient times, during the sacrifice to the river god, the shaman would never choose a cow with a white forehead, a pig with a long snout, or a person with hemorrhoids to throw into the river as a sacrifice. They were considered to be "inauspicious".



但对于有智慧、通变化的人，便常以“不才”“不祥”的姿态出现，以免除世上的祸害。

And the intelligent and versatile person would pretend to be unfit, or inauspicious, in order to avoid this spiritual disaster.



美和丑各有各的特性，是不必区分出“好、坏”“祥、不祥”的。

Beautiful and ugly each have their own special characteristics. It's not necessary to distinguish between "good" and "bad" and "auspicious" and "inauspicious".



女子因为长得美，便做了河神的“牺牲”，那么……“美”究竟是“祥”，还是“不祥”？

If a woman is chosen to be sacrificed to the river god because of her beauty, then is beauty auspicious or inauspicious?



祥?
auspicious

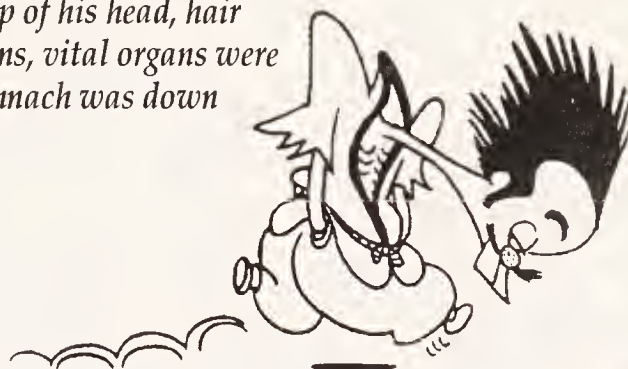
不祥?
inauspicious

不可想象的怪人 The Freak



有一个怪人，头弯到肚脐下面，两个肩膀高过头顶，发髻朝天，五脏不正，腰夹在两股中间，他叫做——支离疏。

There once was a very peculiar man named Zhi Lishu, whose body was terribly deformed. His head was bent down below his navel, shoulders reached up above the top of his head, hair stuck out in all directions, vital organs were all out of place, and stomach was down between his thighs.



1

支离疏替别人缝洗衣服，就可以养活他自己。

By helping people with their laundry, Zhi Lishu could make enough money to get by.



2

替人卜卦算命，可以养活十几个人。

And by telling fortunes, he could support a dozen people.

大吉大利
Very lucky,
very lucky.



3

在乱世的时候，官吏到处拉人去当兵，支离疏大摇大摆地在路上走，没有人会要他。

During times of war when people were conscripted by force, Zhi Lishu sauntered down the street knowing that nobody would want him.



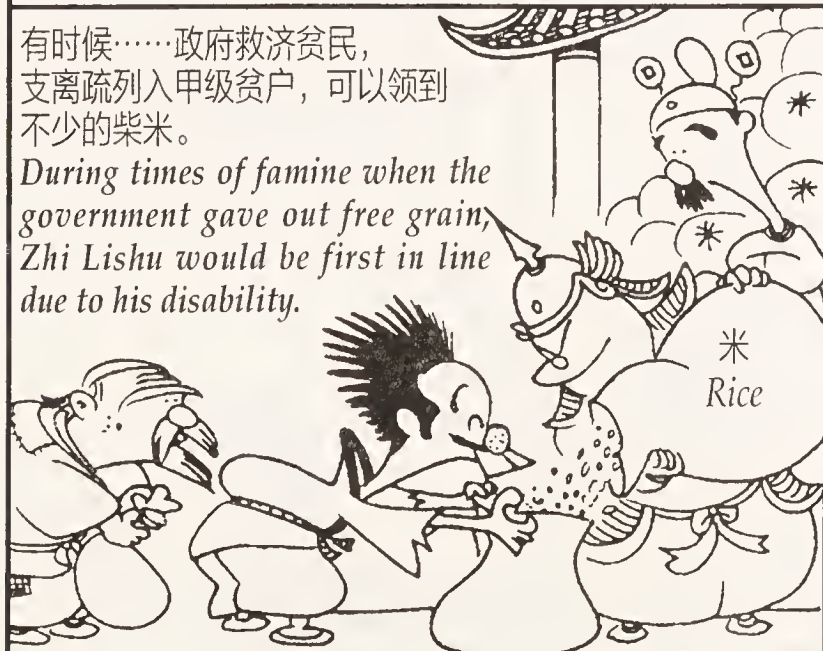
哼哼！
Humby dee
dum dum.



4

有时候……政府救济贫民，支离疏列入甲级贫户，可以领到不少的柴米。

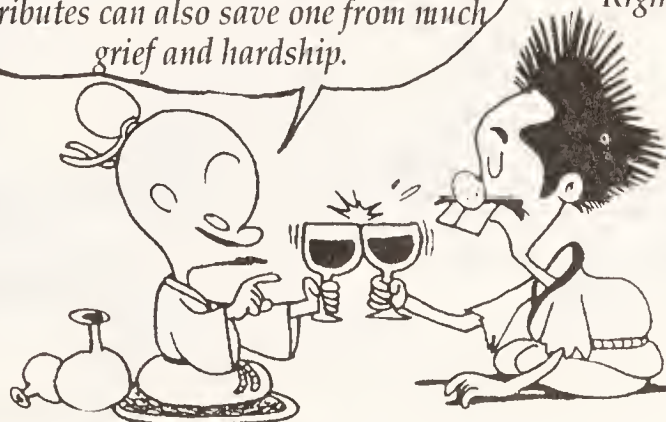
During times of famine when the government gave out free grain, Zhi Lishu would be first in line due to his disability.



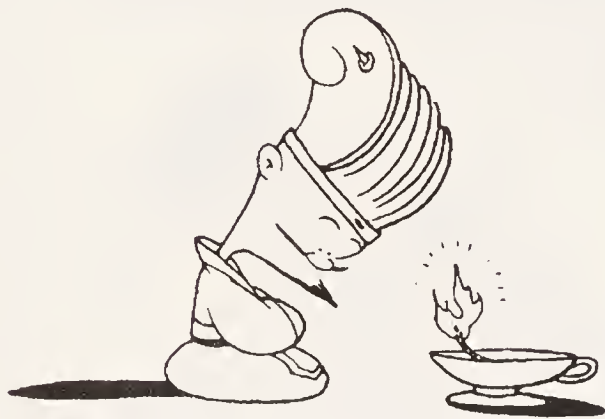
有智慧的人，不计较形貌的残缺和丑陋。残缺和丑陋也能免除许多祸害。

The wise person doesn't care about an unappealing aspect or disabilities. These attributes can also save one from much grief and hardship.

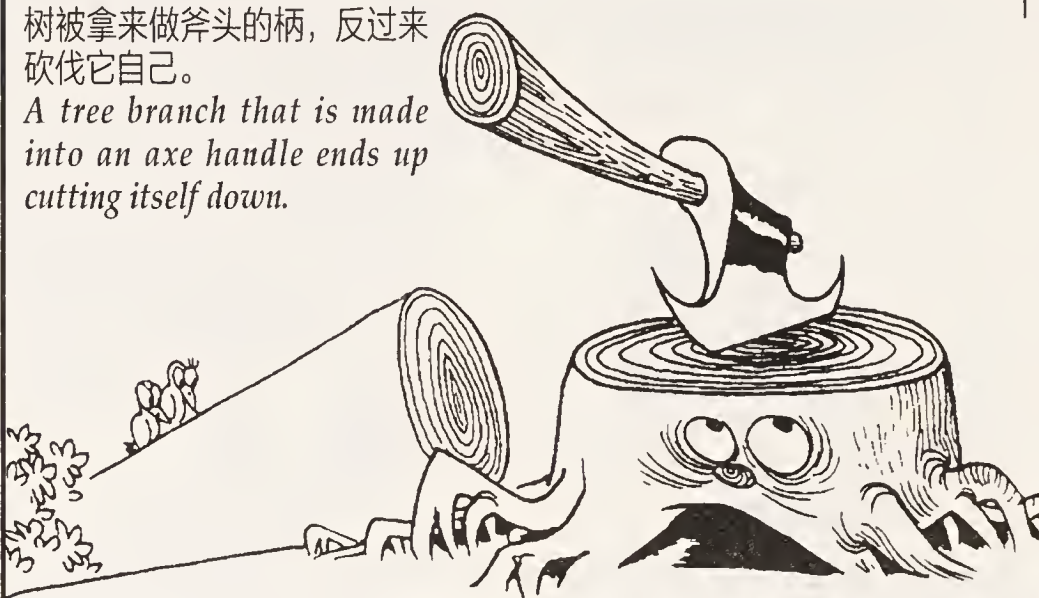
对！
Right!



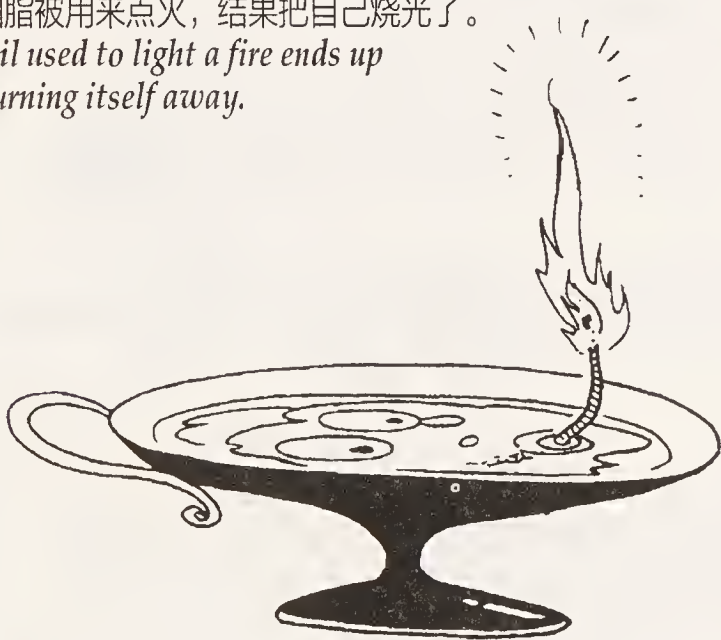
油把自己烧干了 Oil Burns Itself Out



树被拿来作斧头的柄，反过来砍伐它自己。
A tree branch that is made into an axe handle ends up cutting itself down.

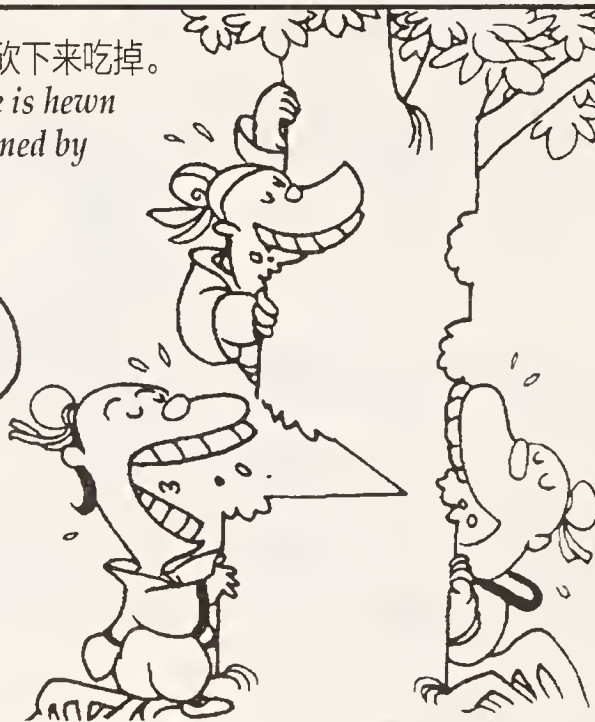


油脂被用来点火，结果把自己烧光了。
Oil used to light a fire ends up burning itself away.



桂树可以吃，被人砍下来吃掉。
The cinnamon tree is hewn down to be consumed by people.

好吃!
Delicious!



漆树可以防腐，被人用刀子割了。
The varnish tree that can protect against decay ends up slashed by people's knives.



世人都只知道“有用的用处”，却很少人知道“没有用的用处”。
Most people only understand the advantages of usefulness; very few understand the benefits of uselessness.



商鞅、吴起、苏秦、张仪都很聪明，但都不得好死。“聪明”有时候成为杀死自己的工具。
Shang Yang, Wu Qi, Su Qin, and Zhang Yi (all famous war strategists) were very intelligent men, but none of them died a natural death. Sometimes intelligence is the means that takes one's own life.



养虎的人 The Tiger Trainer

养虎是件危险的事。懂得养虎的人，都不敢拿整只活的动物给它吃。
Training tigers is a very dangerous business. A person who understands the art of tiger training would never feed a tiger a live animal.



1



因为老虎在搏杀生物时，会引发怒气。
Because in the act of killing, a tiger becomes incensed.

2

野性一发，往往不可收拾。
And once its killing instincts are aroused, there's no turning back.

3



所以养虎的人要顺着虎的性情来养它，
Therefore, the trainer always takes his animal's feelings into account,



4

就能把它养得像猫一样柔顺。
And the fearsome tiger grows up as tame as a pussycat.



5

老虎有老虎的性情，如果能顺着它的性情，老虎便不凶暴、不可怕了。

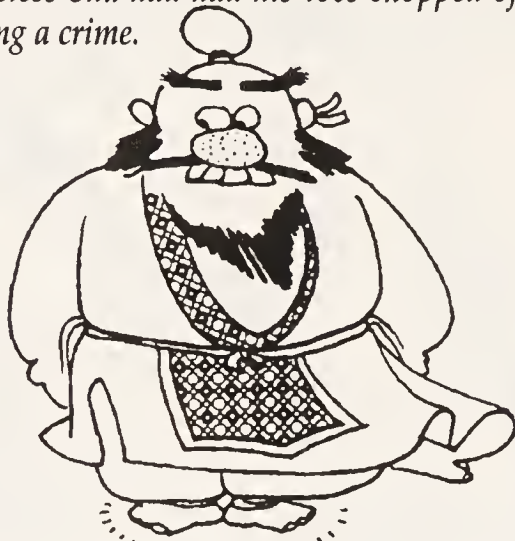
A tiger has feelings, too, and if they are attended to with care, instead of being fearsome, the tiger will be friendly.



没有脚指头的废人 Toeless Shu

鲁国有一个被砍去脚指头的人名叫叔山无趾。
There once was a man in Lu by the name of Toeless Shu Shan. Toeless Shu had had his toes chopped off for committing a crime.

有一天,他用脚跟走路来见孔子。
One day, he walked on his stumps to go see Confucius.



3

从前你不自爱,才被官府砍掉了脚指头。
今天就算你来见我也已经太晚了。
It's because you didn't care about you're own well-being that you had your toes cut off. It's too late to change that now.



4

我的脚趾虽然不见了,但我身上还有比脚趾重要的东西啊,我来见你就是想保全那些更宝贵的东西呀。

I may not have any toes, but the rest of my body is still here, and I came to you in the hope of preserving that.



5

真是对不起!
I apologize!

哼!
Hmph!



请你进门来指导指导我的门徒吧!

You are a wise man. Please come in and teach my disciples.



叔山无趾是有德之人,所以孔子对他再也不敢怠慢。那么形体的残缺,当然也就不能决定哪个人是废人了。
Toeless Shu Shan was a man of high virtue, and that is why Confucius changed his attitude toward him. A simple disability does not make one a cripple.

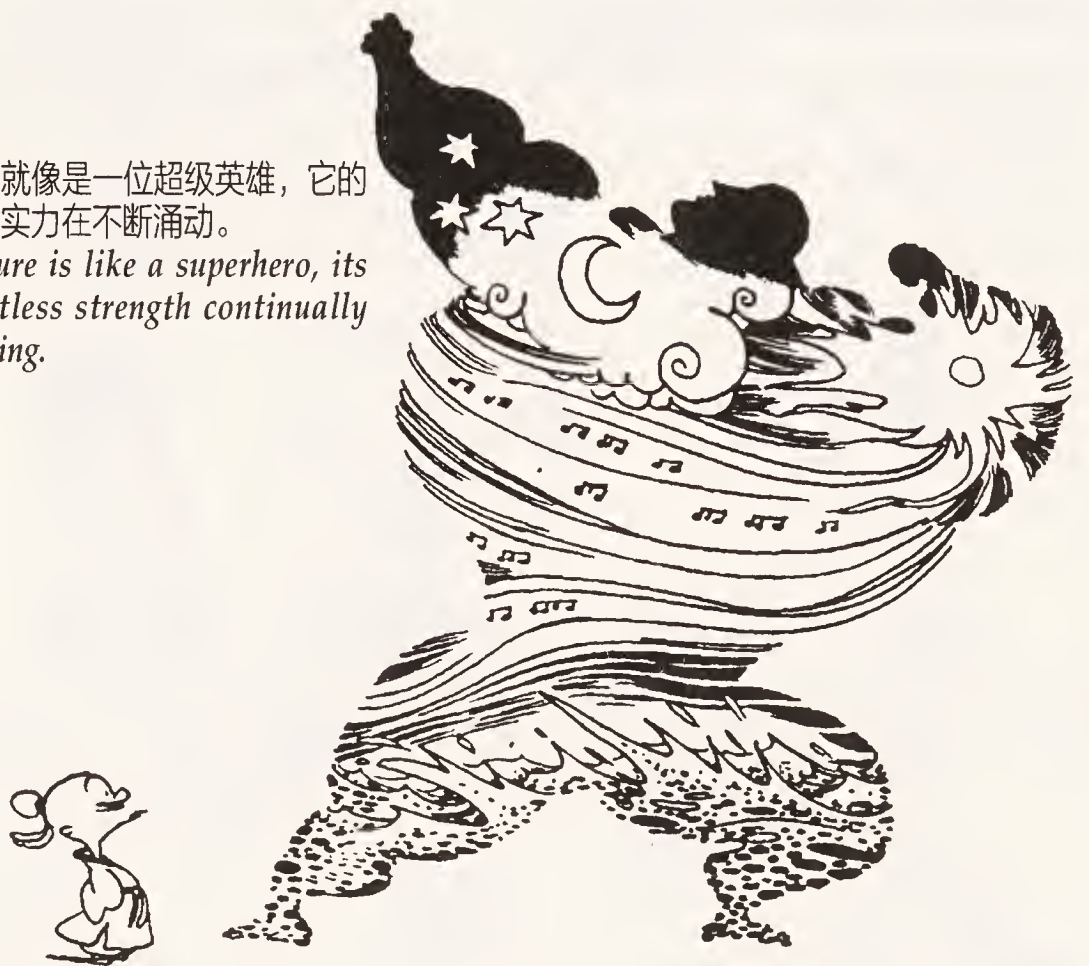
叔山无趾不再说话,径自走了。
But Toeless Shu had already started on his way.



6

自然是超级英雄 Nature the Superhero

自然就像是一位超级英雄，它的无限实力在不断涌动。
Nature is like a superhero, its limitless strength continually pulsing.



1

自然给予了我身体；
Nature gave me my body;



2

赐予我活力使得我可以努力工作；
Gave me vitality so that I can work hard;



3

给予我年龄令我可以安心舒适地老去；
Gave me age so that I can grow old in ease and comfort;



4

赐予我死亡，令我获得永恒的平静。
Gave me death so that I can have everlasting peace.



5

自然是不断变化的，人们必须承认，并去适应这些变化。这样你就不会永远处于恐惧和愤怒之中，生命和死亡之间的区别也将失去意义。
Nature is constantly changing, and people have to acknowledge and adapt to these changes. This way you won't always be fearful and angry, and the distinction between life and death will lose its significance.



人相忘于道术 Forgetting the Dao

子贡问孔子说：
Zi Gong asked Confucius:

老师为什么要游于四方
接受礼教的束缚？
Master, why do we have to
live in the world and be bound
by the rules of society?

要暂游方外也可以呀！
If you want to live
outside the world,
that's fine, too.

有什么方法？
How?

鱼的生活，水才舒适。
Fish are only comfortable
living in water.

人的生活，道才舒适。
People are only comfortable
living in the Dao.

道

Dao

鱼在江湖中自由自在，忘记了自己在水里。
Free and unfettered in lakes and streams,
fish forget that they live
in water.

鱼生活
在水中。
Fish live in
water.

人在自然，只要得道快乐
自足，便忘了道的存在。
Satisfied and happy in
nature, people forget
about the existence of
the Dao.

人是生活
在道中！
People live in
the Dao!

道

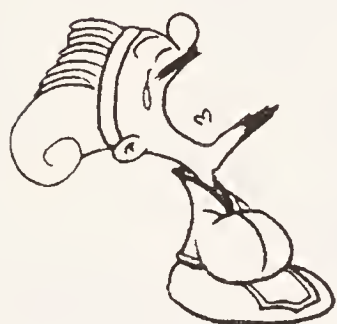
人心装满了各种知识，就
被知识隔成一间间小房子，
那就不自在了，所以要打
通知识，超越知识。
We lose our carefree nature
by separating our minds
into cubicles and stuffing
them full of knowledge. We
should strive to transcend
knowledge.

水？水在哪里？
Water? What
water?

道？道在哪里？
Dao? What Dao?

教 知
礼 识

子桑唱贫穷之歌 Zi Sang Questions His Fate



子舆、子桑是好朋友。
Zi Yu and Zi Sang were good friends.



有一次连下了几十天的雨，子舆带了饭盒去看子桑。
Once when it had rained for more than ten days in a row, Zi Yu took some food and went to see Zi Sang.



父亲啊！母亲啊！
天啊！人啊！
Mother! Father!
God! Oh! Woe is me!



你怎么了？
What's wrong?

我病了。这几天我一直在想……
I'm sick, and these past few days I've been thinking...



是谁使我这般穷困？
是父母吗？是天地吗？
Who made me so wretched?
Was it my parents?
Was it God?



父母对我没有私心，天地对我更没有私心，那么我的贫困，必然是命吧！
My parents never took great care of me, and God certainly never has. Oh, my wretchedness must be fate!



人所无法选择的遭遇叫做命。
你生下来是个王子？乞丐？这是人力无法决定的。人必须安命，以道为友。
Those things that happen by chance are called fate. Being born a prince or a pauper is something we cannot control, so we must accept our fate and find solace in our friend, the Dao.



海中凿河 Digging a Hole in the Ocean Floor



肩吾去见狂接舆，狂接舆问道：
One day when Jian Wu went to see
Kuang Jieyu, Kuang Jieyu asked:

他说：君要用自己
制定的法度仪轨，
去治理天下，人民
才会归顺感化。
He said only people
who are regulated
according to the
legal and moral
codes of man will
submit and be civil.



日中始对你说了些什么呢？
What did Ri Zhongshi say to you?

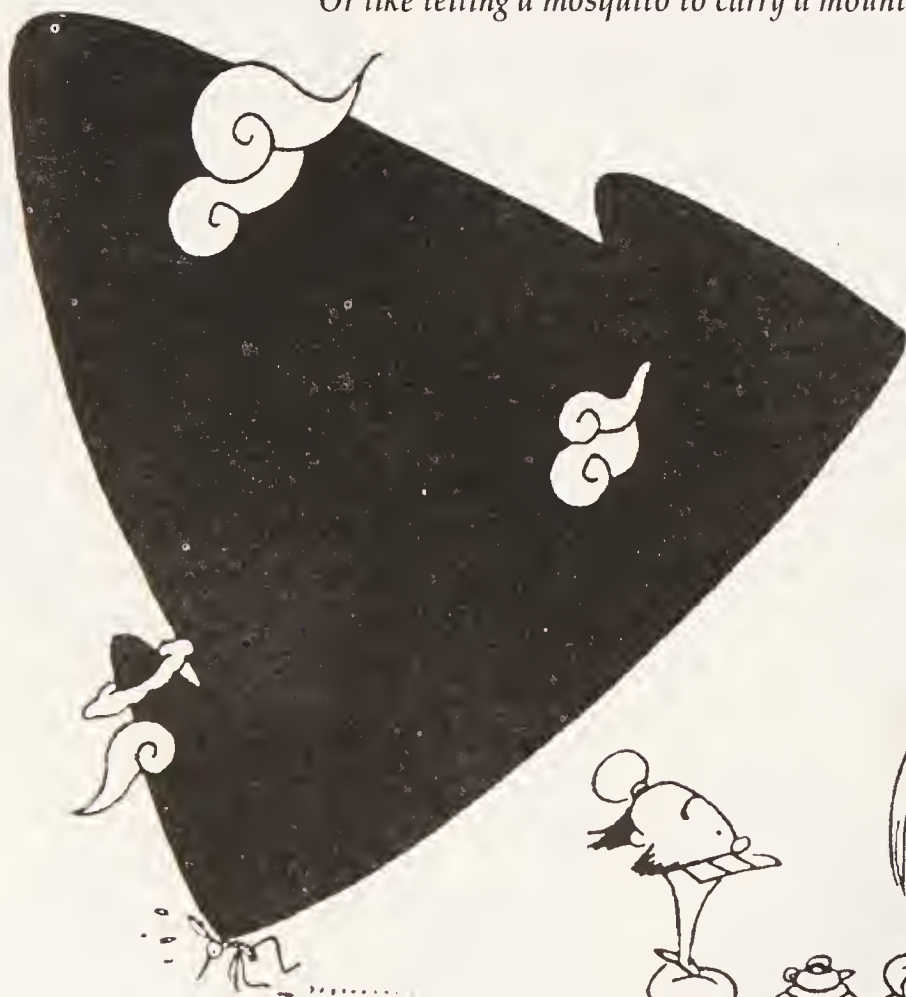
1



那是假理，而不是真理，那样
治天下，就像在海中凿河……
I beg to differ. That method of
governing is like trying to dig
a hole in the ocean floor,

2

或是像叫蚊子背山一样，是不会成功的。
Or like telling a mosquito to carry a mountain on its back.

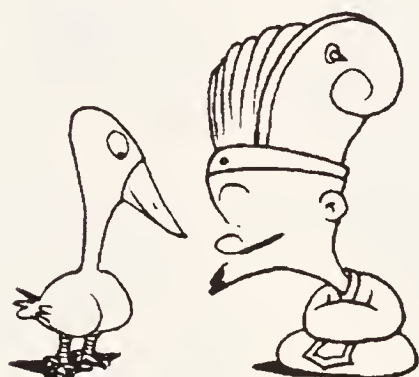


3

人为的法理只是
“暂时的”使用，或过渡
阶段的使用。如果要达到
太平的理想，必须使用自然的
法理，才是大道。
The laws of man are temporal,
or at least transitional. If uni-
versal peace is to be achieved,
we must follow the laws of
nature, or the Dao.



鸭脚太短吗 Are a Duck's Legs Too Short?

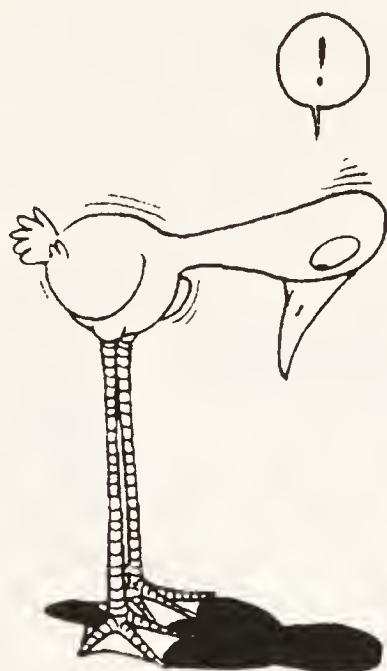


自然的长，不算太长。自然的短，不算太短。
Naturally long couldn't be too long, and short couldn't be too short.



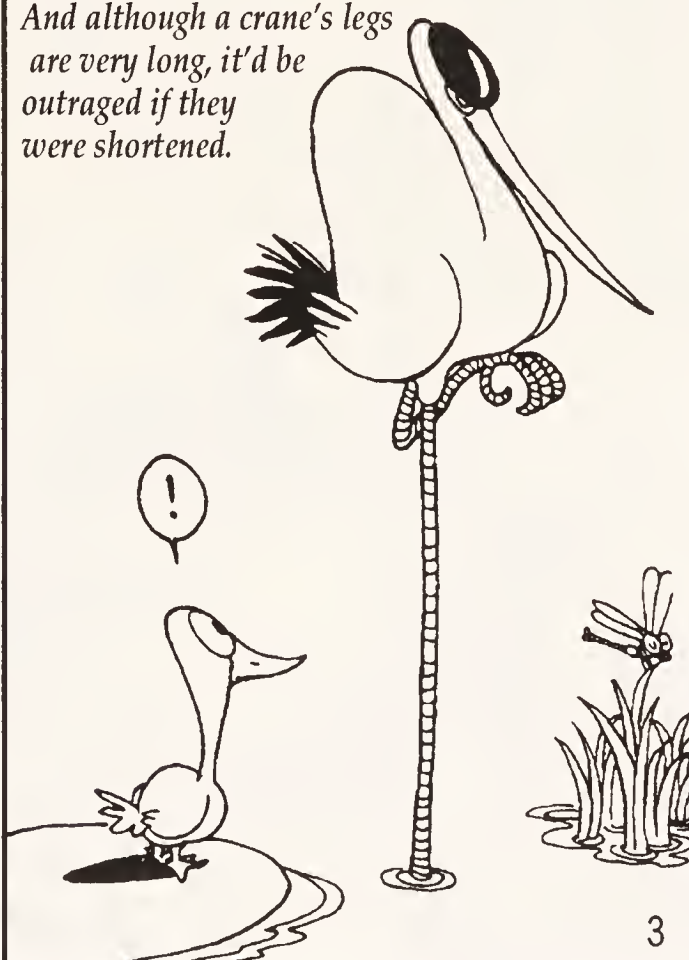
1

鸭子的脚，虽然很短，你不能去把它接长。接长了，它就难过了。
Although a duck's legs are very short, it certainly wouldn't want them lengthened.



2

鹤的脚，虽然很长，你不能把它切短。切短了，它就悲哀了。
And although a crane's legs are very long, it'd be outraged if they were shortened.



3

鸭子脚短而脖子长。
A duck's legs are short, but its neck is long.



4



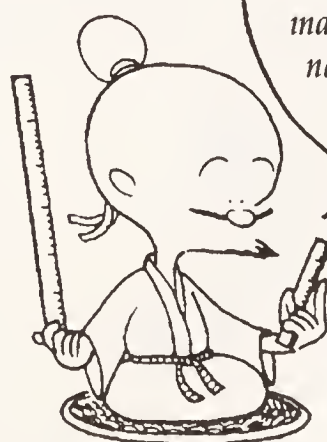
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鹤则脚长而脖子短，相互为用。
And a crane's legs are long, while its neck is short. So in the end, everything is as it should be.

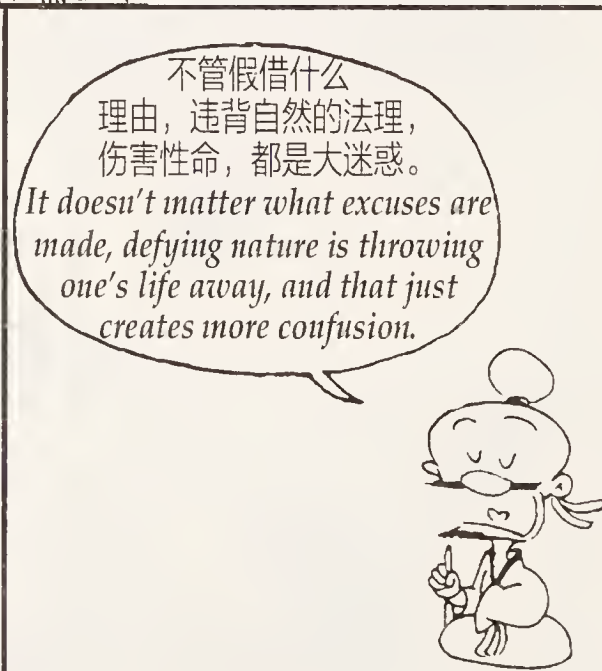
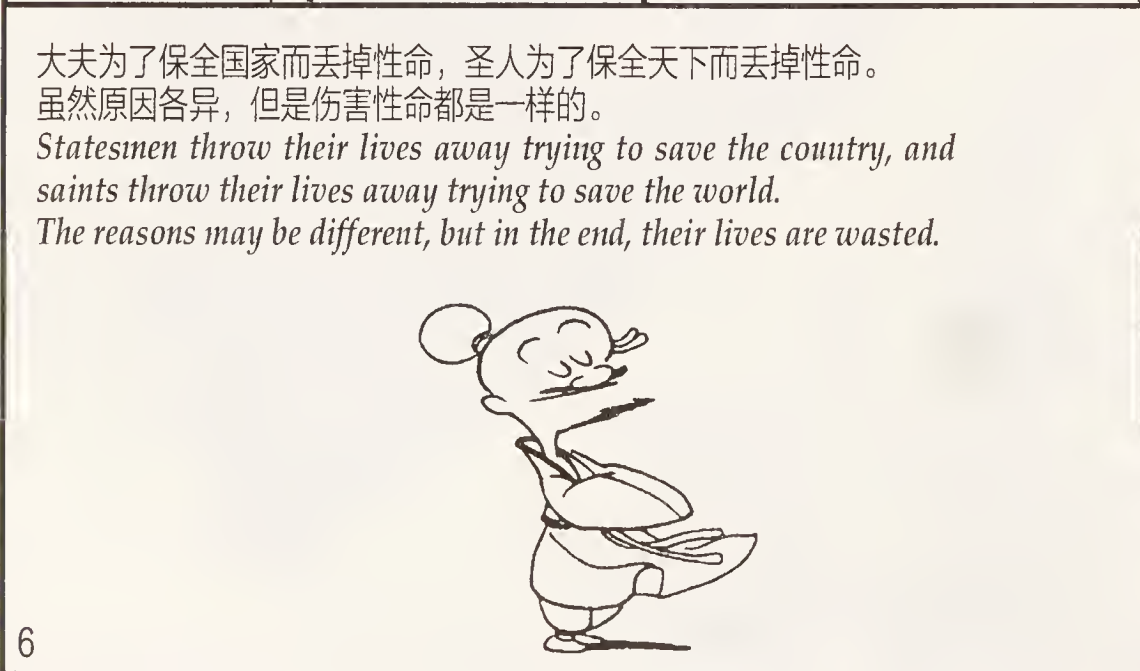
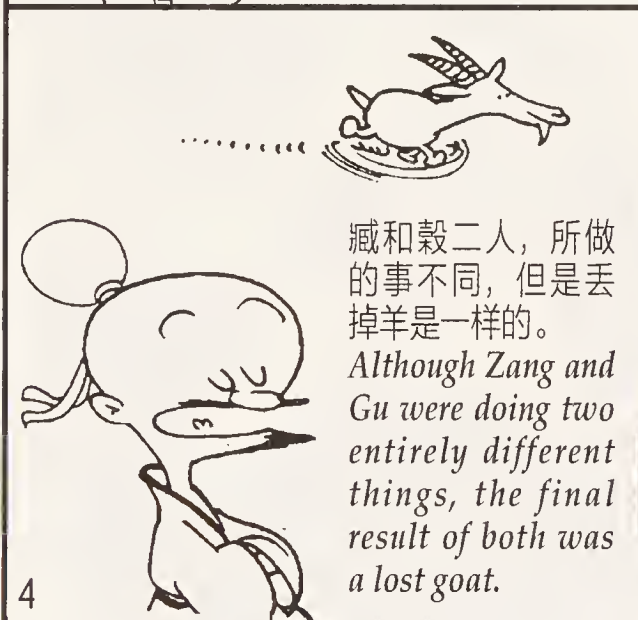


6

所谓长、短，不要用人为主的标准去划分它。多注意自然的功用，那么，长的不是长，短的也不是短了。
Try not to distinguish long and short according to the standard of man. Instead, observe their functions in nature, and you'll see that long is no longer long and short is no longer short.



牧羊人丢了羊 The Lost Goat



盗亦有道 Thieves Have Principles, Too

盗跖是古代的大盗……

Once upon a time, there was a notorious thief named Dao Zhi.

1



2

当然有!
Of course we do!

我们盗也有“道”吗?
Do we thieves have principles, too?



做大盗的人，能预先猜出房间里的财物在哪里，叫做“圣”。
Being able to find out where hidden treasure is, is called Sagacity.



3

偷东西的时候，一马当先，叫做“勇”。
When robbing a house, going in first is called Courage.

我先进去探路!
I'll go in first and take a look around.



4

偷完以后，最后才出来，叫做“义”。
After a robbery, coming out last is called Chivalry.

你们先走，我来断后!
You guys go ahead, I'll take up the rear.



5

判断情况，能不能下手，叫做“智”。
Being able to judge one's chances of success is called Wisdom.

今天手气不好，
不能出去作案。
Our luck doesn't look good today, we'd better stay home.



6

把偷来的东西，分得很公平，叫做“仁”。
Dividing up the booty in a fair manner is called Justice.

一共二十两，
每个人分五两。
Let's see... twenty pieces in all, so that's five for each.



7

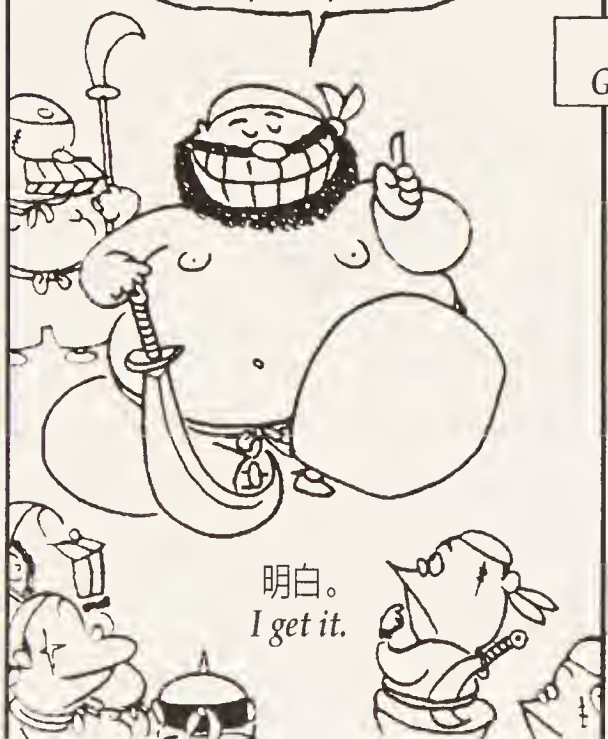
8
如果不能具备这五种道德，而想成为一个大盗是不可能的！
One can never be a great thief without obeying these five principles.

善人得不到圣人之道，便不能称其为善人。
If a good person doesn't act according to the principles of goodness, then he can't really be considered to be a good person.

坏人得不到圣人之道，也不能称其为坏人。
And if a bad person doesn't act according to the principles of evil, then he can't really be considered to be a bad person.

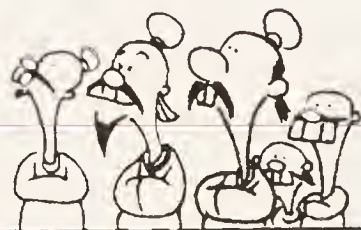
善人
Good guy.

恶人
Bad guy.



明白。
I get it.

9



10

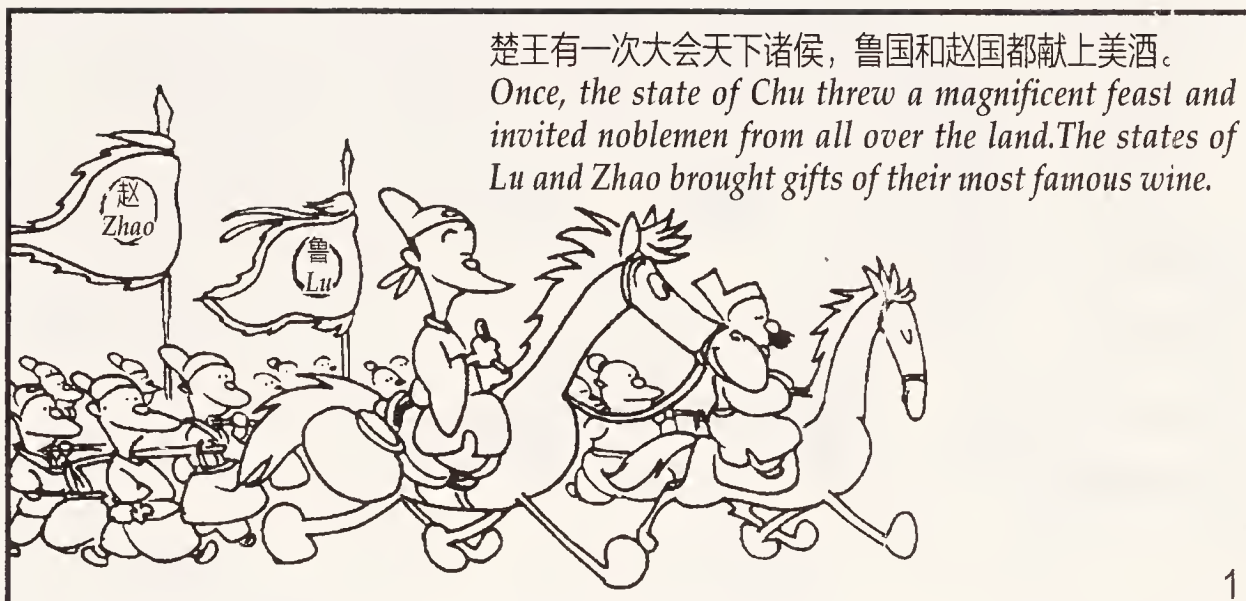
但天下毕竟善人少，而坏人多，那么圣人之“道”对于天下，也就害多利少了。
And if looked at this way, since there will always be more bad people than good, principles do more harm than good.

11

道德，往往也会被坏人拿去做护身符，坏人如果不借用圣人的道德，可能还成不了大坏蛋啊。
Principles can always be used toward evil ends, so maybe if these principles never existed, the bad person wouldn't be able to do so much harm.



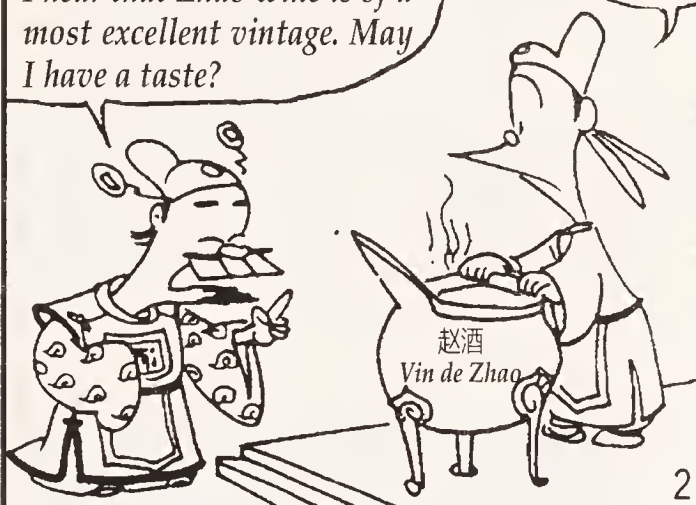
赵国的美酒 Good Wine, Bad Wine



楚王有一次大会天下诸侯，鲁国和赵国都献上美酒。
Once, the state of Chu threw a magnificent feast and invited noblemen from all over the land. The states of Lu and Zhao brought gifts of their most famous wine.

赵国的酒特别香醇，送给我一点好吗？
I hear that Zhao wine is of a most excellent vintage. May I have a taste?

不行！
Sorry!



2

大王！赵国故意献上劣酒！
Your Majesty, Zhao intentionally sent us inferior quality wine!

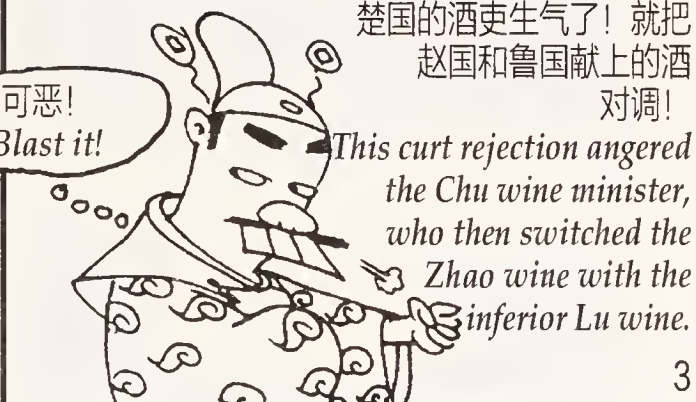
可恶！
Those scoundrels!



4

楚国的酒吏生气了！就把赵国和鲁国献上的酒对调！
This curt rejection angered the Chu wine minister, who then switched the Zhao wine with the inferior Lu wine.

可恶！
Blast it!



3

楚王回去后，就出兵围住了赵国的都城邯郸。
After the feast, the Chu king sent an army out which surrounded and captured the capital of Zhao.

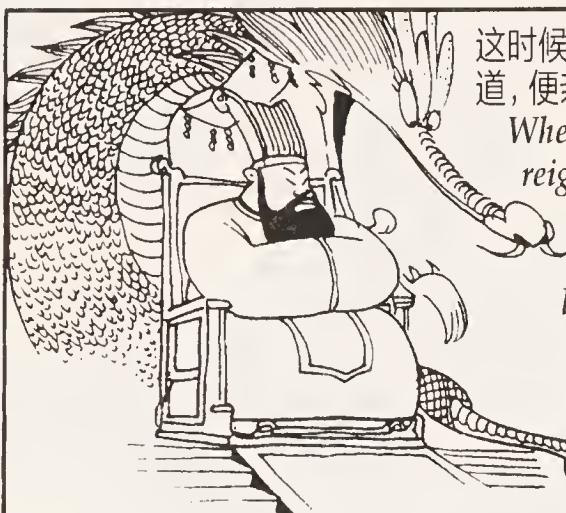


5

美酒虽然可以讨好人，却也可能惹下大祸！
Not only can wine bring happiness and good times, it can also bring death and destruction.



黄帝问道 广成子 The Emperor Goes to Guang Chengzi



这时候，他听说广成子已得大道，便亲自上山向广成子问道。
When the emperor had been reigning for nineteen years and had brought peace and prosperity to the land, he heard about an enlightened master named Guang Chengzi.

黄帝在位十九年，教化大行于天下。
Out of curiosity, the emperor went to see him.



我想用天地的精气，调合阴阳二气，帮助五谷成熟，我想帮助百姓调养性情……

I want to use the vitality of nature to harmonize the Yin and the Yang, this will bring unprecedented harvests. I want to stabilize the lives of my people...

你想利用大道的精气助长万物，那反而是摧残它们了。用人的智力去改变人间事，只是揠苗助长而已，难道你不懂吗？

You say you want to use the vitality of the Dao to enhance the natural processes? This will only destroy them. Don't you understand that to use our intellect to change things only makes matters worse?

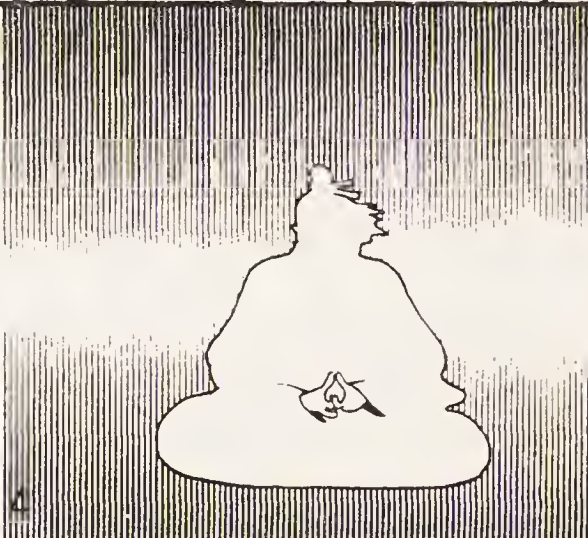


黄帝听了心如死灰，立刻退位，抛了天下，到荒野独居，清清静静地住了三个月……

Upon hearing this, the king's passion turned to dust and he immediately abdicated. He left the world behind and went to live by himself in a grass hut. He stayed there in peace and solitude for three months.



3



我要怎样修身，才能长久？
What can I do to live a long life?



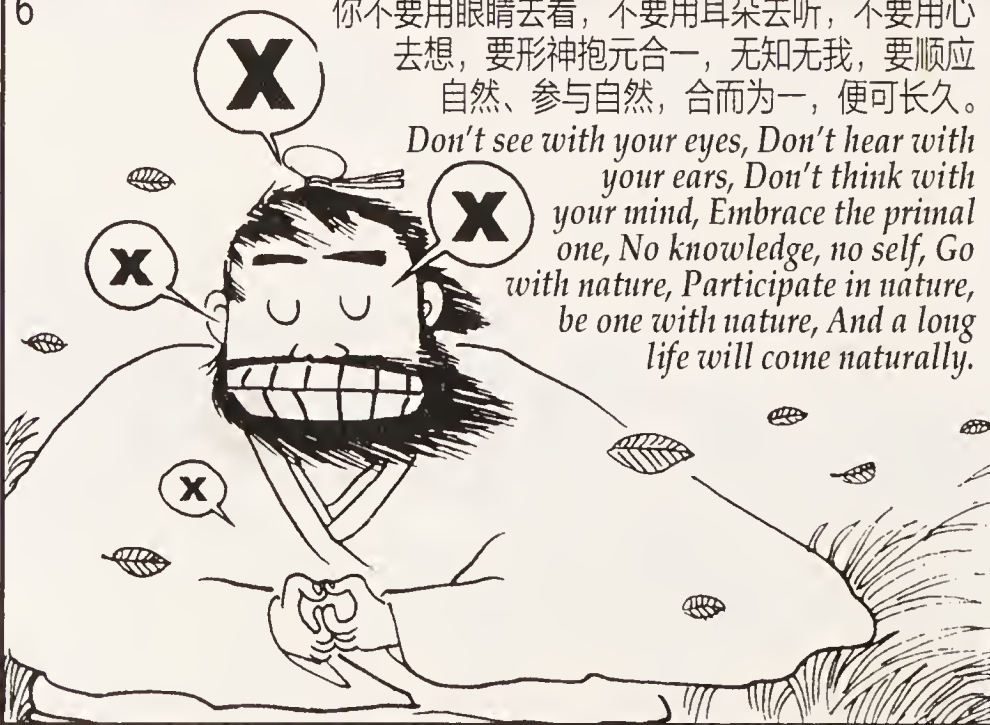
大道一片浑沌，不明也不暗。
The Dao is chaotic, neither bright nor dark.



5

6

你不要用眼睛去看，不要用耳朵去听，不要用心去想，要形神抱元合一，无知无我，要顺应自然、参与自然，合而为一，便可长久。
Don't see with your eyes, Don't hear with your ears, Don't think with your mind, Embrace the primal one, No knowledge, no self, Go with nature, Participate in nature, be one with nature, And a long life will come naturally.



自然的友 Nature's Friend

师法大自然的智慧的至人，他的教化，像……“形体和影子”的关系一样……

There is a kind of sage who emulates the wisdom of nature. His teaching methods are like the relationship of a form and its shadow.

像……“声音和回音”的关系一样。

Where there's a question, there's an answer; where there's an action, there's a reaction.

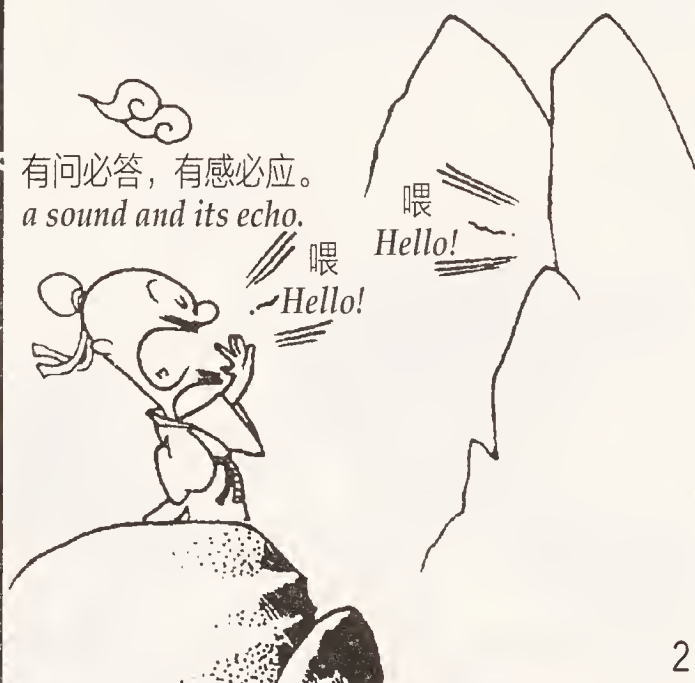
有问必答，有感必应。
a sound and its echo.

喂
Hello!

喂
Hello!



1



2

因为他的形体合一，他停止的时候，没有声音。
Because body and spirit are in harmony. When he is at rest, there is no sound.

3



他行动的时候，没有痕迹。所以他可以把迷乱的世人，带回自然的大道。

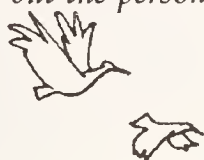
When he moves, he leaves no trace. Therefore, he is able to bring those who are muddled and confused back to the natural Dao.



4

认为有自我形体的是三代以下的君子。认为没有自我形体的，才是自然的伙伴。

Those people who believe that one's body is the temple of one's soul may well enough be good people, but the person who is able to go beyond his corporeal form is the true companion of nature.



5

无私无我，才合乎自然之道。因为，人的形体，是自然变化中的一种形式而已。如果将其执为己有，那是私心的作用了。

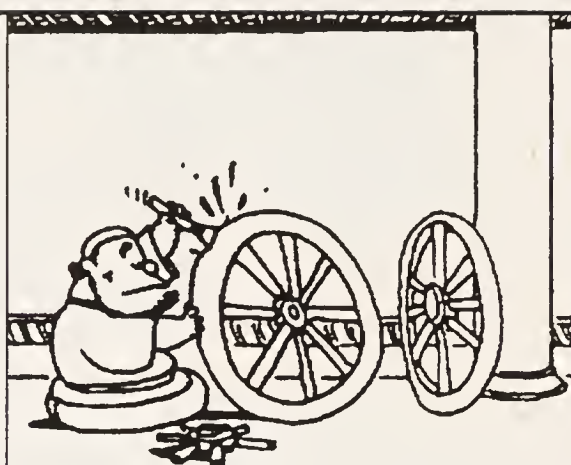
Only the selfless person can live up to the standards of nature because your body is just one temporary form in nature's constantly changing process.

Selfishness is trying to hang on to what you have.



做车轮的老人 The Old Wheelwright

桓公有一次在堂上读书，轮扁正在前堂做车轮。
One day while King Huan sat in his palace reading, an old man named Lun Bian sat just outside making wheels.



1

请问你读的是
什么书呢?
What's that you're
reading?

我读的是圣人的
经典。
It's a classic by
a famous sage.



2

那作书的圣人
还在吗?
And is that famous
sage still alive?

早就死了!
Oh no, he's
long dead.



3

那你所读的书，
不过是古人的糟粕而已。
Then what you've been read-
ing is nothing but the dregs
left over by a dead man.

你说什么？你讲个道理
给我听，如果你胡说
八道我就把你处死！
What?! What do you
mean by that?! Speak!
Or it'll
be the death
of you!



4



大王暂请息怒……
Your Majesty,
please, let me explain.



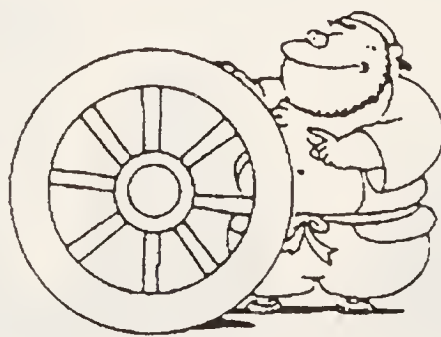
5

我是做车轮的人，就请让我用
做车轮的事做比喻吧。
I am a wheelwright, so let
me use wheelmaking as an
example.

做车轮的时候，刀子下得快，就省力气，但车
轮不圆；下刀慢则费力气，但车轮圆。
When making a wheel, a fast chisel saves en-
ergy, but the wheel doesn't come out round. A
slower chisel takes more strength, but gives a
perfectly round wheel.



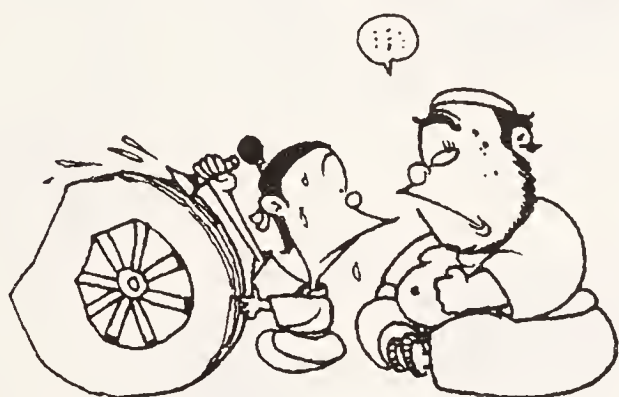
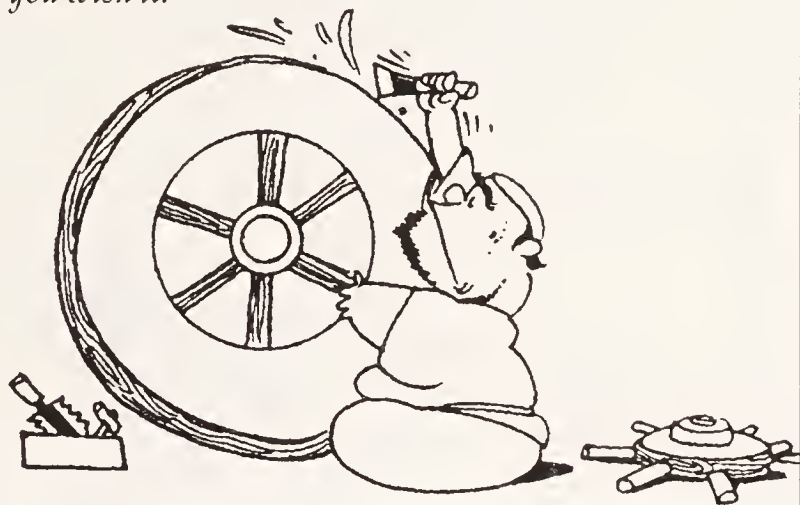
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7

做车轮最好的技术是，下刀不快不慢，得心应手。
And the secret to wheelmaking is a chisel that is neither slow nor fast, but one that moves exactly as you wish it.

8



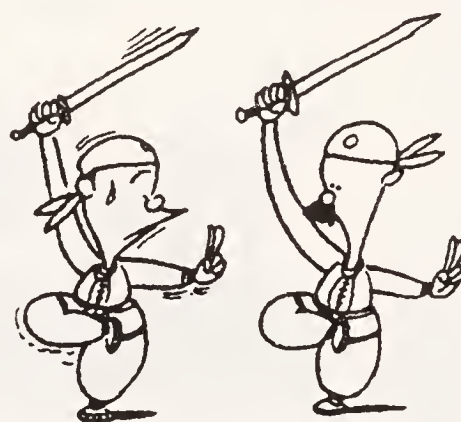
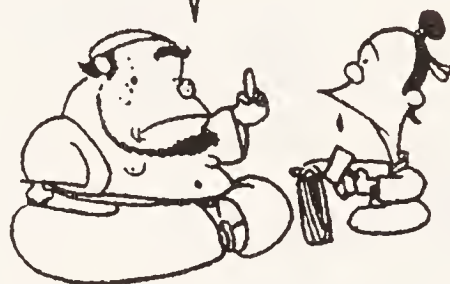
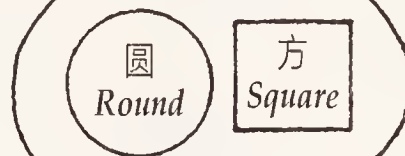
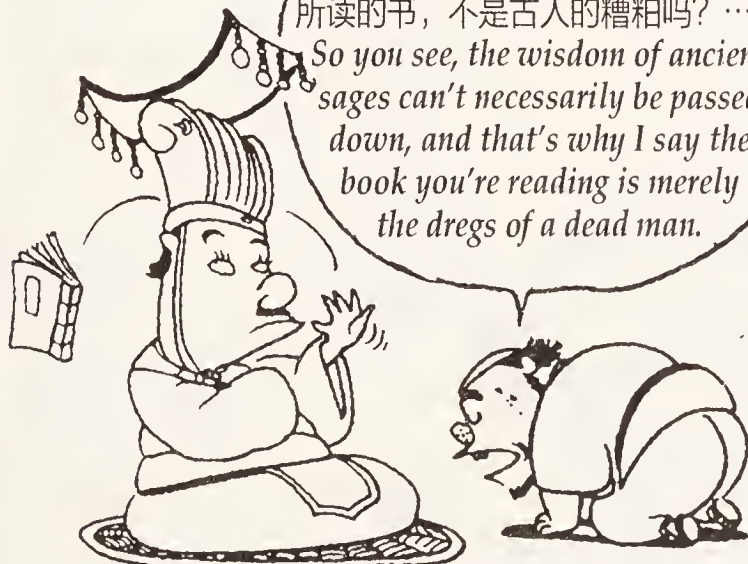
但这不快不慢得心应手的功夫，我却不能传给
我的儿子。所以我现在七十岁了，还在做车轮。
I can explain this to my son, but I can't pass
on the skill to him, and that is why at seventy
years old, I am still making wheels.



9

这样看来，
古代圣人所得的大道不能
传下来，不是很明显吗？所以你
所读的书，不是古人的糟粕吗？……
So you see, the wisdom of ancient
sages can't necessarily be passed
down, and that's why I say the
book you're reading is merely
the dregs of a dead man.

10

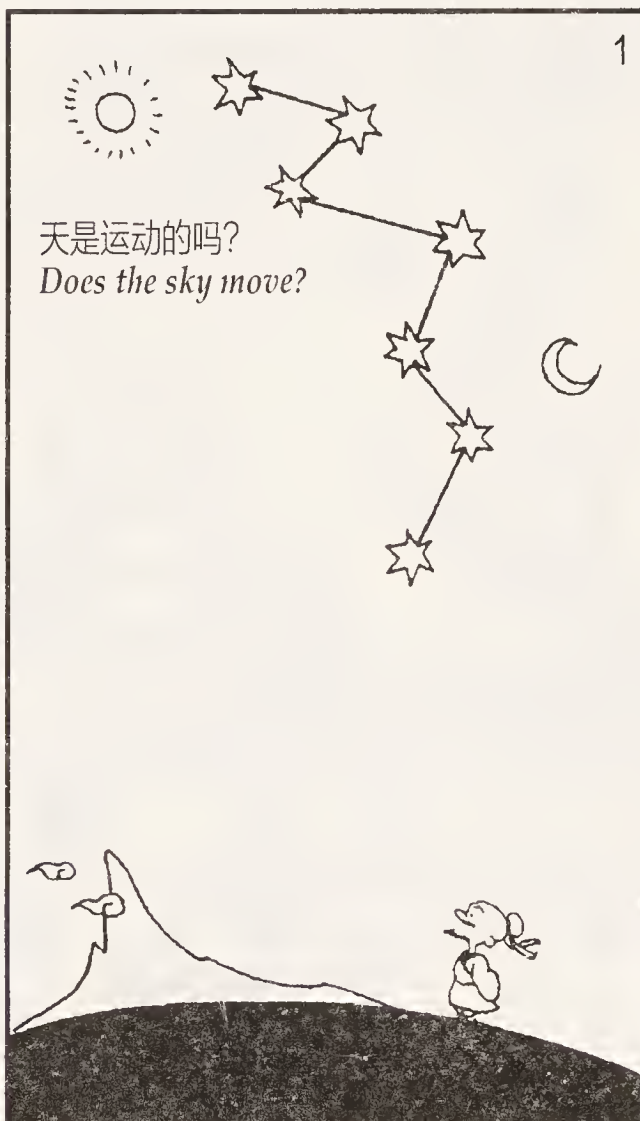


工匠只能教你方圆规矩，不能把修习的造诣传给你。教拳剑的师傅，只能把招式传给你，不能把他的功夫传给你。读书的人，常以为书本上的文字很可贵，其实言外之意才可贵，会背书的人，不一定会读书，便是这个道理。

A craftsman can only teach his student what round and square mean, but he can't pass on the skill itself. A fencing instructor can teach you the necessary positions, but he can't make you a great swordsman. A lover of books often thinks that the words themselves are of great value, but it is actually the meaning that is valuable. So a person who knows how to memorize doesn't necessarily know how to study.



天地日月 The Earth and the Sky



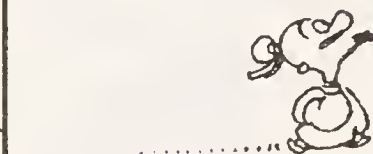
天是运动的吗?
Does the sky move?



日月是轮流照临的吗? 是什么
主宰天地日月?
*Do the sun and the moon take
turns shining?
What controls it all?*



地是静止的吗?
Does the earth stand still?



3



云是为了雨, 还是雨是
为了云呢?
*Do the clouds bring
rain, or does the rain
bring clouds?*



一切都是自然。
It's all NATURE.

海鸥和乌鸦 Crows and Seagulls

孔子拜见老子，讨论仁义。

One day, Confucius dropped in on Laozi to discuss benevolence and justice.



1



2



老子说：海鸥不是天天洗澡才白的。
In the course of the conversation,
Laozi said: Seagulls don't become
white by washing themselves ev-
ery day.

乌鸦不是天天染黑才黑的。
And crows don't become
black by dipping them-
selves in ink every day.



3

黑白都出于自然的本质。所以不能说白比黑好。

Black and white are both natrual characteristics. So you can't say
one is better than the other.

白的好看!
White is beautiful!

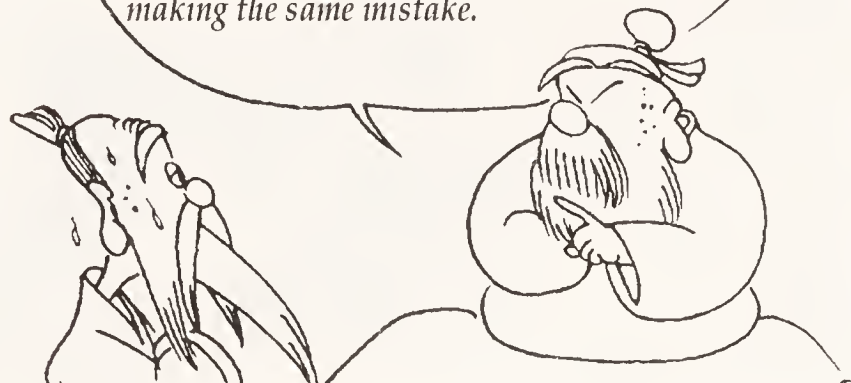
黑的才好看!
Black is
beautiful!

无聊!
Gimme a break!



4

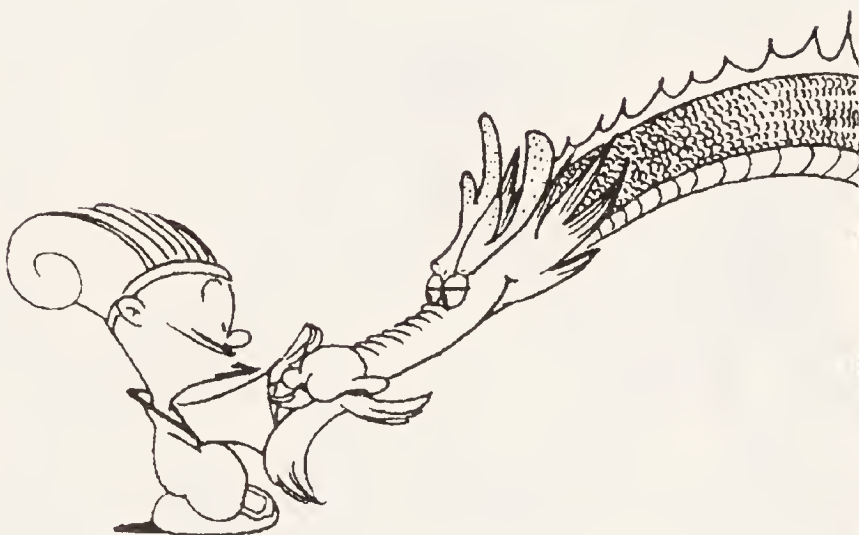
你用仁义去分辨善恶，在懂得大道的人看
来，你所犯的错误，和这种道理一样啊！
To a person who understands the Dao,
when you use benevolence and justice to
distinguish between good and evil, you're
making the same mistake.



5

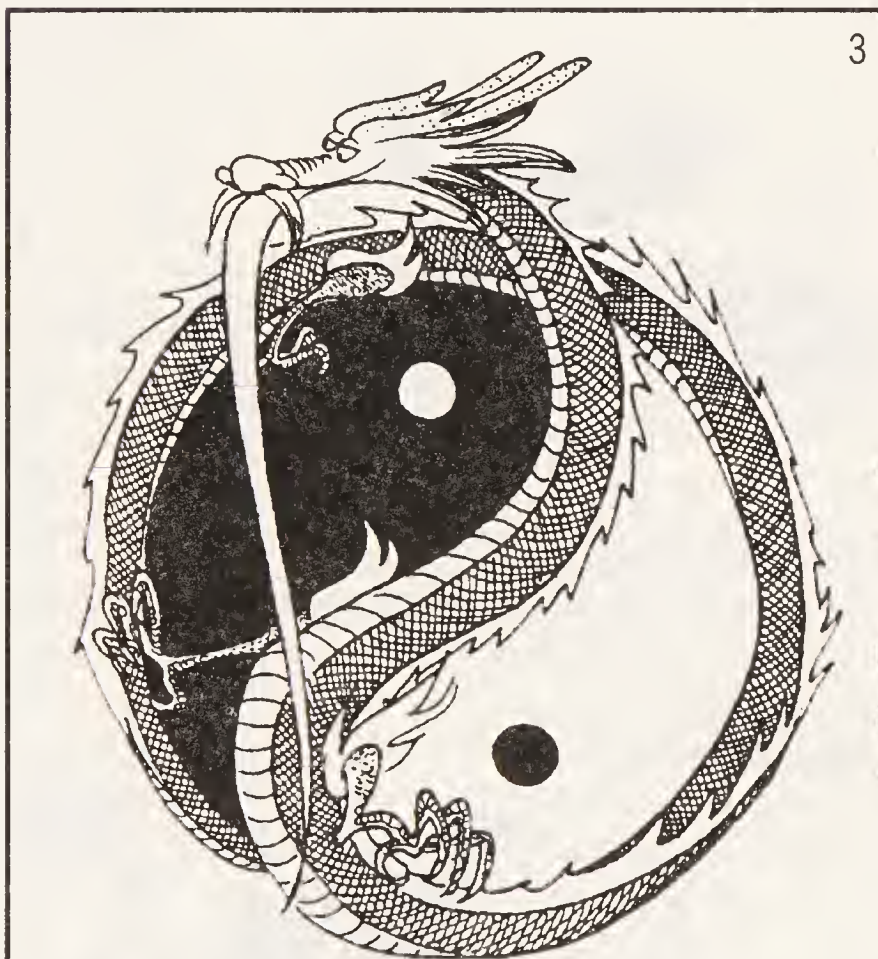


孔子看到龙 Confucius Sees a Dragon



孔子见了老子，回去三天，不说一句话。

After his meeting with Laozi, Confucius returned home and didn't speak for three days.



我看到龙啦，龙顺着阴阳变化无穷。我张着嘴巴，话都说不出来，哪里还谈得上教导他呢？

I saw a dragon, flowing with the Yin and Yang, ceaselessly changing. I opened my mouth, but no sound came out. What could I possibly teach him?



老师你去见老聃拿什么去教导他呢？

Master, when you went to see Laozi what did you teach him?

唉唉唉！
Um, um, um!



孔子认为老聃已得自然之道，变化无穷。面对一个得道的人，任何的话都是多余、不必要的。

Confucius knew that Laozi understood the way of nature ceaseless transformation. When facing a person who understands the Dao, words are useless and unnecessary.



不要穿牛鼻 Don't Ring the Bull's Nose



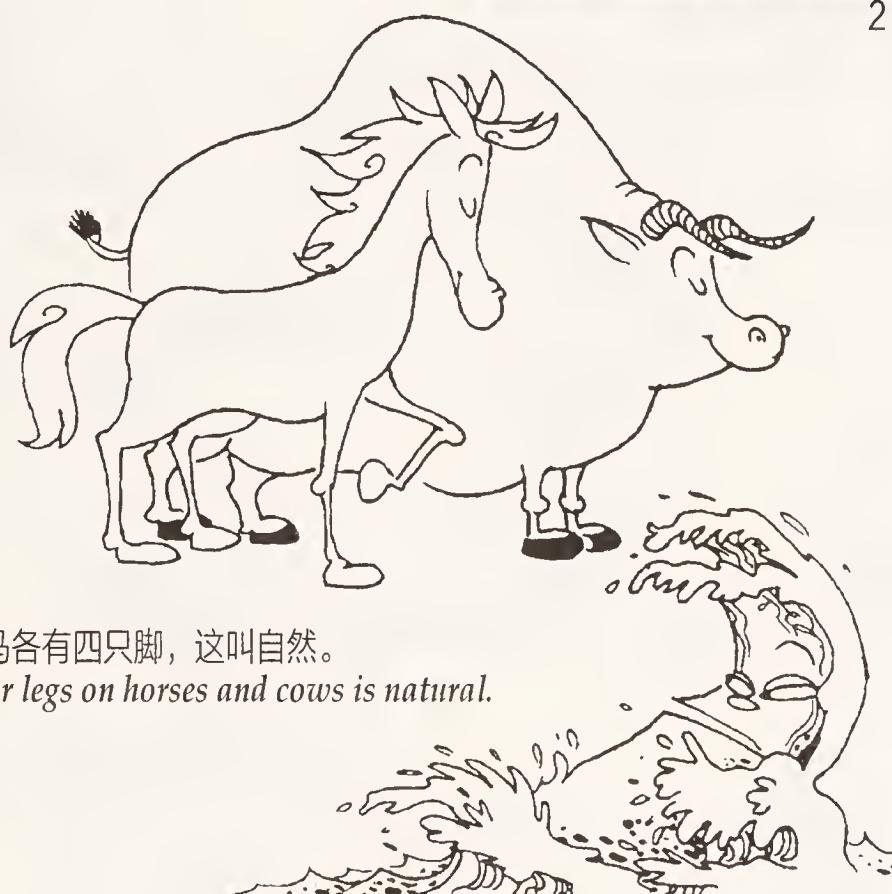
河伯问海神说：
One day, Hebo asked the sea spirit:

什么叫自然？什么叫人为？
What is natural and what is
man-made?



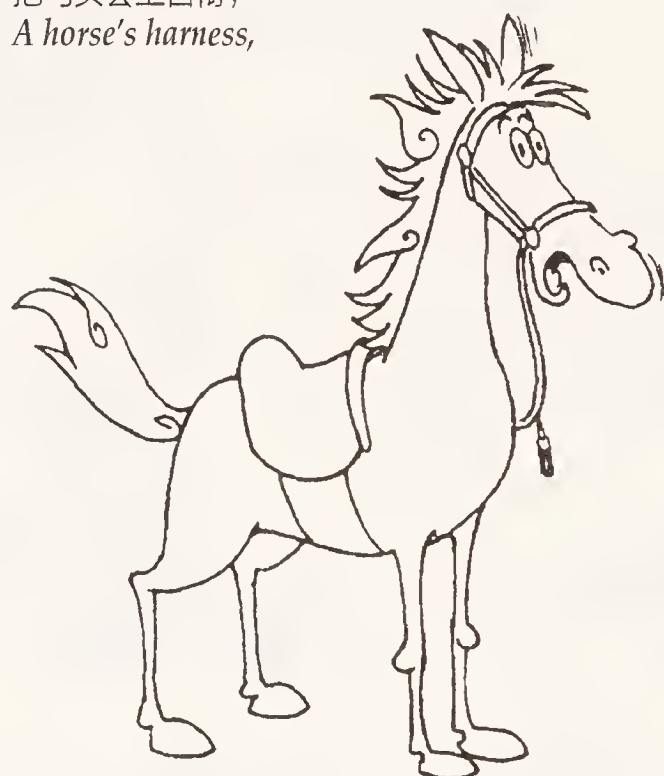
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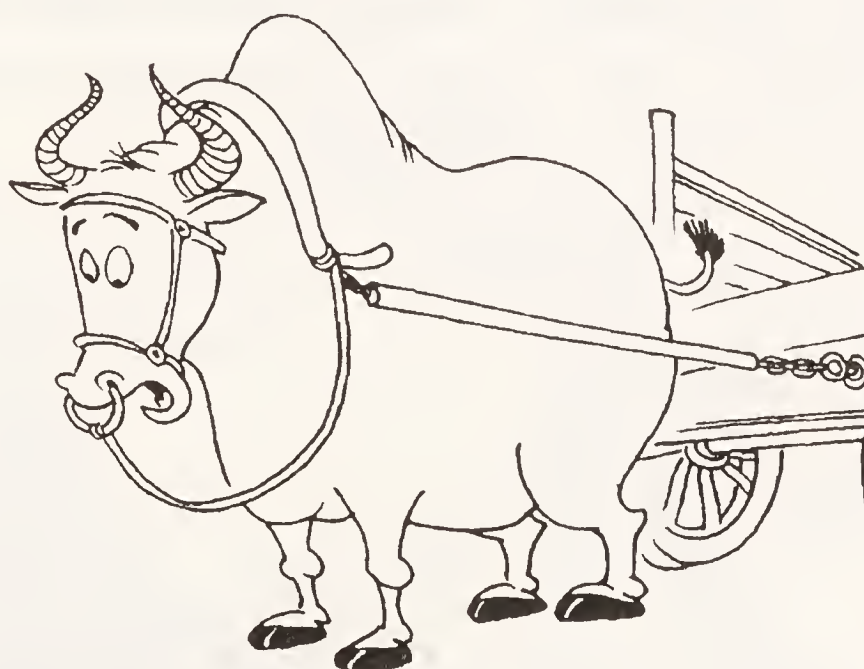
牛马各有四只脚，这叫自然。
Four legs on horses and cows is natural.

把马头套上轡銜，
A horse's harness,



3

把牛鼻穿上缰绳，这叫人为。
and a bull's nose ring are man-made.



4

人为的知识、道理、法制，都是违背自然，就像“穿牛鼻络马首”。
Man-made knowledge, morality,
and laws all work against nature,
just like a horse's harness and a
bull's nose ring.

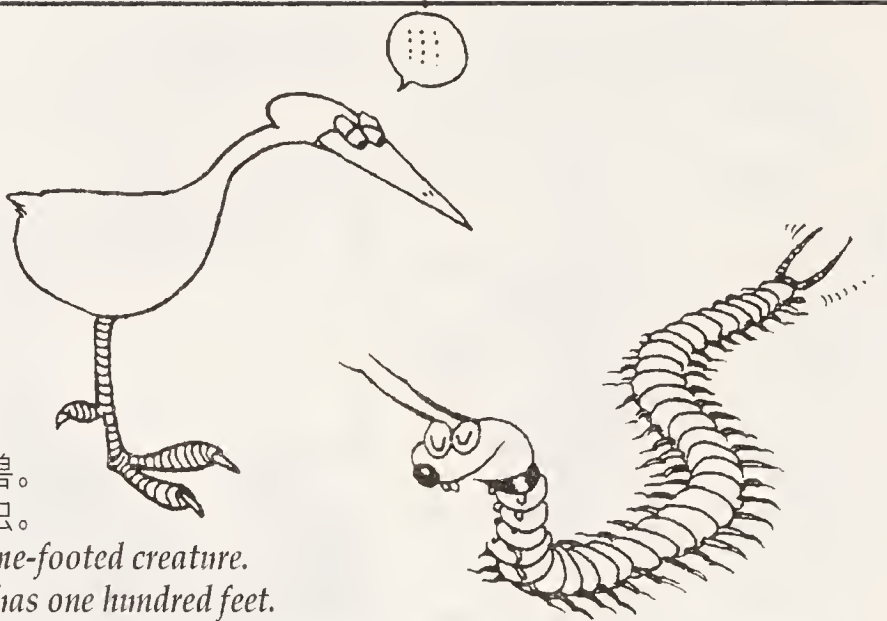


风和蛇

The Wind and the Snake



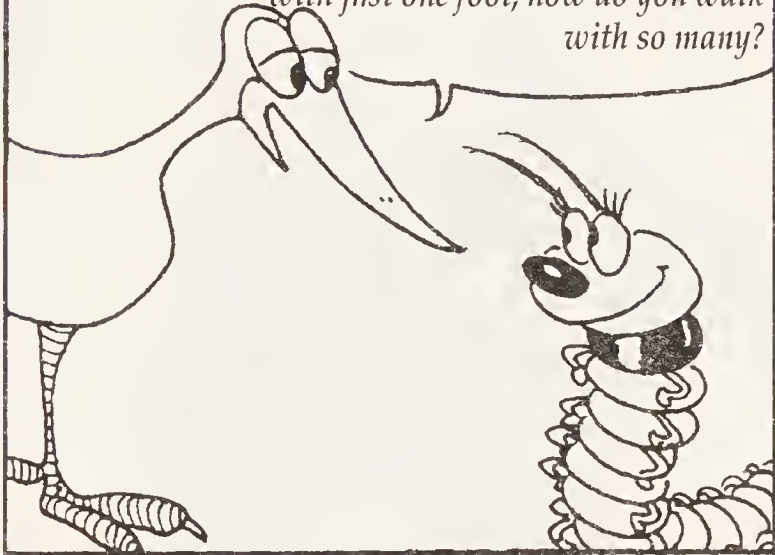
1



夔是一种独脚兽。
蚺是一种百足虫。
*The knei is a one-footed creature.
The centipede has one hundred feet.*

2

我用一只脚走路，再方便不过了，你用那么多只脚怎么个走法啊？
It's quite convenient for me to walk with jnst one foot, how do you walk with so many?

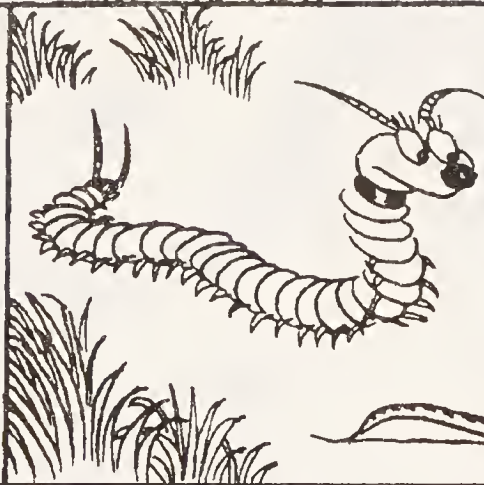


我顺着自然的安排来走路，一点也不费心呀！
It's my nature to walk this way, it's no problem at all.



3

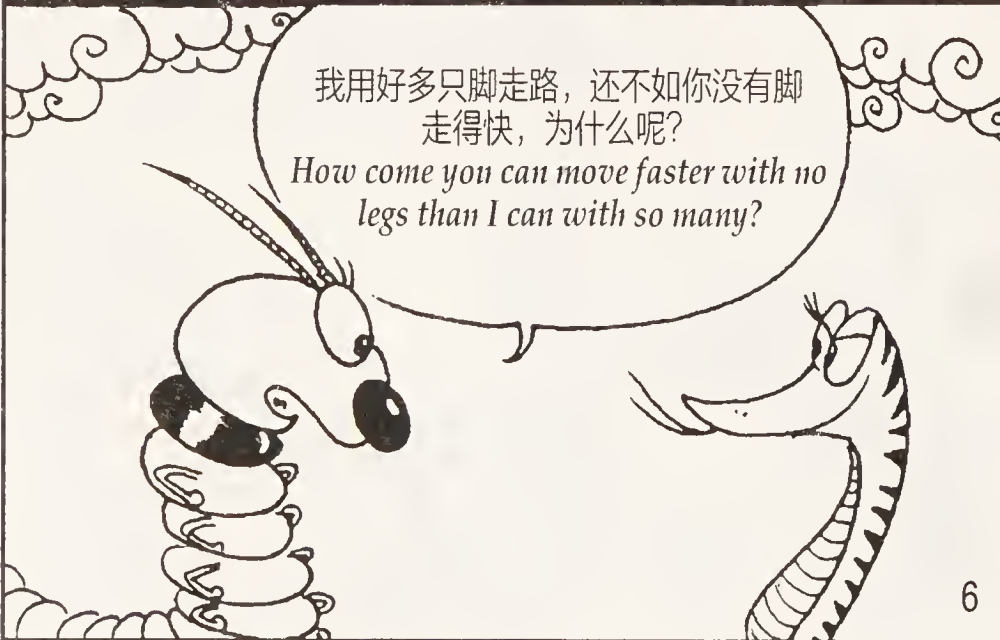
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5

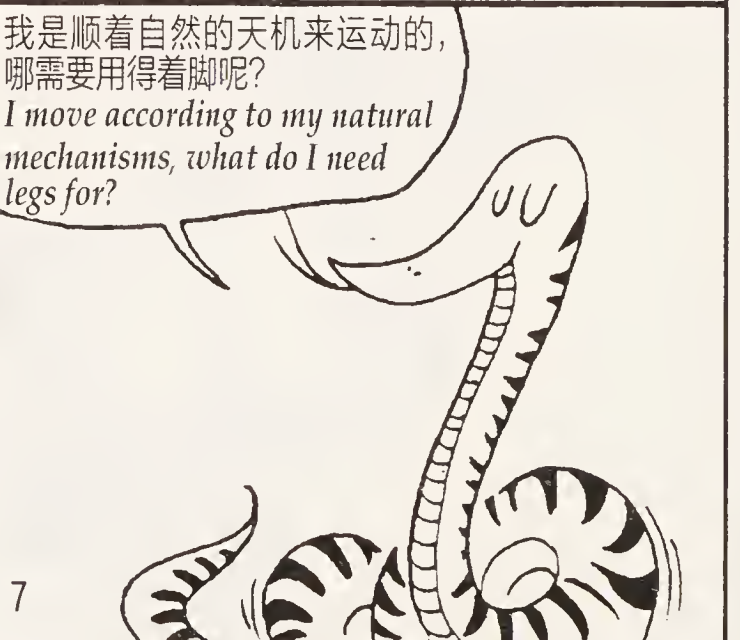


我用好多只脚走路，还不如你没有脚走得快，为什么呢？
How come you can move faster with no legs than I can with so many?

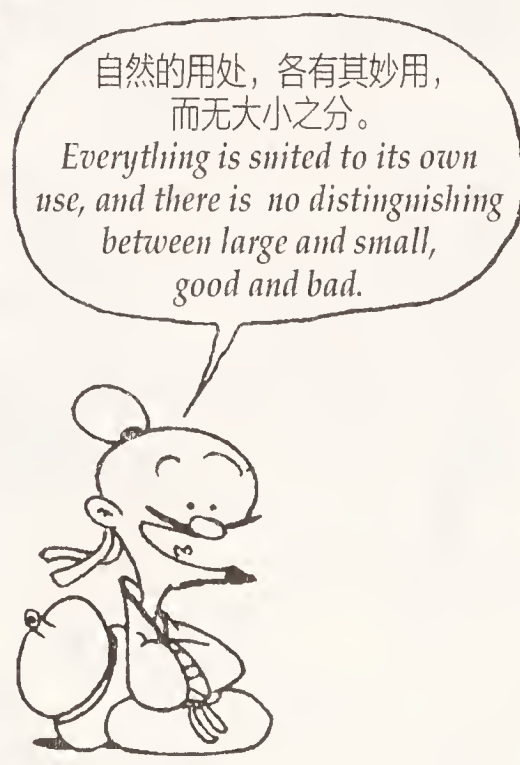
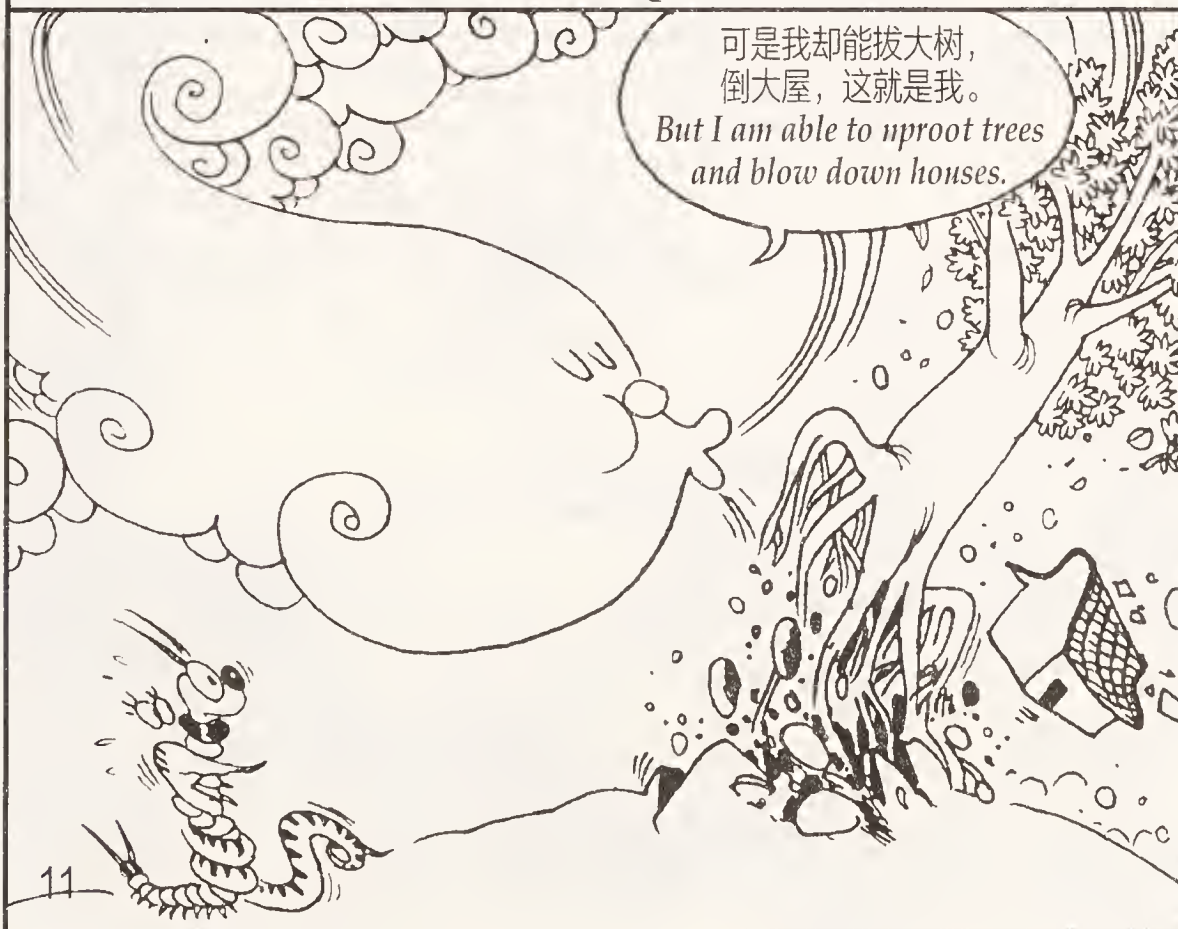
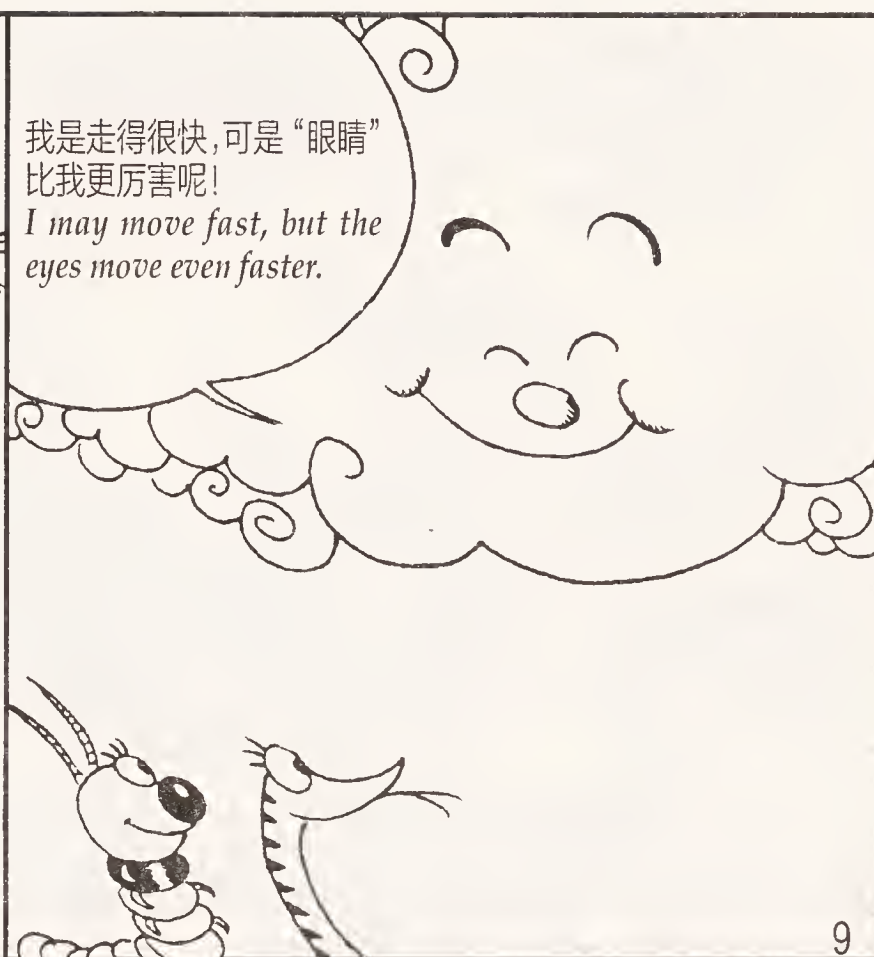


6

我是顺着自然的天机来运动的，哪需要用得着脚呢？
I move according to my natural mechanisms, what do I need legs for?



7



圣人的勇气 Courage of the Sage

1 孔子周游来到匡，匡人误以为孔子是叫做阳虎的恶人。于是就把他包围起来。
One day when Confucius was on a journey with his disciples in Zhou, he was surrounded by a posse who mistook him for the criminal Yang Hu.



2 大家不要怕，继续听我讲道。
Don't panic, just sit still and continue listening to me teach.



老师怎么一点都不害怕呢？
But aren't you afraid, Master?

3 是的，仲由，我告诉你吧！
Of course I am, Zhong You, but listen...



在水中不怕蛟龙是渔人的勇气。
Not to fear water dragons is the courage of the fisherman.

在山中不怕猛虎，是猎人的勇气。
Not to fear ferocious tigers is the courage of the hunter.



在战场不怕刀剑，是烈士的勇气。
Not to be afraid on the battlefield is the courage of the warrior.

来吧！
Come on!

5



6

知道命运有穷通，面临大难而不恐惧，
这是圣人的勇气。
To understand that in life everyone encounters both success and failure, and thus to not be afraid in the face of adversity, this is the courage of the sage.

7



不久，有个领头武士进来道歉，就解围去了。
After a time, a leader came forward to apologize, and the troops dispersed.

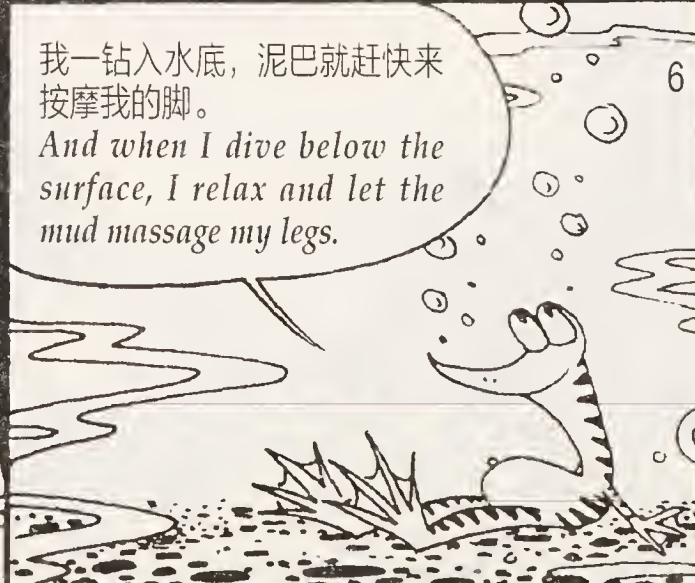
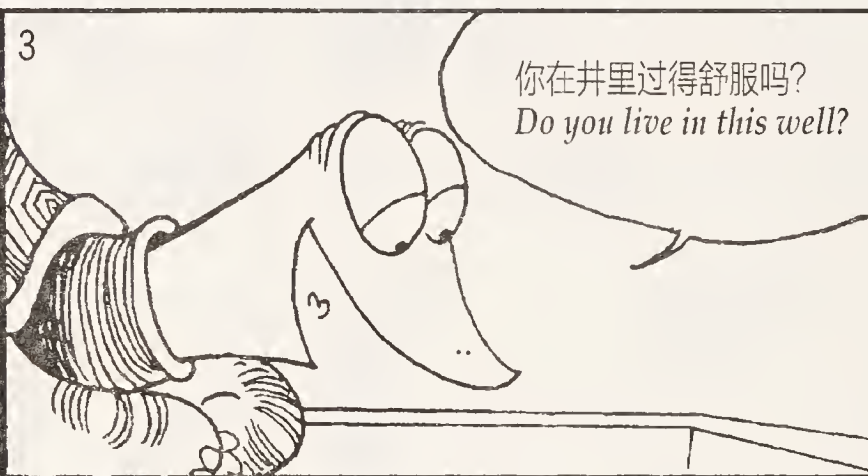
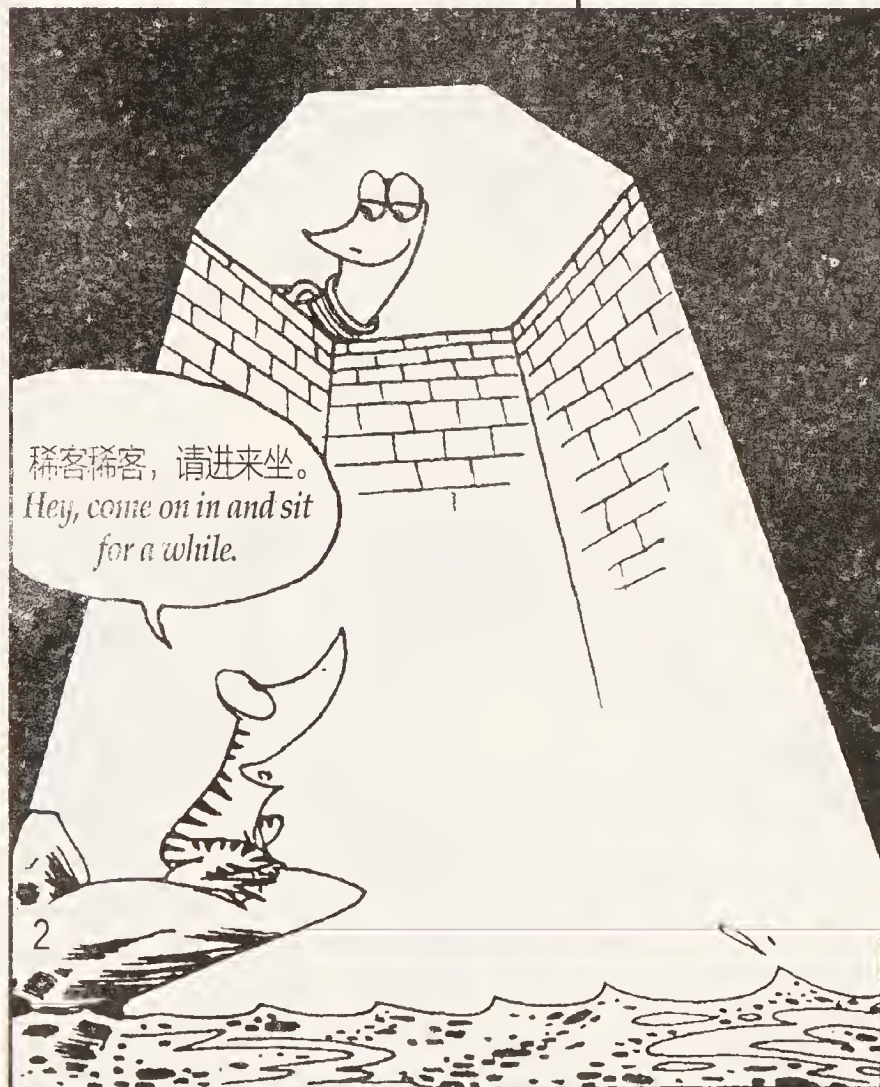
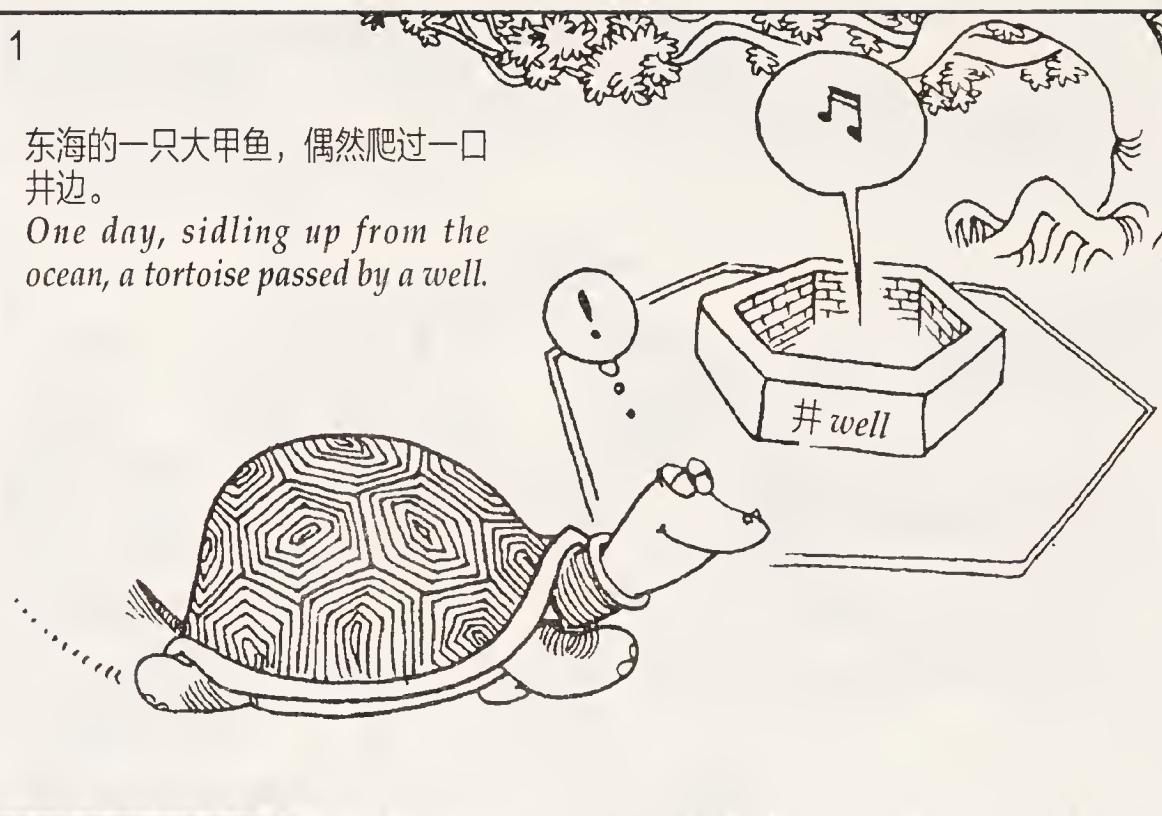
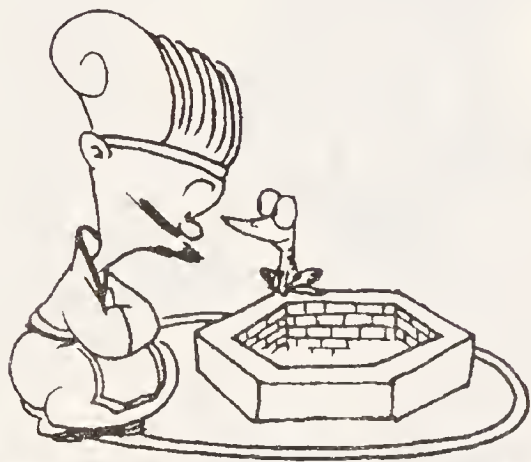
对不起，我们误以为你是阳虎。
I'm sorry, we thought you were Yang Hu.

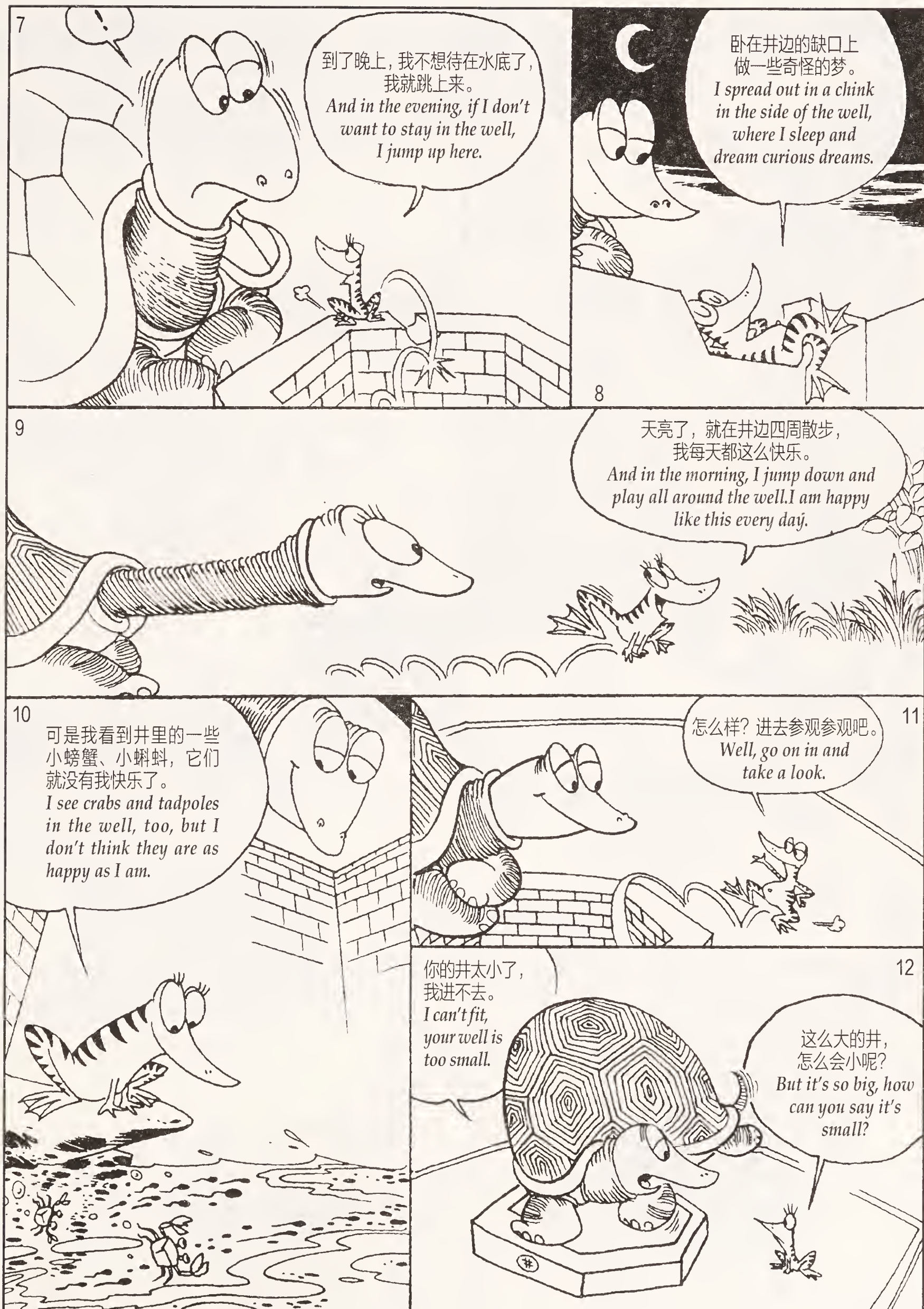
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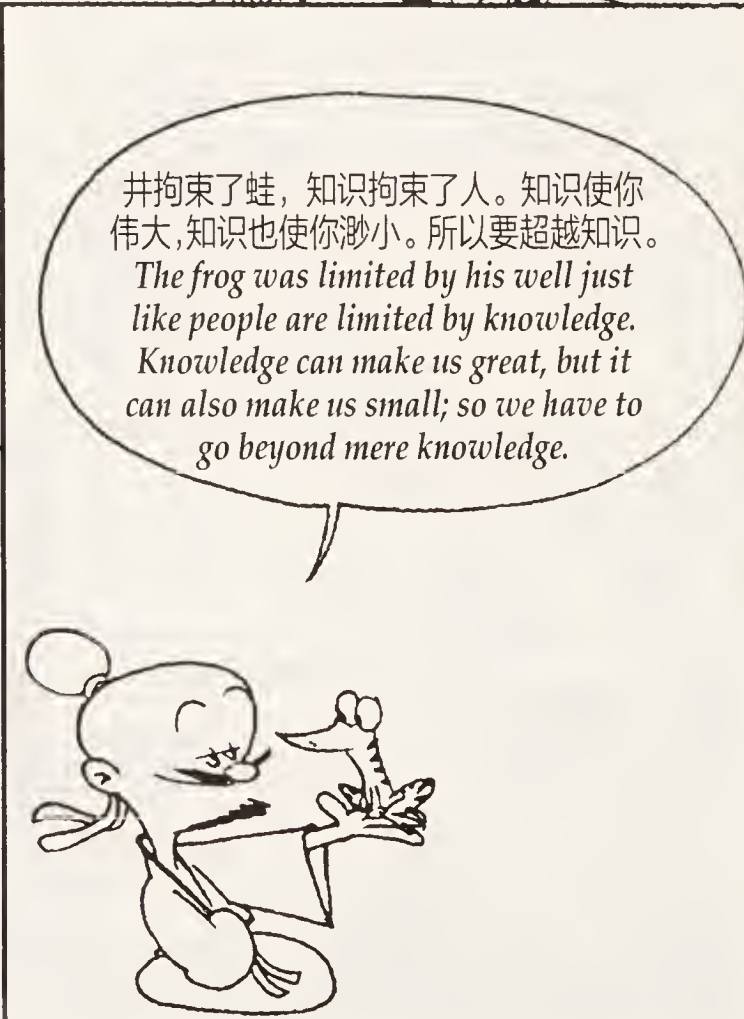
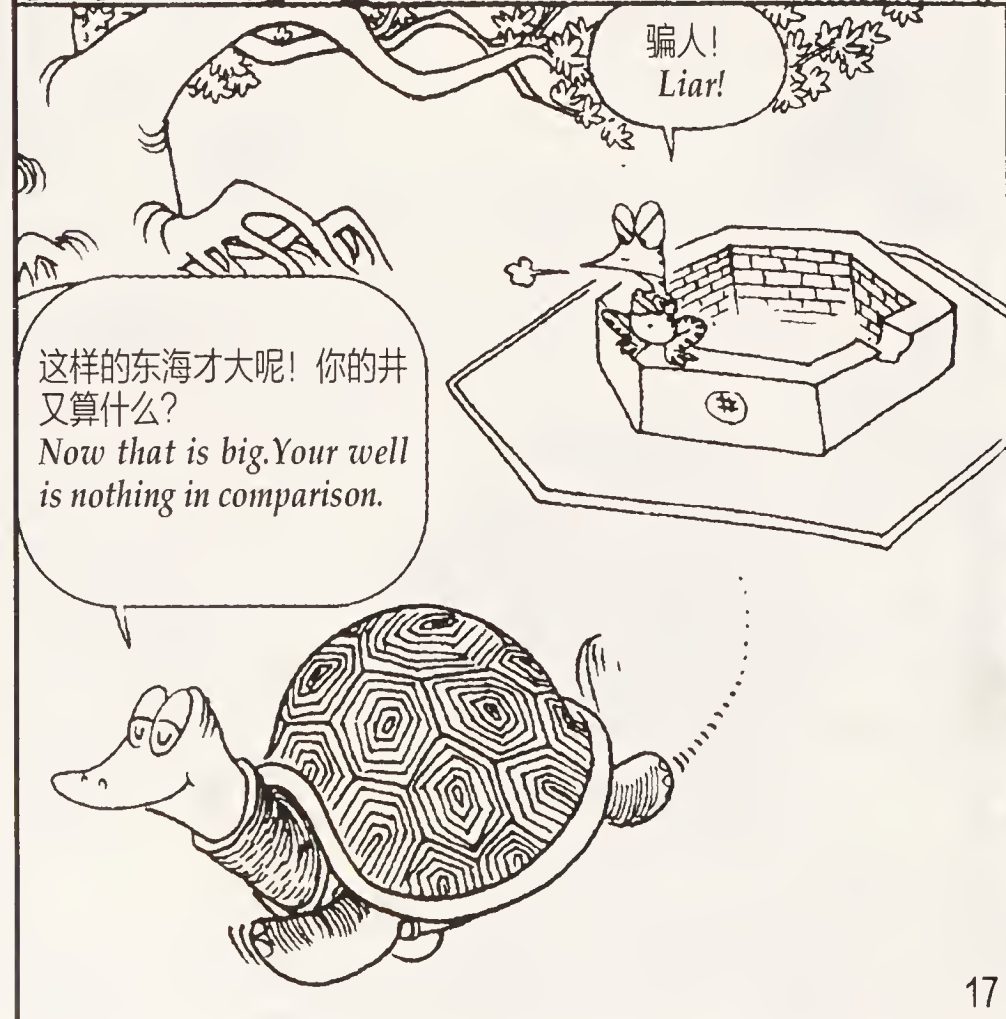
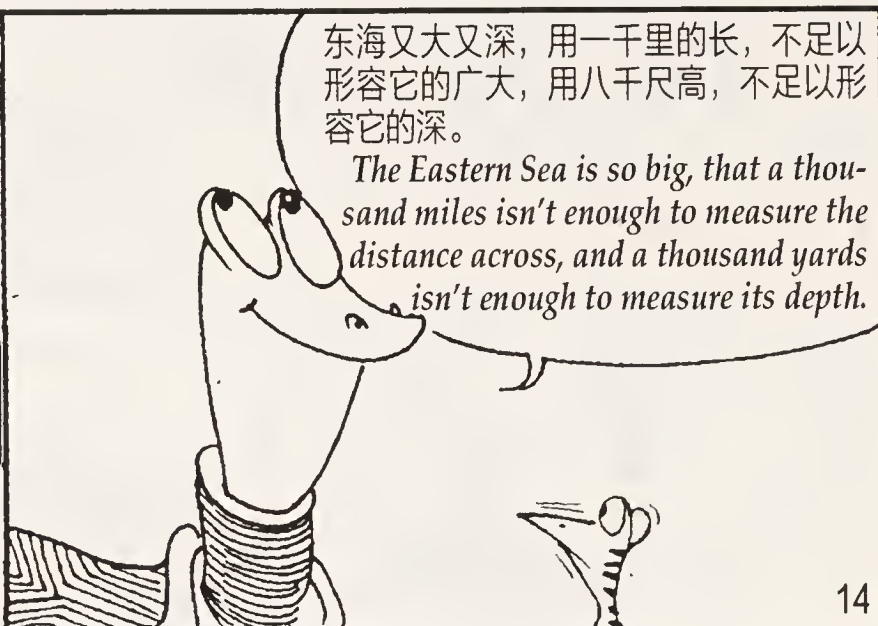
时运有穷、有通，穷时要以智慧观察，静以待变。
Everyone meets with times of good fortune and times of distress, and it is in times of distress that we must use our wisdom to observe and wait patiently for a change for the better.



井底之蛙 The Frog in the Well



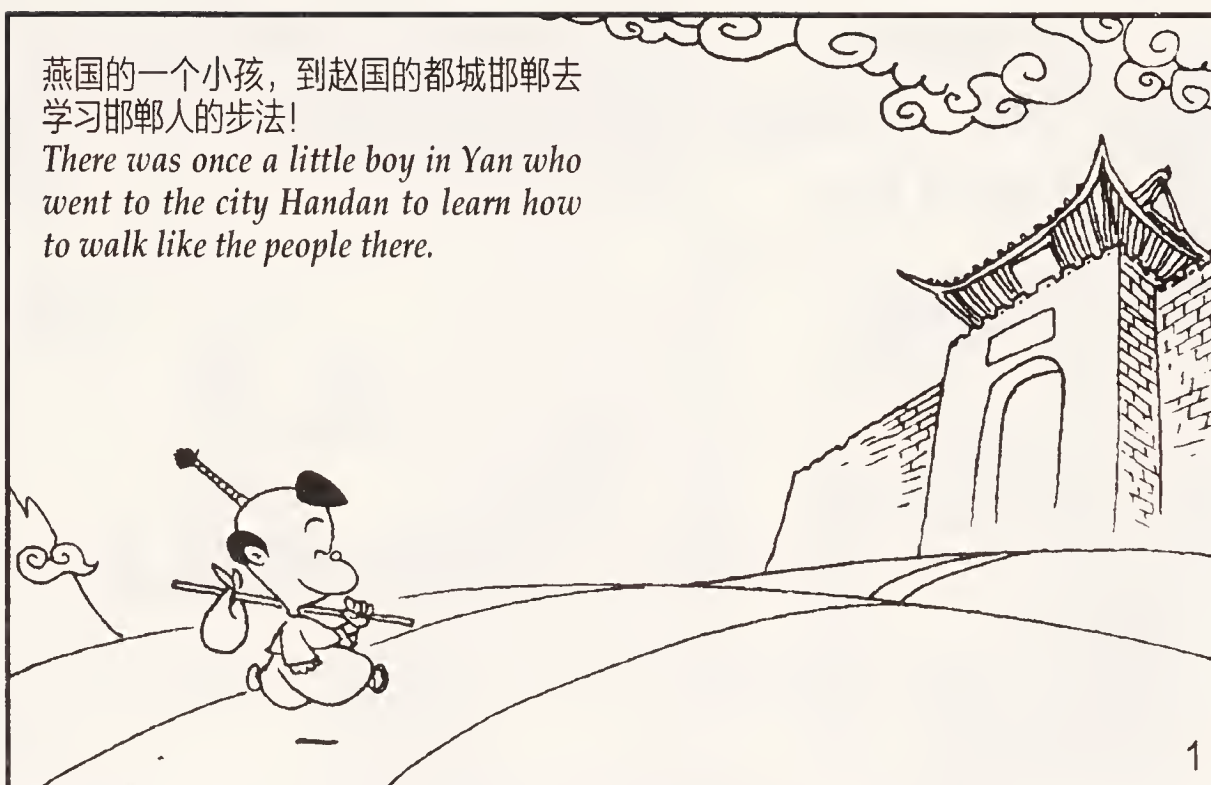




邯郸学步 Learning How to Walk in Handan

燕国的一个小孩，到赵国的都城邯郸去学习邯郸人的步法！

There was once a little boy in Yan who went to the city Handan to learn how to walk like the people there.



1



2

但是，他非但没有学会邯郸人的步法，反而把自己原来走路的步法忘掉了。
But not only did he not learn how to walk there, he forgot how to walk altogether!



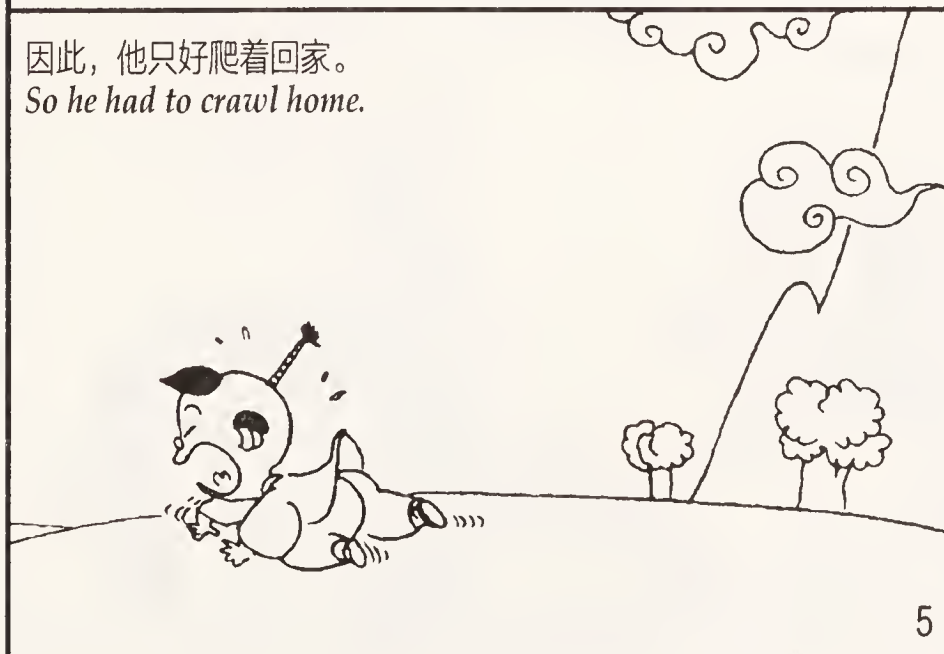
3

哇！我不会走路了！
Ah! I can't walk!



4

因此，他只好爬着回家。
So he had to crawl home.



5

读书的人原来为了追求大道恢复自然的本性，但是久而久之，就迷失在书城里面，走都走不出来了。
At the outset, people who study are in search of the essence of nature, but after a while, they get lost in the forest of books and can't get out.



鸱鸟吃腐鼠 A Crow Eating a Dead Rat



惠子做了梁惠王的宰相，庄子想去看看他。
*One day, Zhuangzi went to see
Huizi, who was then prime minister
of the Liang State.*



庄子表面上是来看你，实际
上是想夺你的位子。
*Zhuangzi says that he is
just coming for a friendly
visit, but he really wants
to take your place as
prime minister.*



2

3



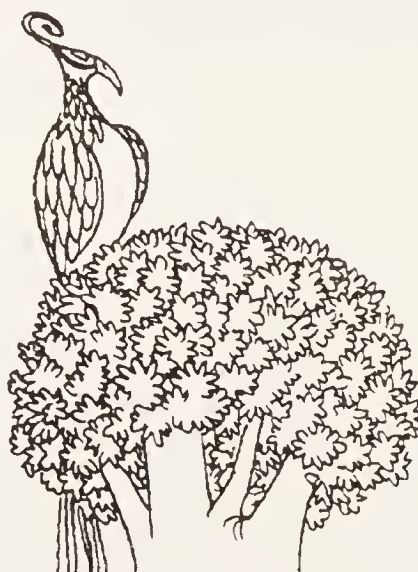
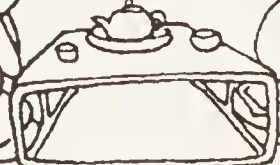
你来找我有什么特别的目的？
*Let's get down to brass tacks
here, Zhuangzi. Just why did
you come?*



4

南方有一种鸟叫鸱鸺，这鸟从南海飞到北海的时候，
在这遥远的路上，非梧桐不栖……

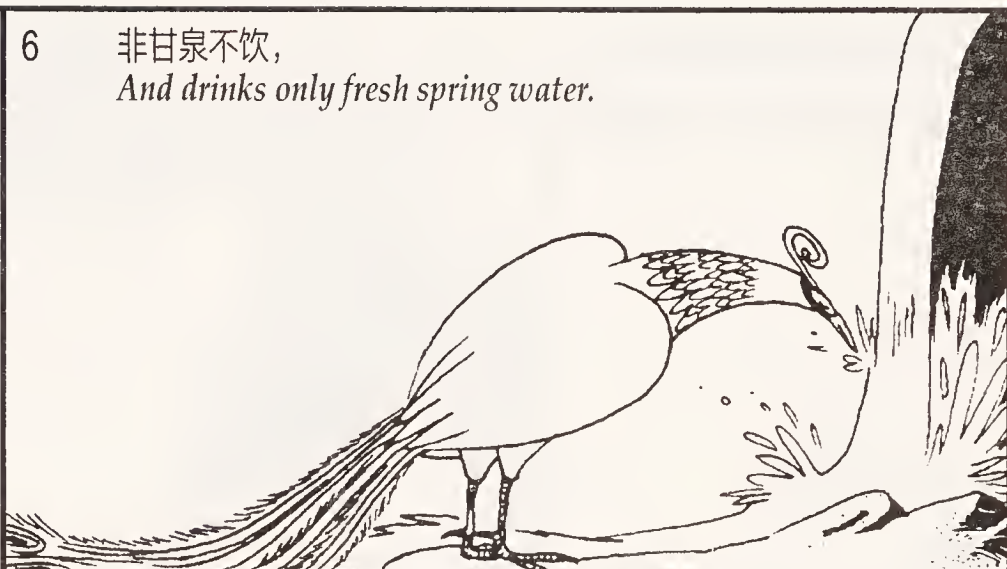
*Huizi, have you ever heard of a southern bird
called the phoenix? When the phoenix migrates
from the Southern Sea to the Northern Sea,
he rests only on the luxurious
firmiana tree...*



5 非竹实不吃,
And eats only tender bamboo shoots.



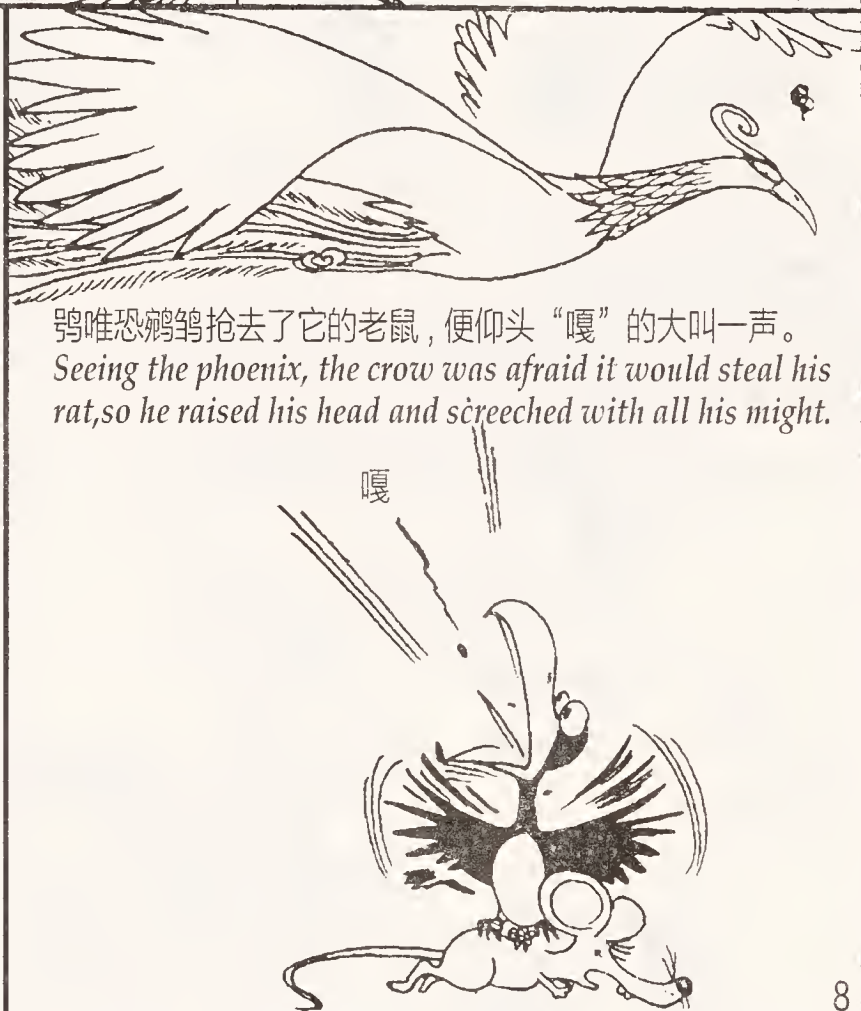
6 非甘泉不饮,
And drinks only fresh spring water.



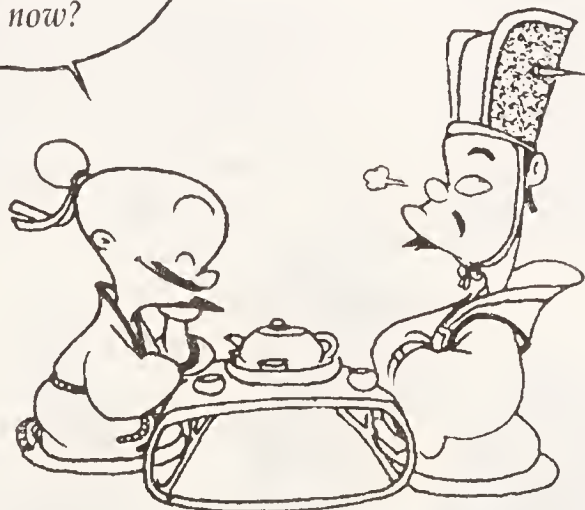
有一天它飞过一只鸱鸟的头上,那只鸱鸟正在吃腐烂的老鼠。
One day while in flight, the phoenix spotted a crow lunching on a rat.



鸱唯恐鸛抢去了它的老鼠,便仰头“嘎”的大叫一声。
Seeing the phoenix, the crow was afraid it would steal his rat, so he raised his head and screeched with all his might.



那么现在你也想“嘎”
我一声吗?
Are you screeching
at me now?



“名位”对于世俗虽有设置的必要,
但对大智慧的人来说,名位像旅舍一样,
没有什么好留恋的。
High positions may be necessary to
society, but a wise person views them as
he would a cheap motel room no
reason to stick around.



子非鱼安知鱼之乐 You're Not a Fish



庄子梦见骷髅 Zhuangzi Dreams of a Skeleton



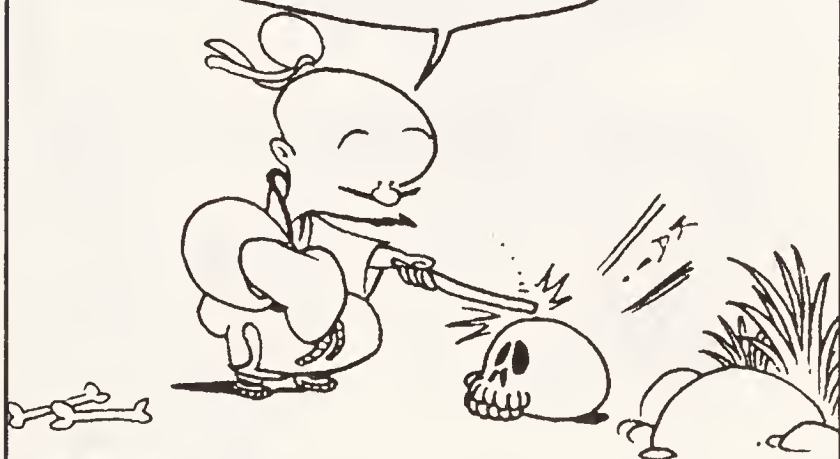
庄子到楚国去，半路上看见一具骷髅……
One day on his way to Chu, Zhuangzi happened upon a human skeleton.

1



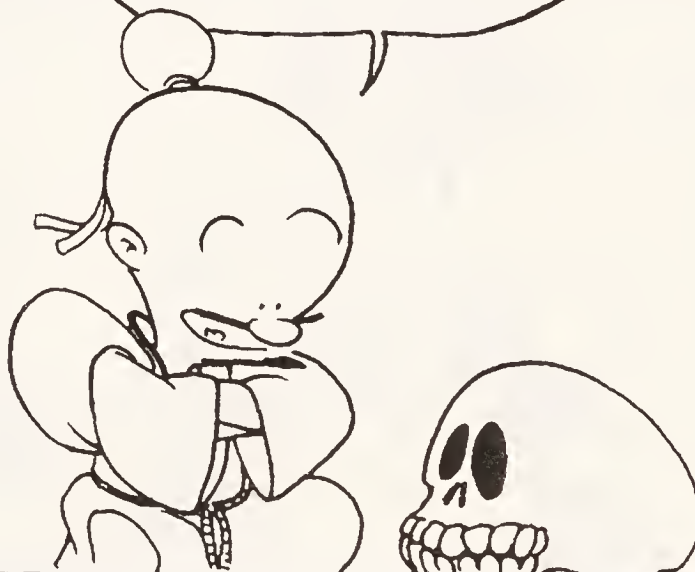
2

你是贪心而死的吗？
你是亡国的时候被刀剑砍死的吗？
你是做了坏事连累父母而自杀的吗？
Did you die from poverty? Or were you hacked to pieces when your country was conquered? Or did you implicate your parents in some horrible crime and commit suicide out of shame?



3

你是饿死的吗？你是冻死的吗？或是你的春秋已尽，自然地躺在这里的呢？
Did you starve to death? Did you freeze to death? Or were you old and just lay down here to die?



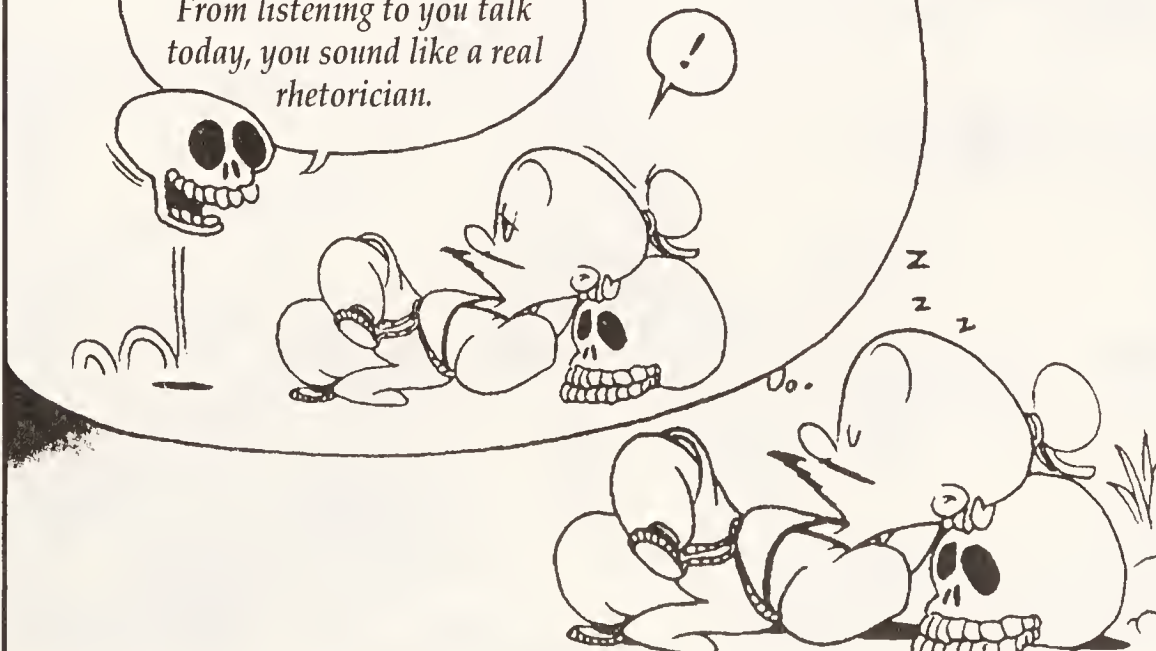
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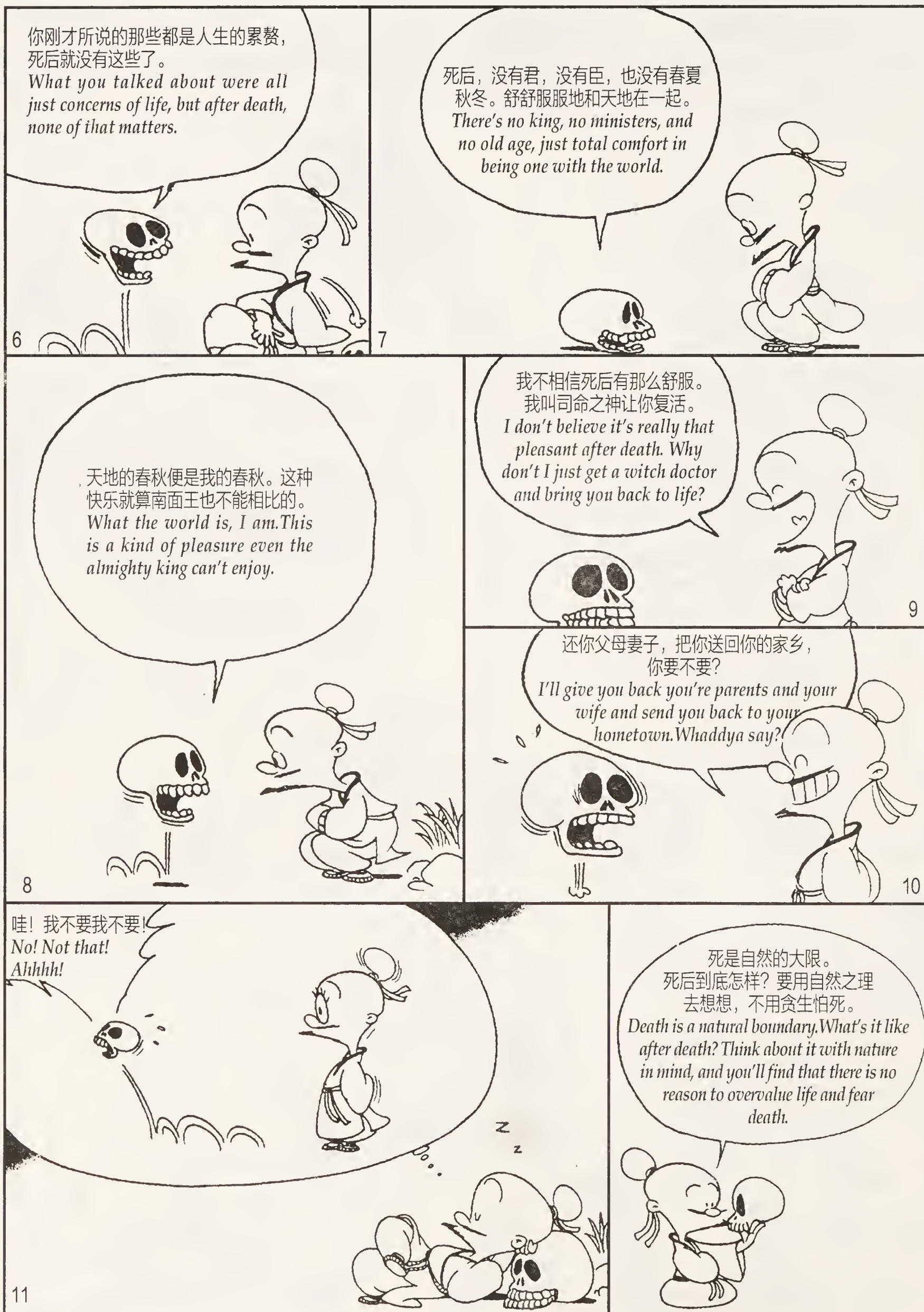
天色已暗，庄子就以骷髅为枕躺下睡着了。
Night fell, and Zhuangzi lay down to sleep, using the skull as his pillow.



5

听你白天所讲的话，
你好像是一个辩士。
From listening to you talk today, you sound like a real rhetorician.





海鸟不爱音乐 Sea Birds Don't Like Music

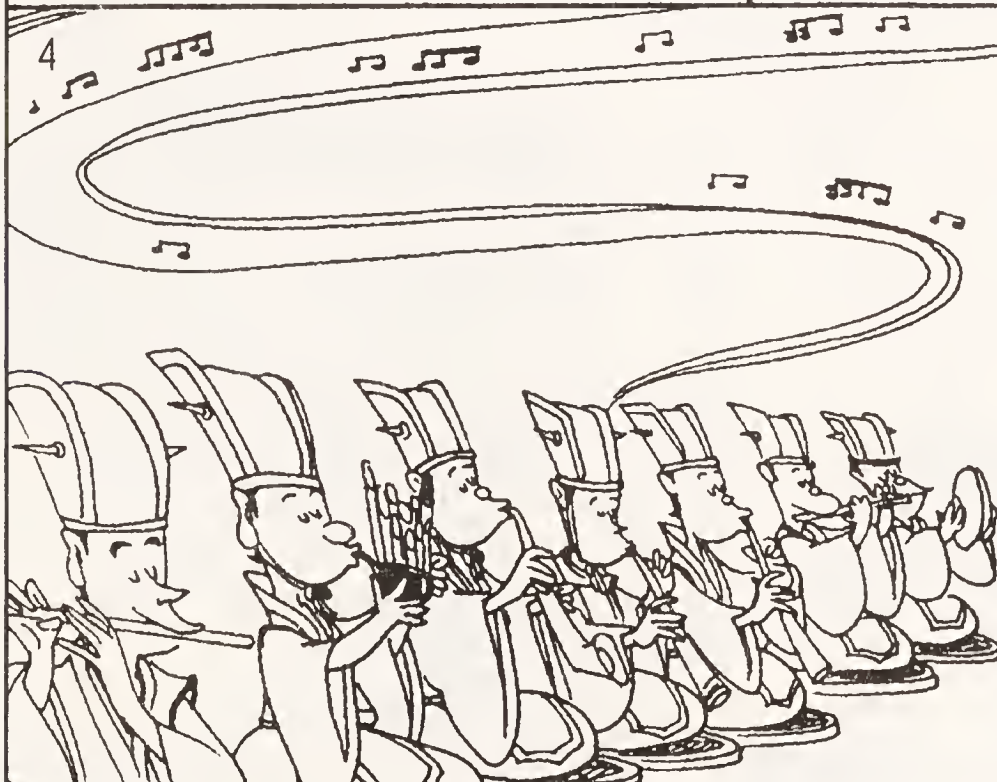


有一只硕大海鸟叫做爱居,头高八尺,羽毛灿丽,
像是只大凤凰。
*There is a giant sea bird called the yuanju
which is as big and beautiful as the phoenix.*

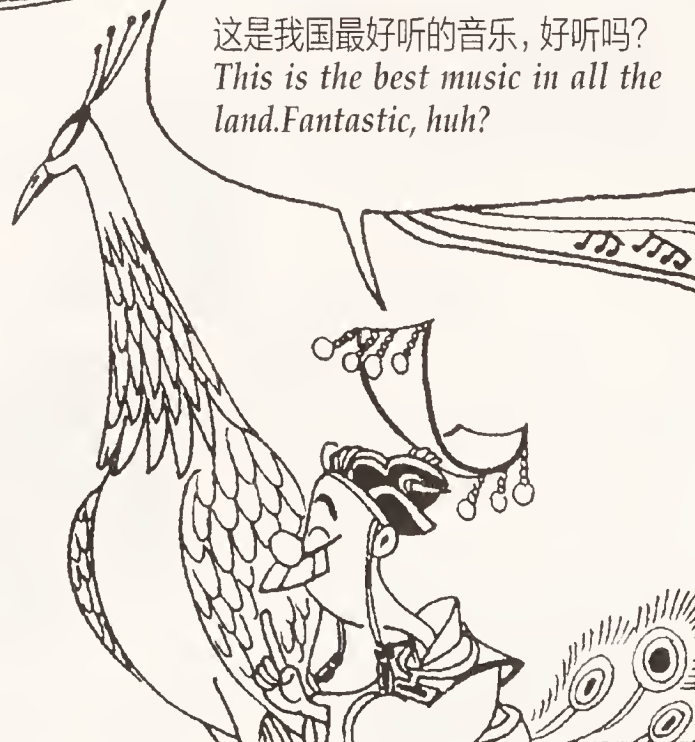
爱居飞到都
城郊外。
*A yuanju is
on the out-
skirts of the
city!*

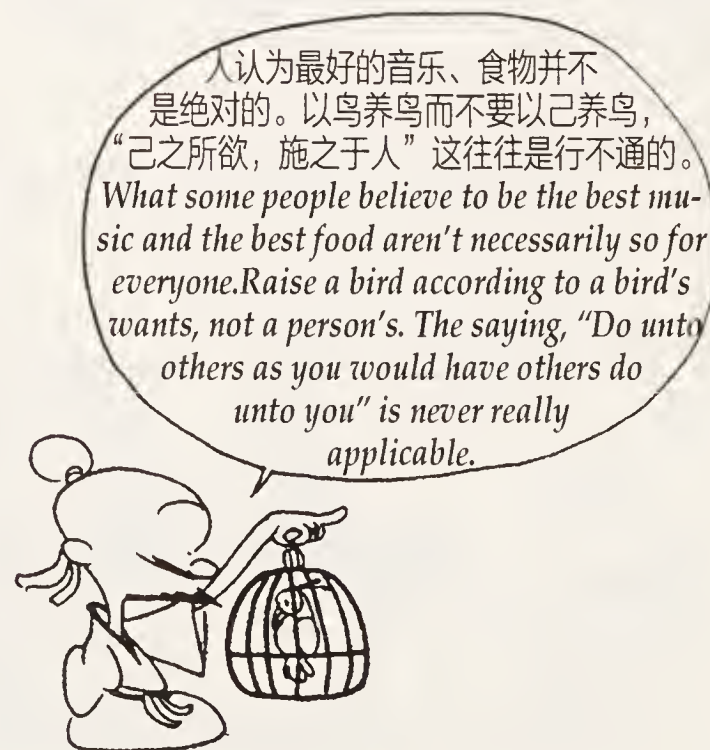
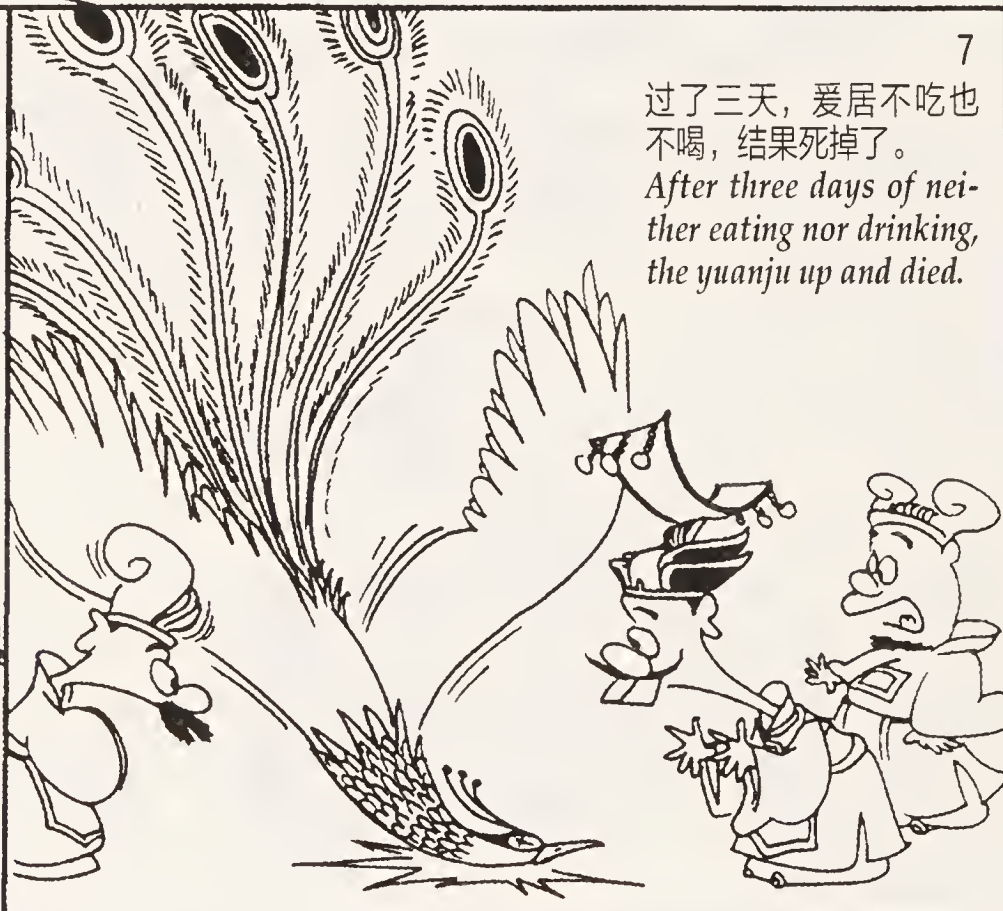
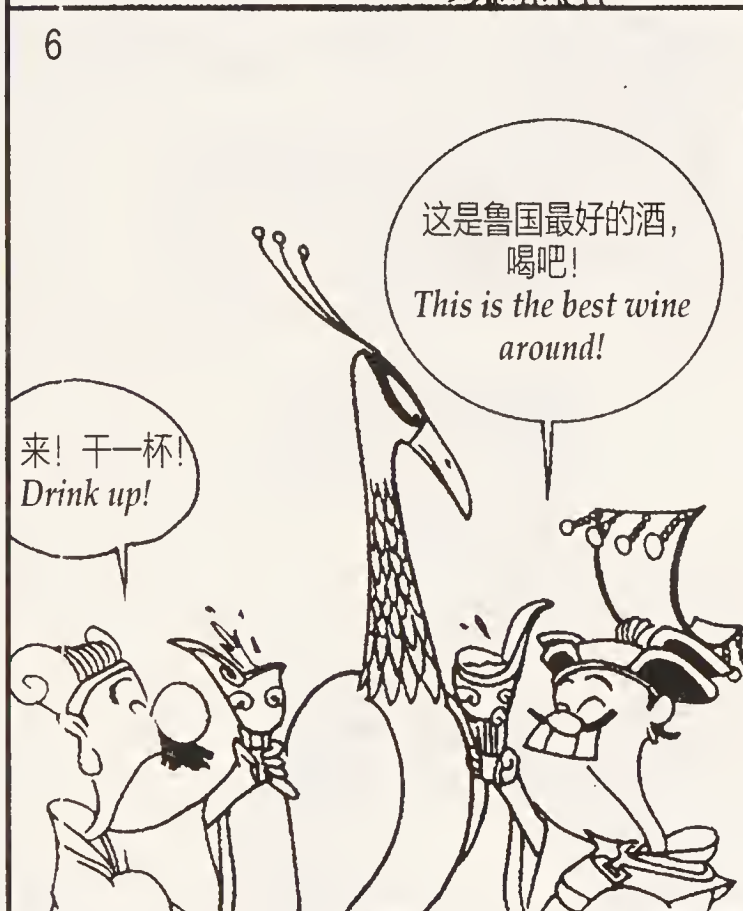
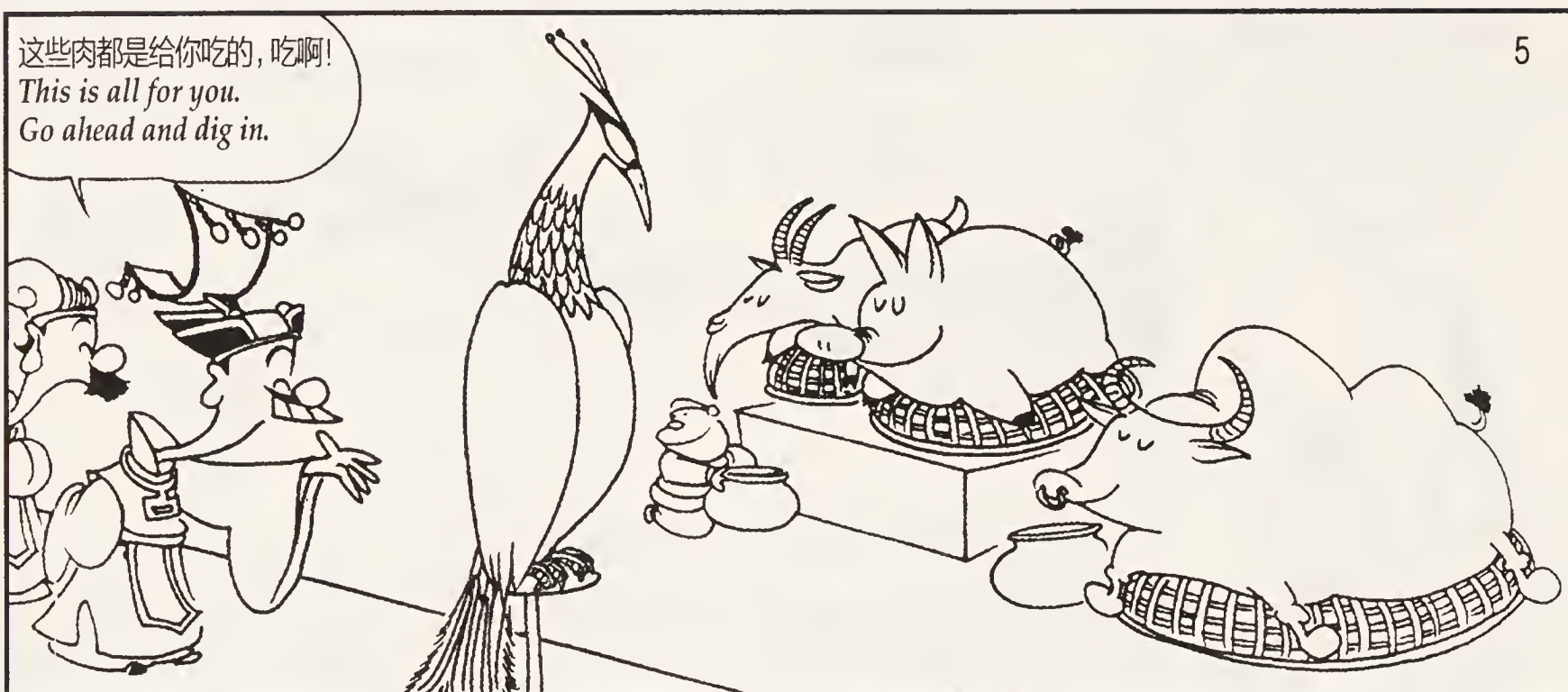
立刻派人把它接到太庙来。
*Send someone to bring it to
the temple right away.*

为了欢迎爱居飞来,要奏九韶乐章。
要准备最好的酒,最好的肉来养它。
*As a welcome for the yuanju, we'll
set up the orchestra and
prepare the best food
and wine for it.*



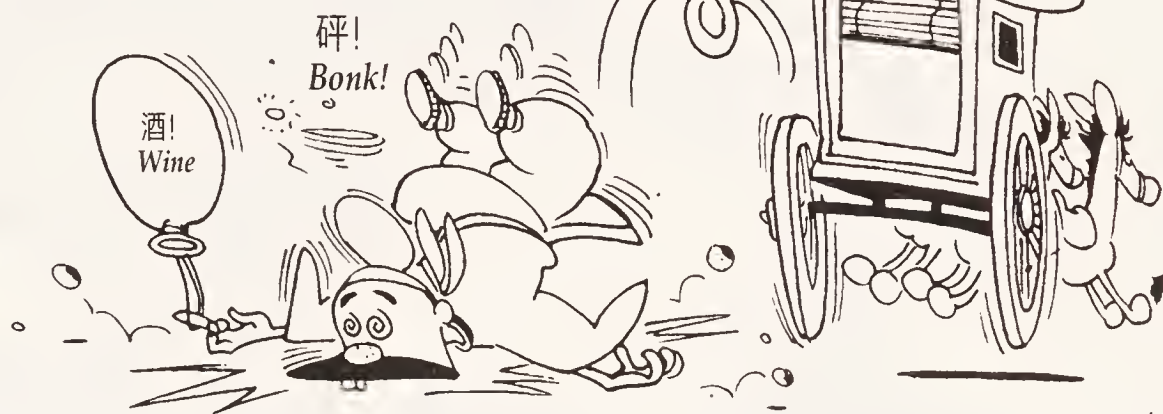
这是我国最好听的音乐,好听吗?
*This is the best music in all the
land. Fantastic, huh?*





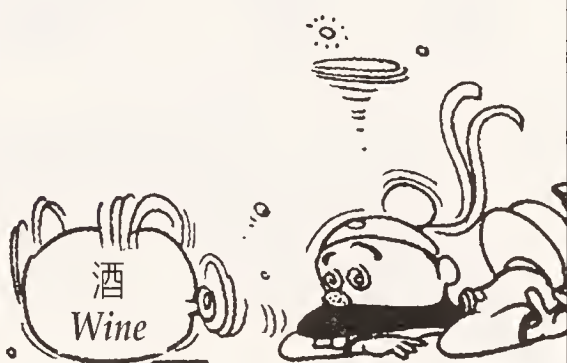
酒醉驾车的人 The Drunk Passenger

喝醉酒的人，从车上坠下来，虽然摔得很重，但也不会死。
One day on the way home, a drunk man fell from his carriage. It was a serious fall, but amazingly, the man wasn't hurt.



1

2

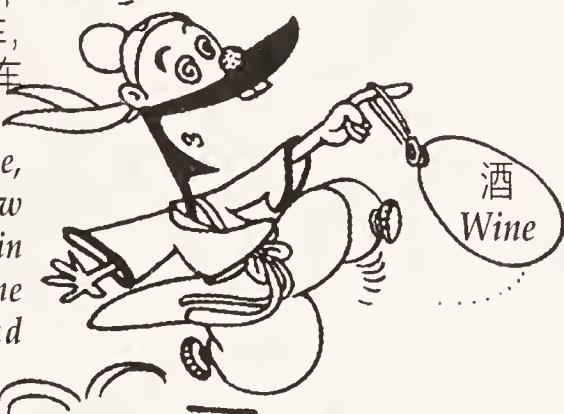


3



因为他那时候，已不知道自己是在坐车，也不知道自己正从车上摔下来……

Because at the time, he didn't even know that he was riding in a carriage, let alone know that he had fallen out of one.



4

生死惊惧，不能进入他的心中，所以他不会摔死。
Fear of death didn't even enter his mind, so he wasn't hurt.

喂！等等我啊……
嘻嘻……
Hey, wait... hiccup!...
For me...hiccup!

5



喝醉酒的人就像忘我的人一样，忘我的人，能得自然保护。
Being drunk is just like self-forgetting. If you can forget yourself, then you are safe by nature.



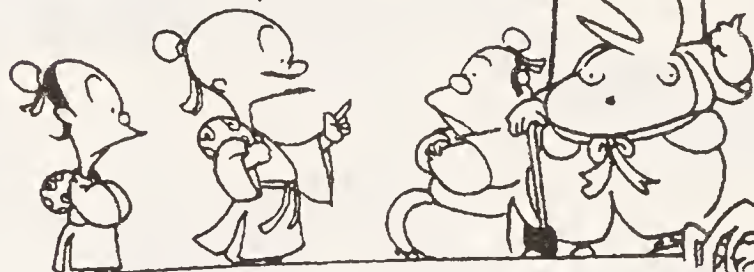
浮游于道德 Riding with Nature



庄子走在山路上，看见几棵巨大的树，枝叶茂盛，但是伐木的木匠没有人去砍伐。
One day on the way to a friend's house, Zhuangzi was walking along a mountain path when he came upon a grove of giant trees. But nearby lumberjacks weren't paying any attention to them.

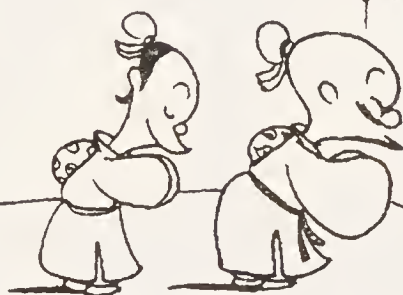
为什么不砍这几棵树？
Why don't you cut these trees down?

这些树就是因为没有用，所以才能长得这么高大啊！
These trees grew to be so tall because they are useless.



1

庄子下了山以后就到一个朋友家拜访。
Zhuangzi walked down the mountain and continued on to his friend's house.



2

去杀一只鹅来下酒吧！
Go slaughter a goose for dinner.

我们家的鹅一只叫，一只不会叫，杀哪一只好呢？

Master, we have one goose that can squawk and one that can't. Which shall I slaughter?



3

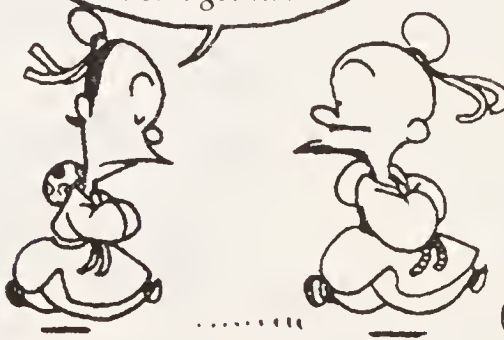
就杀那一只不会叫的好了。
Slaughter the one that can't squawk.

是！
Yes sir.

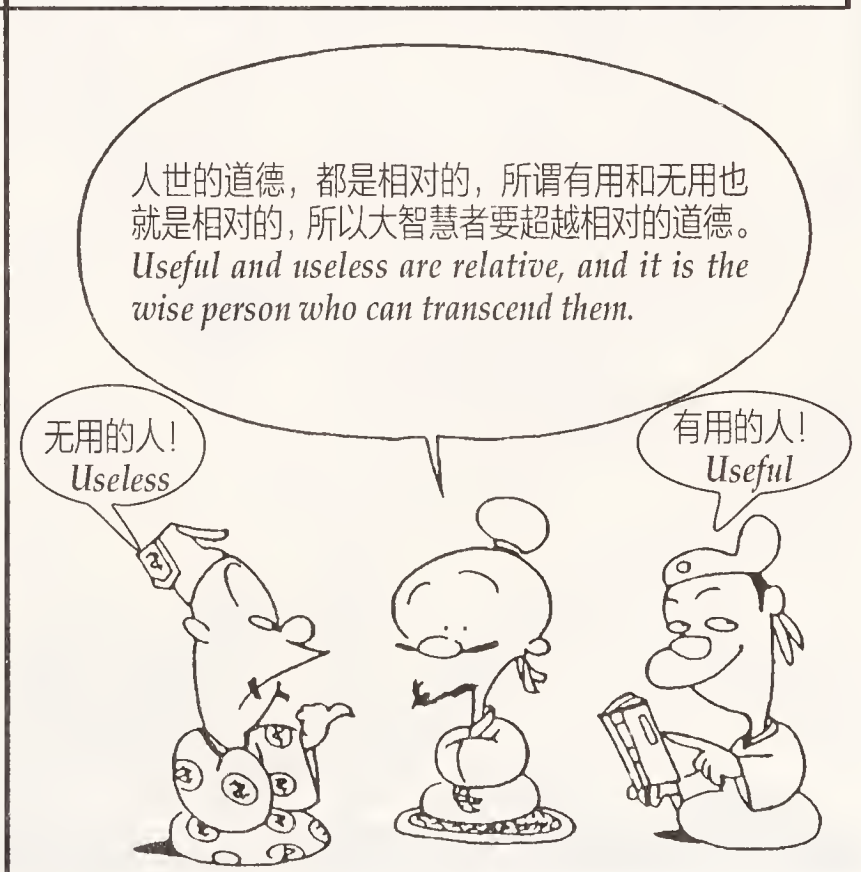
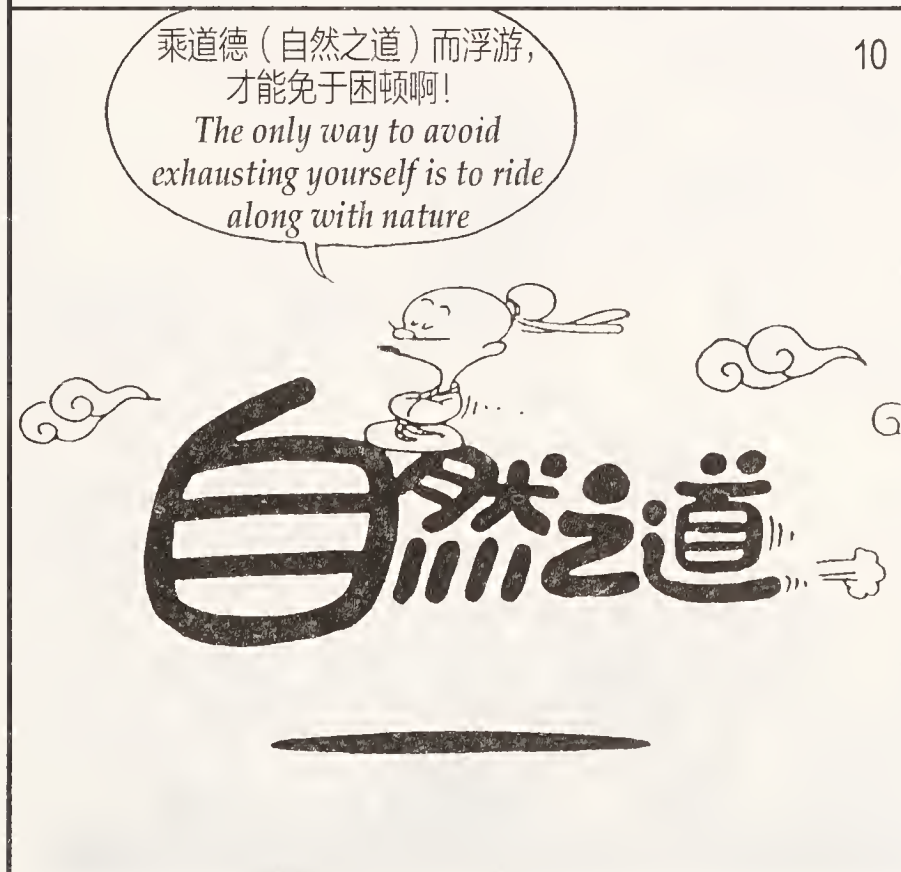
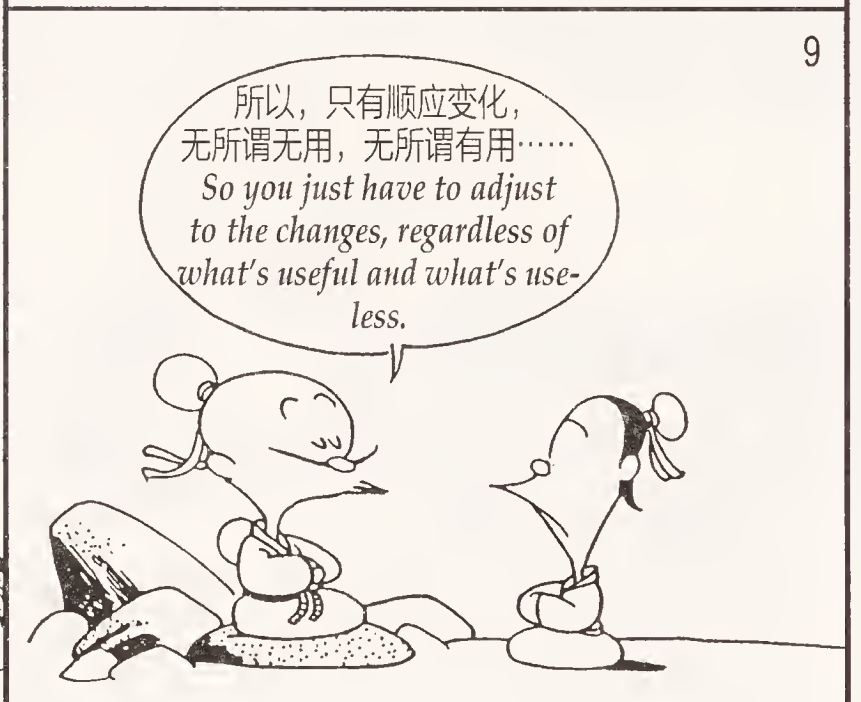
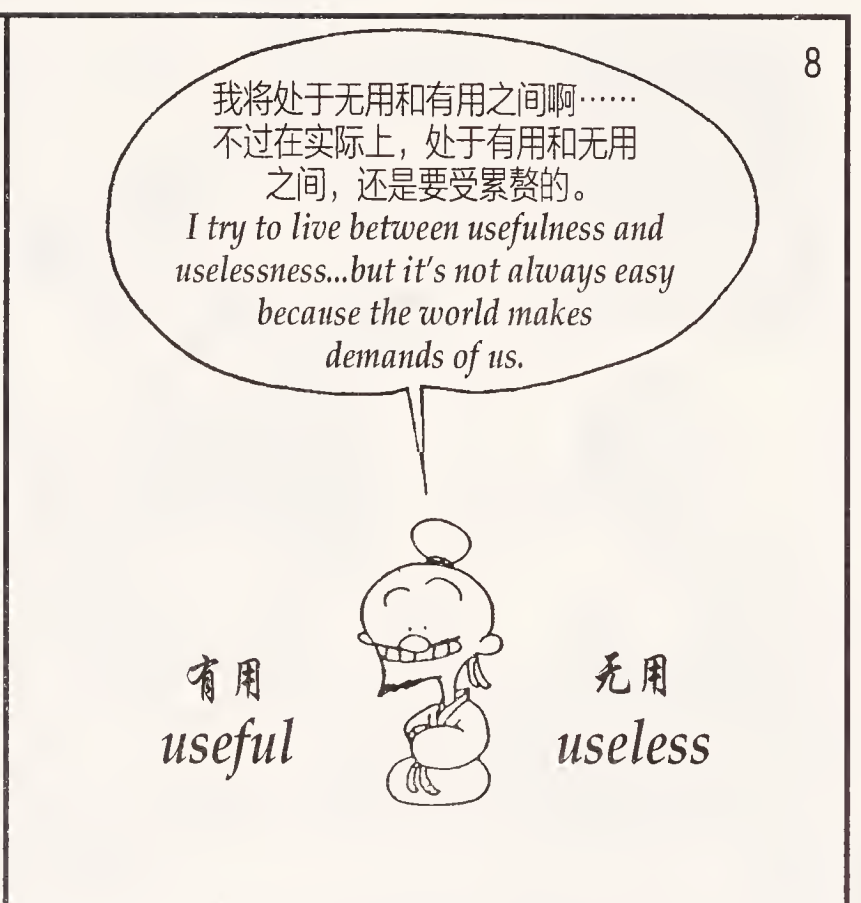
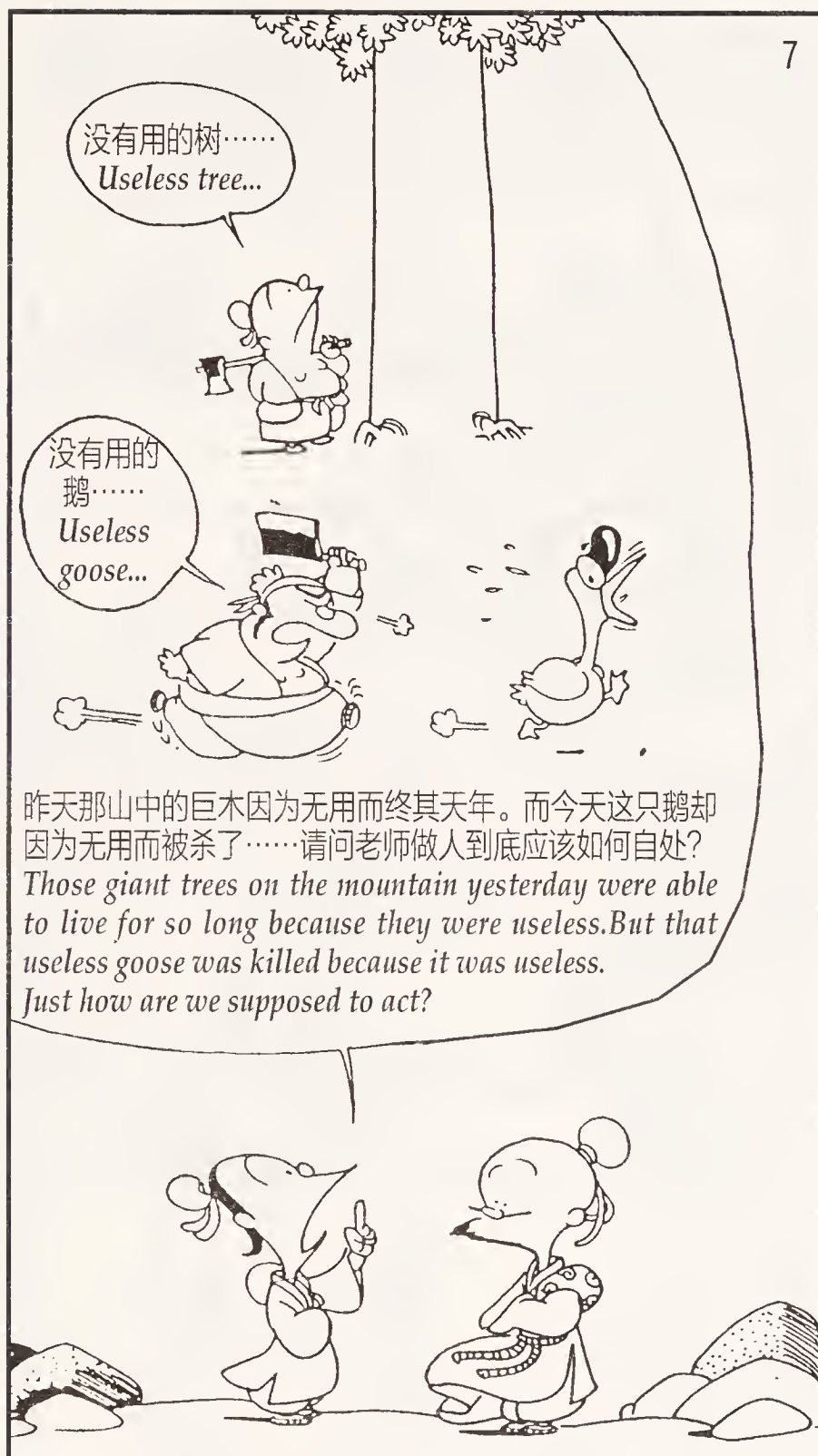


4

不明白啊……想不通……
I don't get it...I just don't get it...



6



甘泉先竭 The Sweet Water is Gone First



孔子周游列国，被困于陈蔡之间，七十天没有炊饭。
Confucius was touring the land advising leaders of the states, when he and his disciples were suddenly surrounded by the Cai and Chen peoples. In the ensuing days, Confucius and his disciples ran out of food and didn't eat for a total of seven days.

脱困之后，大公任前往问候。
After it was over, a nobleman named Ren approached Confucius.



2

你这次差点遇害了吧？
It looks like someone almost got hurt this time.



是啊……
Yes...



3

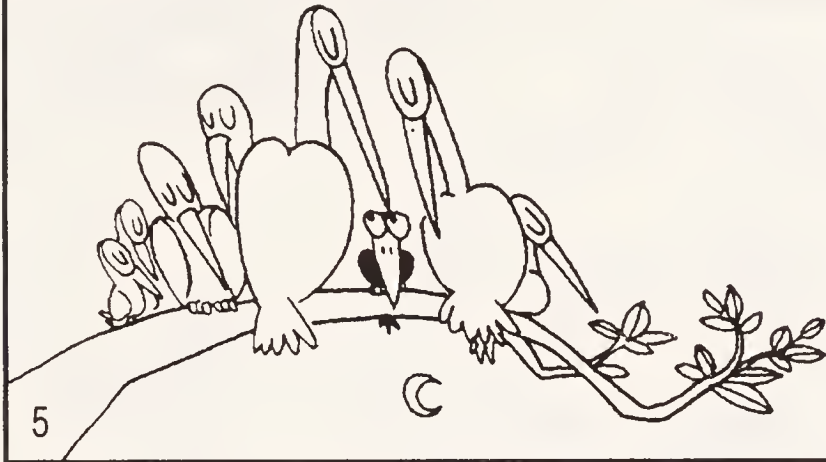
4 我以前不是对你说过免害的道理吗？东海有一只鸟，叫做意怠。这只鸟看来好像没有什么本事，当飞行的时候，它要人家带头……

Didn't I tell you how to avoid danger? There's a bird near the Eastern Sea called the laxidaisical. At first glance, this laxidaisical doesn't seem to be very talented. In flight, it insists that others lead...

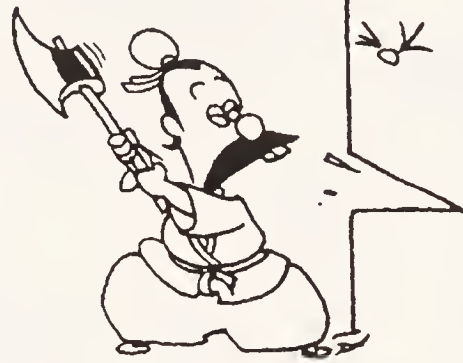


栖息的时候，它要夹杂在众鸟群中……

When resting, it huddles in the middle of the flock...



5



直的树木先遭砍伐，
甘的泉水先被汲干，
这是很明白的道理。

Straight trees get
cut down first, and
it's the sweet spring
water that is drunk
first.



吃东西的时候，不敢抢先。
所以外人始终不能侵害它。
And when feeding, it
doesn't compete for food.
Therefore, nobody ever
tries to hurt it.



7



现在你的行为却好比是拿
着智慧的光华，去照亮别
人的污秽，这样做，人
家当然不容你了。

You, on the other hand, seem to be using the
brightness of your wisdom
to show up
other peoples faults. Of course
people
won't accept you for it!

孔子听了大为觉悟，就
辞别朋友、弟子，
独自一人到山林里修道
去了。

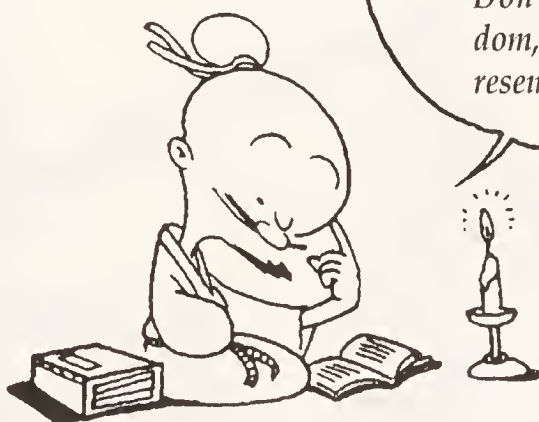
Confucius was much
enlightened by this
and subsequently took
leave of his friends and
disciples to live alone
in the forest and study
the Dao.



9

智慧不要外露，否则人家不
是怕你，便是嫉妒你。

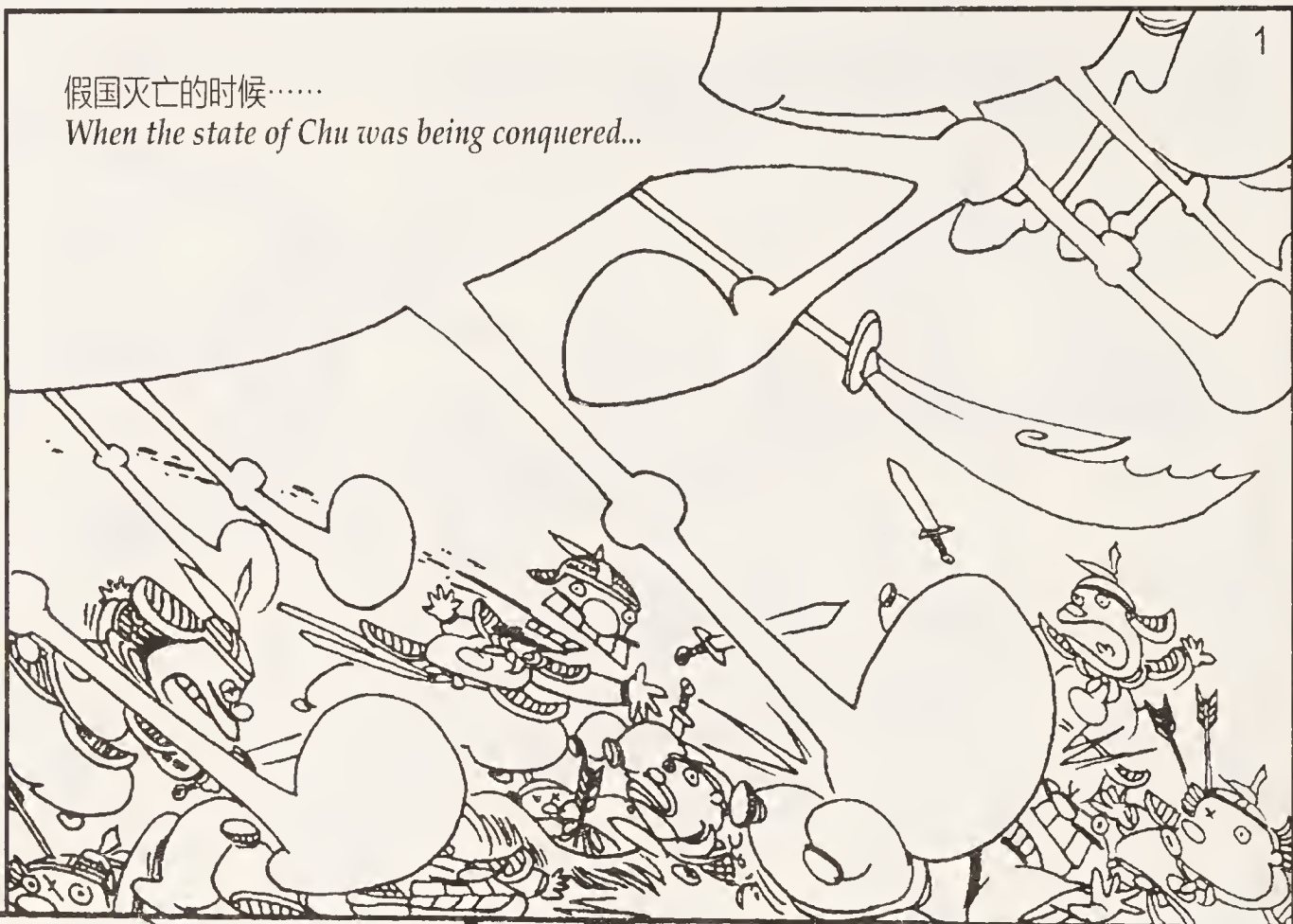
Don't show off your wis-
dom, or others will fear and
resent you for it.



林回弃璧 Lin Hui Forsakes a Fortune

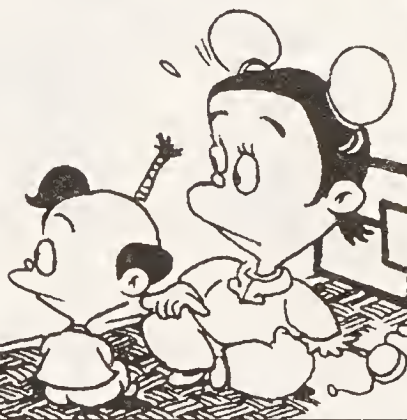


假国灭亡的时候……
When the state of Chu was being conquered...



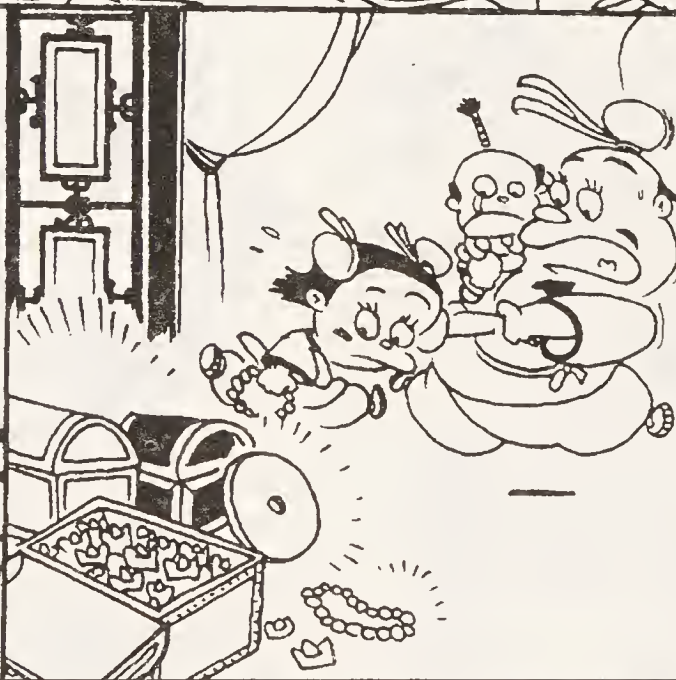
2

快逃，快逃……
国家灭亡了！
Our nation's been overrun!
We must escape!



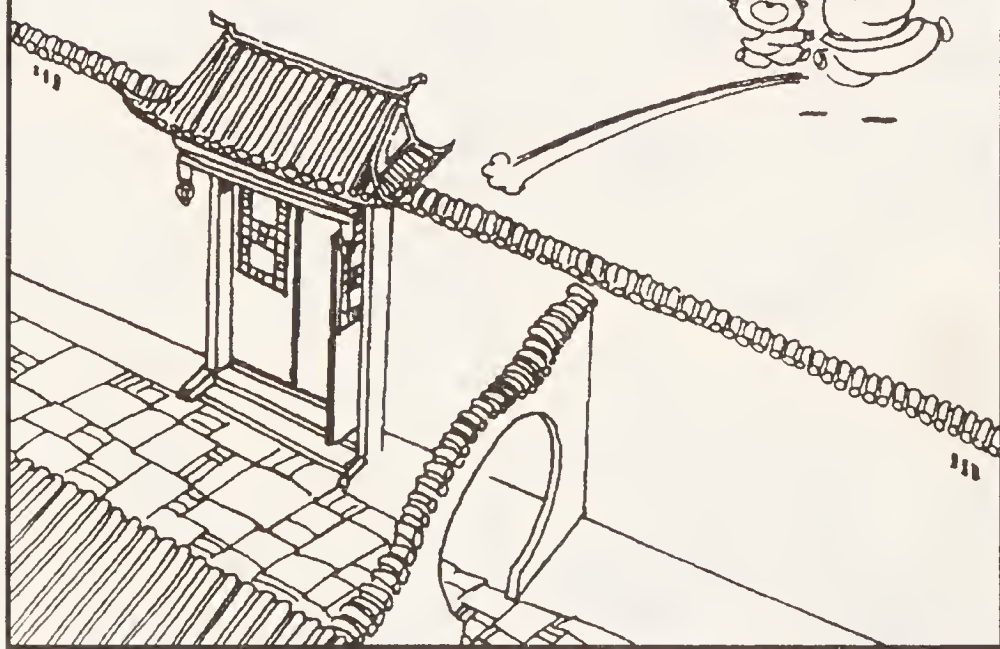
3

不要拿了，
快逃！
Forget it!
Let's go!

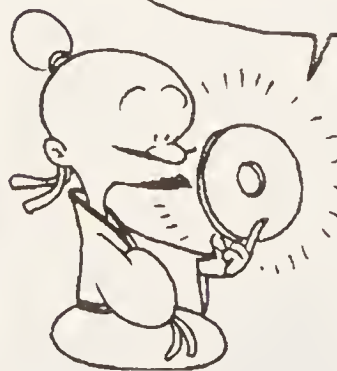


林回抛弃了家藏的连城璧，带着小孩逃亡了。
Lin Hui grabbed his children and ran, leaving
the family fortune behind.

4



以利害相结合的必以利害而分散。乱世
怀着连城璧，只有增加危险，而父子是
天性至亲，自然不能弃之不顾。
What is gained by assessing cost and
benefit is lost in the same way. In a
war-stricken world, there are fortunes
to be made, but a loving parent sees
avoiding danger as the highest priority.



燕子结巢梁上 Swallows Nest in the Eaves



1

燕子是一种有智慧的鸟啊！
它眼睛看到不应该去的地方，
就不去。

*The swallow is a wise bird. When
it sees a place it shouldn't go,
it doesn't go there;*

它衔着的果实掉在地上，便弃去飞走了。

*And when it drops a seed from its mouth in flight, it
doesn't stop to pick it up,*

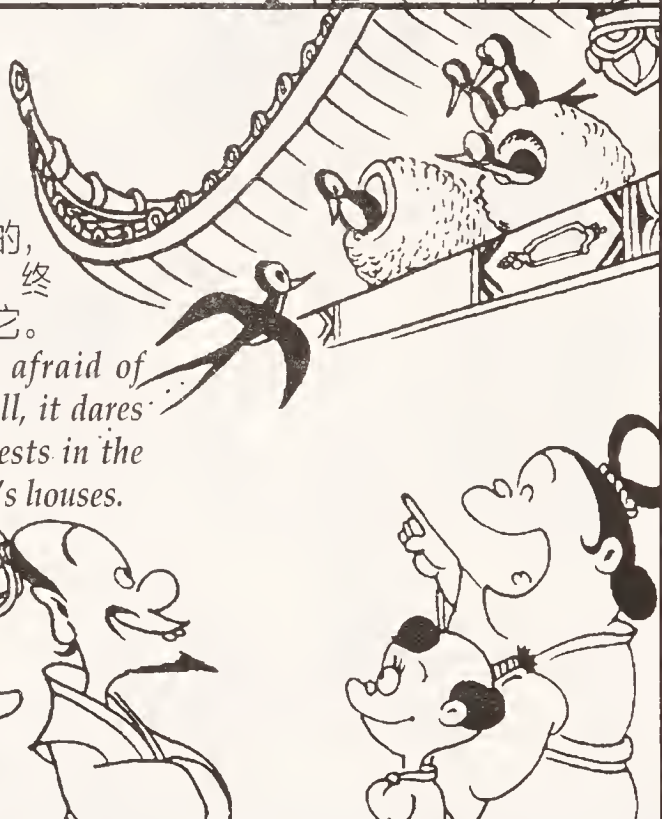


2

它本来是怕人的，
却结巢在人间，终
于没有人去害它。

*because it is afraid of
people. But still, it dares
to build its nests in the
eves of people's houses.*

3

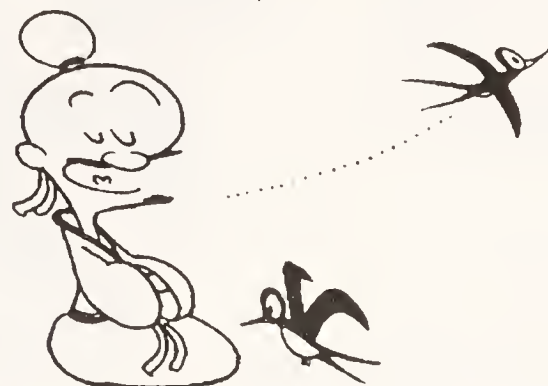


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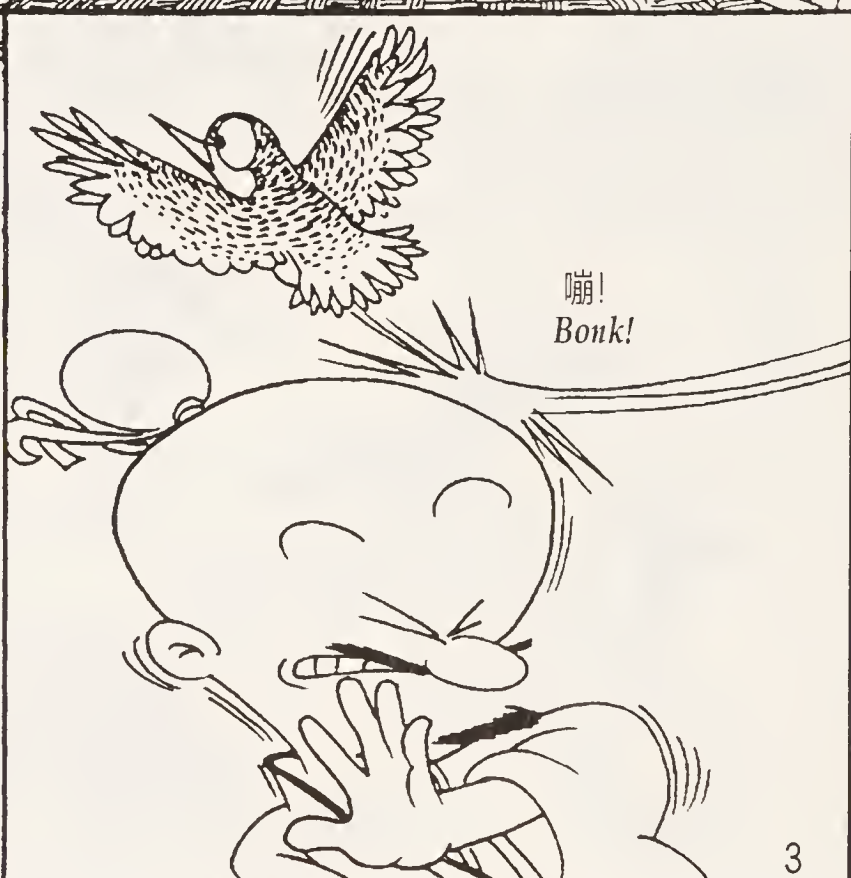
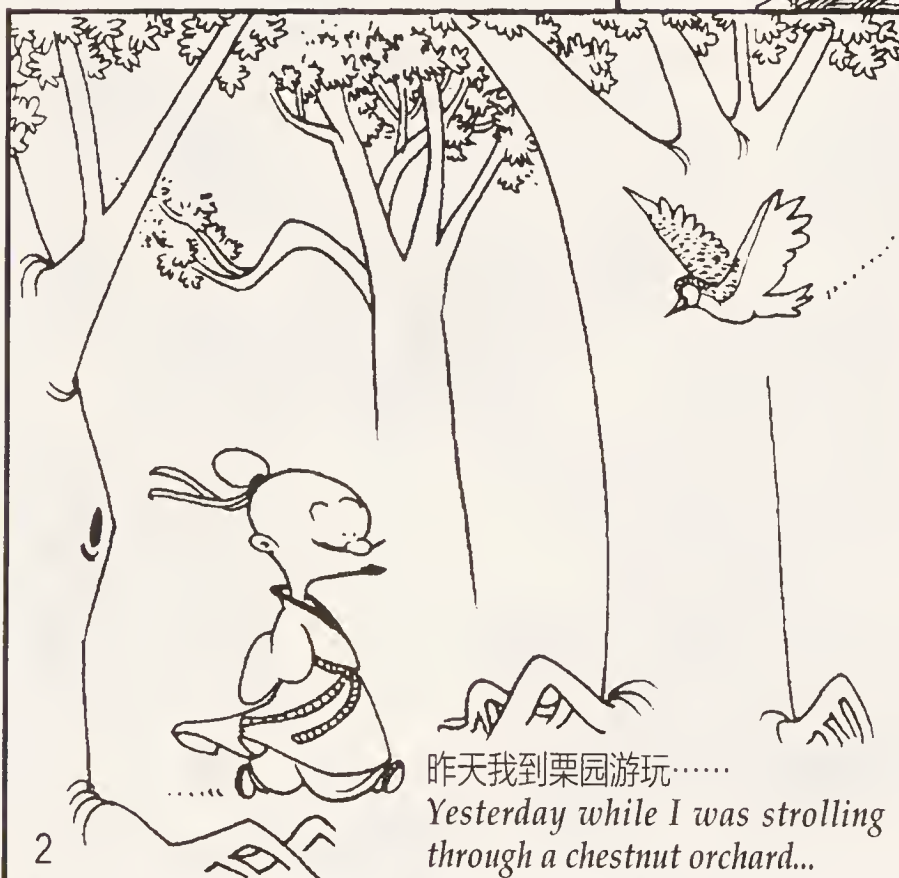
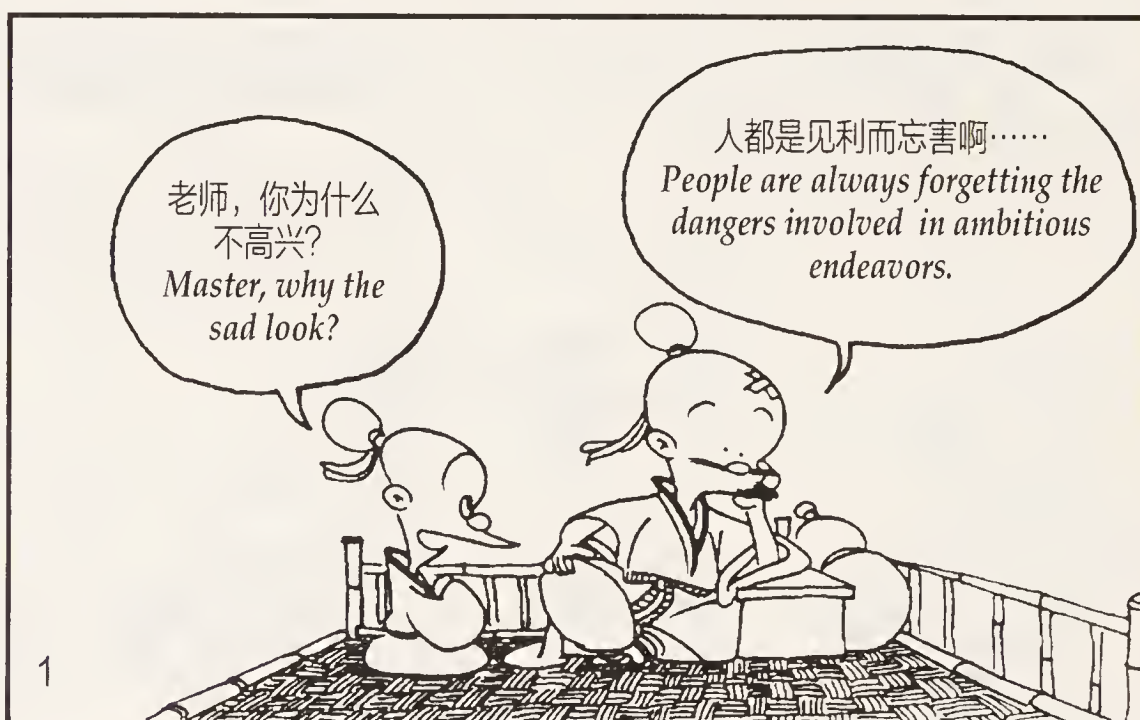
这便是处世的大智慧啊！
*This is the wisdom of how to
conduct oneself in life.*

鸟都怕人，所以巢居深山、
高树以免害。燕子是特别的，他就住在
人家的屋梁上。想想看它有什么避害的道理呢？

*Most birds fear people and
build their nests in the mountains or high up in
trees to avoid harm. But swallows are special,
they live carefree in the very midst of the ones
they fear. Think about how the swallow
avoids harm.*



螳螂捕蝉 The Mantis Getting the Cicada



不知道后面有一只螳螂正要吃它……
Not knowing that right behind it was a mantis about to pounce...



6

嗝……
Hiccup!

螳螂一心想吃蝉，却也没有注意，后面的黄雀正趁机想吃螳螂呢！
And while the mantis was concentrating on getting the cicada, it didn't notice that there was a bird ready to gobble it up.

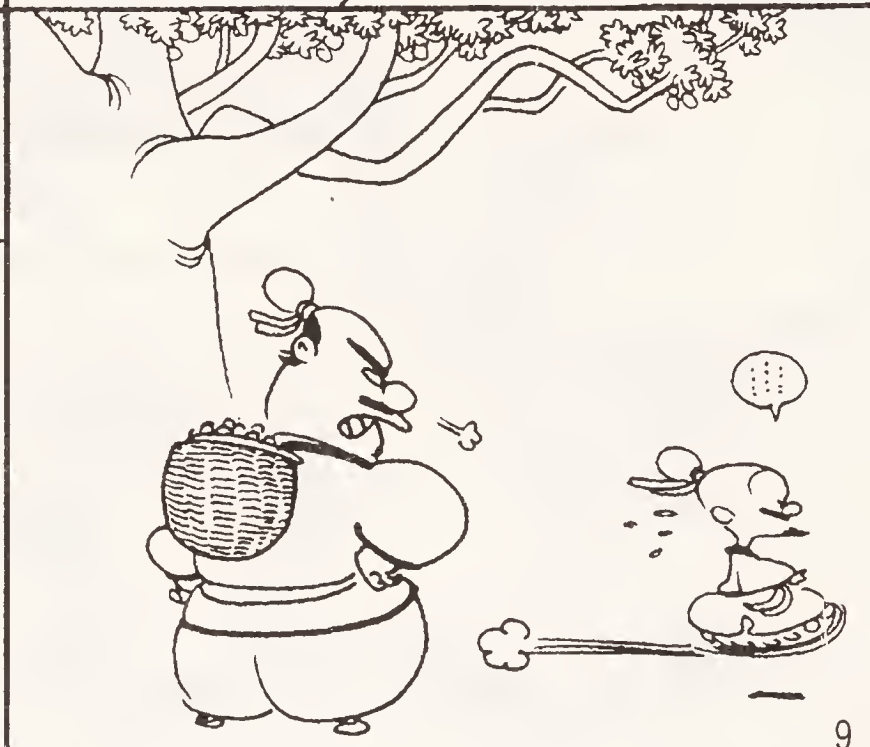


7

你想偷栗子是不是？
What do you think you're doing?



8



9

我在栗园守候黄雀，也忘了自己的危险，结果被人误会在偷栗子，真是受气。
While I was trying to get the bird, I forgot the danger I, myself, was in and was accused of stealing chestnuts.
How embarrassing.



10

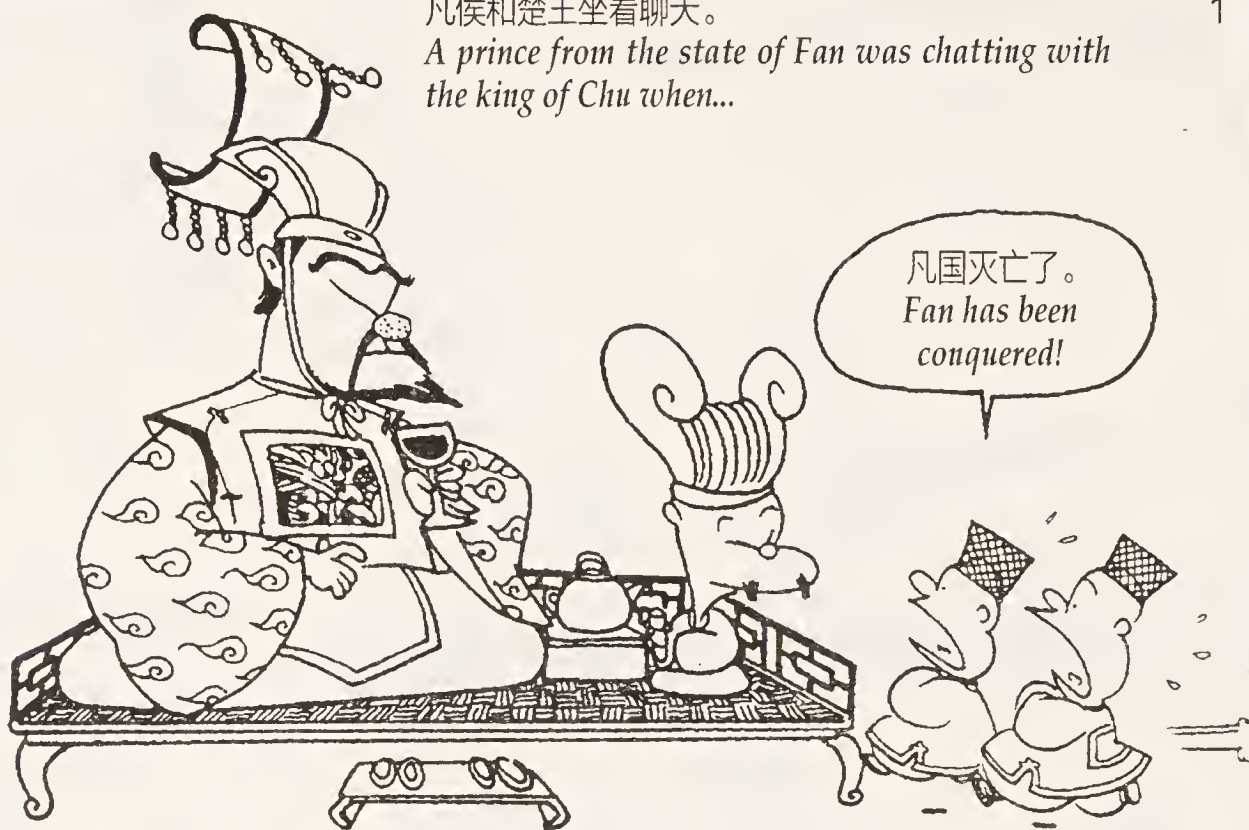
追逐外物，往往只看到前面的利益，而疏忽了身后的危险。
When pursuing an ambition, it is easy to set our sights forward, forgetting the danger lurking behind.



凡国不曾灭亡 Fan Was Never Destroyed

凡侯和楚王坐着聊天。
A prince from the state of Fan was chatting with
the king of Chu when...

1



知道了,退下!
Thank you,
that will be
all.

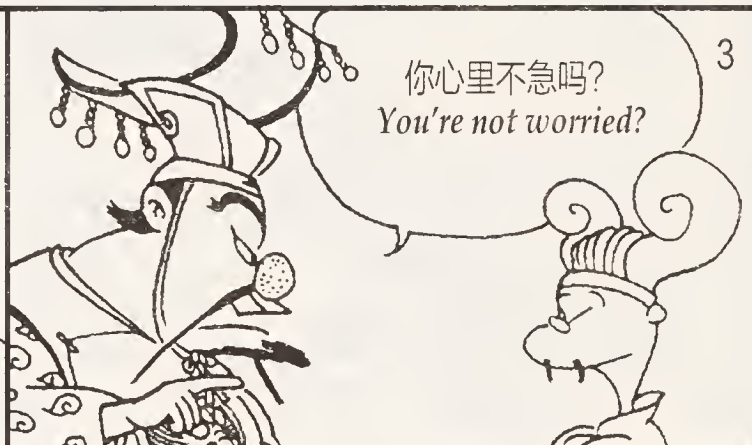
2

是,我的主人!
Yes, my lord.



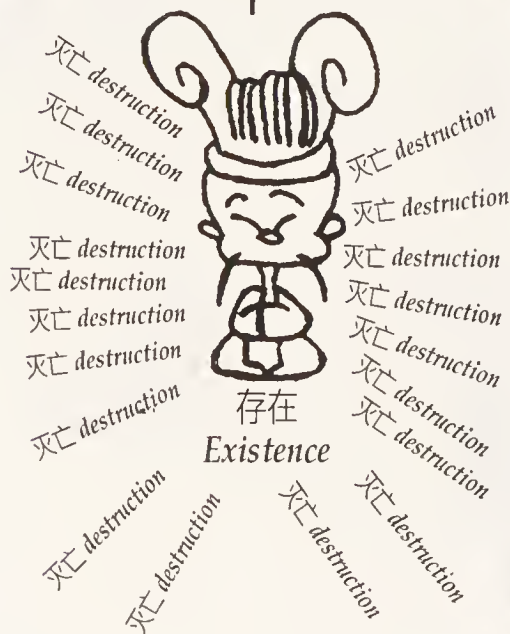
3

你心里不急吗?
You're not worried?



4

我何必急呢? 凡国的存在, 不能保障自我的存在。凡国的灭亡也不会丧失真我的存在。
What do I have to be worried about?
The existence of Fan never guaranteed
my existence, and the destruction of
Fan will not bring my destruction.



5

那么, 楚国不正是这样吗? 所以, 我们不妨说……凡国不曾灭亡, 楚国不曾存在。
And the same goes for your
country. So we could say that
Fan was never destroyed and
Chu never existed.

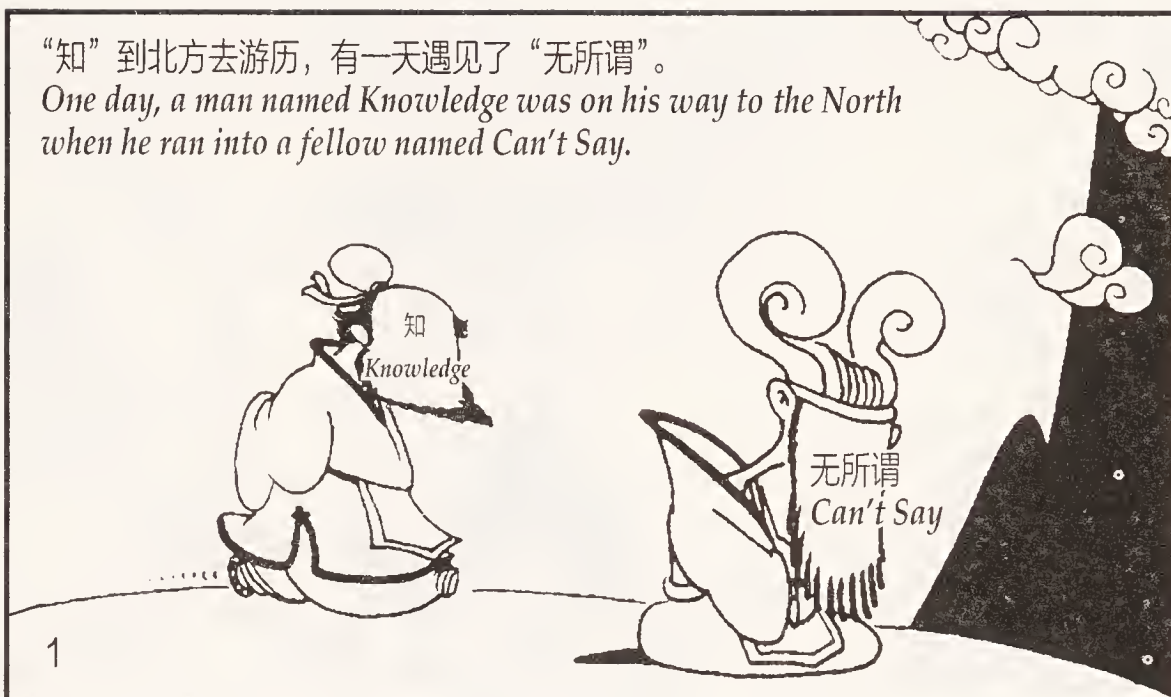
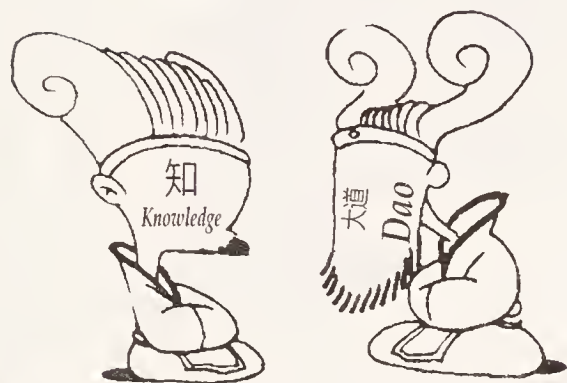


真我才是重要的, 外物的存亡变化, 哪能时时去计较呢?
What is important
is the existence of the self,
so why bother complaining
about the changes that
go on around us?



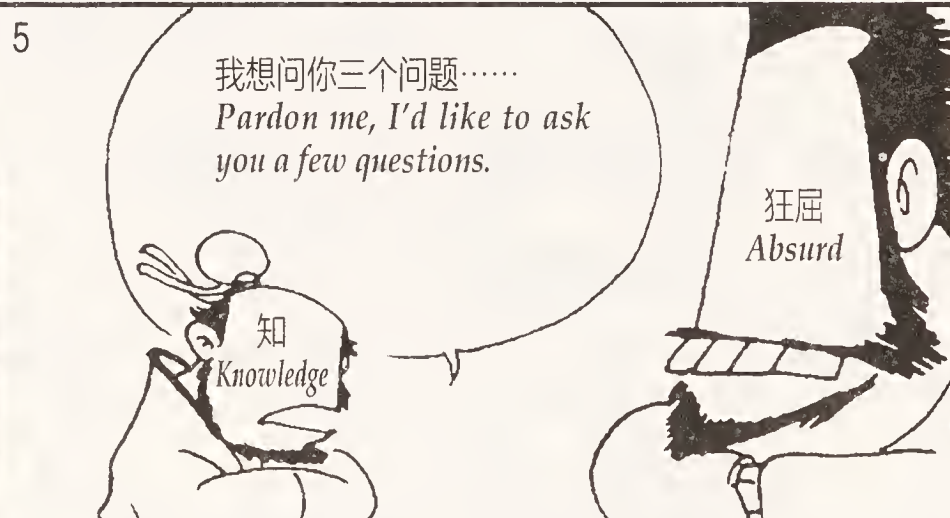
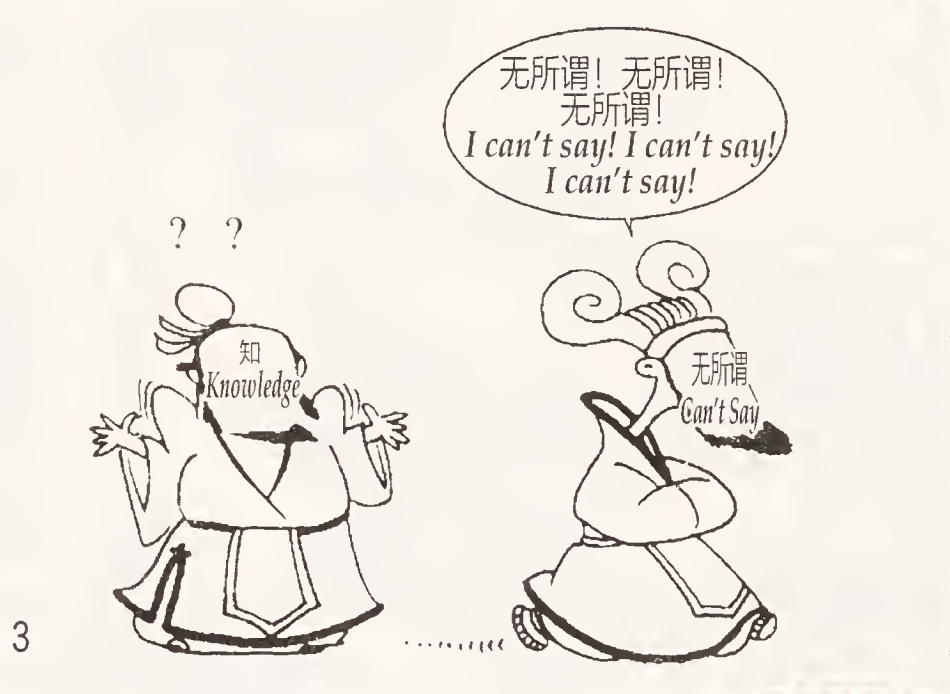
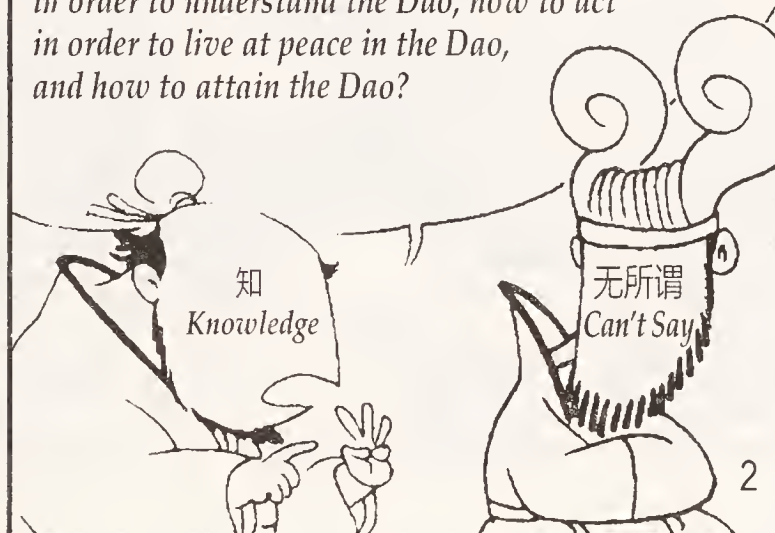
知识和大道 Knowledge and the Dao

“知”到北方去游历，有一天遇见了“无所谓”。
One day, a man named Knowledge was on his way to the North when he ran into a fellow named Can't Say.

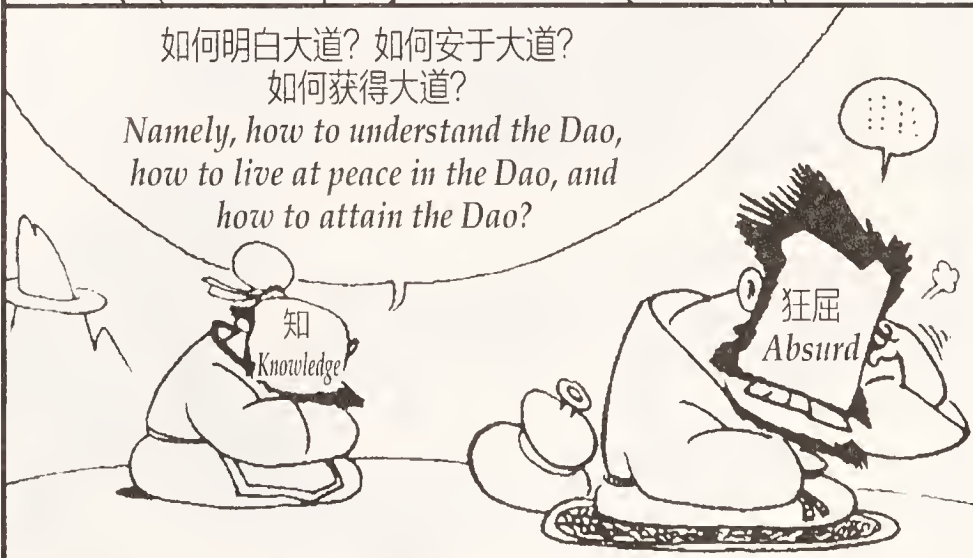


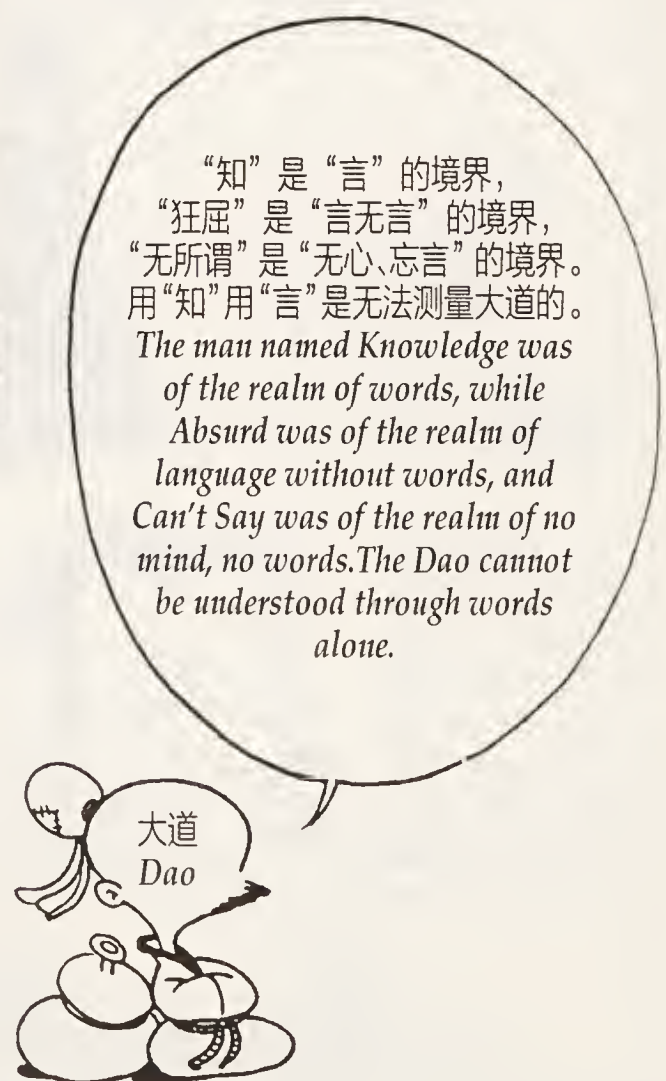
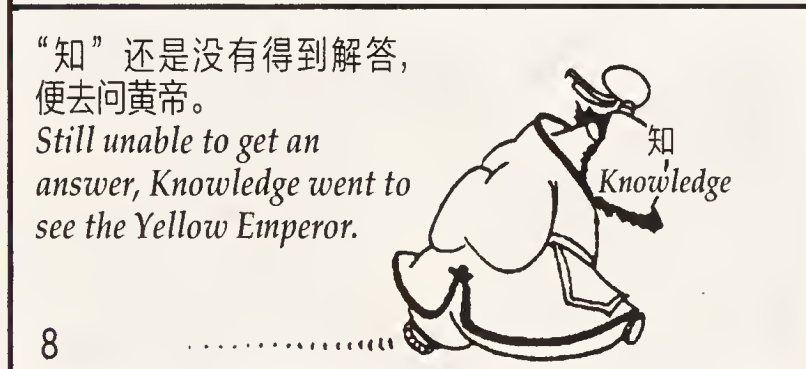
怎样思考才能明白大道？怎样动作才能安于大道？怎样的法门才能获得大道？

Excuse me, could you tell me how to think in order to understand the Dao, how to act in order to live at peace in the Dao, and how to attain the Dao?



“知”得不到解答，便又来到白水的南边，遇到了“狂屈”。
Not getting an answer, Knowledge continued on to the south side of the White River, where he ran into Absurd.





庚桑楚逃名 Geng Sangchu Forsakes Fame



老子的弟子庚桑楚，颇得老子之道。
Geng Sangchu was a very adept student of Laozi.



1

2

庚桑楚住在畏垒山上，使畏垒地方的百姓大获丰收。于是当地的人开始感激崇拜他。庚桑楚知道后便对弟子说：

While he was living on a cliff overlooking the village of Wei Lei, harvest time came around and the villagers had a bumper crop. They attributed their good fortune to Geng Sangchu overseeing them and so began to worship and give thanks to him. Geng Sangchu said to his disciples:



春天的时候百草丛生。

In the Springtime, leaves begin to grow and flowers blossom.



3



秋天的时候万物结果。这是自然的运行啊！

我住在这里，人家却把天地的功劳推在我的身上，认为我是贤人，难道我要做人的模范吗？

In the late Summer, plants come to fruition. It's the course of nature! But people say I am responsible for it just because I live up here. They think I am some kind of saint.



4

5

于是，他搬到森林里去了。
Thereupon, Geng Sangchu moved away to the forest.

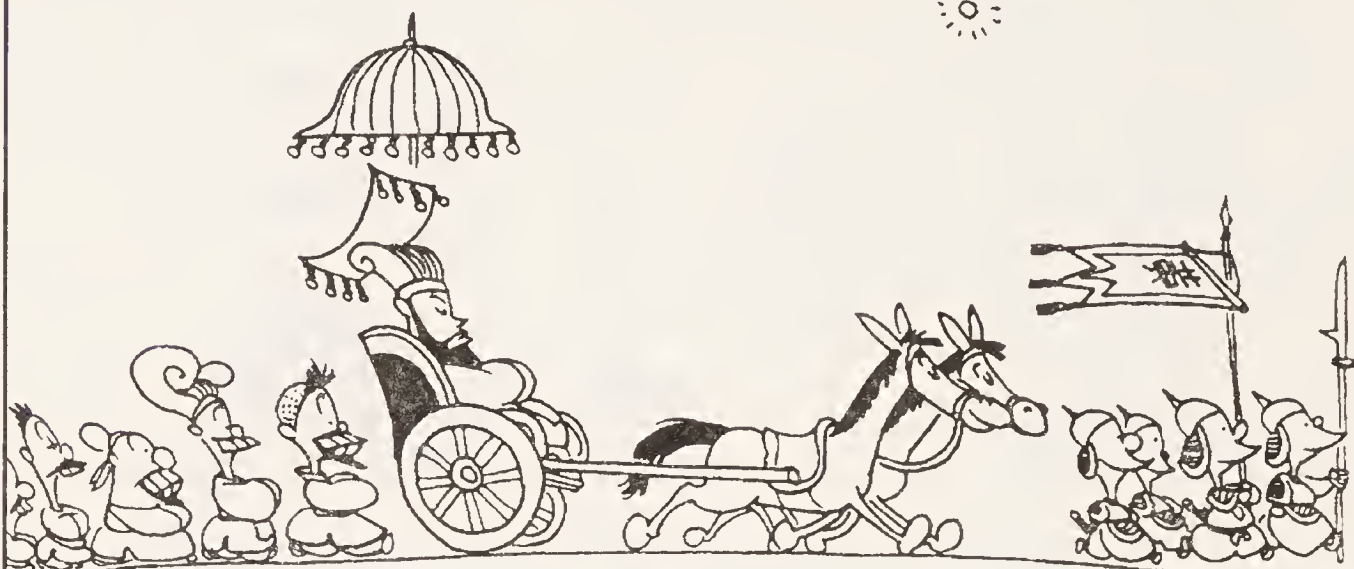


黄帝问道于牧童 The Yellow Emperor and the Pastureboy

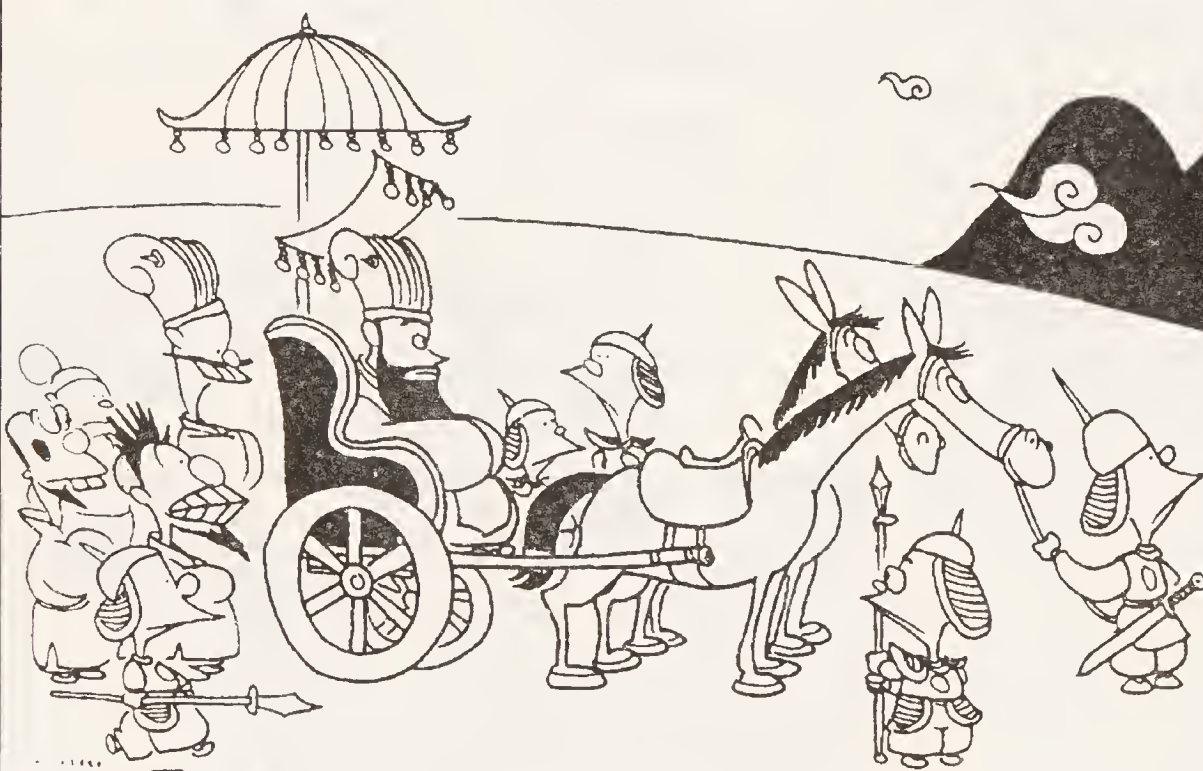


黄帝带着方明、昌禹、张若、滑稽等六人，坐马车想到具茨山去见大隗。
One day while on their way to visit the famous sage Da Wei at Ci Mountain,

1



2

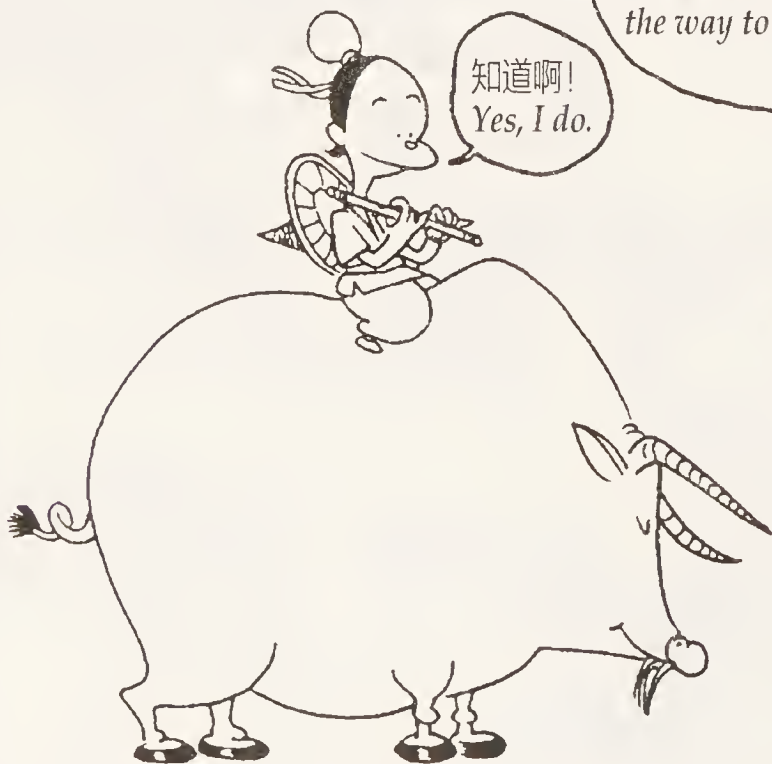


七圣在路上都迷路了。
The Yellow Emperor and his cortege of advisors lost their way.

3

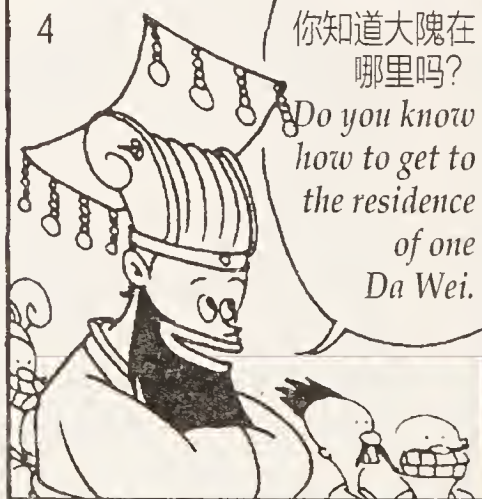
你知道具茨山在哪里吗?
Excuse me, do you know the way to Ci Mountain?

知道啊!
Yes, I do.



4

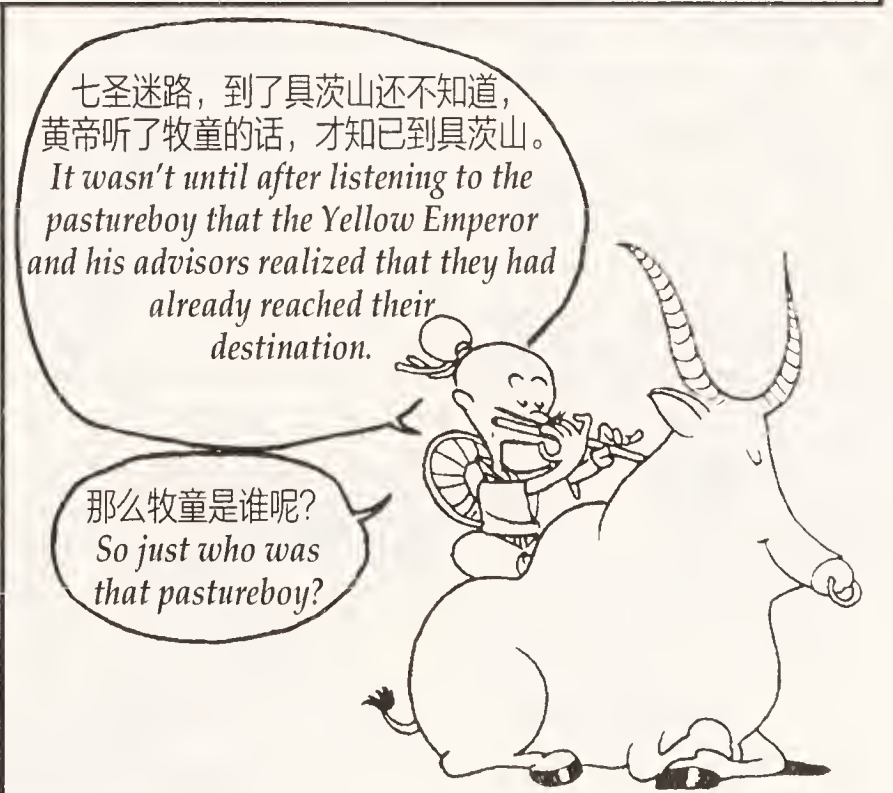
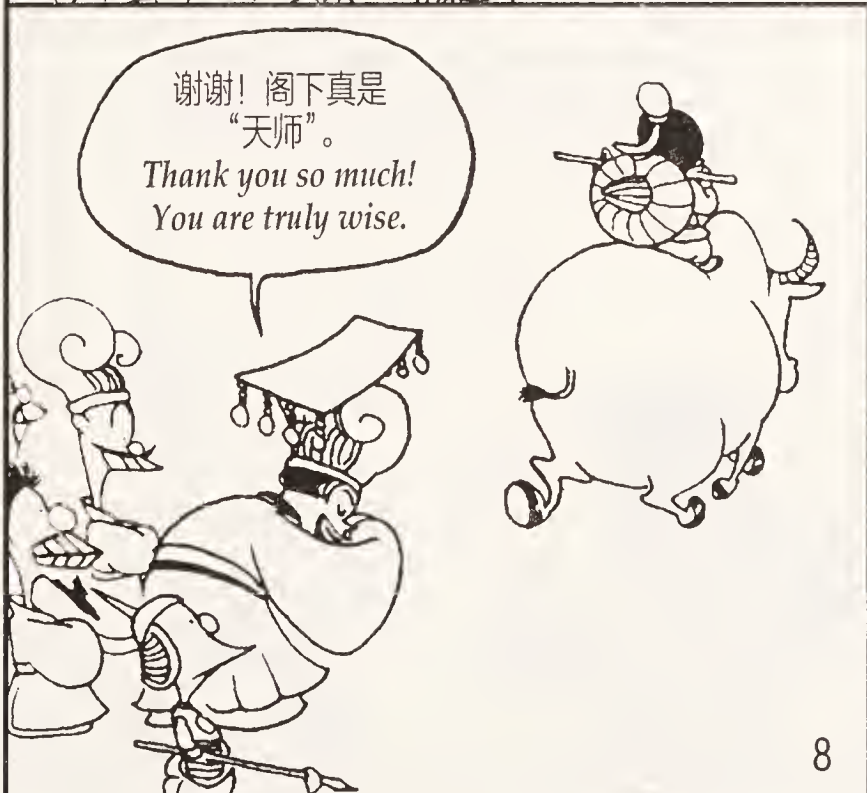
你知道大隗在哪里吗?
Do you know how to get to the residence of one Da Wei.



5

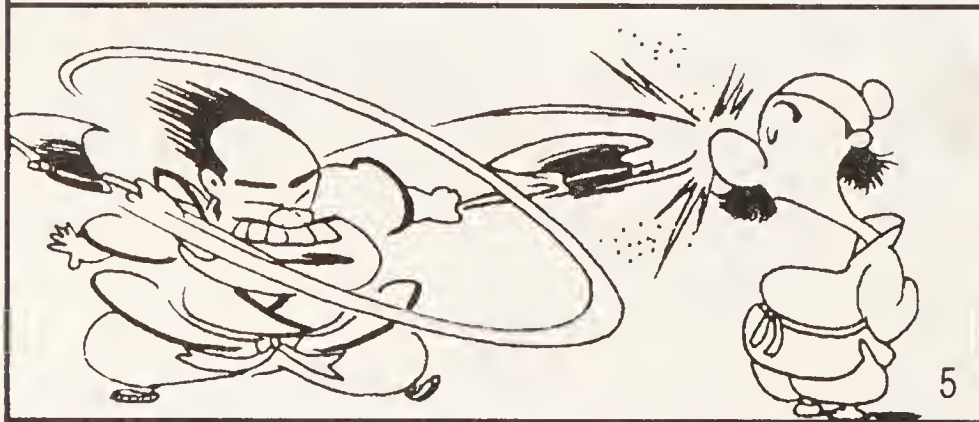
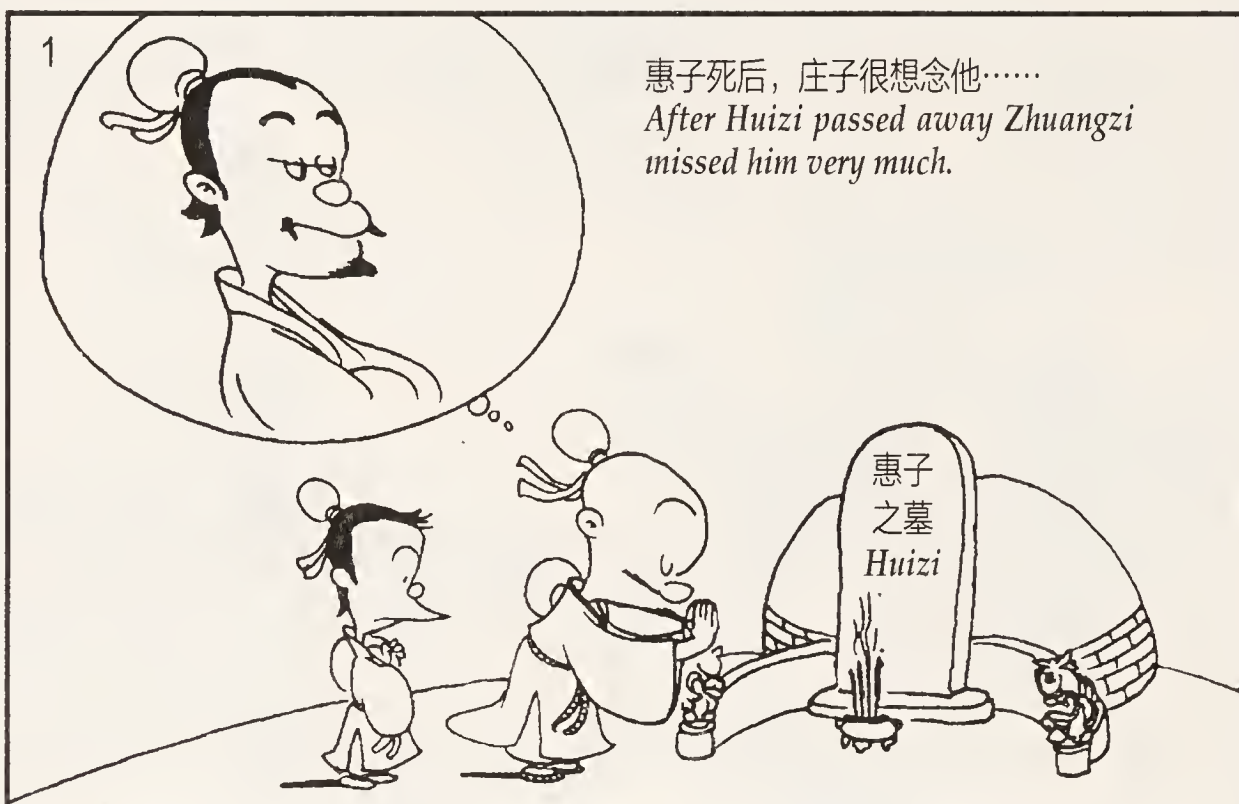
知道啊!
Yes, I do.





石匠和郢人

The Stone Mason and the Ying Man





蜗牛角上的两国 Two Nations on a Snail's Antennae



魏惠王与齐威王互相结盟。不久齐王首先背信，魏王大怒！

Not long after the kings of Wei and Qi formed an alliance, the king of Qi reneged, angering the king of Wei.

立刻发兵攻打齐国！
Attack Qi!



1

大王先听我说……有个叫做蜗牛的小动物，大王知道吗？
Your Majesty, one moment, please... Certainly you have heard of a tiny animal called the snail.

2

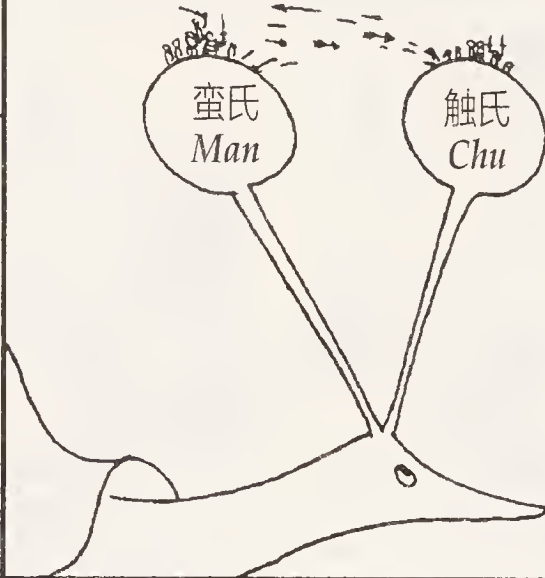
知道啊！
Of course!



3

有个建国在蜗牛左角的叫触氏，另有一个建国在右角的叫蛮氏，两国经常为了争夺土地，互相攻战死伤数万。

Well, once there was a man named Chu who built a country on a snail's antenna. Then, on the other antenna of the same snail, a man named Man established his own nation. These two countries constantly fought over land, and in the process, countless people were killed.



胡说！哪有这种事？
This is ridiculous! What are you getting at?!

4

大王！天地四方有穷尽吗？
Your Majesty, has all of the world's land been claimed already?

在天地之中有个魏国，魏国中有个大梁城，大梁城中有个宫殿，宫殿中有个大王，那么大王和蜗牛角上的蛮氏、触氏有什么分别？
Once there was a country named Wei. And in the country of Wei, there was a city called Liang. And in the city of Liang, there was a palace. And in the palace there was a king. Is there really any difference between that king and the Chu and Man nations on the snail's antennae?

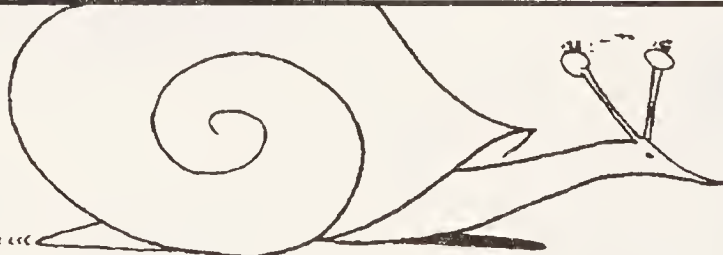
5

没有穷尽！
No, no, still quite a bit actually.

6



7



世人争地、争利，在有道的人看来，就像蜗牛角上的两国在角斗一样，不是吗？
To one who understands he Dao, people who fight over land or other supposedly valuable things are like the nations fighting over the snail's antennae.



庄周贷粟 Zhuangzi Borrows Grain

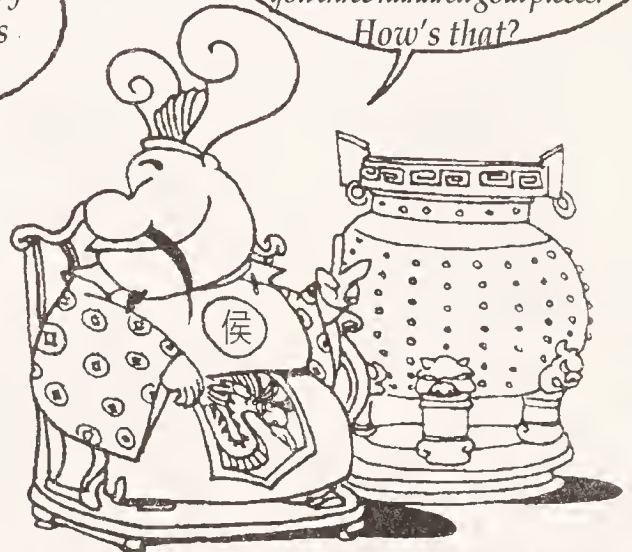


庄周家里贫穷，有一次去向监河侯借粟米……
Zhuangzi came from a very poor family, and once when he went to borrow some grain from the nobleman Lun He...

请借我三十金救救急……
I'd like to borrow thirty gold pieces as soon as possible...



好，但是我现在没有钱，
等我向老百姓收到税钱以后，
再借你三百金好吗？
No problem, but right now I don't have any money. Tell you what, as soon as I collect taxes, I'll loan you three hundred gold pieces. How's that?



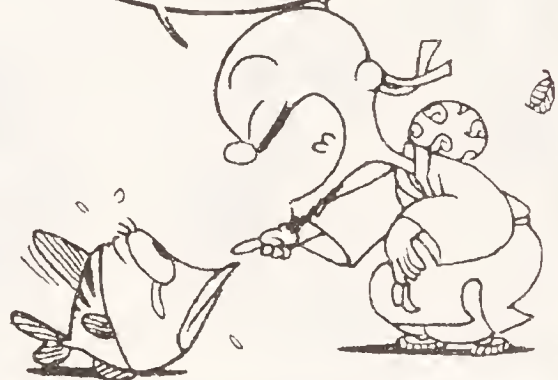
我昨天来的时候，半路上有个声音叫我，原来是一条鱼快要渴死了……
You know, a funny thing happened on my way here yesterday. I thought I heard someone calling me, and when I turned around, I saw a fish dying of thirst...

我昨天来的时候，半路上有个声音叫我，原来是一条鱼快要渴死了……
You know, a funny thing happened on my way here yesterday. I thought I heard someone calling me, and when I turned around, I saw a fish dying of thirst...

你给我一点水喝好吗？
Please, I need water!



可以啊！但是现在没有水，
等我去南游吴越，向吴越王请求
引西江的水，来迎接你回归大海吧！
Ok, but I don't have any right now. Tell you what, though, I'm on my way to Wu, and once there, I'll ask the king to change the course of the Western River so it can carry you back to the sea.



那你不如明早到卖鱼干的店铺去找我吧！
Fine, look for me tomorrow on the dried fish rack at the market.



道理不在大小，但要恰如其分才好。大而不合理，便一无是处了。
Bigger is not necessarily better. Things should fit their purpose. Sometimes too much is the same as not enough.



灵验的白龟 The Turtle That Could Predict the Future



1



我是清江使者，本来要到河伯那里去，半路上不小心被渔夫余且捉去了。
I'm an emissary of the Clear River sent to see Hebo. But on my way, I was captured by a fisherman named Yu Qie.

宋元君有一天梦见有人披头散发，从屋檐下伸头进来偷看他。
One night, the king of Song dreamt that a person poked his big, scruffy head through the king's window and spoke to him.



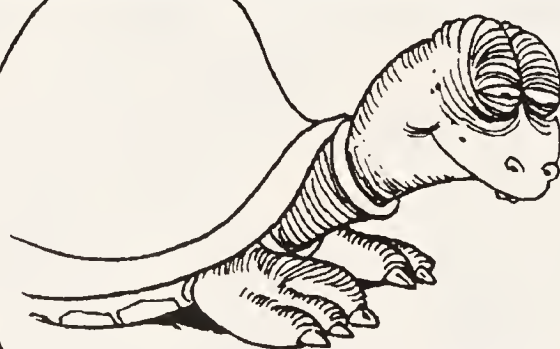
2

你替我解解这个怪梦……
Shaman, you gotta help me figure out this dream...

好的!
OK!



3



那人是一只神龟变的。
That person was actually the spirit of a turtle.



有叫余且的渔夫吗?
Is there a fisherman named Yu Qie?

有的。
Yes, there is.

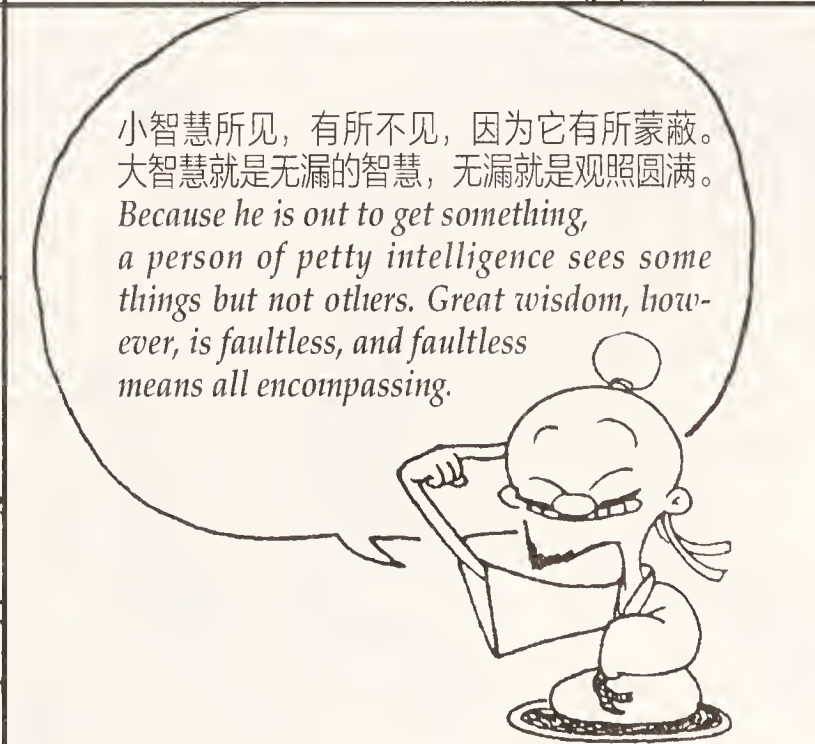
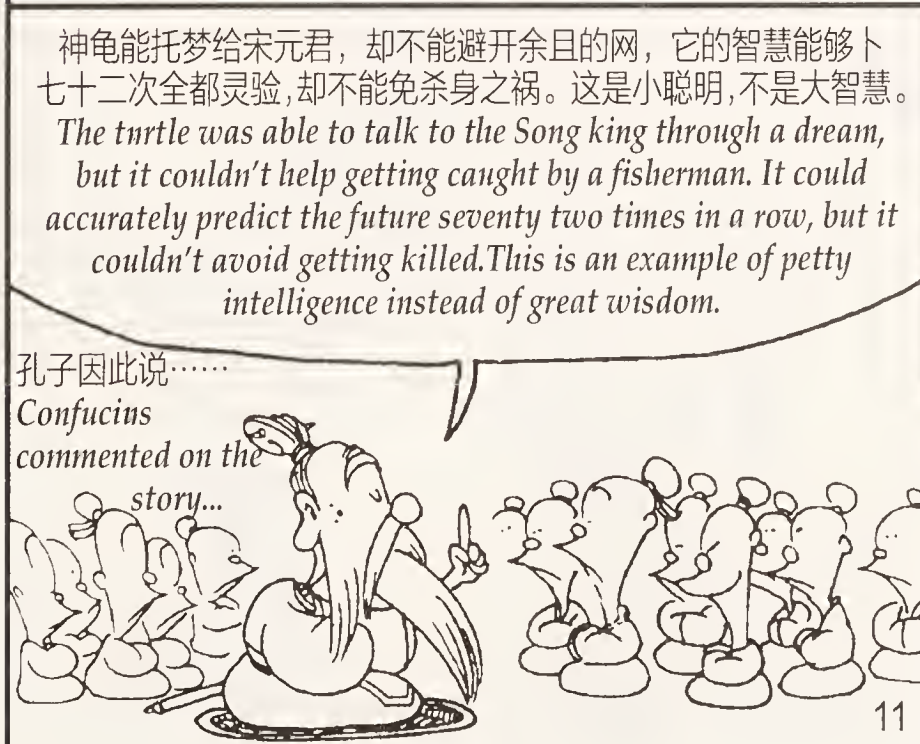
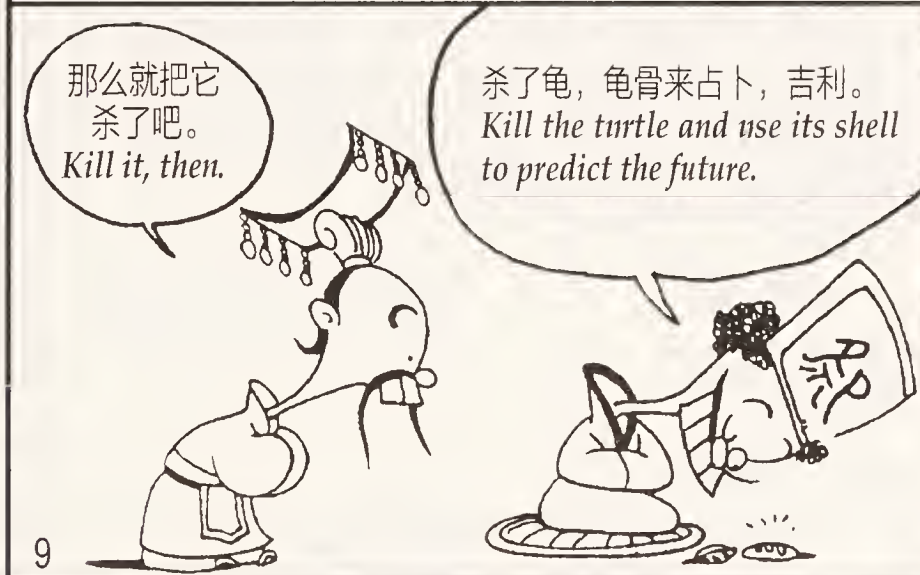
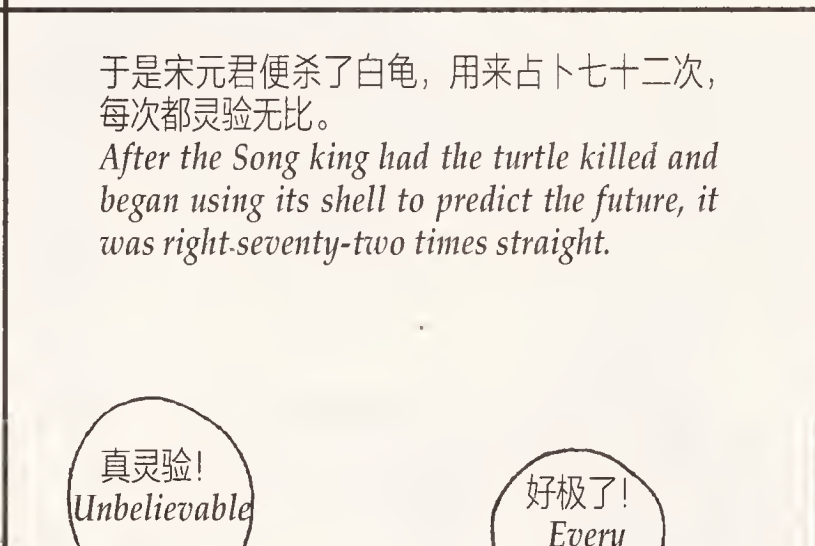
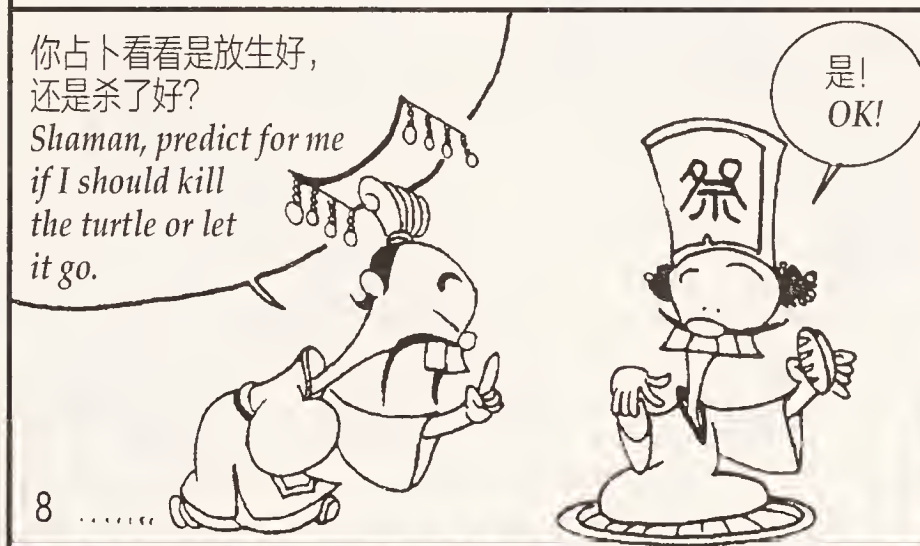
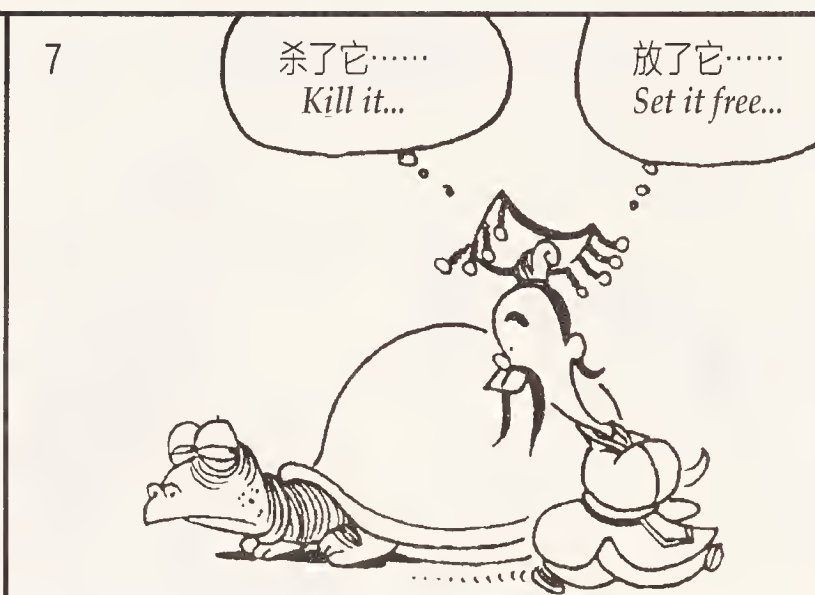
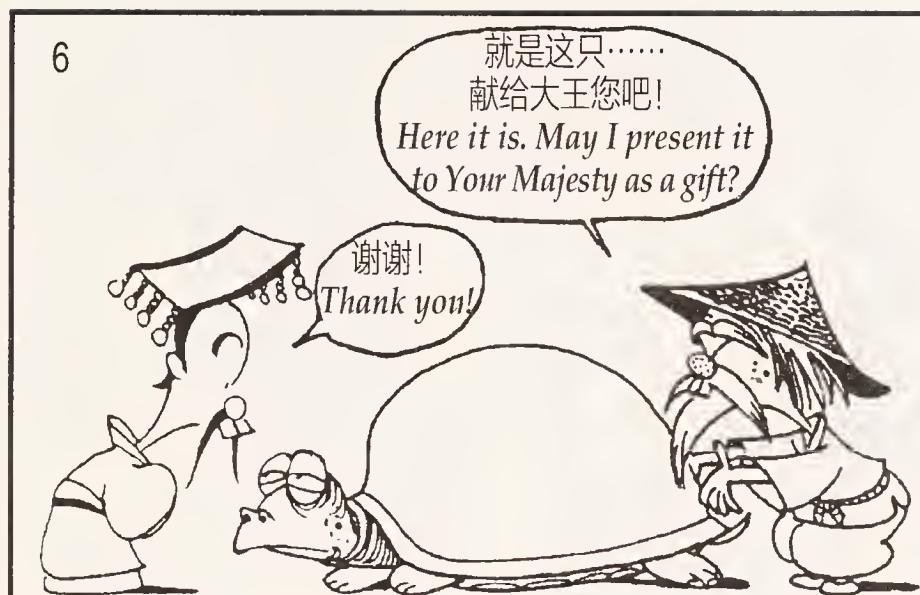
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5

你最近捕获了什么吗?
Have you caught a turtle recently?

我网到了一只白龟，直径有五尺长。
Yesterday I caught a white turtle with a neck five feet long.





自然的用 Natural Use

庄子对惠子说了长篇大道。
One day, Zhuangzi lectured Huizi hour upon hour about the Dao.



1



废话! 废话!
Trivial! Incon-
sequential!

你说的话没有用!
Everything you've
said is completely
useless!



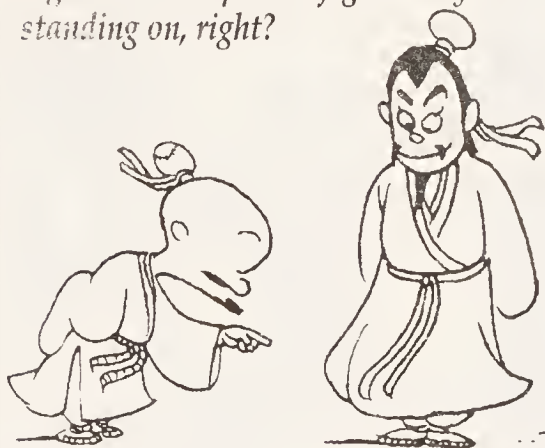
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3

你知道没有用,
才可以跟你说“用”。
Good. Now that you
understand uselessness,
we can talk about
usefulness.

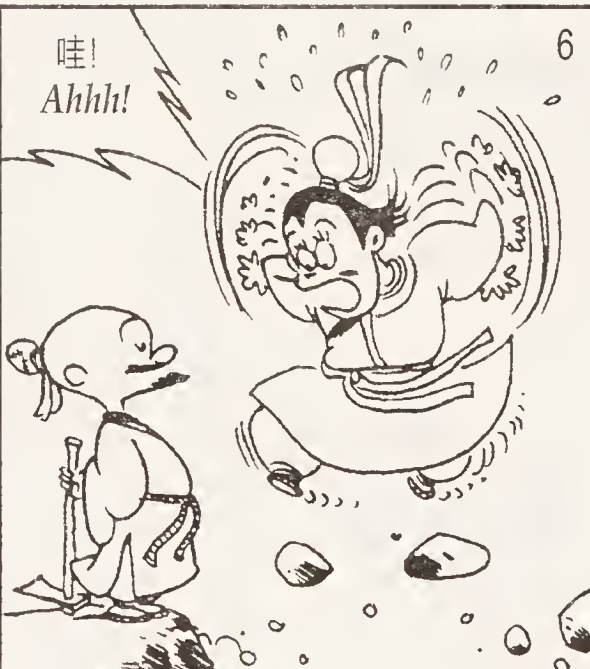


比如说这一块大地, 你所用的只是脚
下立足的那一小块而已。
For instance, you're really only us-
ing this little piece of ground your
standing on, right?



4

哇!
Ahhh!

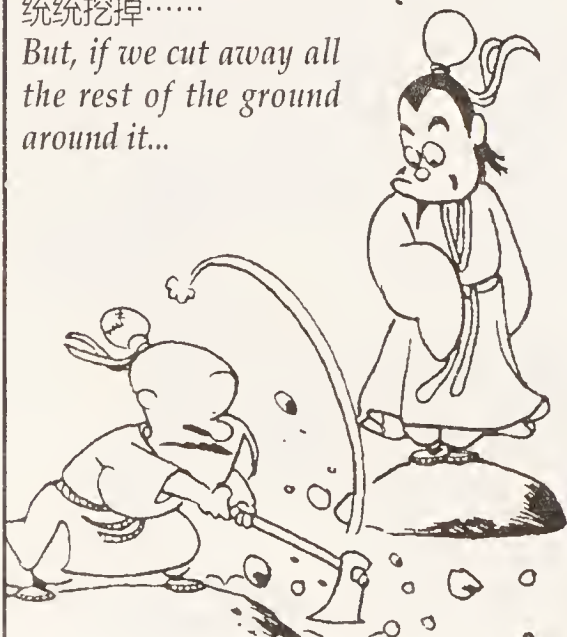


6

所以说: “有用” 是建立在无用的基
础上, 没有“无用” 就没有“有用”。
Therefore: Usefulness is built on a
foundation of uselessness. If there is
no uselessness, then there is no use-
fulness.

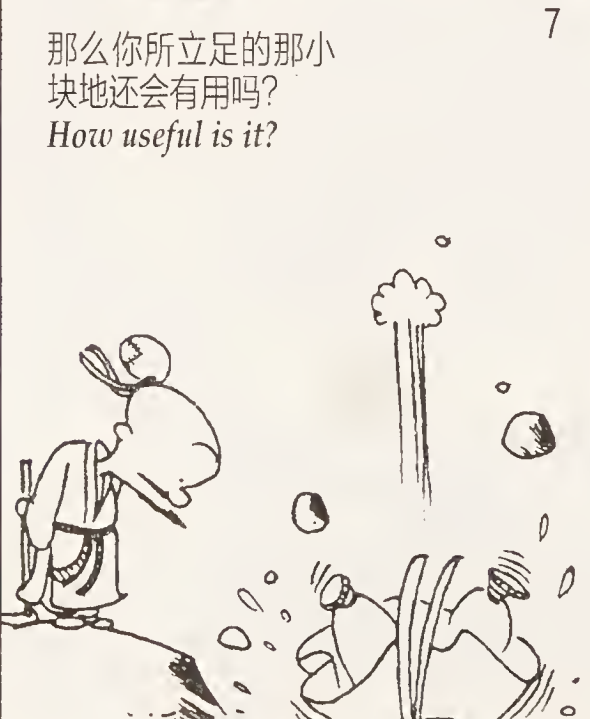


如果把立足以外的地,
统统挖掉……
But, if we cut away all
the rest of the ground
around it...



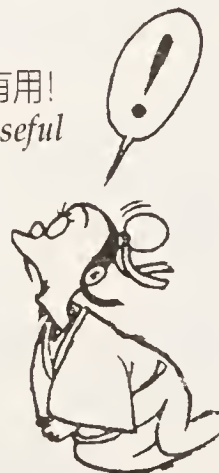
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那么你所立足的那小
块地还会有用吗?
How useful is it?



7

有用!
useful



得鱼忘荃

After Catching
the Fish, Discard
the Trap

1 “荃”是用来捕鱼的，
Some people catch fish with
disposable traps.

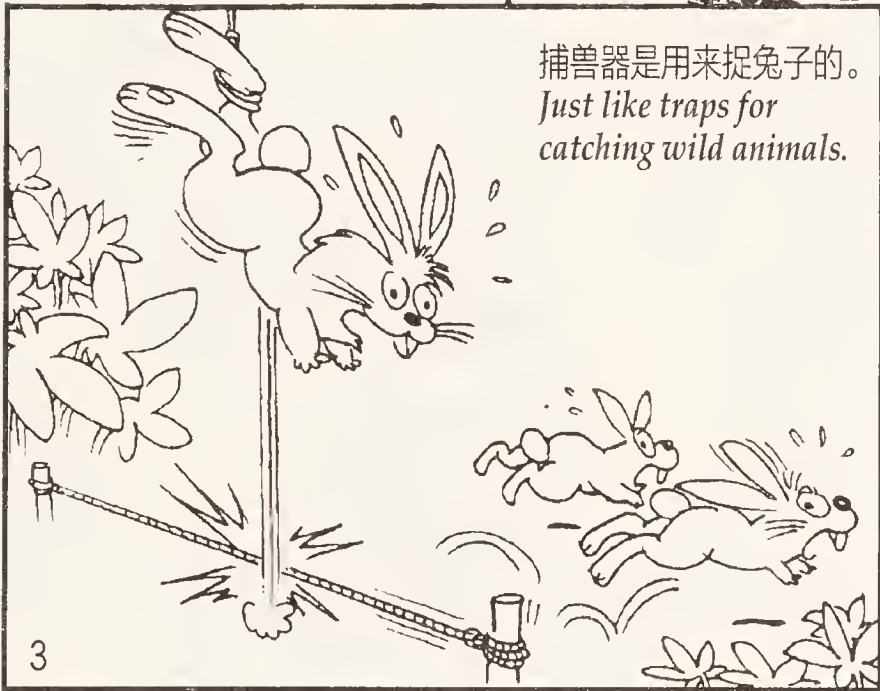


捉得鱼以后，荃就可以舍弃了。
After catching the fish, the trap can
be discarded.



2

捕兽器是用来捉兔子的。
Just like traps for
catching wild animals.



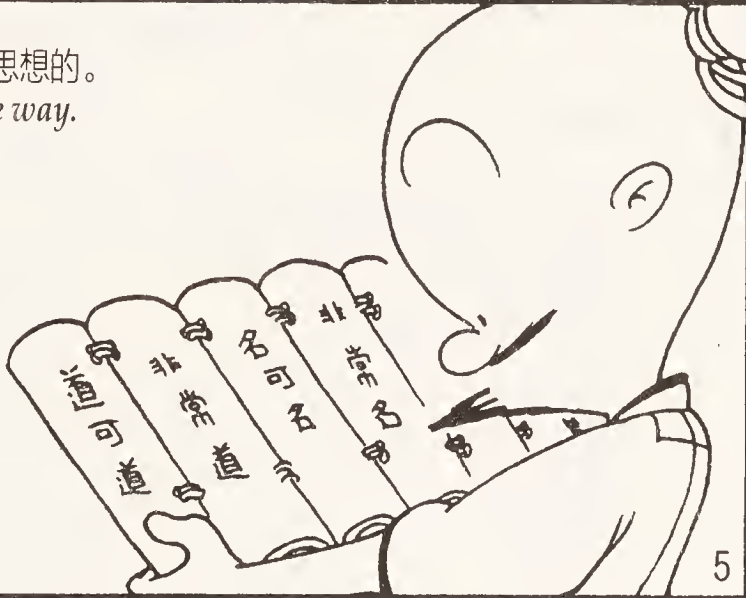
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捉到兔子以后，捕兽器便可以舍弃了。
After catching your rabbit, the trap can be
forgotten about.



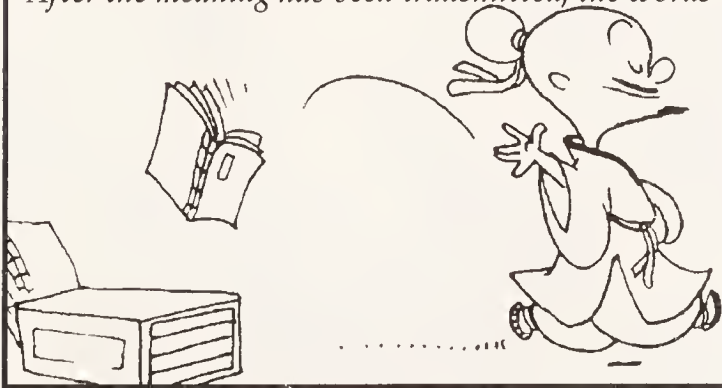
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言语文字是用来传达思想的。
Language is the same way.



5

意思已经传达了以后，言语文字便可舍弃了。
After the meaning has been transmitted, the words can be dispensed with.



6

言语文字是过程，不是目的。太拘泥于语言文字，甚至穷经皓首，和“舍本逐末”又有什么区别呢？

Language is the process, not the goal. What's the difference between going strictly by the book (even to the point of exhaustively studying the classics) and "concentrating on the branches in neglect of the roots"?



杨朱学道 Yang Zhu Studies the Dao

杨朱想向老子学道。
One day, the brutish Yang Zhu and
Laozi crossed paths.

老师! 跟我一起住旅舍, 教我“道”!
Master Laozi, I want to learn
about the Dao!



1

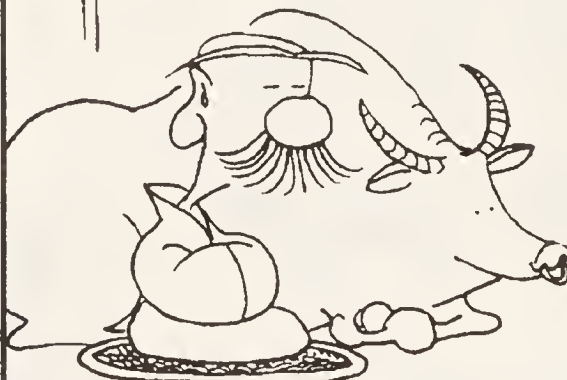
你这人真是无可救药。一副跋扈的样子, 人家见了你都会害怕!
I think you're already beyond hope. Look how you barge around with no concern for others.

2

你还想修什么道?
O.K., we'll see what we can do.

我一定遵从老师的指教。
Perhaps we can put up in the same inn tonight and you can teach me.

3



4 杨朱初到旅舍的时候, 大家都很怕他, 客人也不敢和他同座。
When Yang Zhu first entered the inn, he was coarse and demanding. Everyone was afraid of him and kept their distance.

5 但是, 杨朱要离开旅舍的时候, 众人的态度大为改变, 大家都和他很亲热, 甚至抢他的位子。
By the end of his stay, though, Yang Zhu had made a complete turnaround. He was polite and courteous, and nobody was afraid of him. Some people even dared to push him around.

你走开!
Get outta my seat!

修道的人, 首先要去掉矜持骄态, 心不虚, 哪能容道呢?
People who want to study the Dao must first rid themselves of all sense of self-importance. If you're mind isn't empty, how can you fill it with the Dao?



子贡衣服雪白 Zi Gong's Snow White Clothes

原宪和子贡是孔子的学生。
Yuan Xian and Zi Gong were students of Confucius.



原宪家徒四壁，屋顶会漏雨……

Yuan Xian was very poor. He lived in a house where the roof leaked...



门户有漏洞，但他都不在意。And there was a big hole in one of the walls. But he didn't mind.

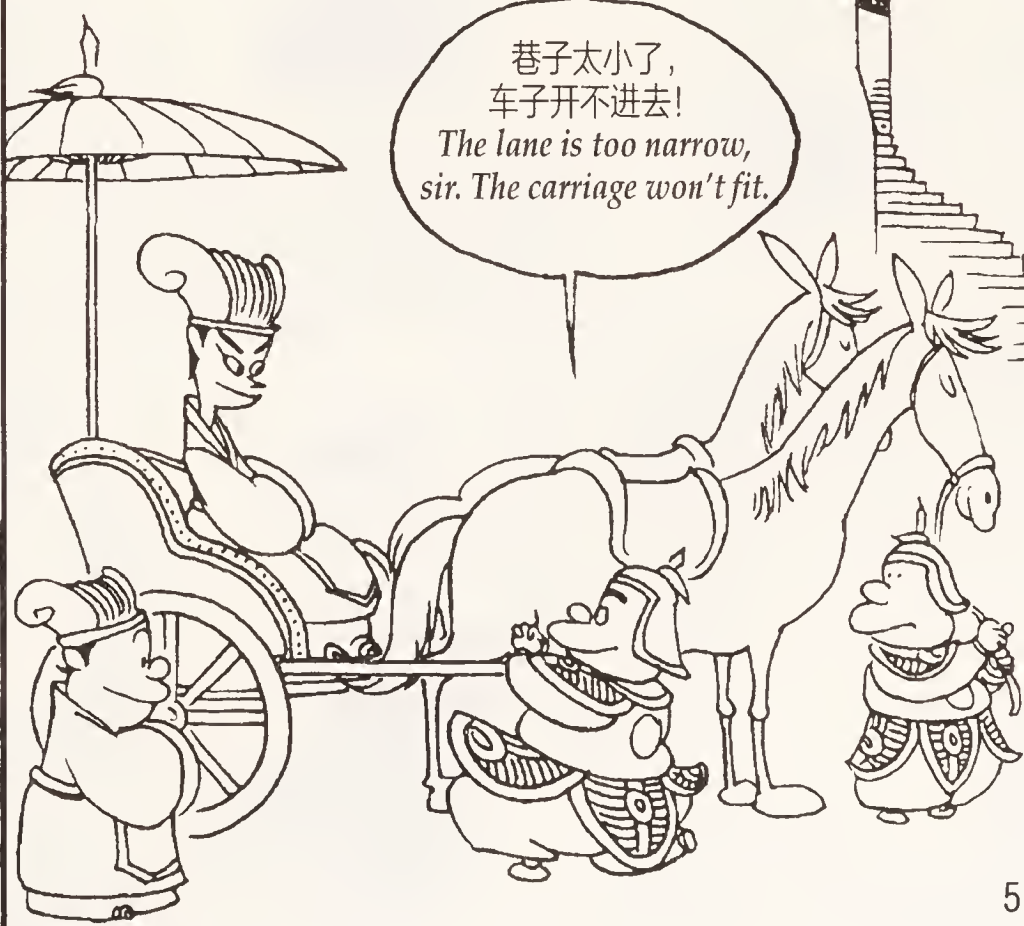


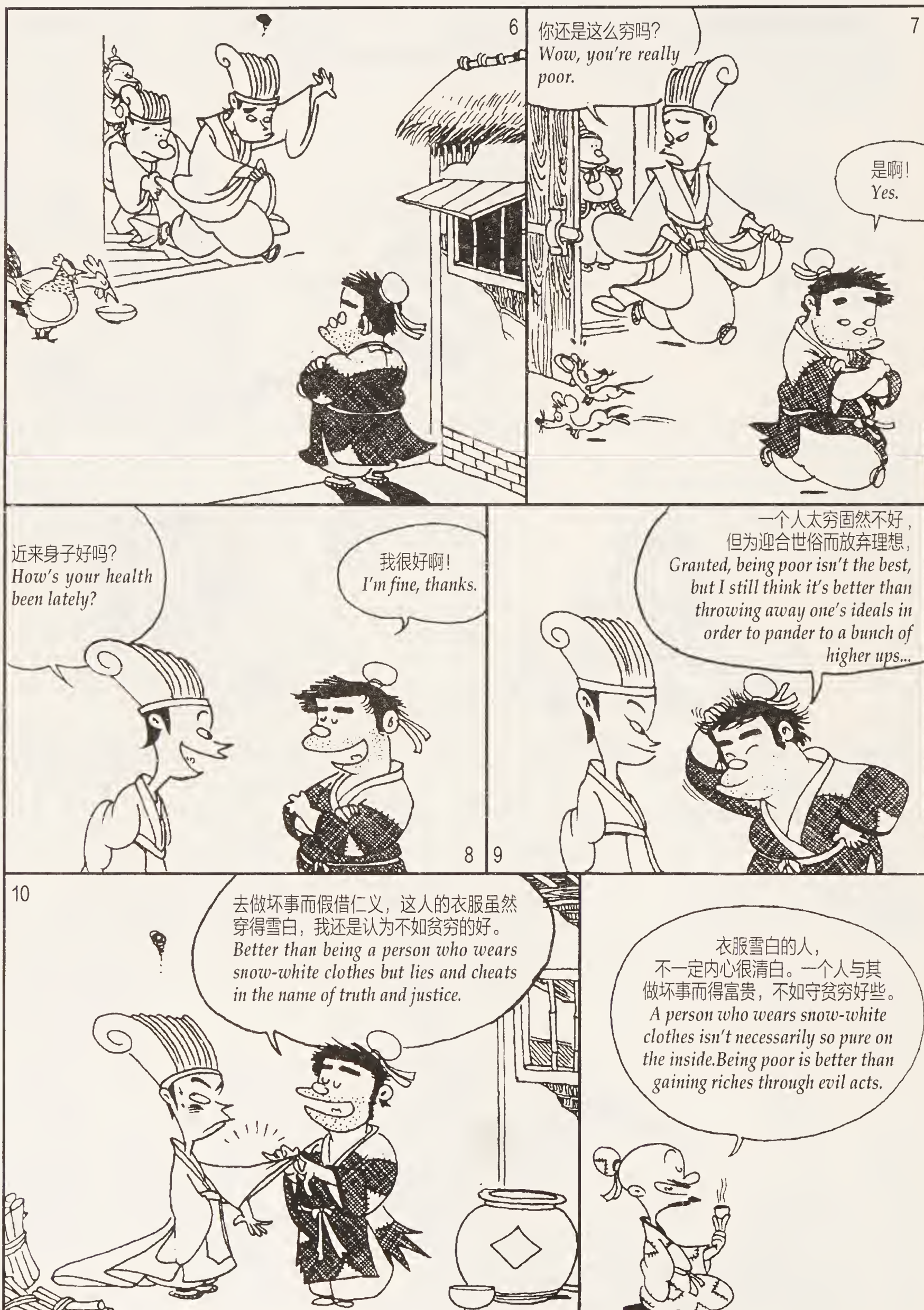
子贡很会说话，做了大官，往来很神气。有一天子贡去看原宪。

Zi Gong was a wealthy government official, and one day he paid a visit to Yuan Xian.

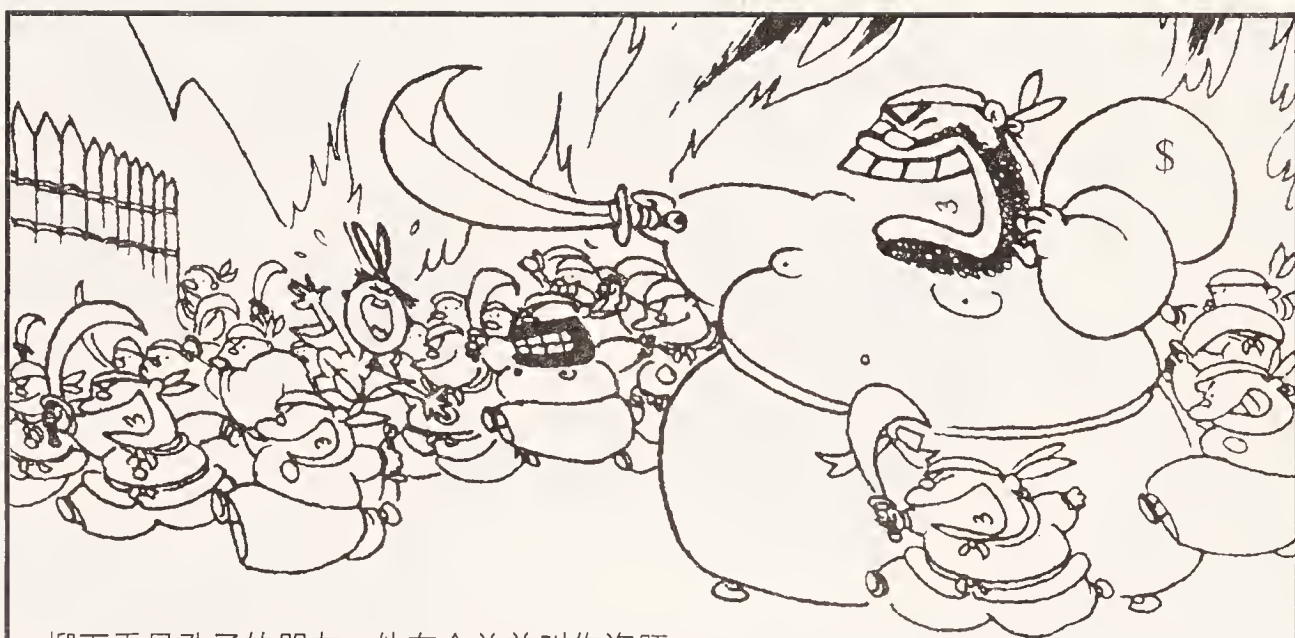


巷子太小了，车子开不进去！
The lane is too narrow, sir. The carriage won't fit.





大盗的大道理 The Villain Speaks



柳下季是孔子的朋友，他有个弟弟叫作盗跖。
盗跖有部众九千人，横行天下！

Liu Xiaji was a friend of Confucius and had a little brother named Dao Zhi. Dao Zhi had nine thousand followers and together, they ravaged the land.



1

做父母的要管教儿子，做哥哥的要管教弟弟，现在你弟弟做大盗，横行天下，你不能管管他吗？

Parents should teach their children and older brothers should teach their younger brothers. Your little brother is a terrible villain and ravages the land. Isn't there anything you can do?

有的人就是不听父兄的管教，那又有什么办法？

What can I do? Some people just don't listen.



2



3

那就让我去劝劝他吧！

Well, then let me have a try!



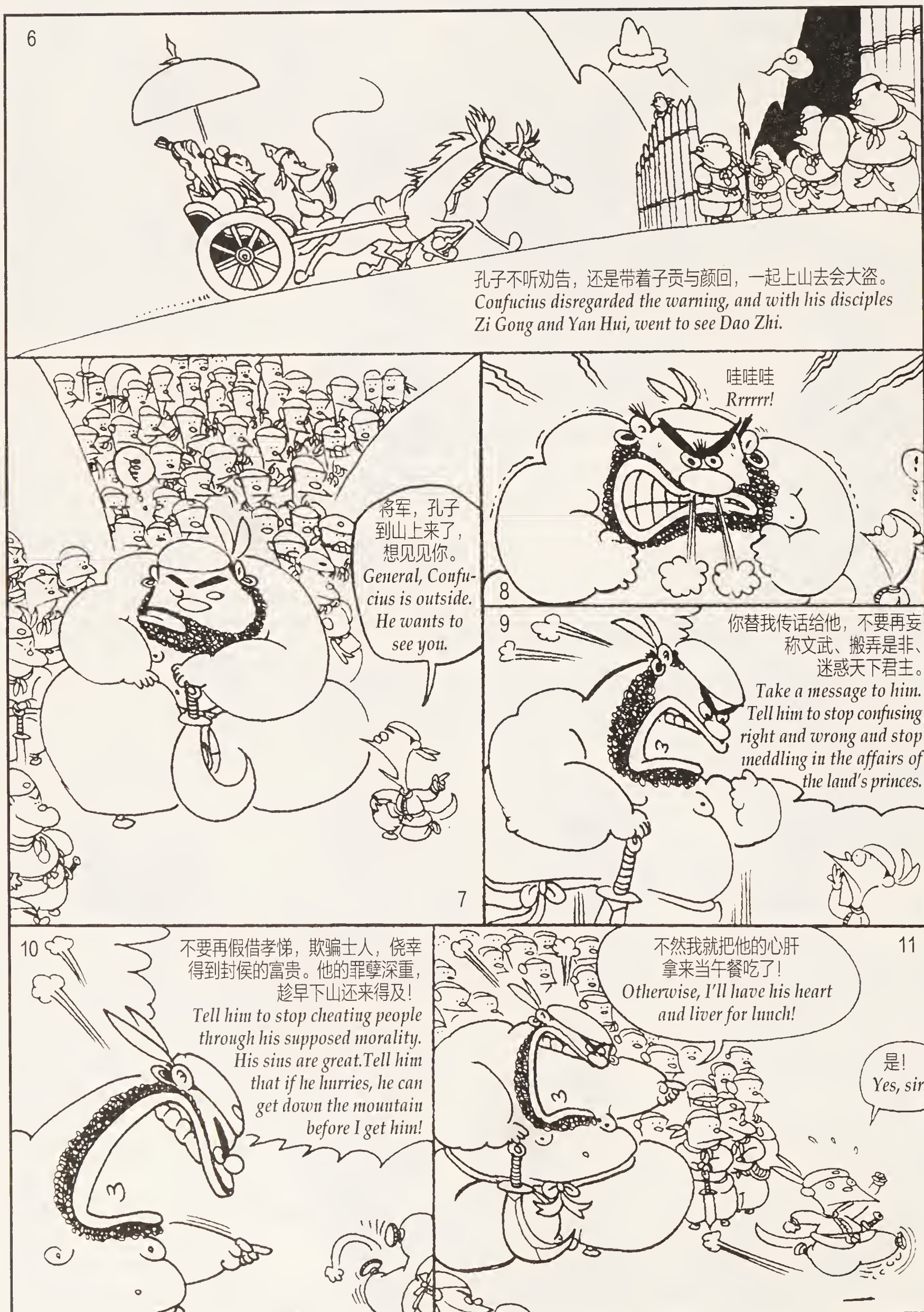
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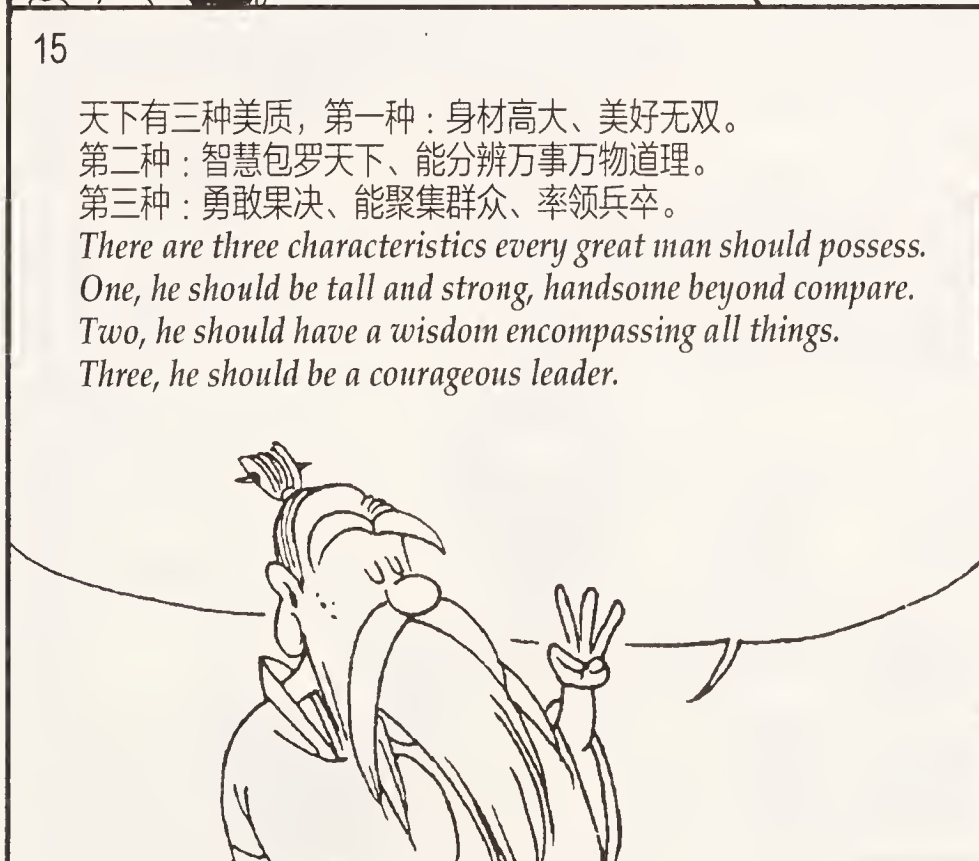
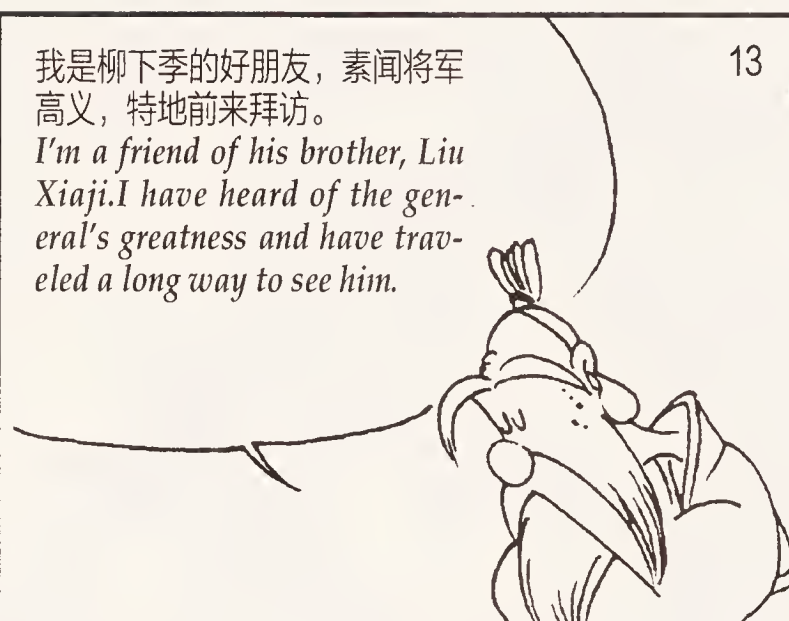
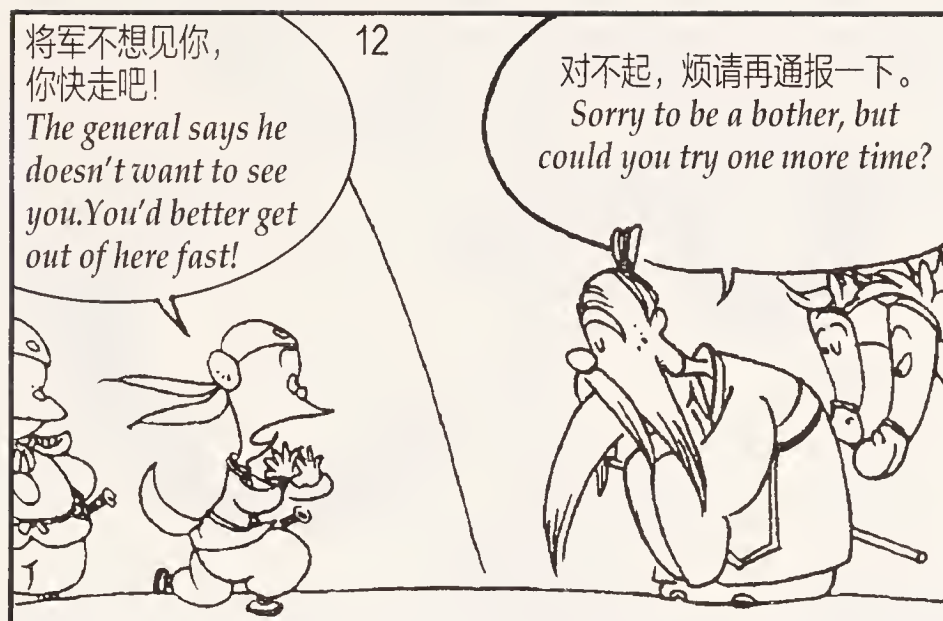
我那弟弟个性强悍，如果你拂逆他，他就勃然大怒，我看你还是不要去尝试吧！

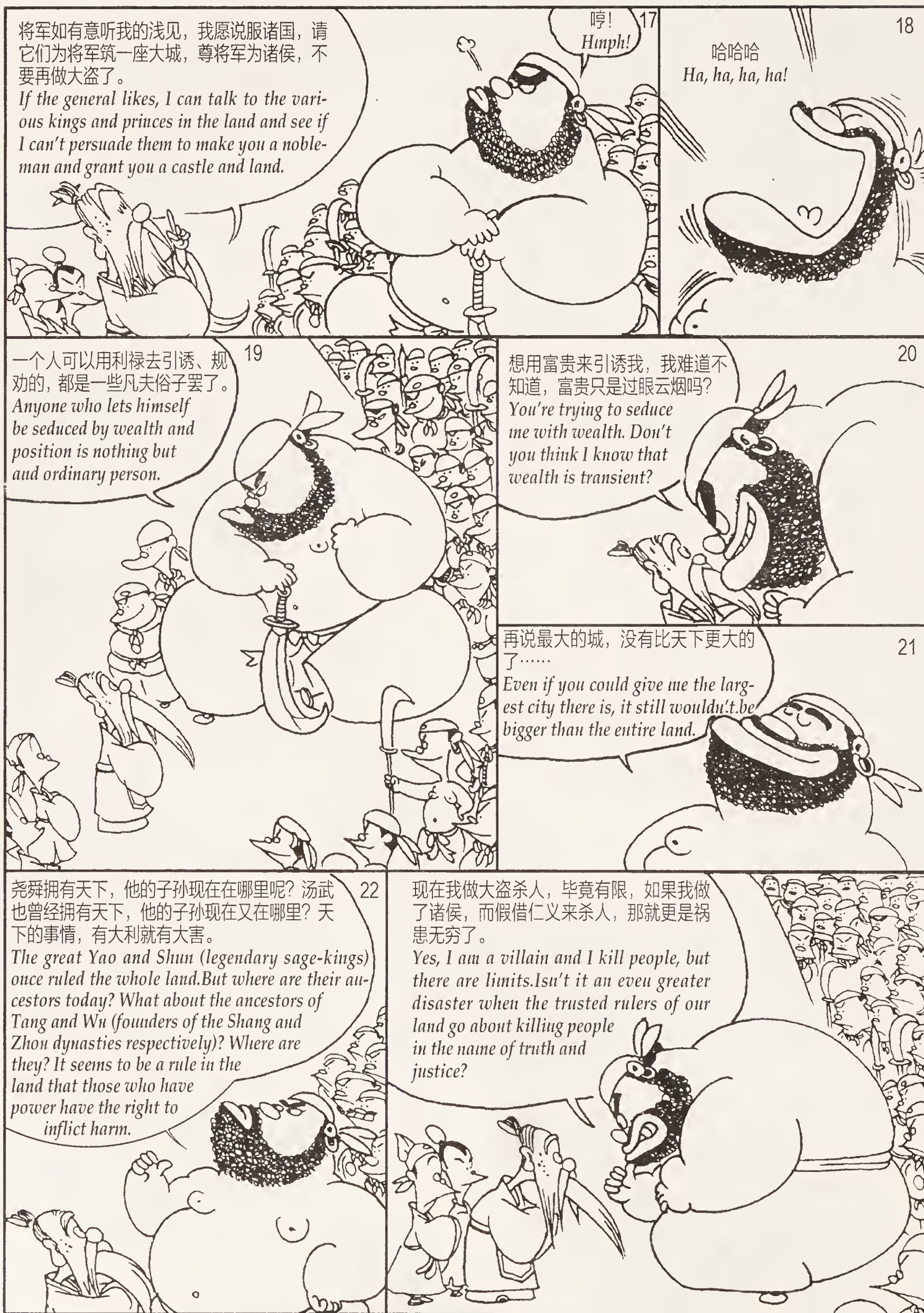
Look, my brother has a bad temper. If you cross him, I can't say what might happen. I think it would be better if you didn't go.



5

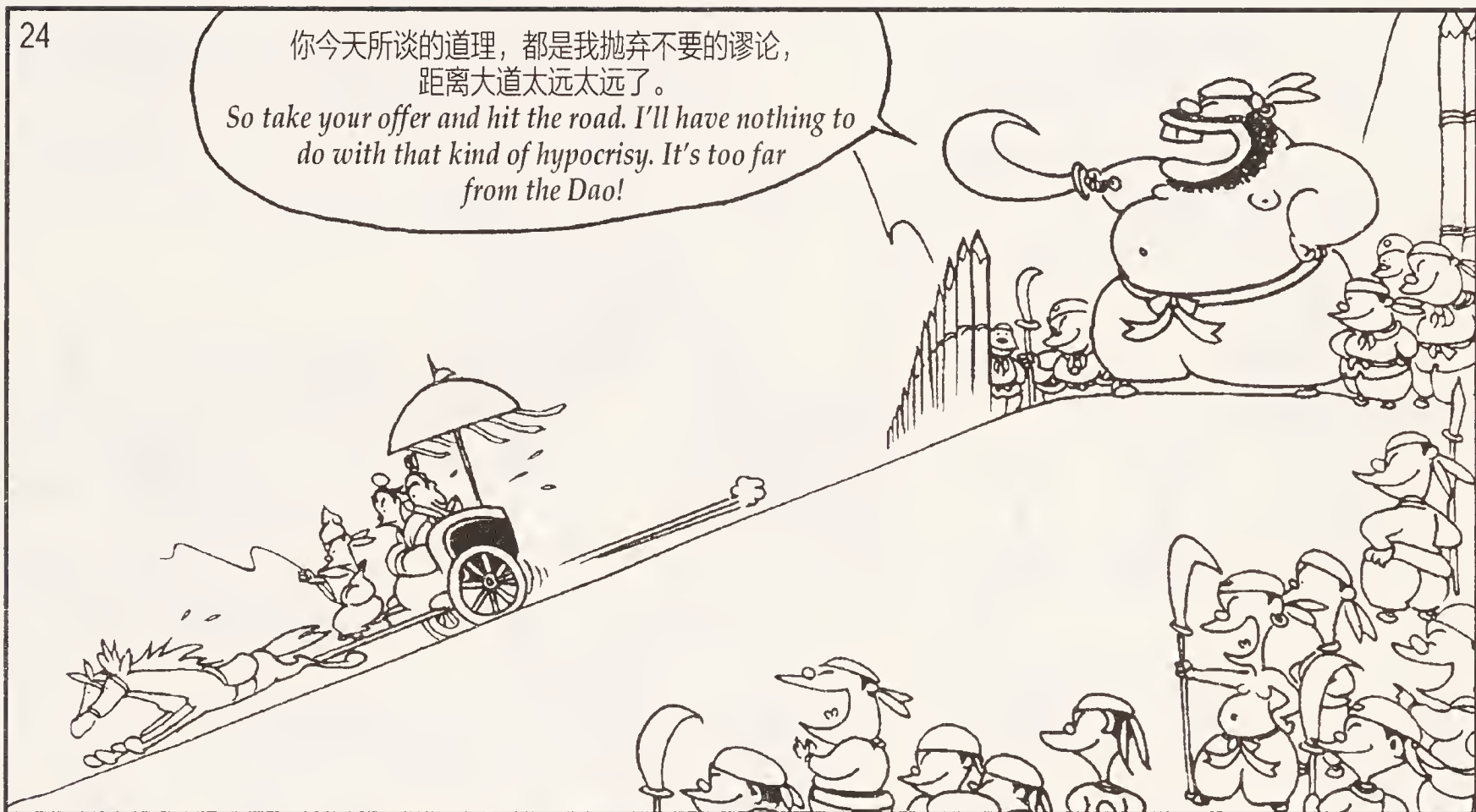




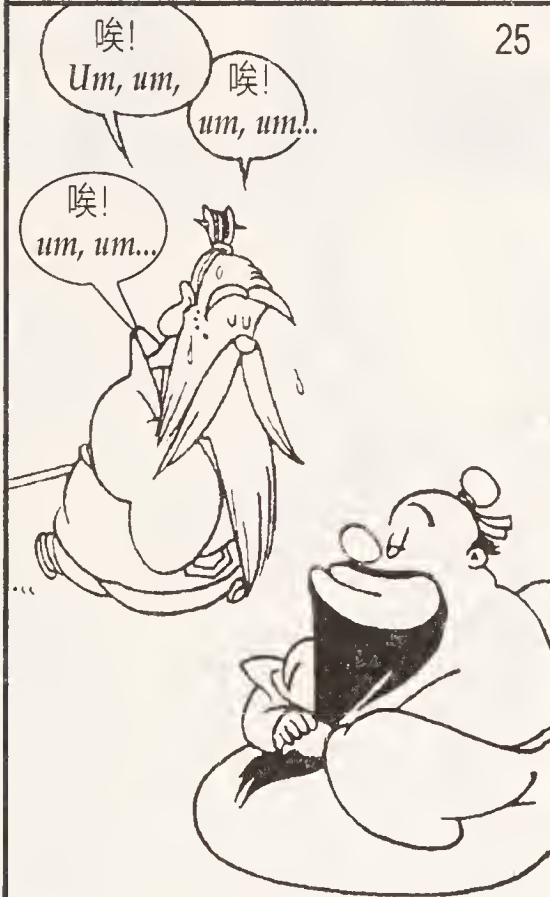


24

你今天所谈的道理，都是我抛弃不要的谬论，
距离大道太远太远了。
*So take your offer and hit the road. I'll have nothing to
do with that kind of hypocrisy. It's too far
from the Dao!*



25



唉!
Um, um, 唉!
um, um...
唉!
um, um...

我弟弟是不是冒犯
你了呢?
*My brother didn't
offend you, did he?*

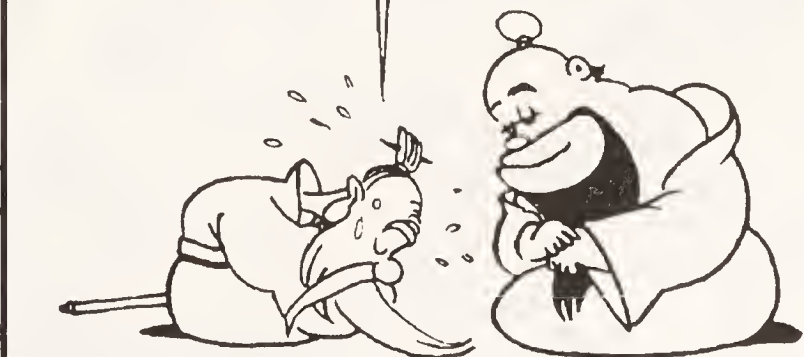
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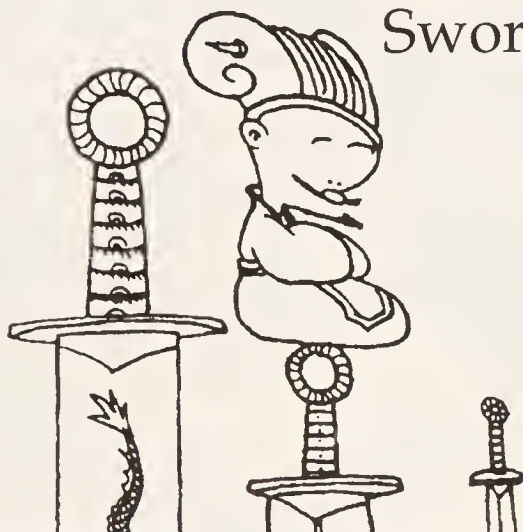
我匆匆忙忙地去拔老虎的胡子，几乎被
老虎吃掉啊!
*I rushed to pull the tiger's beard and
almost got eaten by the tiger.*



孔子行仁义，当然不
是欺诈。但是……有
多少罪恶是假借仁义
之名而行的呢?
*Of course
Confucius was not a
hypocrite, himself,
but how many of our
leaders do harm in
the name of good?*



庄子三剑 Zhuangzi's Three Swords



1
赵文王喜欢剑术，剑客都流浪到赵国来，宫廷内共有三千多个剑客。
The king of Zhao was a great fan of swordfighting, so all the swordfighters in the land would find their way to the state of Zhao.



2
赵王日夜不停地要他们比剑。三年下来，不知死伤了多少人，但赵王仍然乐此不疲。

Day in and day out for three years, the king had them compete for him.

Who knows how many people were killed or maimed.

3
诸侯见赵王沉迷于剑术，便打算夺取赵国的土地……

With the king caught up in swordfighting, the aristocrats in Zhao saw their chance to take control.



4
太子知道诸侯的阴谋以后，忧心如焚。
The king's son heard about the plan and became very worried.

5
有一个人能劝阻赵王……
There is one person who the king might listen to...



谁？
Who?

听说太子对大王沉迷剑术很烦恼？
I hear Your Majesty the prince is worried about the king's interest in swordfighting.

是。
Yes.

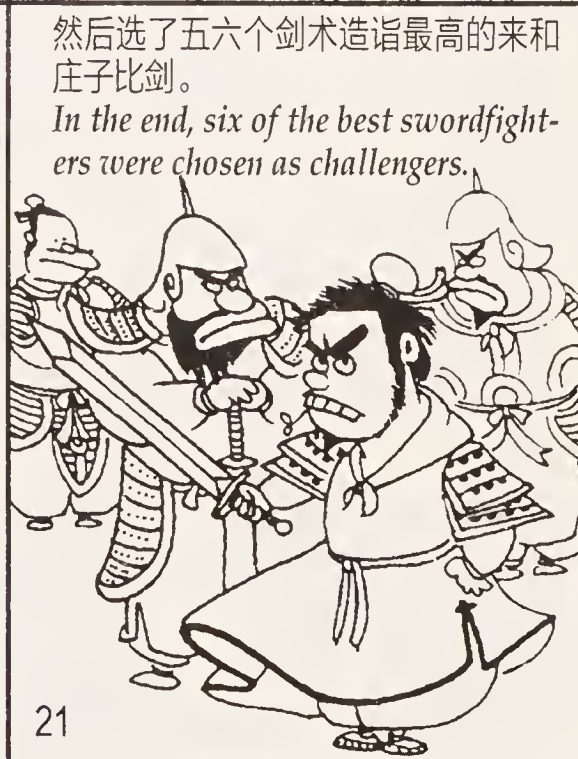
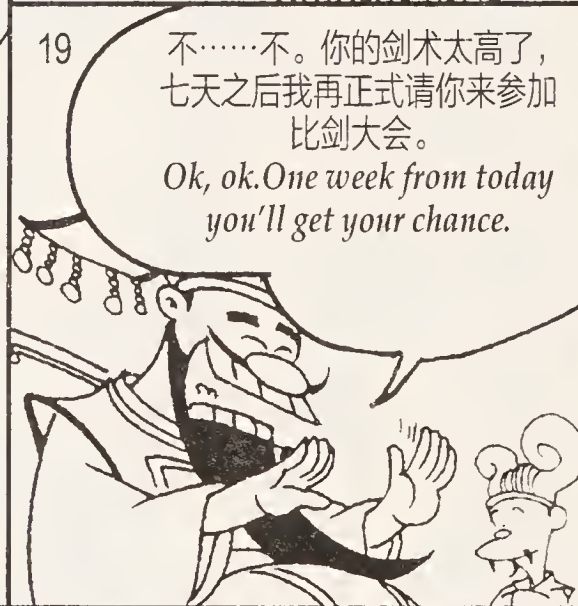
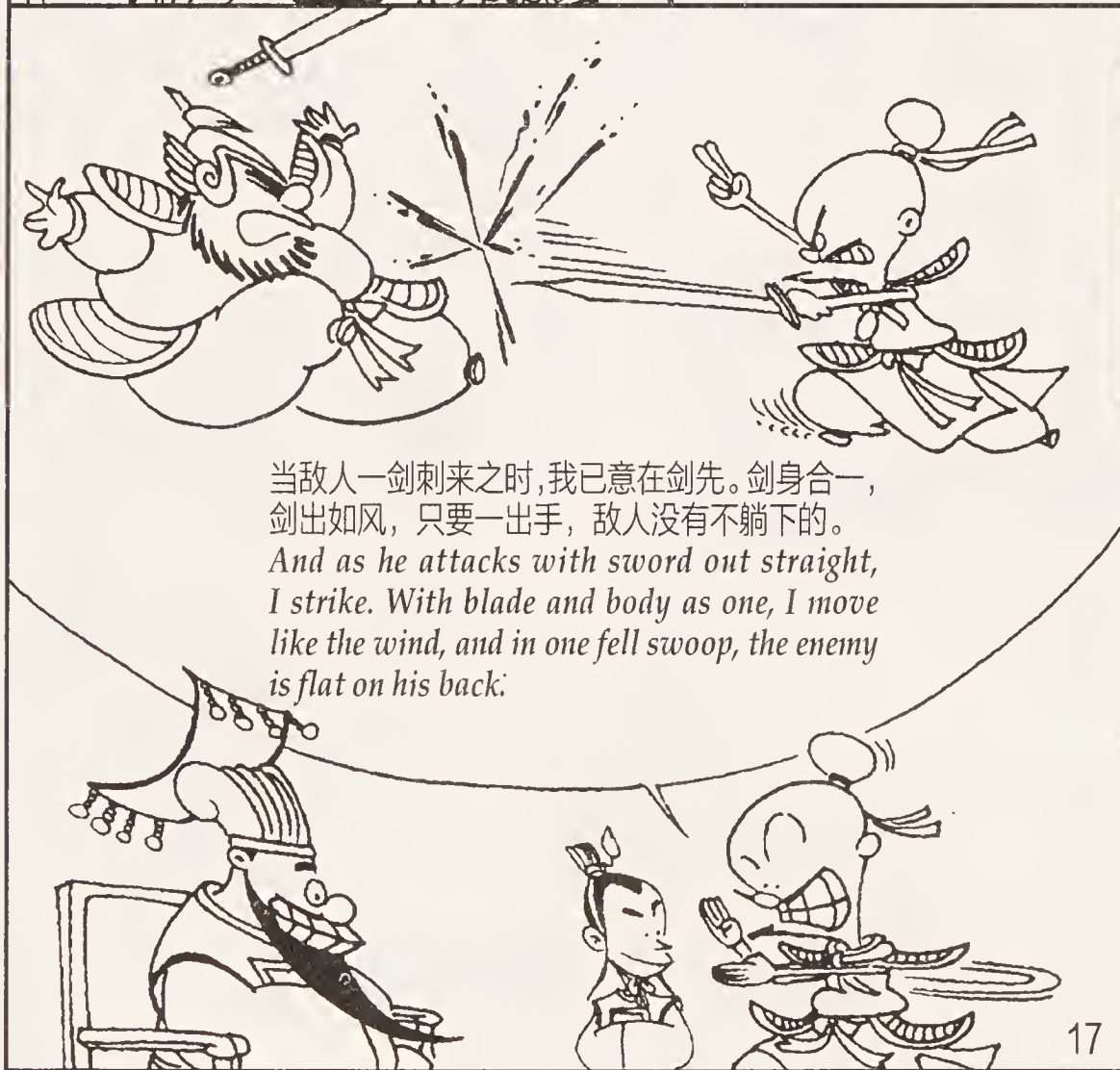
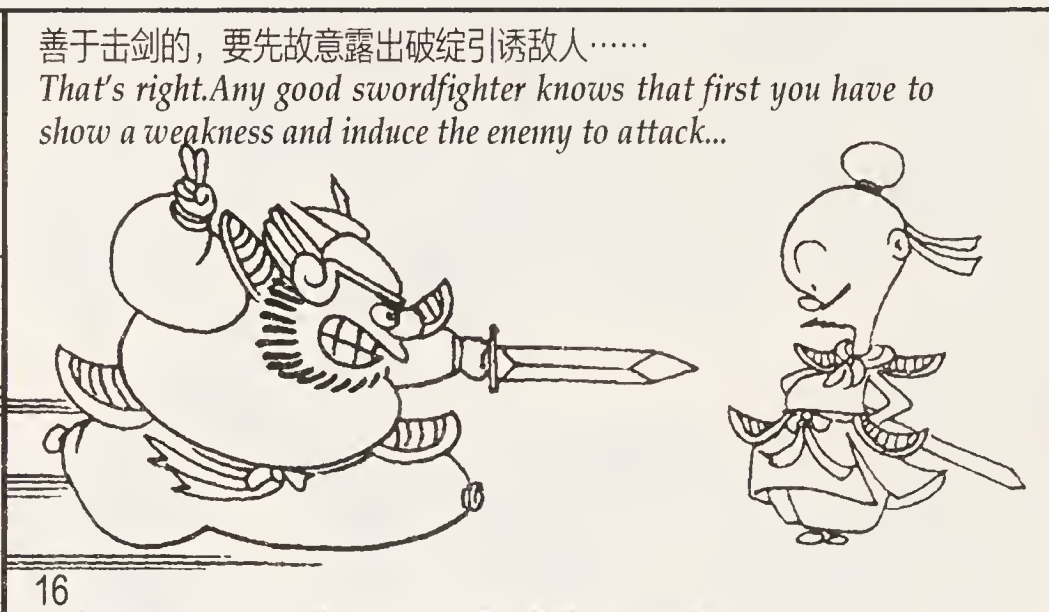


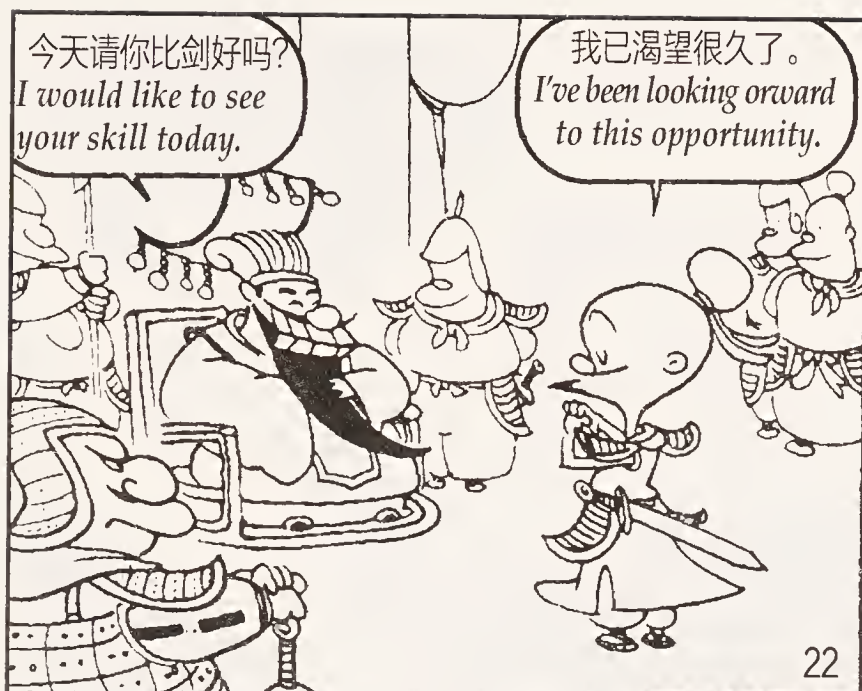
庄子！
Zhuangzi!

6

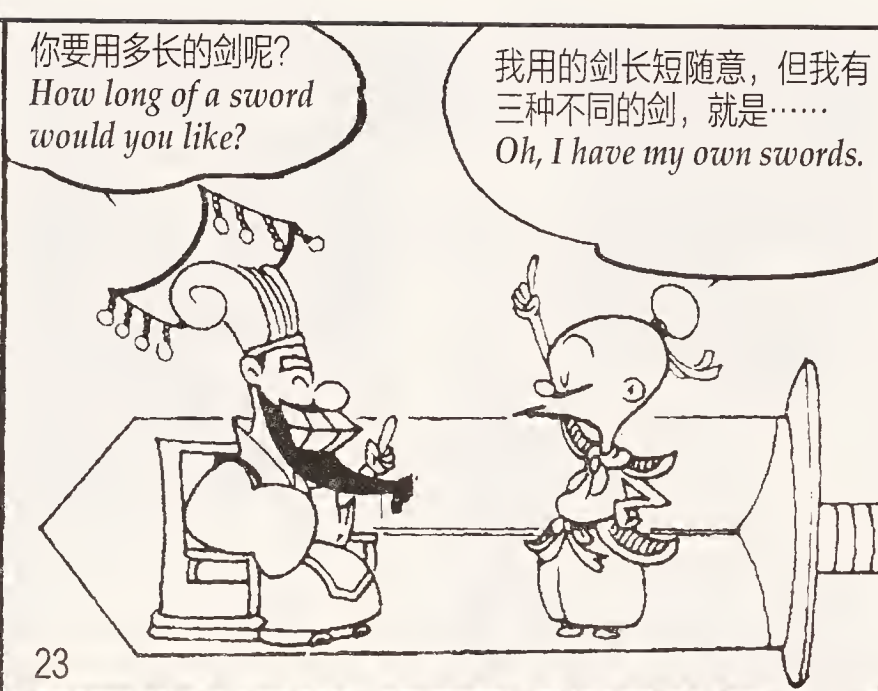




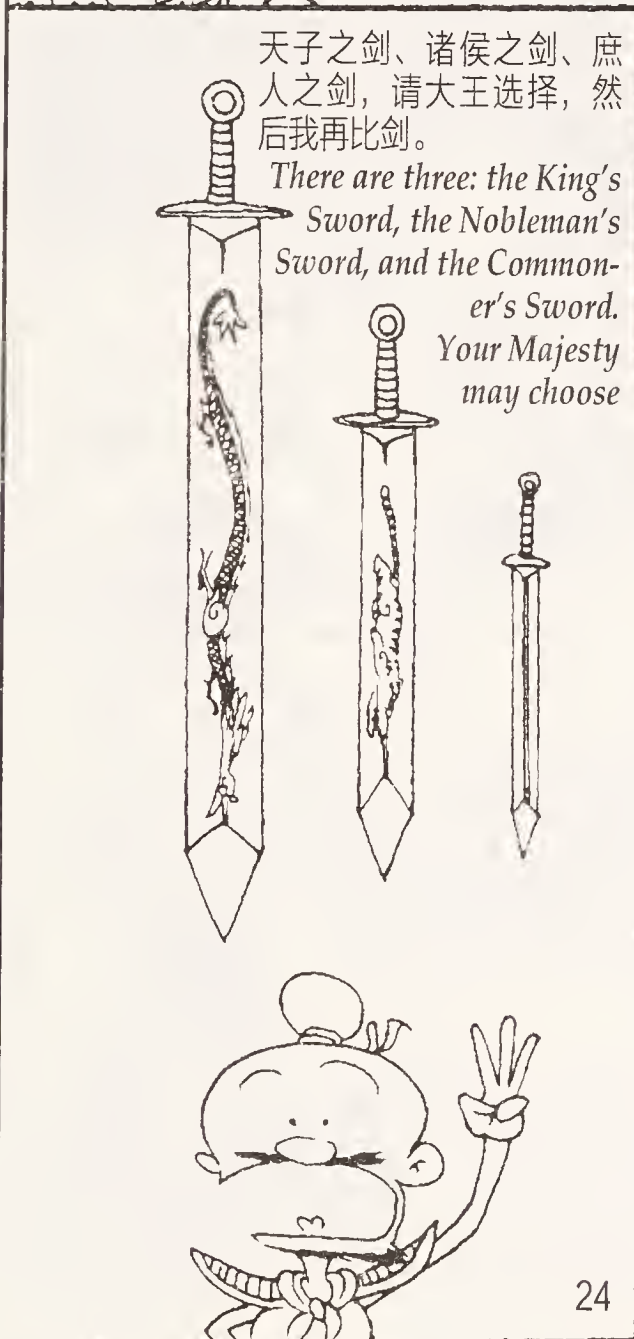




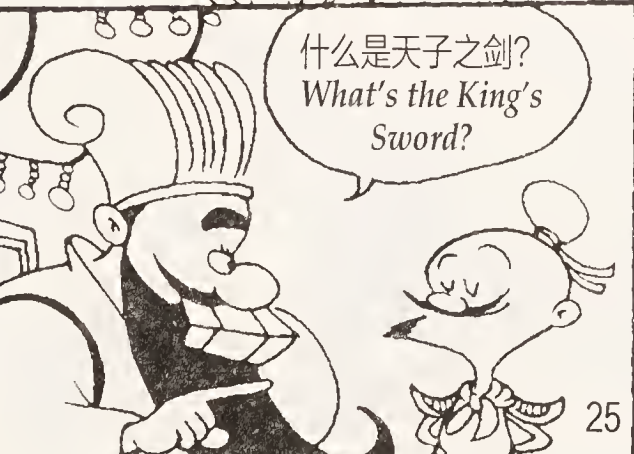
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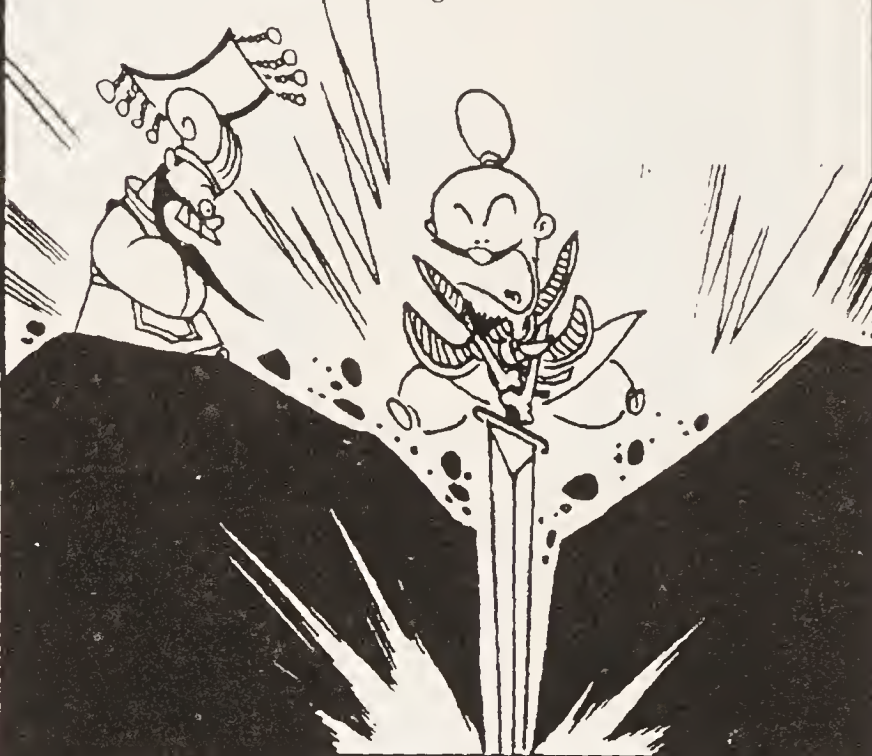


这把剑拔出来，向上
可以劈开浮云，
*Loosed from its scab-
bard, this sword can
separate the heavens.*

27

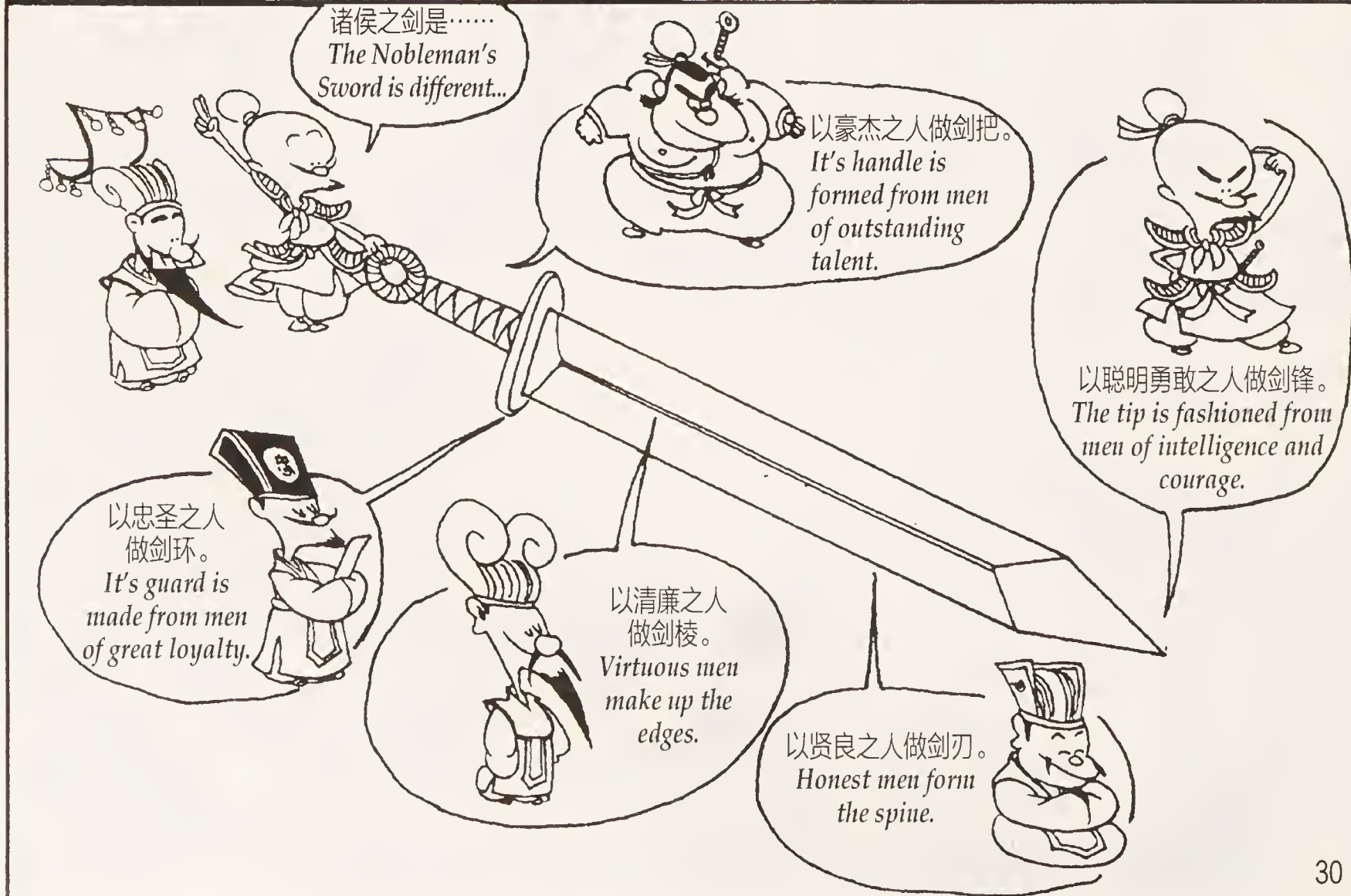
向下可以斩断地根，天下无人不服。这叫做天子之剑。
*And slash open the earth. Everyone in the land sub-
mits to it. That is the king's sword.*

28



那诸侯之剑呢？
*And what about
the Nobleman's
Sword?*

29



诸侯之剑是……
*The Nobleman's
Sword is different...*

以豪杰之人做剑把。
*It's handle is
formed from men
of outstanding
talent.*

以聪明勇敢之人做剑锋。
*The tip is fashioned from
men of intelligence and
courage.*

以忠圣之人
做剑环。
*It's guard is
made from men
of great loyalty.*

以清廉之人
做剑棱。
*Virtuous men
make up the
edges.*

以贤良之人做剑刃。
*Honest men form
the spine.*

30

31 32



这把剑一出手，四境宾服，
如雷霆威震四方。这叫做
诸侯之剑。

*Released from its scab-
bard, East and West pay
homage to it, North and
South hold it in awe.
That is the Nobleman's
sword.*

那庶人之剑
又怎样呢？
Then, what's
the Commoner's
Sword?



庶人之剑是满头乱发，说话粗里粗
气，比剑的时候，头盔压得很低，
两眼瞪着像死鱼一样。

*The Commoner's Sword has
messy hair, a raspy voice, and
eyes that belong on a dead fish.*



33



这种剑一出手，上砍敌人的首级，下刺敌人的心脏，就和斗鸡
无异。一旦性命送掉了，为国家就再也不能出力了。

*Drawn from it's sheath, it seeks to chop off the enemy's head
and cut out his heart; not much different from cock fighting.
As soon as death is achieved, its mission is ended.*



现在大王喜欢庶人之剑，
我看是太可惜了哩！

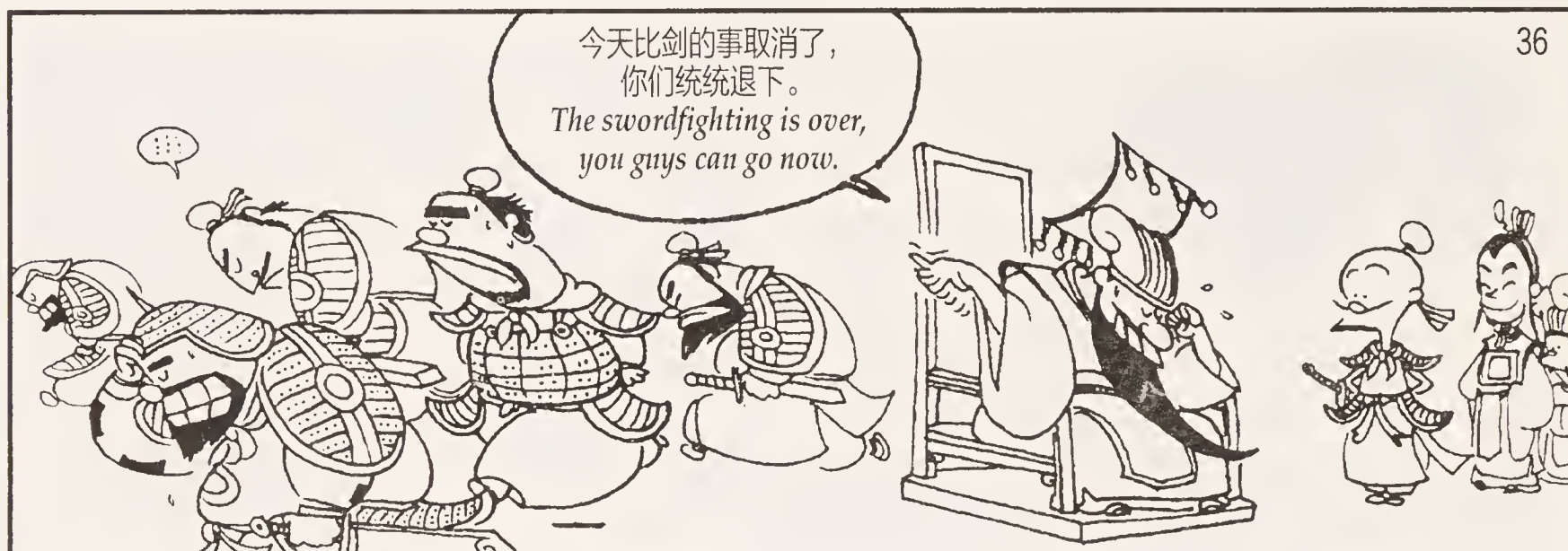
*Unfortunately, Your
Majesty prefers the
Commoner's Sword.*



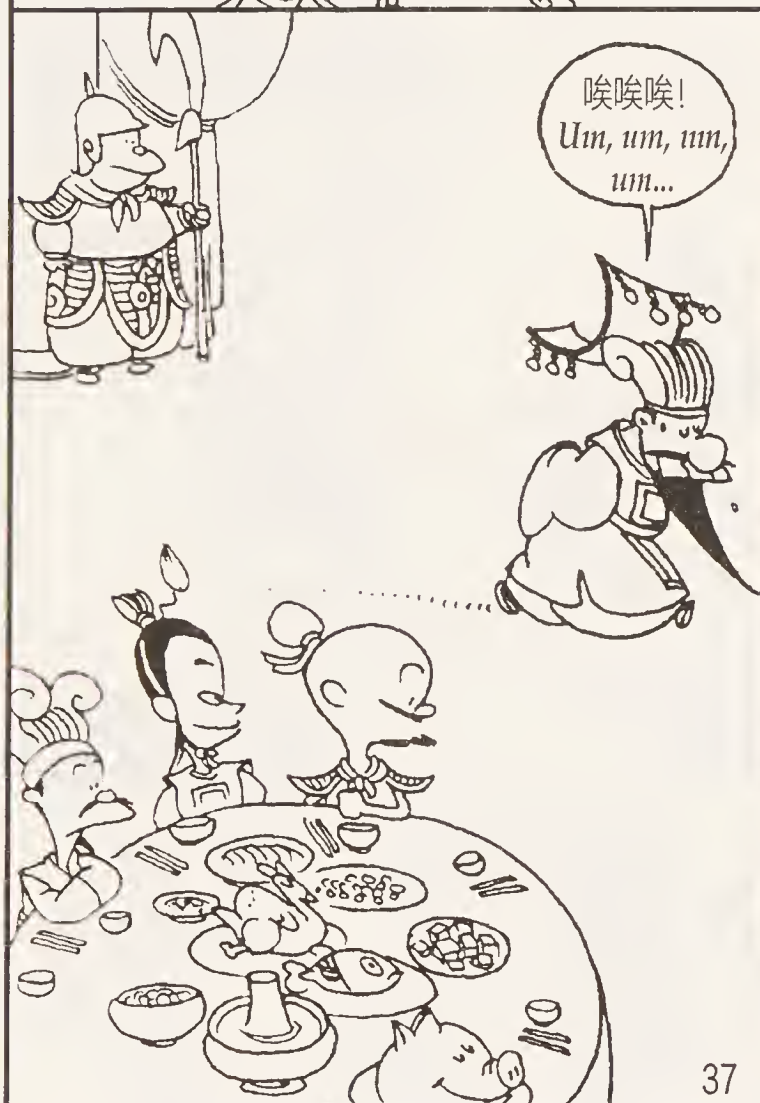
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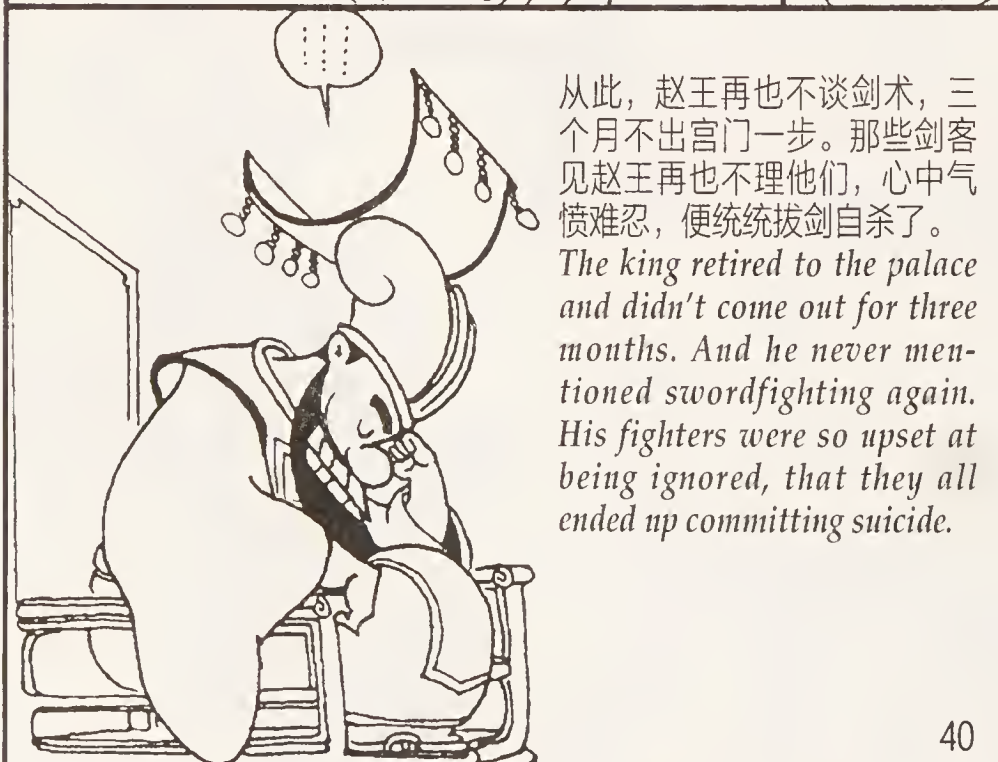
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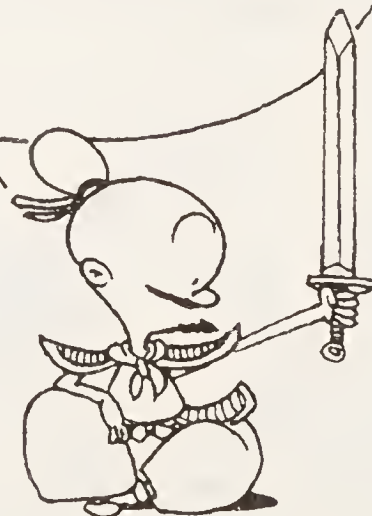


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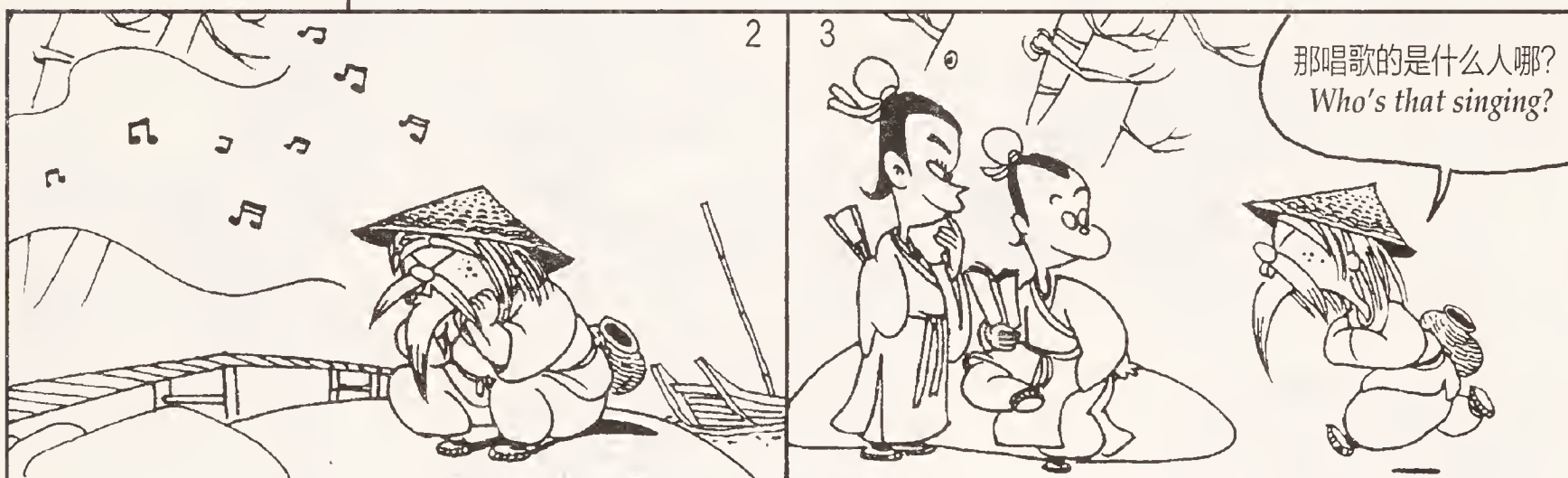


40

世俗伤身的“利器”很多：酒、色、名、利、权力等，剑术也是一种，小道伤身不足为恃。
There are many dangerous things besides swordfighting-fame, sex, money, power, etc.. They can all inflict harm and aren't worth dwelling on.

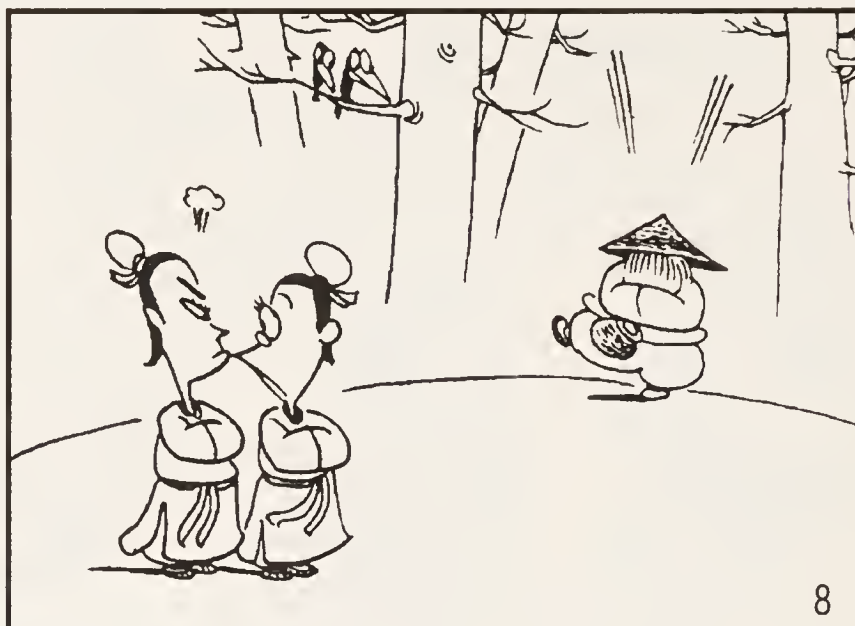


孔子游黑森林 Confucius in the Black Forest





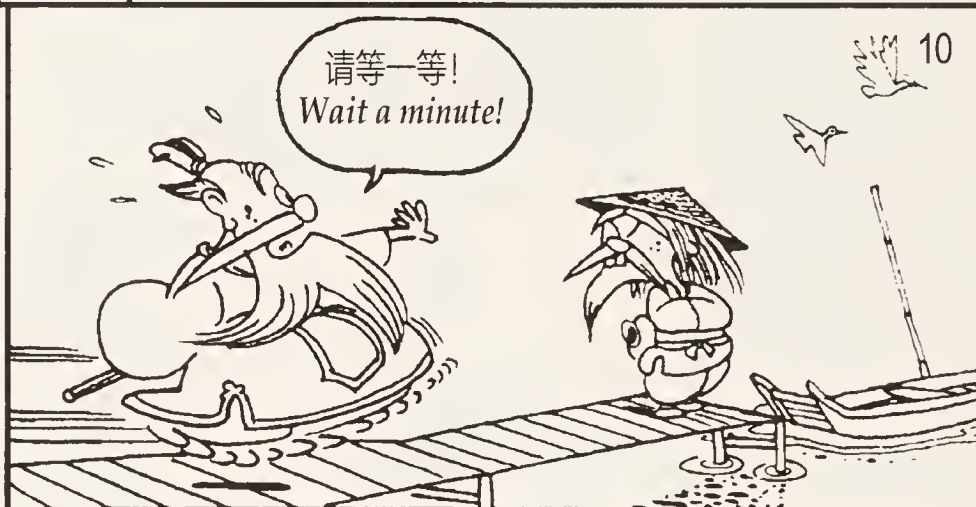
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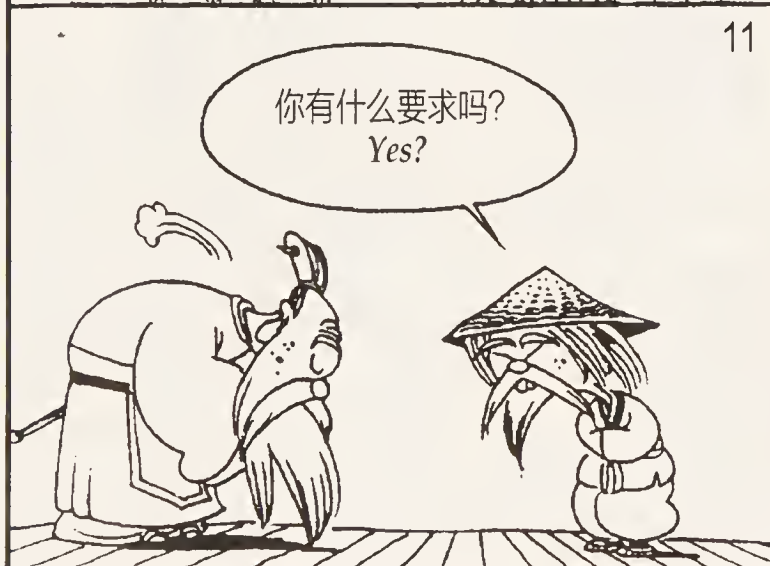
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10



11



12

做不是你应该做的事, 叫做: “摠”。
人家不采信你的话, 偏偏又说个没完, 叫做: “佞”。
揣摩顺从人家的心意, 去说一些人家喜欢听的话叫做: “谄”。
不问是非, 只是附和人家的话, 叫做: “谀”。
喜欢说人家的短处, 叫做: “谗”。
拆散人家的交情, 叫做: “贼”。
称誉奸诈的人, 排斥自己厌恶的人叫做: “慝”。
不分善恶, 两面讨好, 使人喜欢, 叫做: “险”。

To do what you shouldn't is called: Intemperance.
To talk incessantly even though people don't listen is called: Obsequiousness.
To speak only what people wish to hear in order to gain their favor is called: Flattery.
To follow others without question is called: Coquetry.
To enjoy criticizing others is called: Calumniation.
To break up other people's relationships is called: Craftiness.
To praise the wicked and shun those you dislike is called: Perfidy.
To curry favor without regard for good or evil is called: Duplicity.

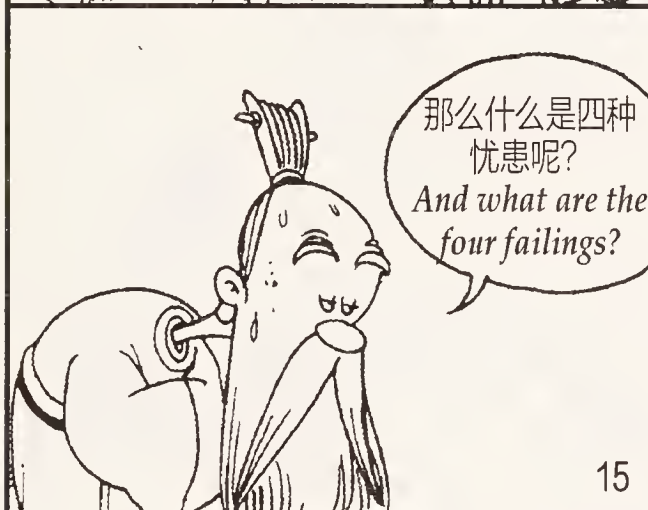


13

这八种毛病对外则扰乱别人，对内则伤害真我，这是有智慧的人所不愿接近的。
Extended outward, these eight shortcomings will wreak havoc on other people, and directed inward, they will do great harm to the self. They are things wise people do not approach.



那么什么是四种忧患呢？
And what are the four failings?



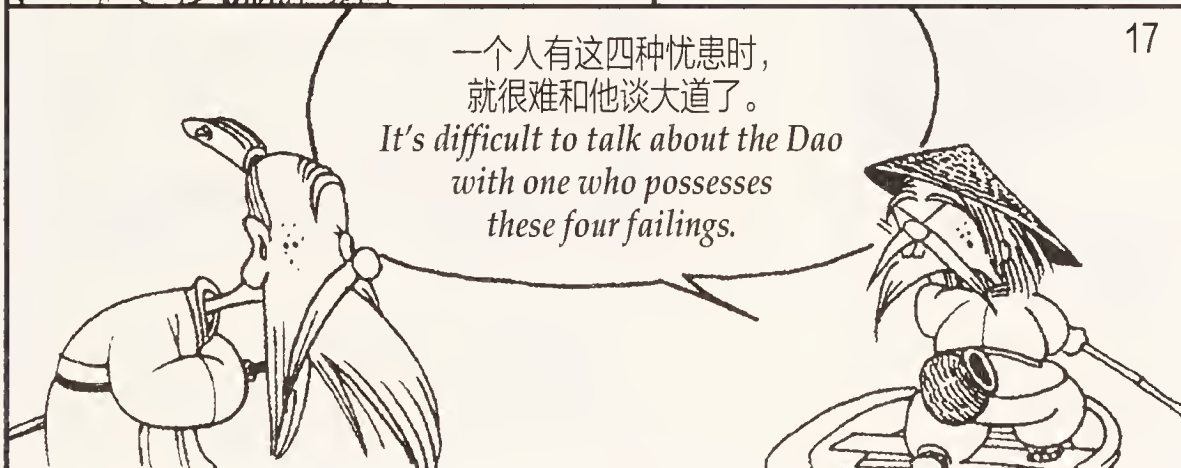
15

好做大事以求功名，这叫做：“叨”。
妄作聪明擅自行事，只用自己的主意，不顾侵犯人家的，这叫做：“贪”。
看出自己的过失而不改，听了别人的劝谏反而火上加油，这叫做：“狠”。
和自己意见相同的，就认为对，和自己意见不同虽好也说不好，这叫做：“矜”。
To seek fame through great deeds is called: Ostentation.
To act with reckless disregard for others, selfishly carrying out your own plans is called: Avarice.
To see your own mistakes but not change; to hear other people's good advice but not act on it is called: Malevolence.
To call right those opinions in agreement with yours and call wrong those opinions not in agreement with yours even though they may be good is called: Arrogance.



16

一个人有这四种忧患时，就很难和他谈大道了。
It's difficult to talk about the Dao with one who possesses these four failings.



17

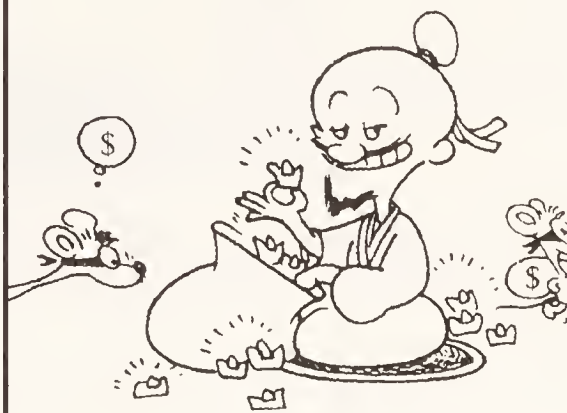
孔子听了愀然变色，再三拜揖而去。
Confucius' face turned pale and he bowed three times before departing.



18

修大智慧不要犯八病：摠、佞、谄、谀、谗、谄、慝、险。不要犯四患：叨、贪、狠、矜。这八病四患是世人最常见的过失。

If you want to attain great wisdom, don't be guilty of the eight shortcomings: intemperance, obsequiousness, flattery, coquetry, calumny, craftiness, perfidy, and duplicity. And don't be caught with the four failings: ostentation, avarice, malevolence, and arrogance. These eight shortcomings and four failings are the mistakes most often committed.



讨厌脚迹的人

The Man Who Hated His Footprints



有个人，他很讨厌自己的脚迹。
There was once a man who hated his own footprints.

讨厌！
I hate you!



1



2

他为摆脱自己的脚迹，便越走越快！
In order to get away from his footprints, the man ran faster and faster.

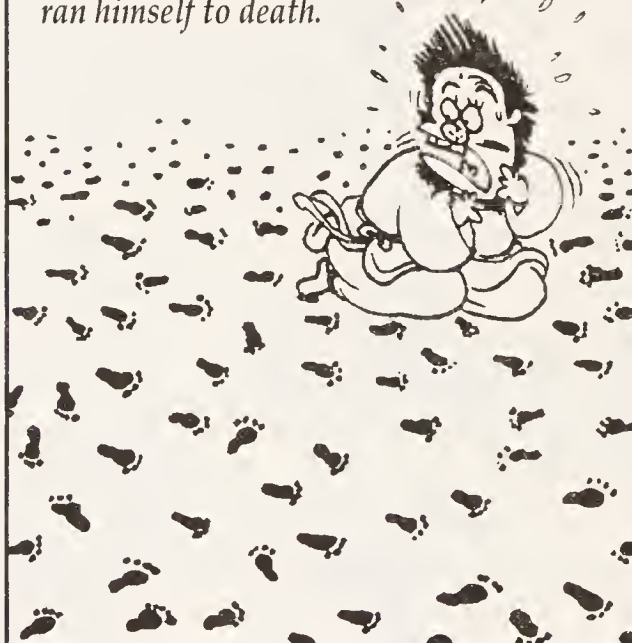


3

4

但是他走得越快，脚迹越多，最后便累死了。
But the faster he ran, the more footprints he made. And finally, he ran himself to death.

哇！
Ahh!



笨人！
Fool.



5

讨厌影子的人 The Man Who Hated His Sha- dow



有一个人，他讨厌自己的影子。
Once there was a man who hated
his own shadow.



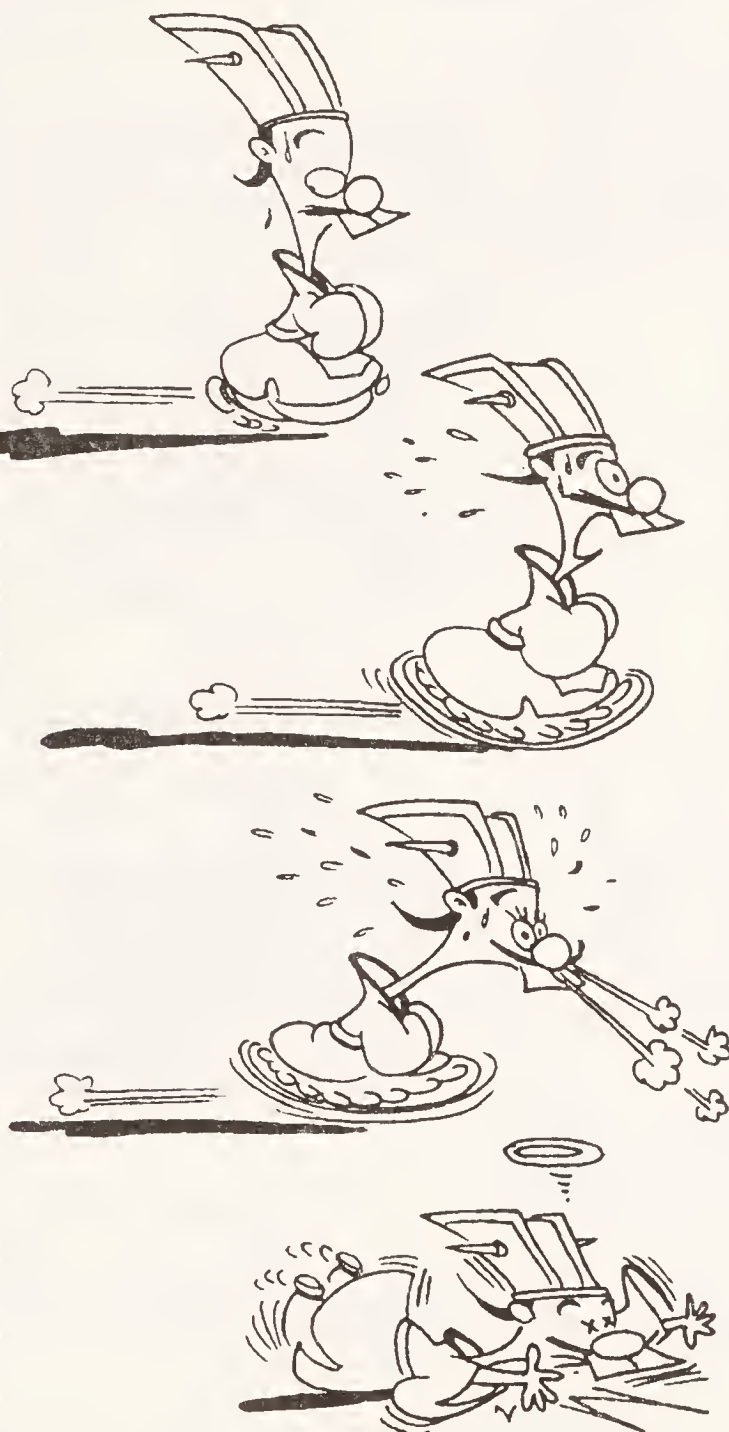
1

讨厌！讨厌！走开！
I hate you! I hate
you! I hate you!



2

3



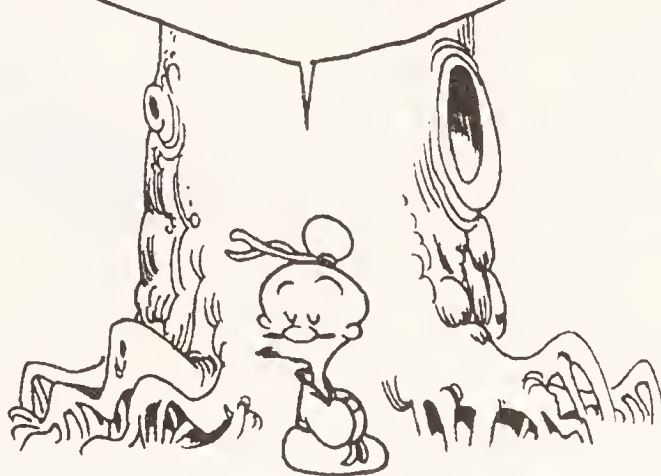
当他走路的时候，看见影子紧跟在后便越走越快。
但是他走得越快，影子也追得越紧，便发足狂奔，最后……
竟累死了。

When he walked and found that his shadow was close
behind him, he began to walk faster and faster. But the
faster he moved, the closer his shadow came. So he ran
like a madman...and in the end, he dropped dead.



世上不明大道的人，
他的行为就像这个讨厌影子的人一样，
其实要摆脱影子很简单，只要在树荫下休息，
影子就没了。世上人多在狂奔而不肯休息，
这是为什么呢？

Those people who don't understand the Dao are
just like the man who hated his shadow. It's
actually very easy to get rid of your shadow,
just rest under a tree, and your shadow
disappears. But all those folks running
around like crazy people refuse to stop
and rest. What do you call that?



泛若不系之舟 Like a Drifting Boat



巧妙的人多劳苦,
Talented people have so much work to do.

聪明的人多忧愁,
Intelligent people have so much to worry about.



2

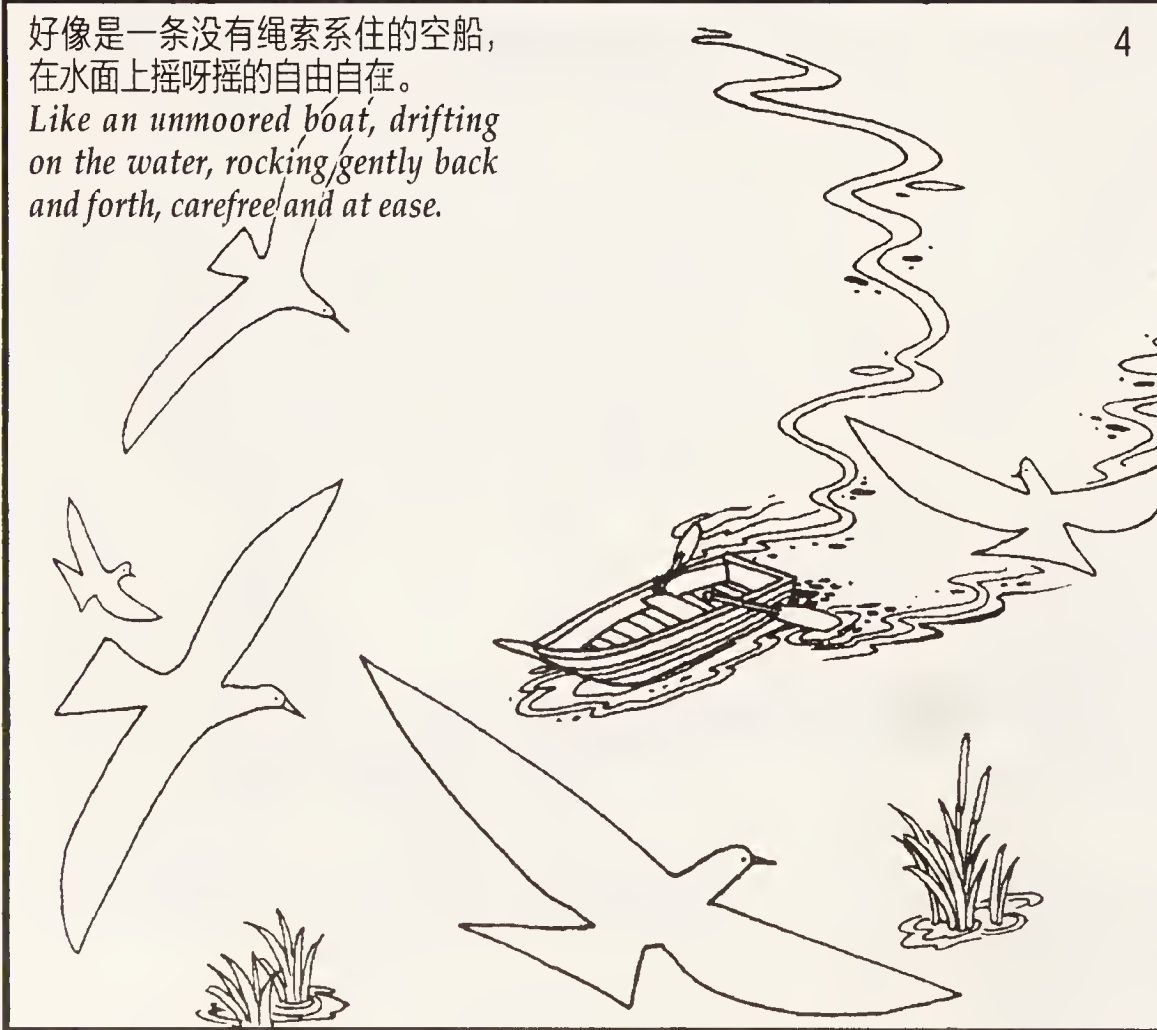
无能的人无所求, 吃饱了便到处逍遥。
Incompetent people, however, go about in a dreamy bliss, satisfied with enough to eat.

3



好像是一条没有绳索系住的空船,
在水面上摇呀摇的自由自在。
Like an unmoored boat, drifting on the water, rocking gently back and forth, carefree and at ease.

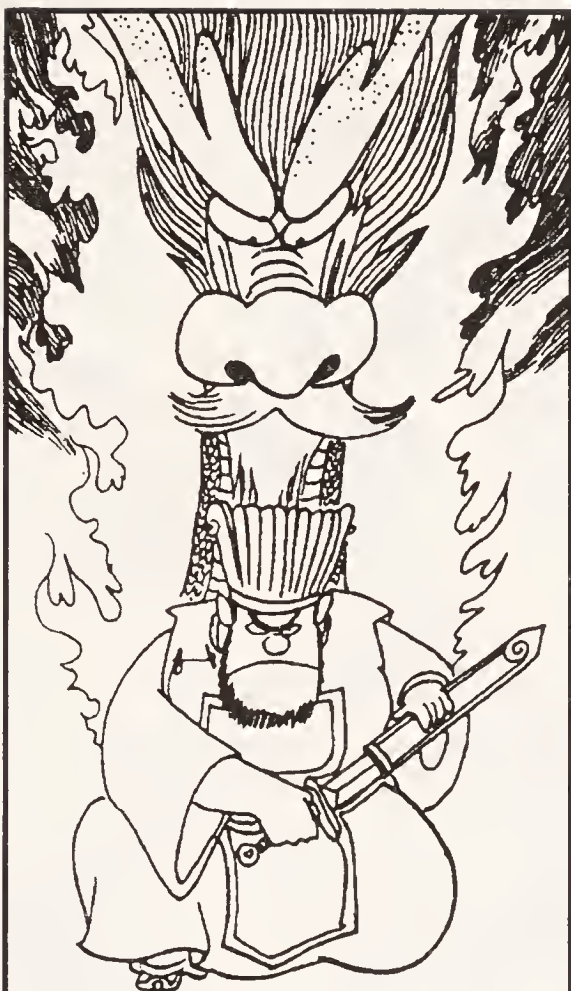
4



聪明巧妙往往带来无穷的累赘。这些系累世人常不自觉。
People of ability and intelligence are constantly distressed, while the general population carries on oblivious to it all.



屠龙之技 The Dragonslayer



朱平漫非常喜欢剑术……
Zhu Pingman was an avid
swordfighter...

1



他向支离益学习屠
龙剑法……

One day, in hopes
of studying the art
of dragonslaying,
he went to see Zhi
Liyi.



2

花了三年的时间，耗尽了千金的家产……
After studying for three years and spending one
thousand gold pieces of the family savings,



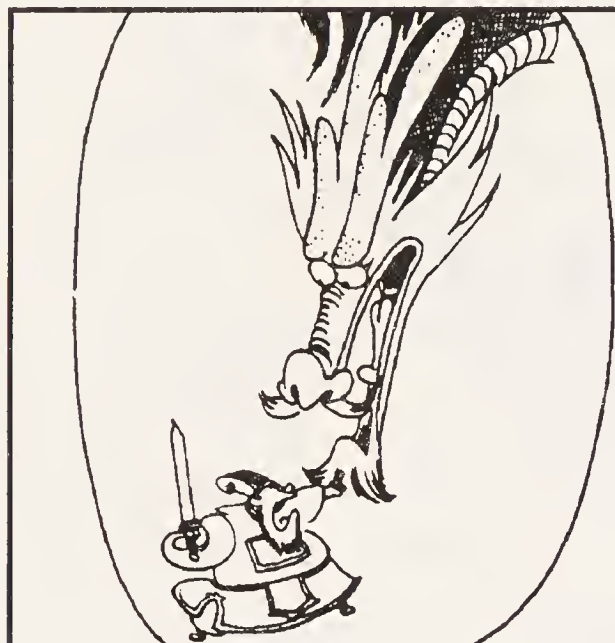
嘻嘻
Hee, hee

3

终于……他学成下山了……
He finally graduated and descended the mountain...



4



5

老伯，你有没有看到龙？
Excuse me, have seen a dragon?



龙？听说过，但没见过……
Dragon? Heard of one, but ain't never seen one...



6

朱评漫走遍天下，但找不到一条龙……
Zhu Pingman criss-crossed the land, but just couldn't find a dragon.



找不到龙……你们有谁见过？
Has anyone out there seen a dragon?



7

“龙”呢？哇！龙在哪里？
I want a dragon!
Where are the dragons?!

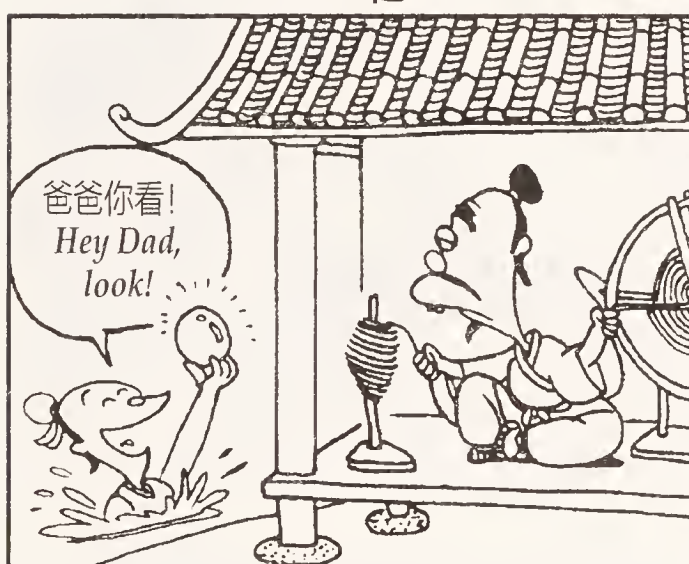
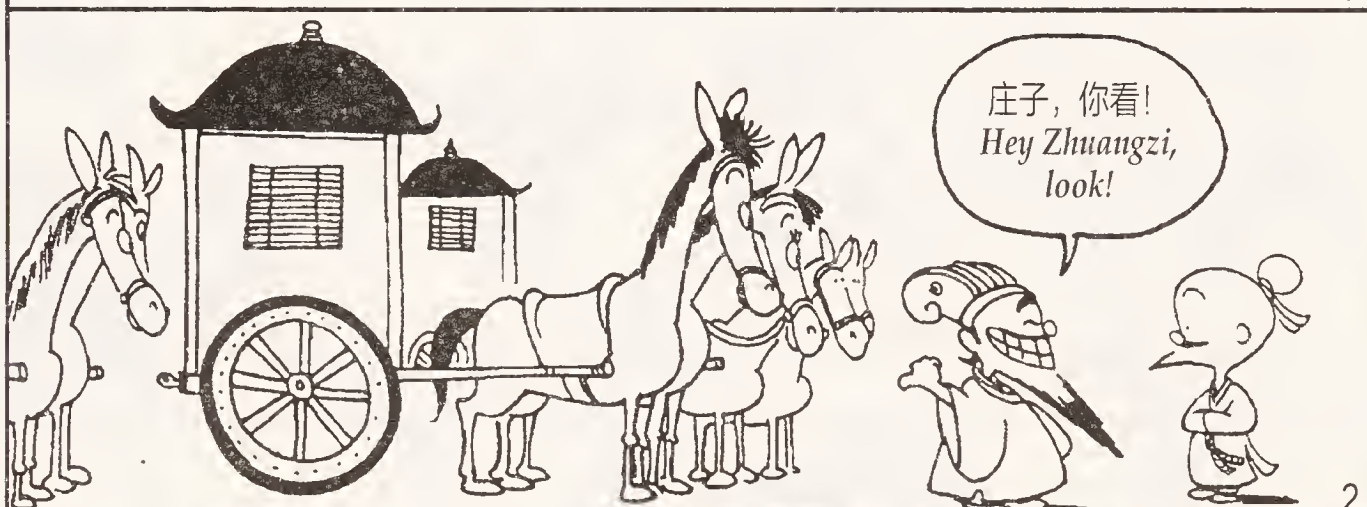


8

朱评漫空想而不切实际，他的剑术究竟能屠龙，还是只能屠狗，谁知道？
Zhu Pingman dreamt of killing a dragon and went so far as learning the art of dragonslaying, but who knows if he could slay even a little puppy dog, let alone a dragon.

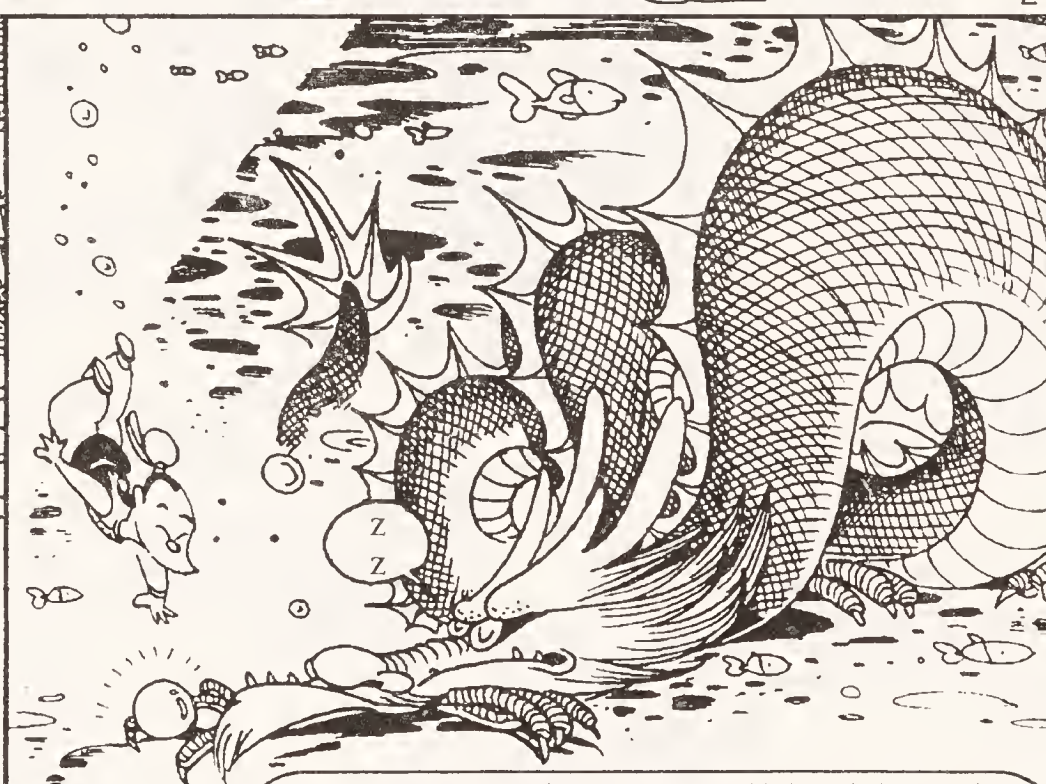


打碎龙珠 Shattering the Dragonpearl



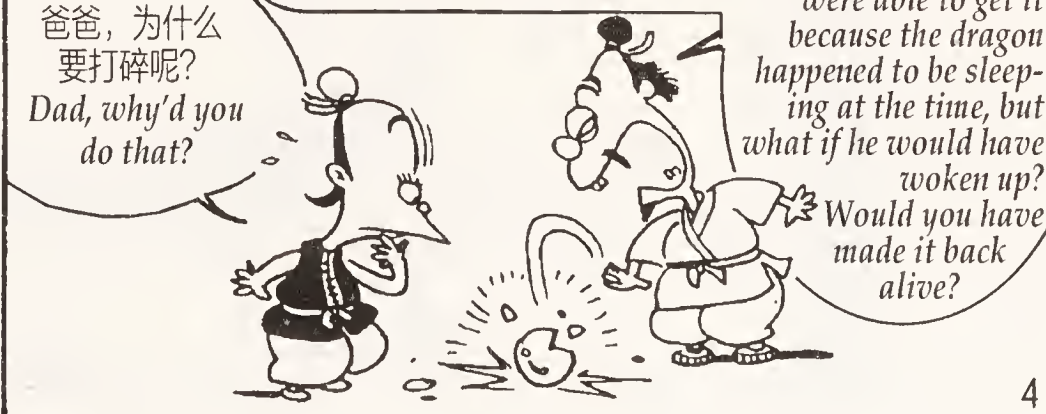
黄河边上有个穷人家。有一天他的独生子潜到深渊底下，找到一颗龙珠，拿给他的父亲，他的父亲说：“我不要这颗龙珠。”于是就把珠子打碎了。

Once there was a poor man who lived by the edge of the Yellow River, and one day, his son dove deep down in the river and came up with a giant pearl. He handed the pearl to his father, who abruptly said, "I don't want it!" and shattered it against the floor.



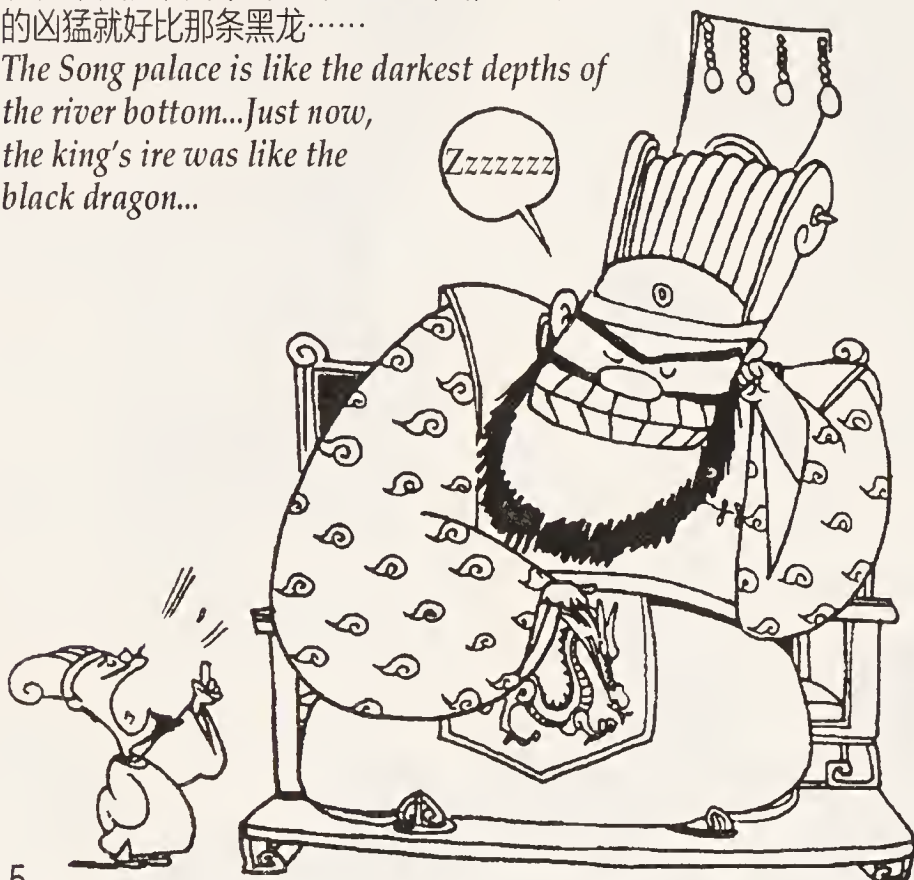
这一定是九重深渊底下黑龙出没的地方才会有。你能拿到这颗珠子，一定是刚好碰上黑龙睡着了，如果黑龙醒来，你还能活着回来吗？

That pearl had to have been taken from the darkest depths of the river bottom, where the black dragon lives. You were able to get it because the dragon happened to be sleeping at the time, but what if he would have woken up? Would you have made it back alive?



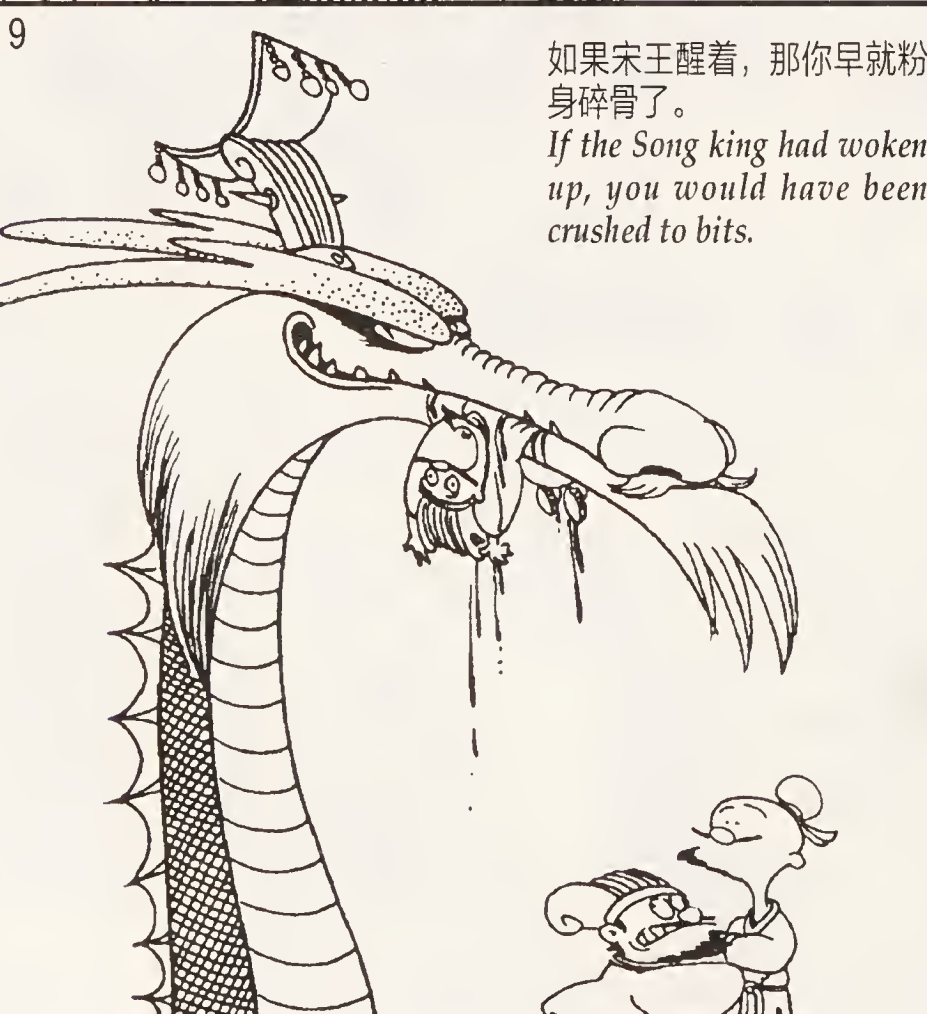
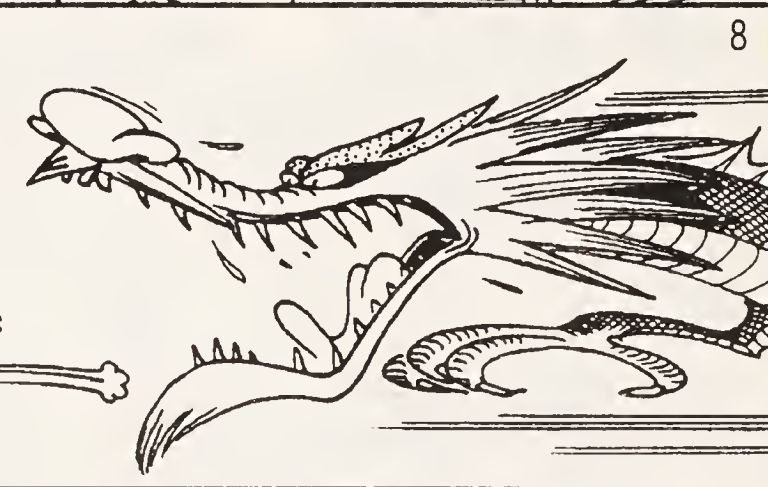
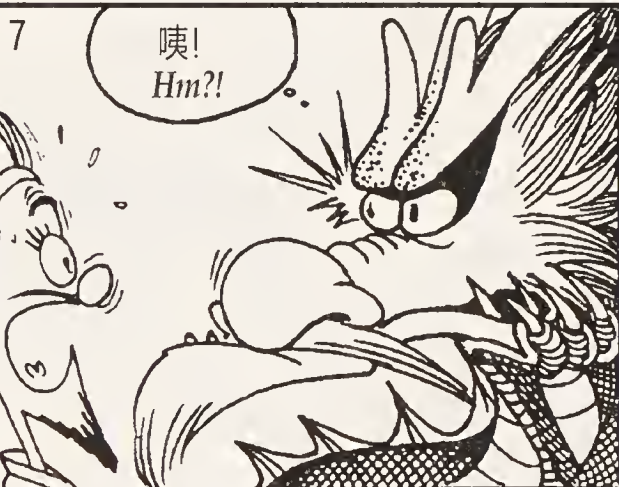
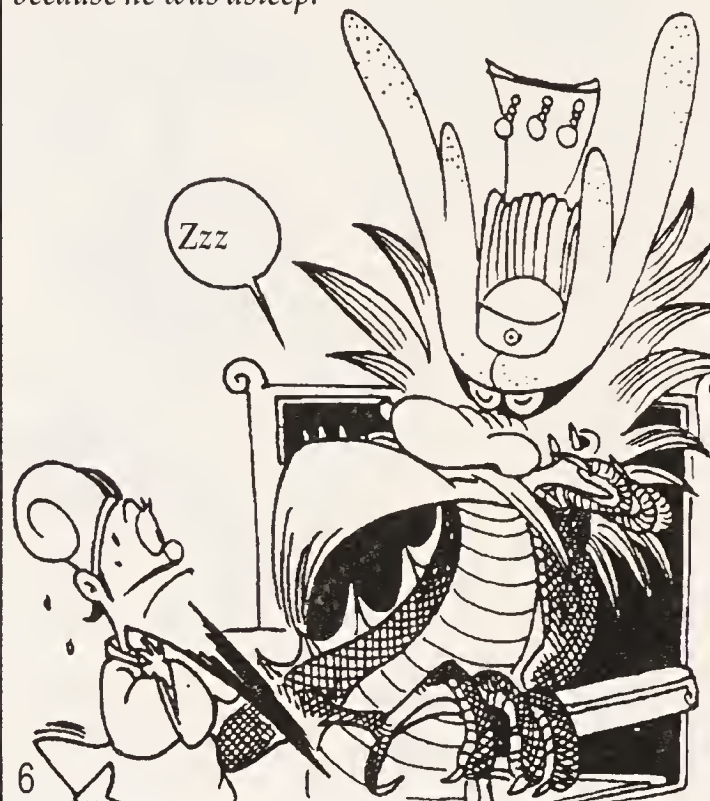
现在宋国的宫殿，就好像九重深渊……宋王的凶猛就好比那条黑龙……

The Song palace is like the darkest depths of the river bottom...Just now, the king's ire was like the black dragon...



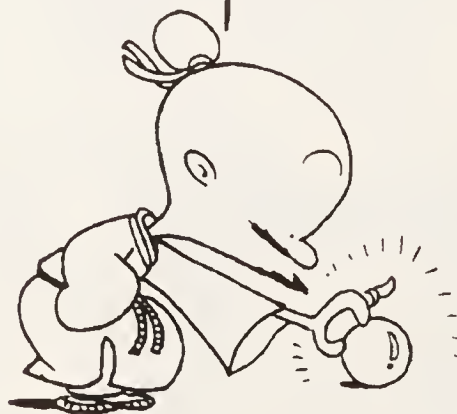
你能得到宋王的马车，必定是碰到他正在睡觉……

You were able to get the chariots because he was asleep.

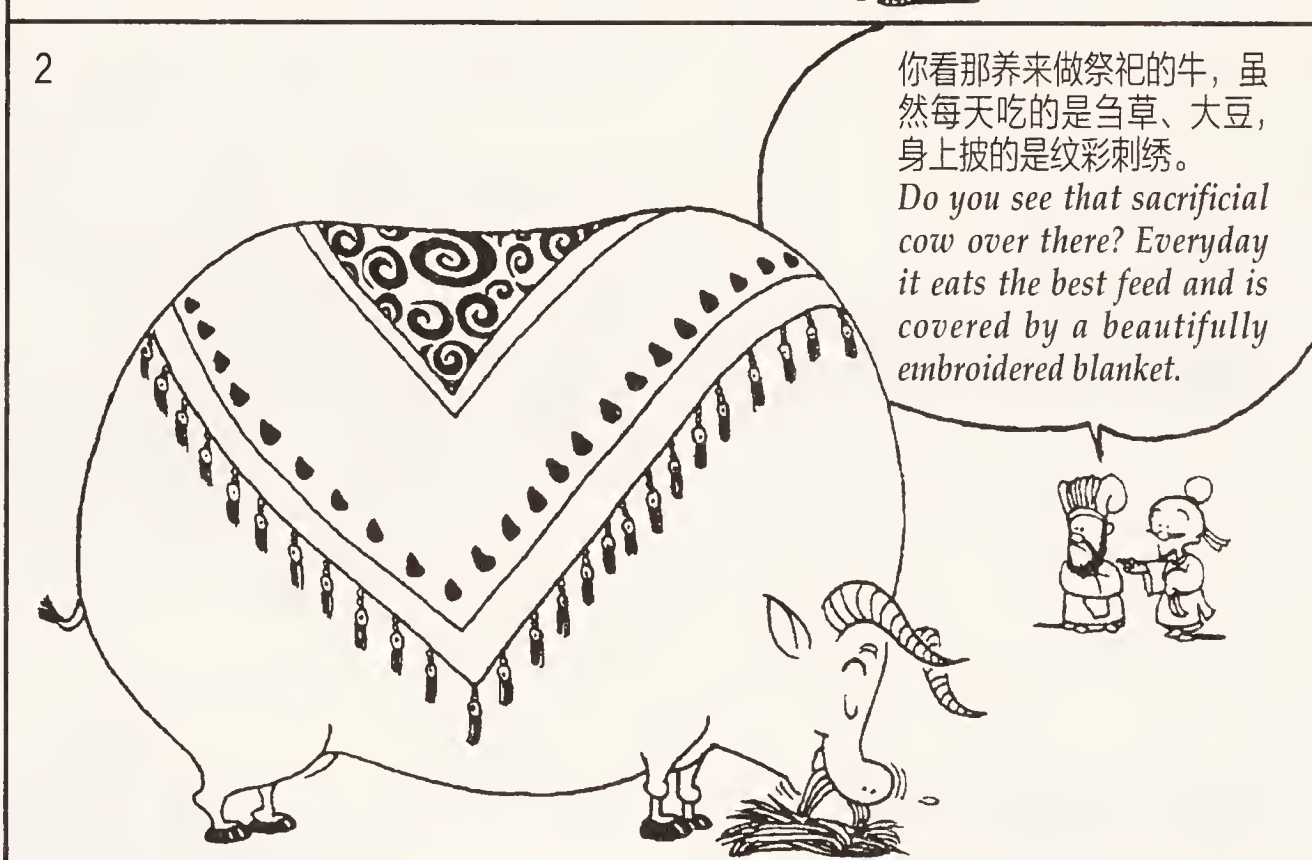
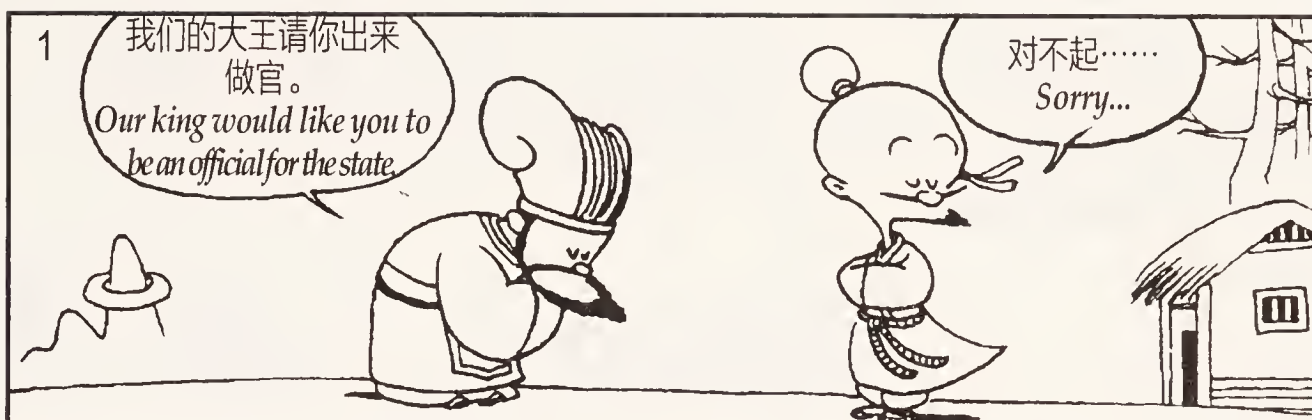


世人常为了珍奇的外物，忘了性命的危险，这是一种迷惑。如果把性命送了，岂不太不值得了吗？

People often pursue precious objects, neglecting the lethal implications; this is a kind of delusion. If you lose your life, what have you got left?

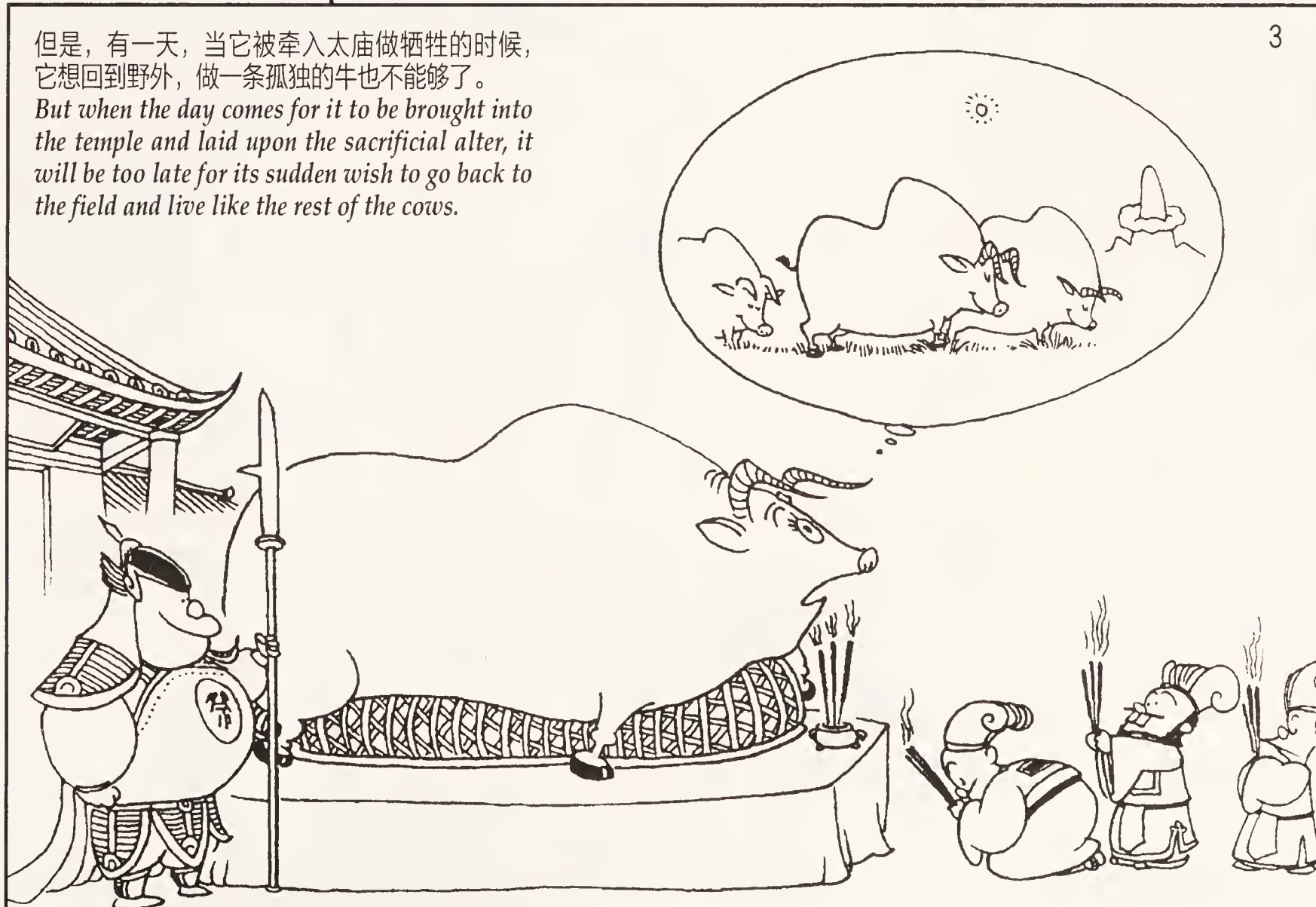


不做牺牲 Don't Make Sacrifices

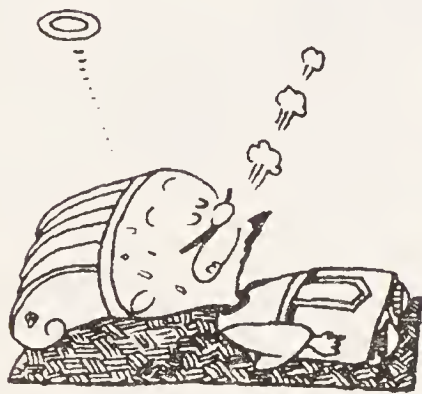


但是，有一天，当它被牵入太庙做牺牲的时候，它想回到野外，做一条孤独的牛也不能够了。

But when the day comes for it to be brought into the temple and laid upon the sacrificial alter, it will be too late for its sudden wish to go back to the field and live like the rest of the cows.



庄子快死了 Zhuangzi on His Deathbed



庄子快要死了，他的弟子聚在一起商量，准备厚葬他。
When Zhuangzi was on his deathbed, his disciples gathered around to discuss his burial.

1



2

这样做，老师会被乌鸦、老鹰吃掉啊！
But, Master, the crows and vultures will get you.

3



那又何必呢？我死后，用天地做棺槨，用日月做双璧，用星辰做珍珠，用万物做礼品，还有什么葬仪比这更好的呢？

Why bother? After I die, use heaven and earth as my coffin; use the sun and moon as burial jades, the stars as jewels, and everything else around me as ritual wares. What funeral could be better than that?

在地上会被乌鸦、老鹰吃掉。在地下，会被蝼蛄、蚂蚁吃掉。你们为什么要把我从乌鸦老鹰的嘴里抢过来给蝼蛄蚂蚁吃呢？

Above ground, the crows and vultures will get me. Below ground, the worms and ants will get me. Why do you insist on taking food out of the mouths of crows and vultures and giving it to worms and ants?

死亡是一种自然肉体的消散、变化就交给大自然去处理吧！

Death is a natural dispersion of the body, so why not give the changes to nature to handle?

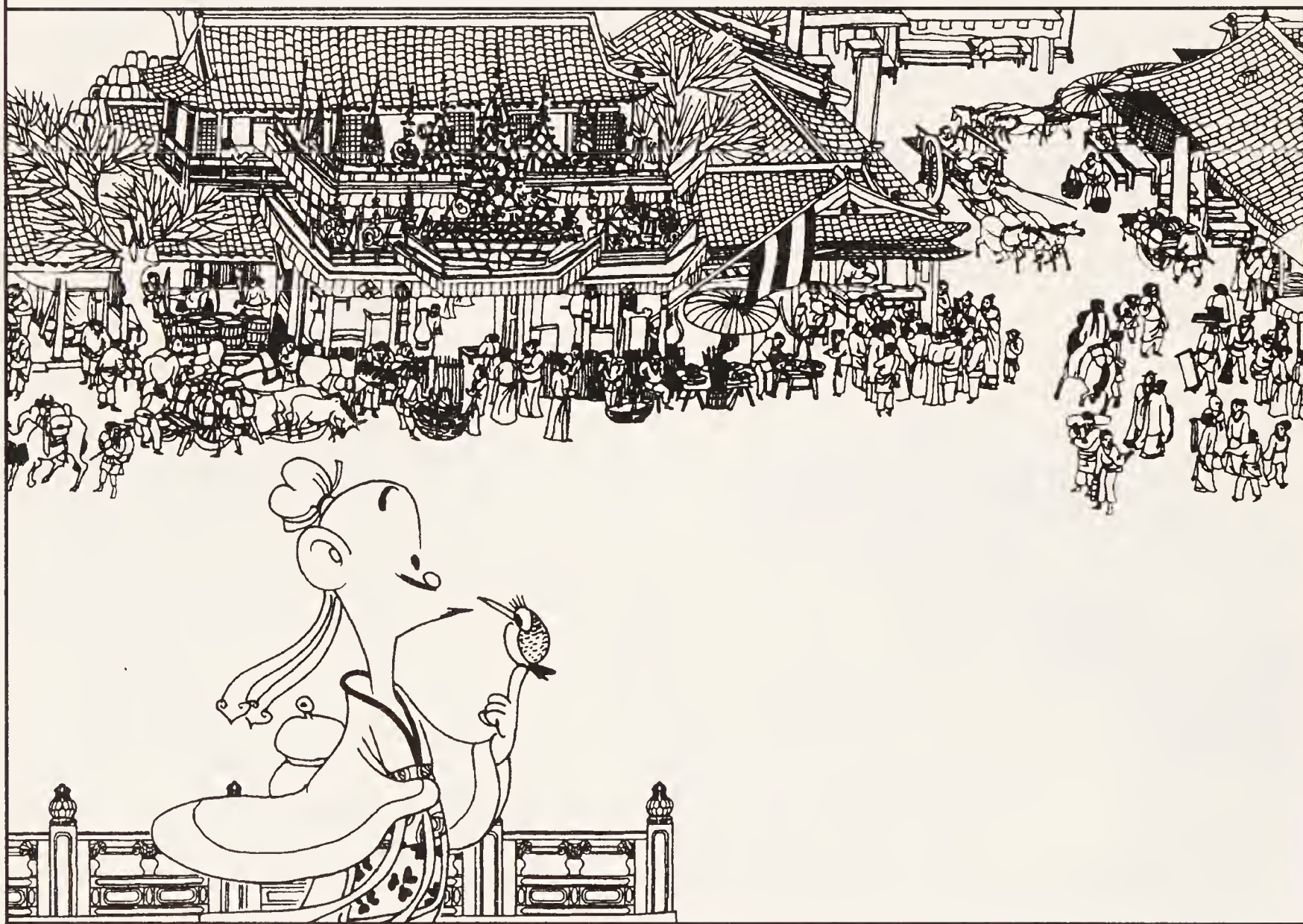


庄子说·自然的箫声
(下篇)

Zhuangzi Speaks II
More Music of Nature



庄子 Zhuangzi



巨大的怪鸟 The Giant Bird

北海有一条鲲鱼，它的身子有几千里那么大。
In the northern sea there is a giant fish call the kun, which is hundreds of miles long.



1



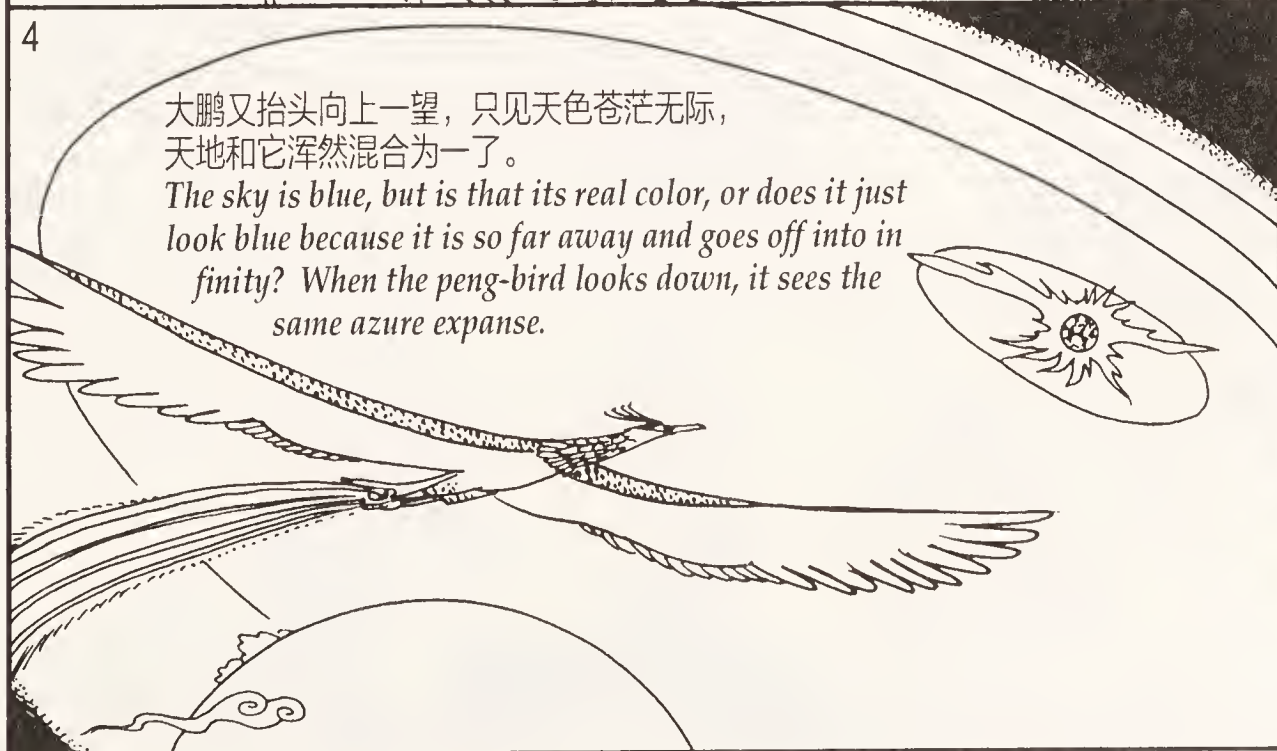
2

有一天，它突然变成一只大鹏，它的背有几千里广，一飞直冲九万里的高空。

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.



在高空中，它低头一望，地面上灰蒙蒙的一片，所有的山河城屋都看不见了。
As it flies higher the world below disappears into the hazy distance.



大鹏又抬头向上一望，只见天色苍茫无际，天地和它浑然混合为一了。

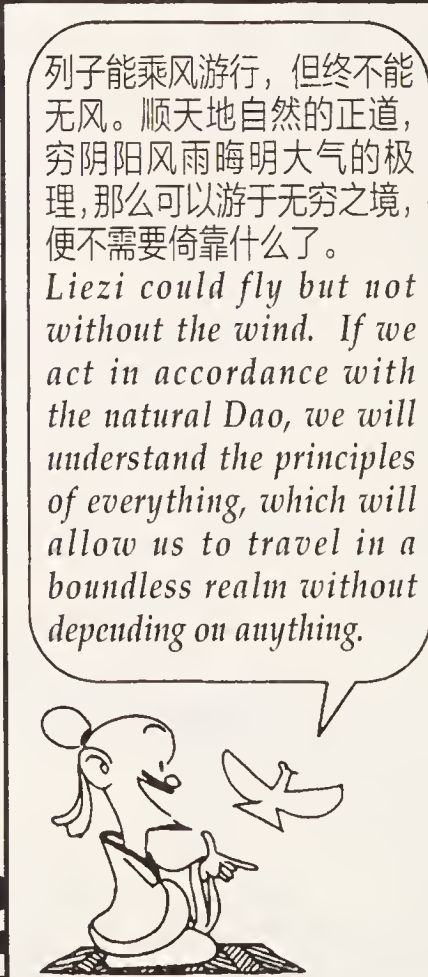
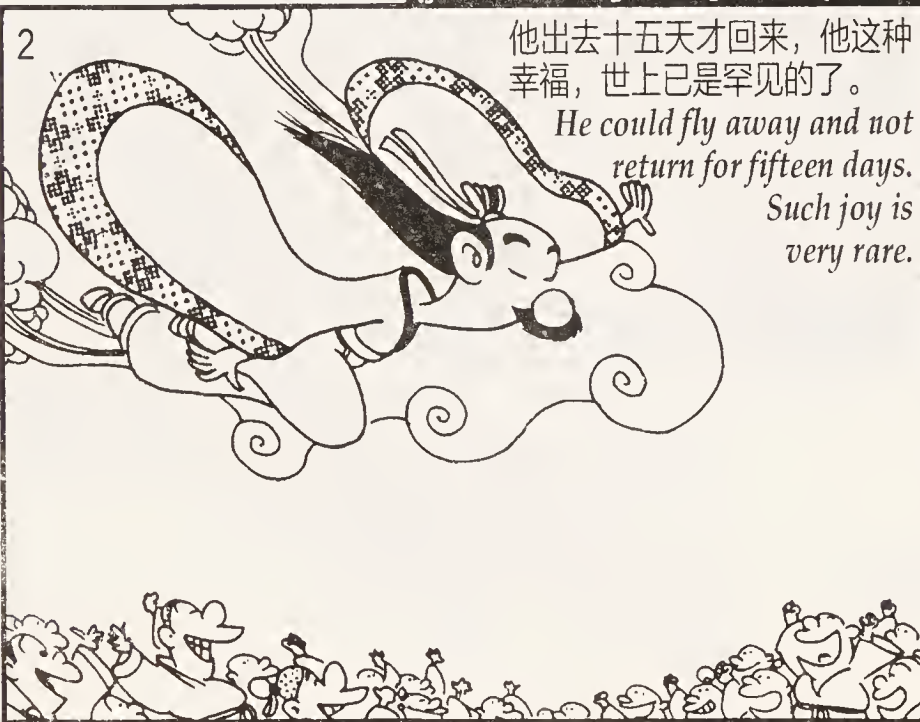
The sky is blue, but is that its real color, or does it just look blue because it is so far away and goes off into infinity? When the peng-bird looks down, it sees the same azure expanse.

胸襟要宽广高远，才会没有界限。不要站在任何角度、任何时间看事物，而是要与天地同体。

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.



列子御风而行 Liezi Rides the Wind



许由不受天下 Xu You Refuses the World



尧想把天下让给许由……
The legendary emperor Yao wished to resign as ruler and turn the land over to the hermit Xu You ...

日月都出来了，还要我这小火把干吗？及时雨都下了，还要人工灌溉干吗？我实在不如你，所以请允许我把天下交给你吧！
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.



1

算了吧！小鸟在树上做巢，所需要的不过一枝。
Forget it! When a bird goes to nest in a tree, all it needs is a single branch.



老鼠在溪流喝水，所需也不过满腹。
When a rodent goes to a stream to drink, all it needs is to fill its stomach.



2

3

你把天下让我，我要拿来做什么呢？
You want to give the world to me, but what would I do with it?

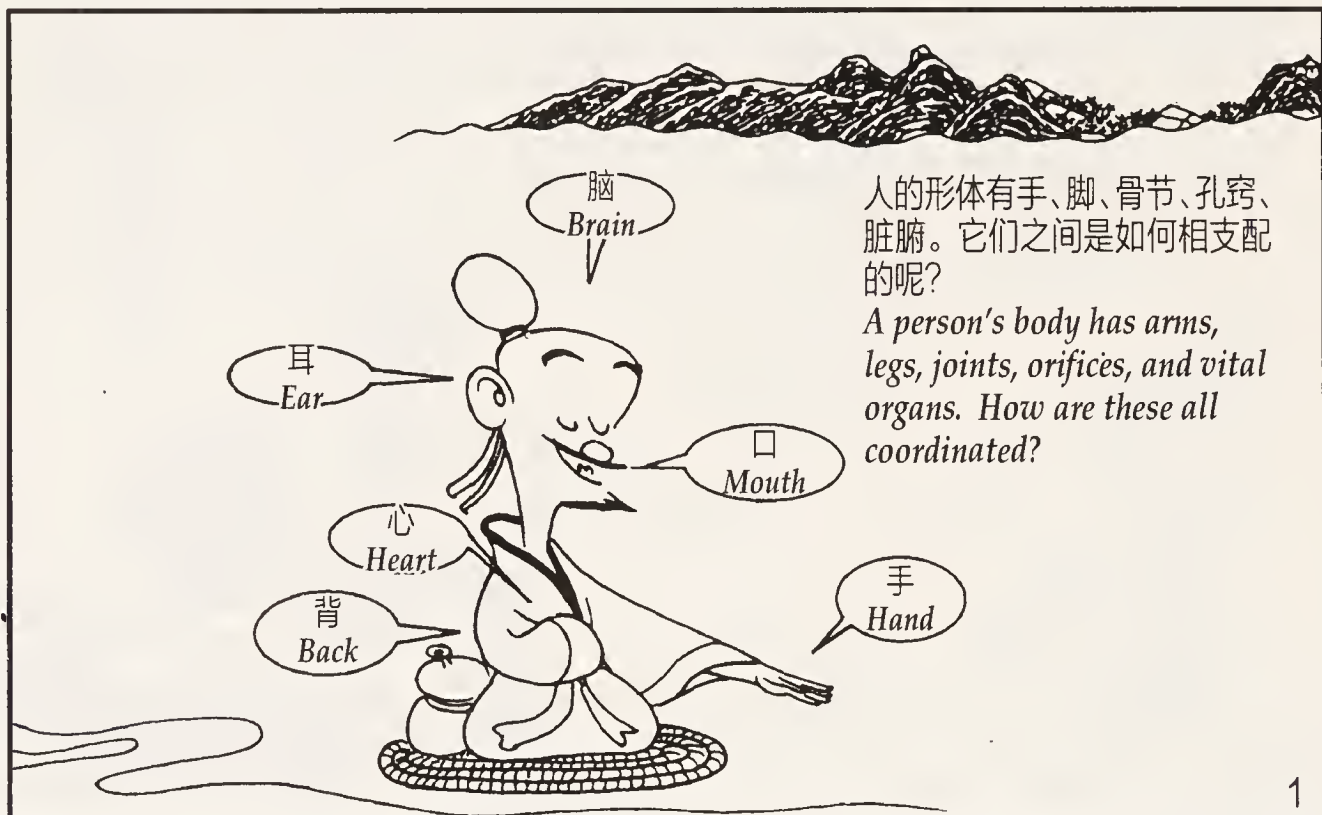
况且天下已经给你治好了，你想把美名让给我吗？我要这空名做什么呢？
Besides, you've already taken care of everything. Are you trying to give me a good name? What good is empty fame?

名是实的宾位，人常为求名而委屈自己受苦，要能去名去功才能得到真实。
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.



4

谁是主宰 Who's the Master?



人的形体有手、脚、骨节、孔窍、脏腑。它们之间是如何相支配的呢？

A person's body has arms, legs, joints, orifices, and vital organs. How are these all coordinated?

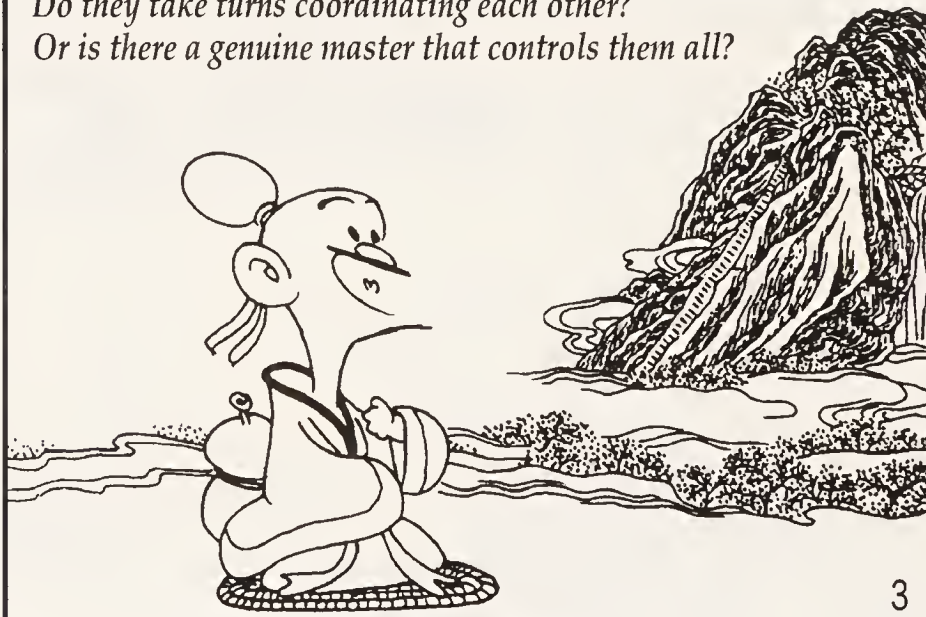
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它们都是奴婢来服侍我吗？
奴婢怎能互相支配？
Are they all there to serve me?
How can servants be coordinated?



2

是奴婢互相轮流支配吗？
还是另有真正的主宰呢？
Do they take turns coordinating each other?
Or is there a genuine master that controls them all?



3

事实是形体之外尚有精神，这个精神就是真正的主宰啊！
Whether or not we come to know this master will not
alter its genuineness one way or the other.



4

人都具有自己的“实有的真心”，这个实有的真心乃是大自然的道的缩影。人能以此为法则，去发展一切的行动，自不离自然的正道。

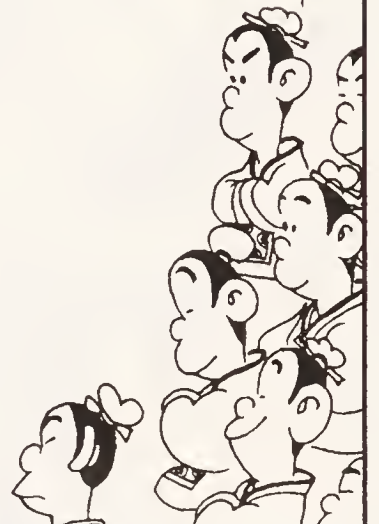
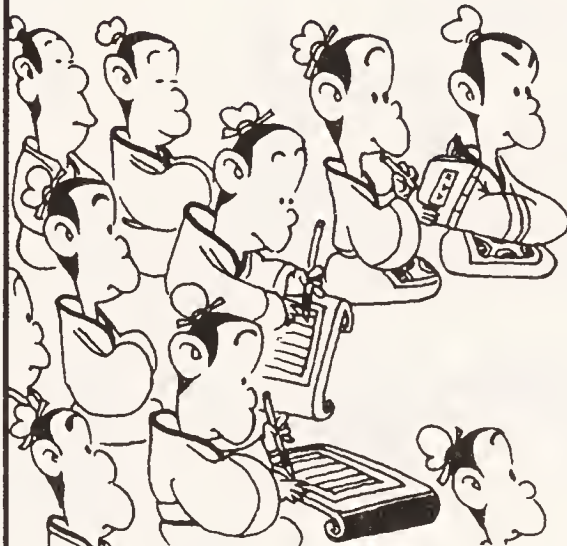
Everyone has their own genuine mind, which is a miniature of the natural Dao. So if you can act in accordance with it, you will never be far from the Dao.



庄子说话不說話 Zhuangzi Speaks about Not Speaking

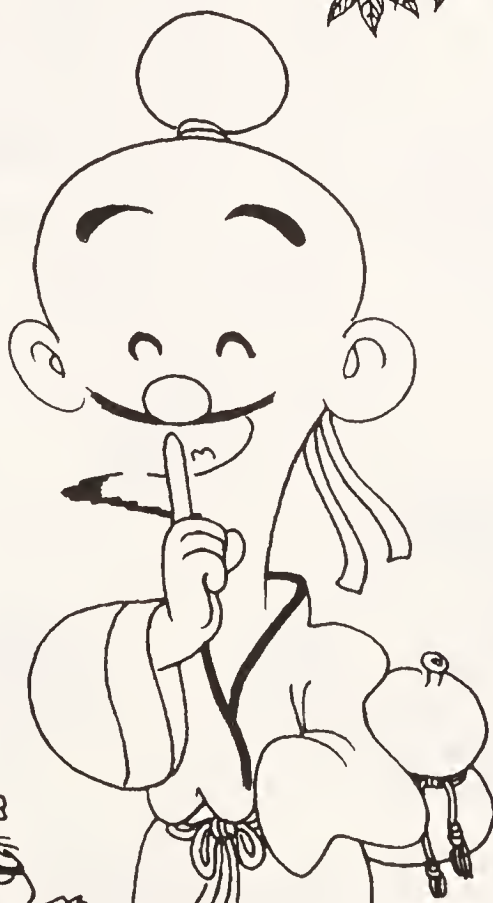
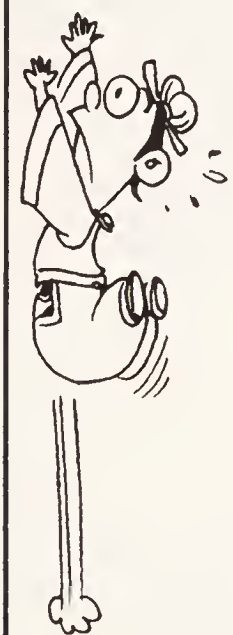
1

庄子说：我一辈子说了那么
多的话，但是……
*All my life I have said so
many things, but ...*



2

我实在没有说过一句话！
*I have never really said a
single word.*



形体与心意相合，随顺无
己。行为只是反应内心，
想工作时工作，虽然工作
了很多，但实在没有工作；
虽然说了很多，但实在没
说过一句话！

*We are always debating
one thing or another, but
does what we say really
mean anything? Maybe
it would be better to say
nothing and continue
merrily on our way.*



尧问 Yao's Question

尧问舜说：

The legendary emperor Yao
once asked his minister Shun:

我想伐宗、脍、胥敖三国，每当临朝
都不能丢下这个念头，这是什么缘故呢？
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



2



这三国的君，所处的地位极卑，你又何必
把他们放在心上呢？

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



人会欲望无穷，全在于
有了自我意识，有了“我”
即会排“他”，即成对立。
其实万物虽有差别不齐，
但各有各的独特价值，
能并行不碍。

That people have in-
finite 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.

当初出了十个太阳，并照万物，各
不相碍，何况有德之人恩泽普及世
人，非太阳所能及，反不能容这三
国的国君？

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?



3



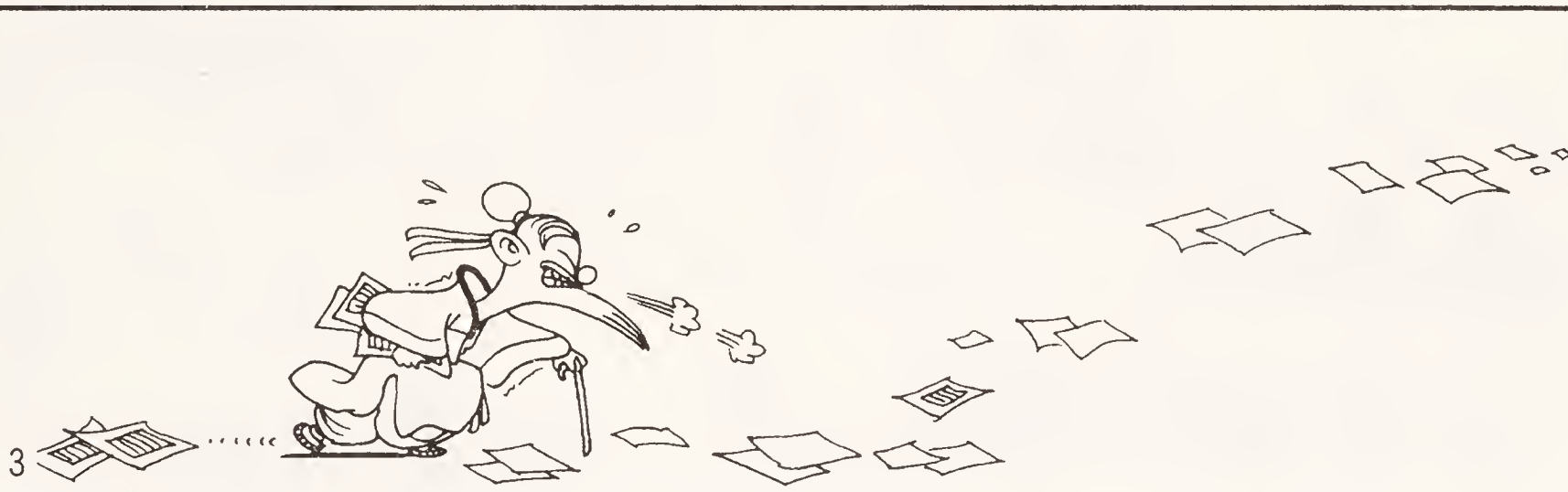
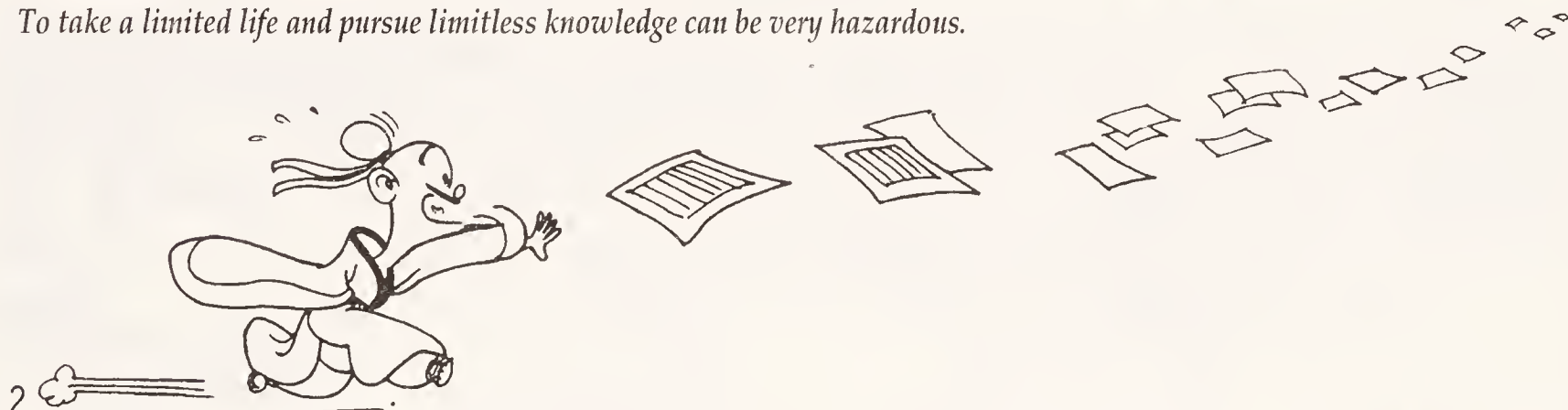
养生主 The Danger of Knowledge



人的生命有限，知识却是无穷。
A lifetime is limited, but knowledge is limitless.



如果以有限的生命，去追求无穷的知识，那是非常危险的。
To take a limited life and pursue limitless knowledge can be very hazardous.



人要超越知识，而不是背负知识，为知识所累。知识是了解养生的道理，了解后，便顺应自然的变化，不要再追逐多余的知识。

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.



一只脚的人 The Man With One Leg



公文轩最初看见右师只有一只脚，
心中大惊……

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

后来仔细地想了一想，
终于明白了……

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



右师只有一只脚，但只要是天生的，
不是人把它砍掉的，那便也合乎自然啊！
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!



人生下来如果都是一只脚，那么突然看见两只脚
的人，便也会误以为那是不自然，其实只要天生，
一只脚、两只脚，或像蜈蚣那么多只脚，亦都是
自然。

If everyone were born with one leg we would
think it very unnatural to suddenly see some-
one 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.



天生我什么形体就以什么形体过；处于水中
水中过、处于火中火中过。若能如此即能入
水不冷、入火不热，处处无碍！

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 en-
counter no obstacles in life.



秦失不哭泣 Qin Shi Didn't Cry



老子死了，秦失来吊丧，
哭了几声，就走了。
After Laozi died, Qin Shi
went to pay his respects.
He let out a few sniffles
and then left.



1



哦？
Oh?

你不是我老师的朋友吗？
这样子吊唁可以吗？
Hey, aren't you a friend of the
master's? Is that an appropri-
ate way to pay your
respects?

2

老子该来的时候来，应时而生；
该走的时候走，顺理而死。安心适时而顺应变化，
所以我不必为他悲伤。
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.



我这样哭哭就可以了。
A few sniffles is
just right.

3



4



老子的弟子听了，便不再悲伤哭泣了。
Upon hearing this, Laozi's disciples
stopped their sorrowful crying.



5

老子之死，只是形体的死亡，
不是精神的死亡。秦失明白这道理，
所以不会为他悲伤。
By accepting the transformations
of nature, we free ourselves from
the bondage of capricious emo-
tions. Qin Shi understood this,
and that's why he didn't
grieve over Laozi.



颜回心斋 Mental Fasting

卫国的国君很坏，颜回向孔子请求说：
Because the sovereign of Wei was very wicked, Yan Hui asked Confucius...

老师！请让我去感化他吧。
Master, please let me go transform him!

可以是，但是你存心去感化他，只怕反而很难。
Of course you can go, but I'm afraid that if you go to intentionally transform him, it will be difficult.



1

你先回去斋戒几天再说吧。
Why don't you go home and fast for a few days, and then we'll talk about it.

我从来就不喝酒、不吃荤，何必再回去斋戒呢？
But because I come from a poor family, it has already been several months since I've had any alcohol or meat.

那只是祭祀的斋戒，不是心理的斋戒。
That is the fasting to be done for sacrificial ceremonies; it's not mental fasting.

什么叫心理的斋戒？
What is mental fasting?

2

3

4

先去忘了你的心智机巧，使心一片空明，这样才能感应一切。如能做到这样，鬼神都能感应，何况是人呢？
First get rid of all intentional mental activity and make your mind an expanse of emptiness, then you will be able to respond naturally to everything. If you can do this, then others will respond to you.

有所为而为，便会有自我的观点，便有得失之心。应除去自我，不为功、不为名、不为己，这样才能感化人。
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.



5

饮冰的人 The Man on Fire

叶公子高将出使齐国……
A prince of Chu named Zigao was about to depart to the state of Qi as an envoy...

我这次所负的使命很重，事情如果不成，就会得罪国君；事情如果成了，我也会受内伤。
My mission this time is very serious. If I fail, I will have wronged my sovereign, and if I succeed, I will still be plagued by ill health due to the stress.

1

成与不成我都会受伤害，请问我该怎么办？
I will suffer either way. Please tell me what to do.

2

你现在感觉怎样？
How do you feel right now?

3

我忧心如焚，一直想去吃冰解热。
I'm so worried I feel like I'm on fire, and I just want to guzzle cold water to put it out.

你放下心来吧，天下有两样大法不能逃避。一个叫命，一个叫义。子女和父母关系叫做命。君臣关系叫做义。
You can stop worrying because in life there are two things that are unavoidable. One is fate, and one is righteousness. The relationship between a parent and a child is one of fate. The relationship between a sovereign and vassal is one of righteousness.

4

5

所以遇到命和义这两个大法，只能忘却自我的利害得失，按照实情去做，便可以了。
So in these two kinds of situations you must set aside thoughts of yourself and thoughts of gain and loss, and just act as the circumstances dictate, that's all.

不要改变所受的使命；不要强求事情的成功，只要顺着事物的自然，尽心去做就是了。
Don't try to change fate or force success, just follow the natural circumstances and do your best.

6

楚狂人接輿 The Madman of Chu

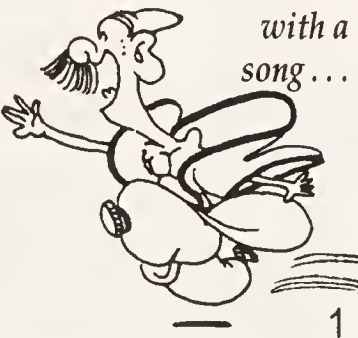


孔子周游天下，
来到楚国。
When Confucius
was traveling
to the various
states advis-
ing sovereigns,
he came to the
state of Chu.

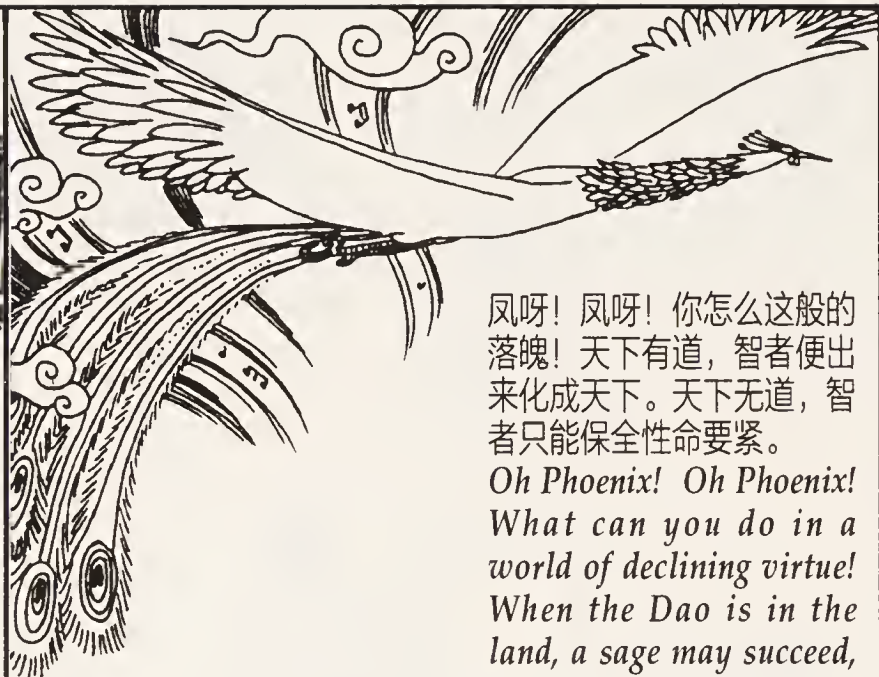


楚国的狂人接輿，见孔
子自身难保，
还在推行他的
道德理想……

Jieyu, known as the
madman of Chu, saw
that Confucius was
endangering himself
through his agenda of
virtue and advised him
with a
song...



1



凤呀！凤呀！你怎么这般的
落魄！天下有道，智者便出
来化成天下。天下无道，智
者只能保全性命要紧。

Oh Phoenix! Oh Phoenix!
What can you do in a
world of declining virtue!
When the Dao is in the
land, a sage may succeed,
but when the Dao is ab-
sent, a sage can only try to
survive!



2



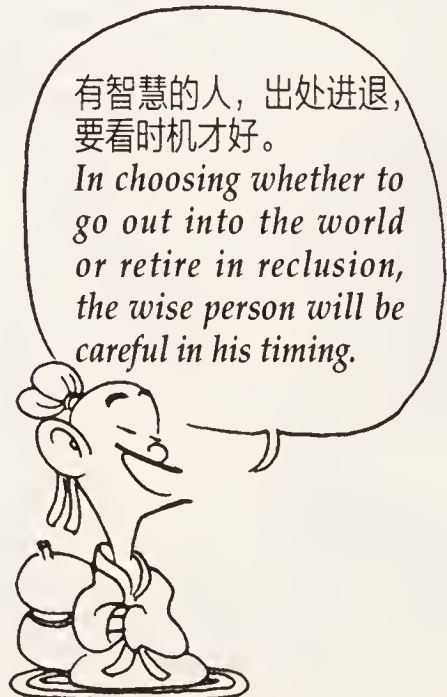
算了吧！算了吧！这样的时代。
不要再用你的光明去显出人家的黑暗。
Forget it! Forget it! In these times,
don't use your brilliance to show up
other people's blemishes.

3



荆棘啊荆棘，不要伤了
我的脚。我已经在拐弯走了。
Oh brambles, oh brambles, you
can't hurt my feet, for I walk a
crooked path.

4

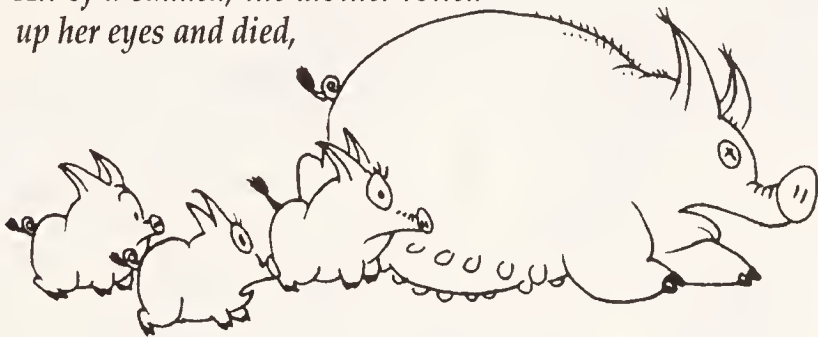


有智慧的人，出处进退，
要看时机才好。
In choosing whether to
go out into the world
or retire in reclusion,
the wise person will be
careful in his timing.

形体与精神 Body and Spirit



忽然间，母猪两眼翻白，死了。
*All of a sudden, the mother rolled
up her eyes and died,*



小猪都惊惧地逃走。
*And the piglets ran away
in fright.*



小猪爱它们的母亲，不是爱它的形体，
而是爱主宰它形体的精神啊！
*Although the piglets loved their
mother, it wasn't her body that they
loved, it was that which
animated her body.*



母猪活着和死时，形体并没有改变，但
精神却完全不同了。所以真正代表一个
人的不是他的形体，而是他的精神。
*The body of a living sow and a newly
dead sow look the same, but the spirit
is completely different. So the thing
that makes one a person is the spirit
rather than the body.*



人是有情的吗 Do People Have Emotions?

惠子对庄子说：
Huizi said to Zhuangzi:

人是有情的吗？
Are people without
emotions?

1



是的。
Yes.

人若无情，怎能称为人呢？
If people don't have emotions, how can they be called people?

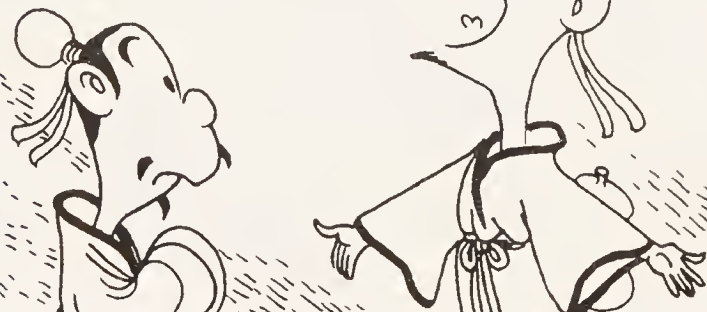
2

道给了人容貌，天给了人形体，怎么不能称为人？
The Dao gives people their appearance, and heaven gives people their form, so how can they not be called people?

3

既称为人，怎么没有情？
Since they are called people, how can they not have emotions?

4

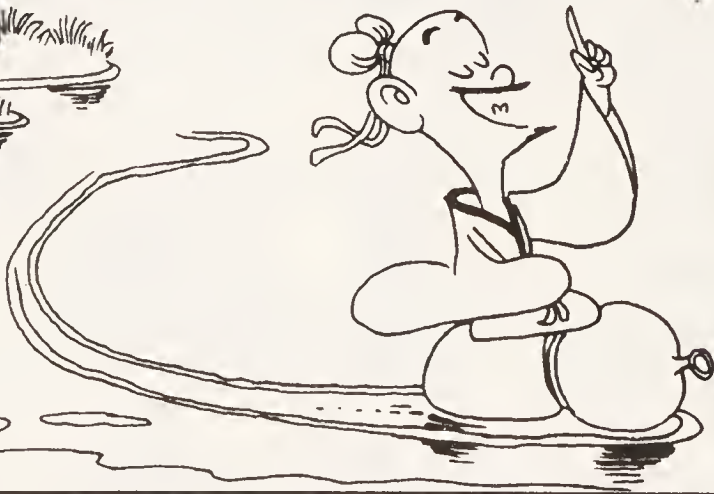


5

这不是我所说的无情，我所说的无情是……
That's not what I mean by emotion. What I mean by not having emotion, is that...

不以好恶损害自己的本性，经常顺任自然而不用人为去增益。
People shouldn't let their likes and dislikes harm their original natures. They should follow nature and not contrive to improve on things.

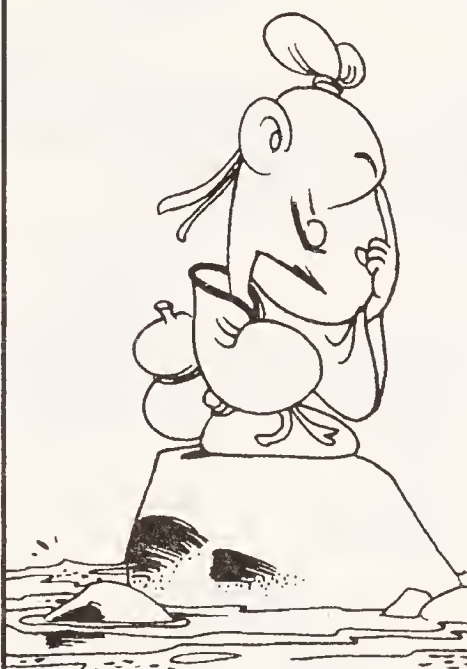
人为的感情有所爱，便有所不爱；自然之情无爱，无不爱，所以能普及。能普及，就能长久。
If a person's emotions include love, then they also include not loving. Natural emotion, however, includes neither loving nor not loving and is therefore universal. Since it is universal, it endures.



何谓真人 What is a Genuine Person

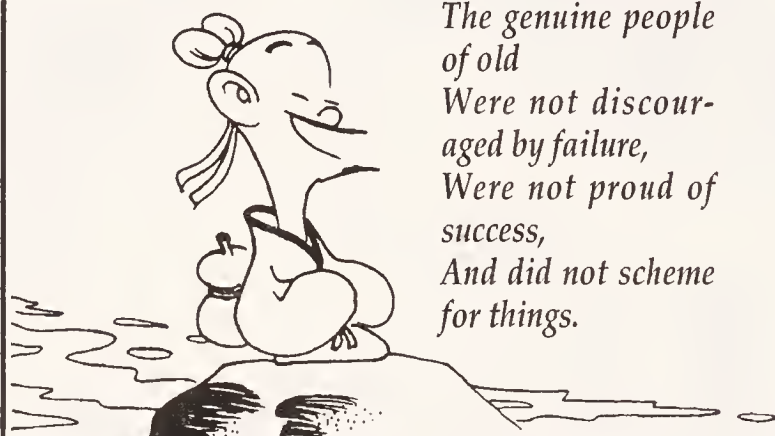
有真人才能有真知。
Only a genuine person can
have genuine wisdom.

1



古时候的真人
失败不气馁，成功不
骄傲，不谋虑事情；
The genuine people
of old
Were not discour-
aged by failure,
Were not proud of
success,
And did not scheme
for things.

2



过了时机而不失悔，顺利得当而不自得。
The did not regret missed opportunities, and when
they successfully grasped opportunity, they were not
conceited about it.

3



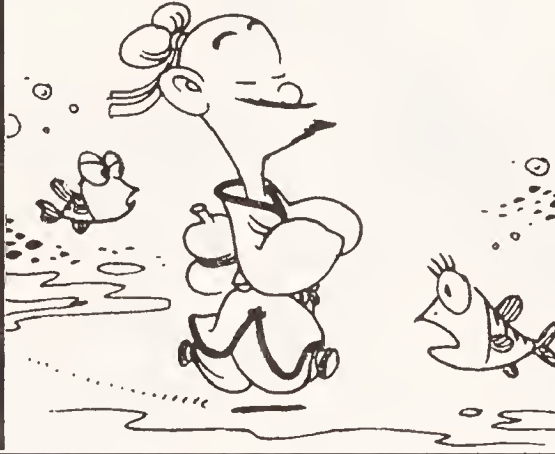
他登高不发抖；
On mountain peaks,
they didn't shiver,

4



下水不觉湿；
In water, they
didn't feel wet,

5



入火不觉热。
And in fire they
didn't feel hot.

6



只有知识能到达与道相合的境界才能这样。
Only wisdom such as this can attain to the realm of the Dao.

7

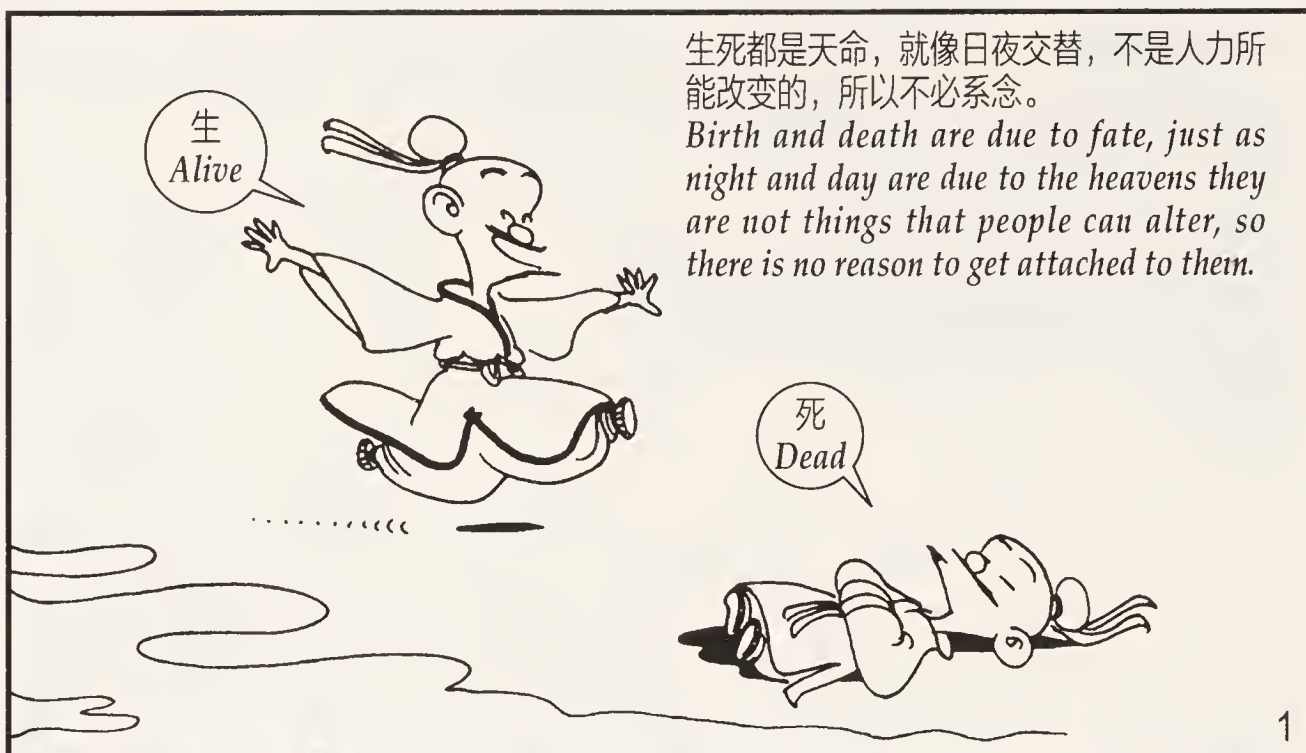


Dao

生不欣喜，死不拒绝；
事情来了欣然接受，不用心智去
损害道，不用人为的作为去辅助
天然。这就是真人！
Not joyful at birth, not refusing death;
gladly accepting things as they happen;
not using the intellect to harm the
Dao; not contriving to assist
nature this is a genuine
person!



道比天高 The Dao is Higher Than Heaven

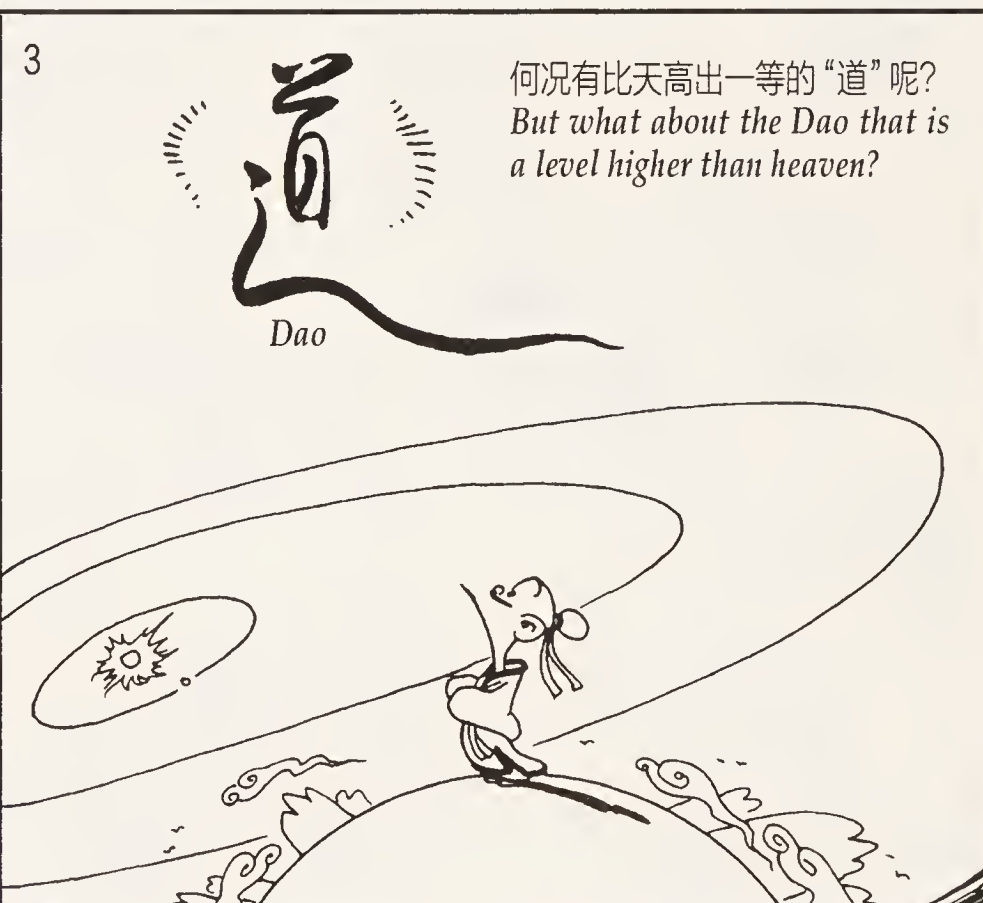


生死都是天命，就像日夜交替，不是人力所能改变的，所以不必系念。
Birth and death are due to fate, just as night and day are due to the heavens they are not things that people can alter, so there is no reason to get attached to them.

1



人只以为天是生我的，就把天当做父亲一样敬爱……
People just think that Heaven gave them life, and so they respect and love heaven like a father...



何况有比天高出一等的“道”呢？
But what about the Dao that is a level higher than heaven?

3



人只以为国君的地位比自己高贵，就肯替他尽忠效死，
People just think that their sovereign has a higher position than them, so they are willing to die for him out of loyalty,

4



何况有比国君更高贵的“道”呢？
But what about the Dao that holds an even higher position?

5

真人不嫌少，不夸功，不求名，他把大道当做师父去效法它。
A genuine person does not boast about success, does not complain about having too little, and does not seek a good reputation. He takes the Dao as a master to be emulated.



相忘于江湖 Mindless of Each Other

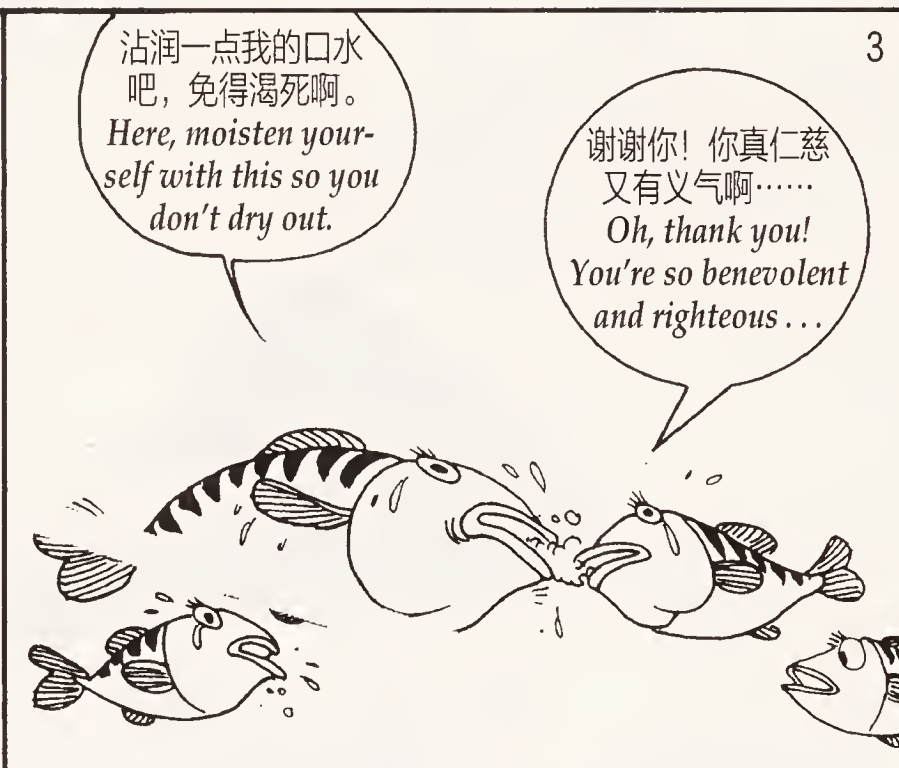


江湖的泉源干枯了……
When a river or lake dries up...

1



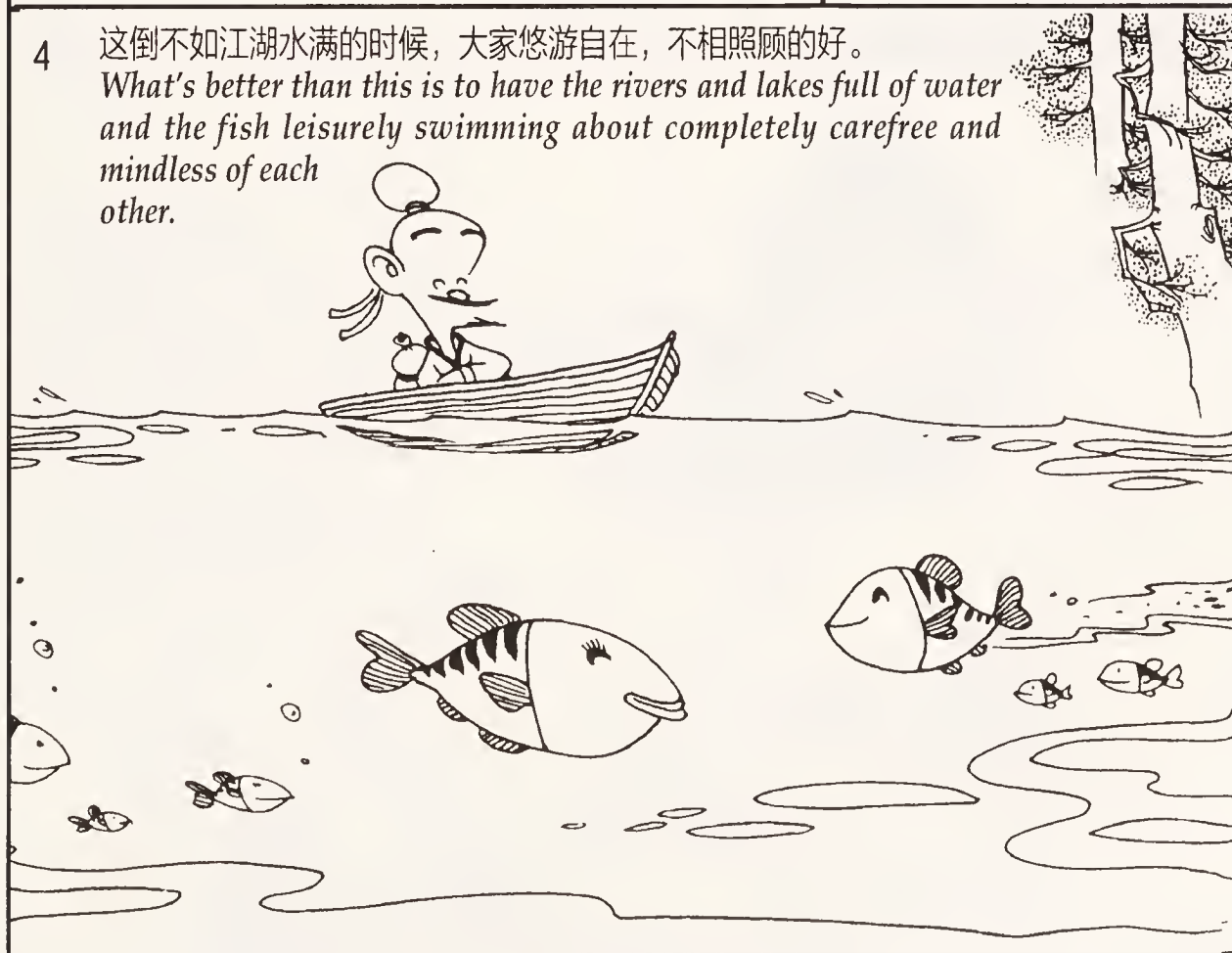
鱼儿都困在地面上，很亲切地用口沫互相滋润……
The fish are trapped on land and wet each other with their saliva, just trying to stay alive...



沾润一点我的口水吧，免得渴死啊。
Here, moisten yourself with this so you don't dry out.

谢谢你！你真仁慈又有义气啊……
Oh, thank you! You're so benevolent and righteous...

3

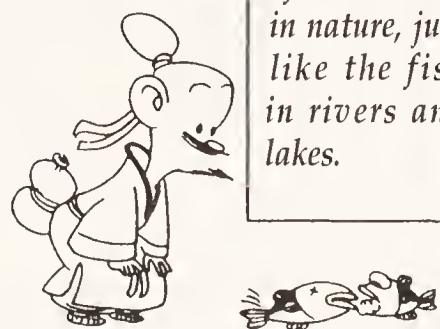


4 这倒不如江湖水满的时候，大家悠游自在，不相照顾的好。
What's better than this is to have the rivers and lakes full of water and the fish leisurely swimming about completely carefree and mindless of each other.

人为的仁爱毕竟是有限的，当人需要用仁爱来互相救助时，这世界便已不好了。大自然的爱是无量的，所以人应相忘于自然如同鱼相忘于江湖。

Benevolence is, after all, limited. When people need to use benevolence to help each other, the world has already turned bad. Nature's love is limitless,

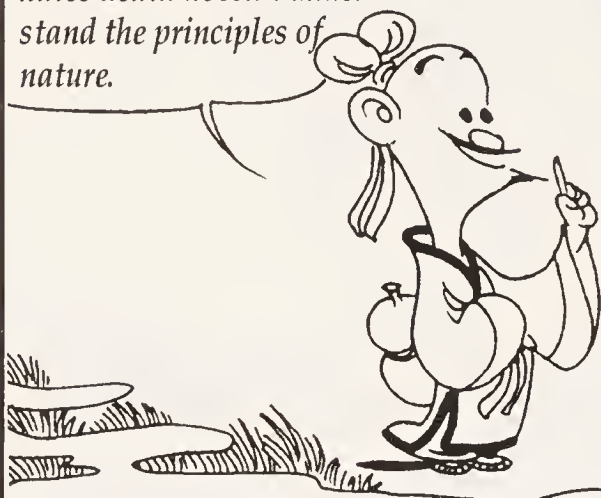
so we should be mindless of each other in nature, just like the fish in rivers and lakes.



藏天下于天下 Hiding the World in the World



自然是变化不停的，凡是
悦生而恶死的人，便是不通
自然之理的缘故。
*Nature changes constantly.
Anyone who loves life and
hates death doesn't under-
stand the principles of
nature.*



人当然怕死啊！
*But of course
people fear
death!*



1

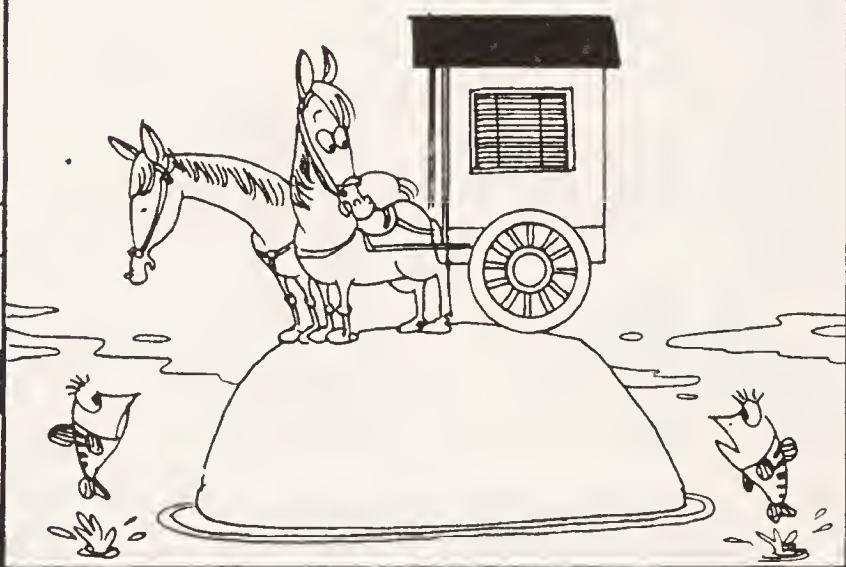
这种人就好像是他把船藏于山里，
*This kind of person is like someone who
hides his boat in a mountain,*

2



把车藏在岛上，自以为非常稳固。
Or his carriage on an island. He thinks it's secure.

3



半夜里来了一个巨人，把整座山都背走了。
那人还在梦中，以为船仍藏在原地呢。
*Then in the middle of the night a giant
comes along and carries the whole moun-
tain away. Meanwhile, that person is still
lost in his dreams, confident the boat is
safely hidden away.*

4



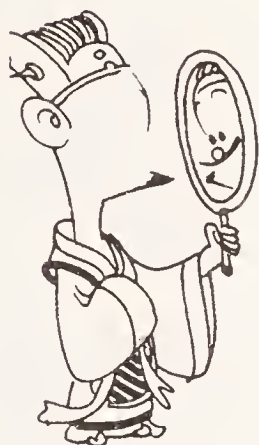
把生死交付给
自然，把天下藏在天
下，这便是师法自然
的大宗师。
*Give life and death
over to nature. Hid-
ing the world in the
world is the proper
way to emulate
Nature, the great
master.*



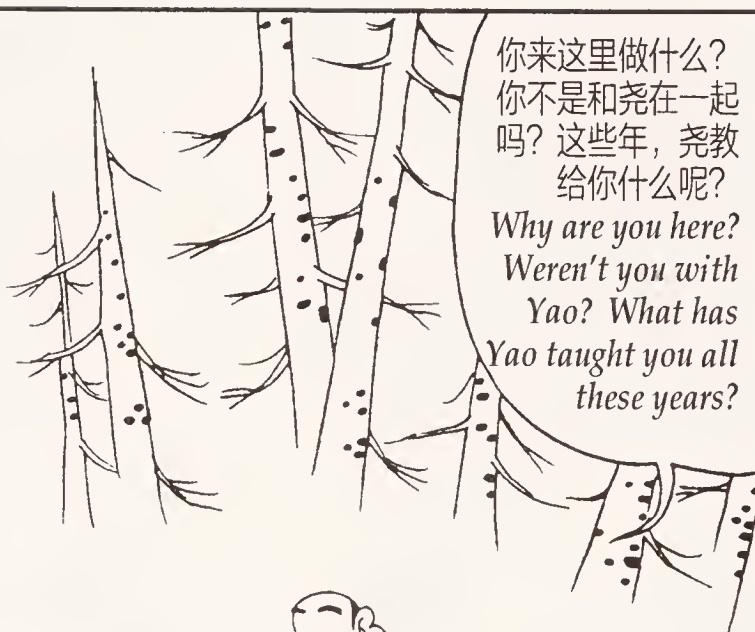
自然的生灭 Creation and Destruction

1
意而子问许由说：
Yierzi asked Xu You:

你来到这里做什么？
你不是和尧在一起
吗？这些年，尧教
给你什么呢？
Why are you here?
Weren't you with
Yao? What has
Yao taught you all
these years?



先生在山林
好吗？
How are
you doing
out here in
the forest?



尧教我要厉行仁义，
要明辨是非呀！
Yao taught me to be
strident in benevo-
lence and righteous-
ness and to clearly
differentiate right
and wrong.

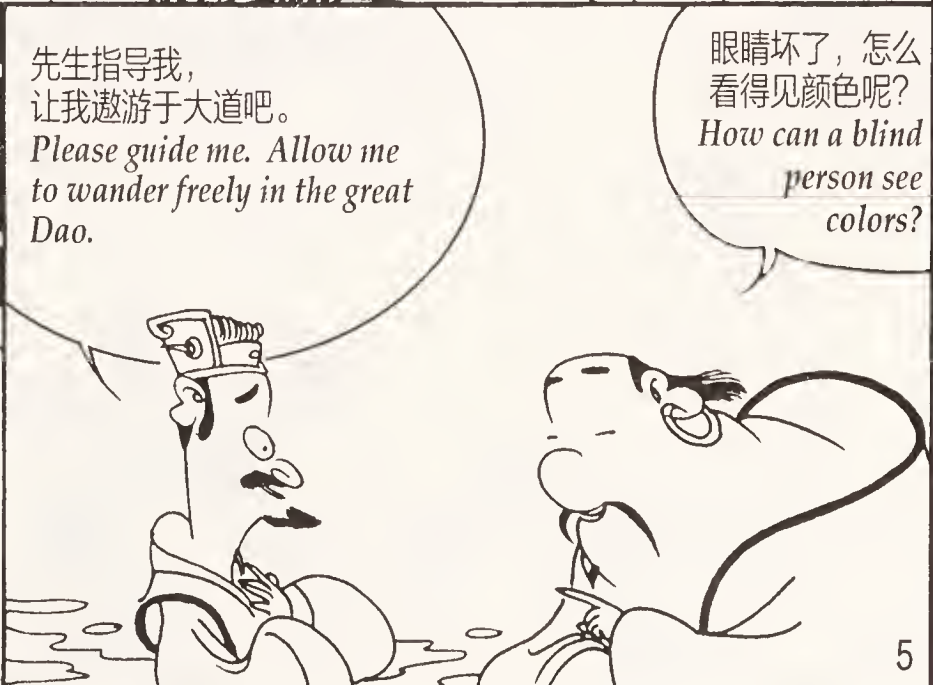
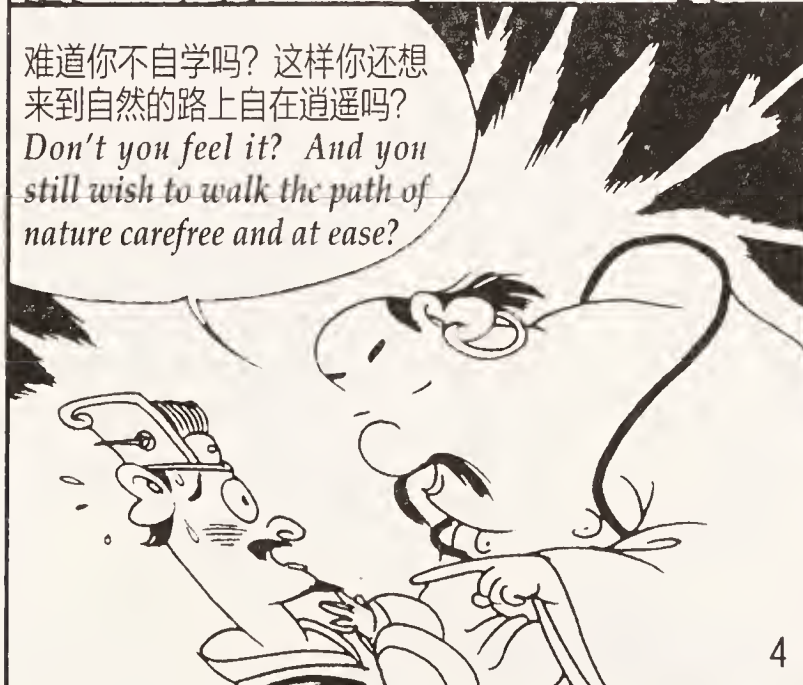
那么尧已经在你的脸上刺字，用仁
义伤害你的脸，用是非割了你的鼻子。
Then Yao has tattooed words on
your face. He has used benevolence
and righteousness to puncture your
skin and used right and wrong to
cut off your nose.



难道你不自学吗？这样你还想
来到自然的路上自在逍遥吗？
Don't you feel it? And you
still wish to walk the path of
nature carefree and at ease?

先生指导我，
让我遨游于大道吧。
Please guide me. Allow me
to wander freely in the great
Dao.

眼睛坏了，怎么
看得见颜色呢？
How can a blind
person see
colors?



无庄得了大道，忘了自己的美貌。据梁得了大道，忘了自己是勇士。黄帝得了大道，忘了自己的智慧。
Wuzhuang forgot her pretty face, Juliang forgot his great strength, and the Yellow Emperor forgot his great wisdom—all when they attained the Dao.



6

这些都是锤炼的功夫罢了！谁知道造化不是用刺伤我的脸、割去我的鼻，来考验我呢？
These were the results of rigorous training! Who knows if nature won't heal my punctures and replace my nose and allow me to follow you?



7

啊！自然，你这大宗师啊！秋霜凋残万物，不是有心制裁！春雨生养万物，不是为了仁慈。你雕刻万物种种形状，不是有心显示机巧。

Yes, who knows! So I'll give you a sense of it. Nature is my teacher. When autumn frost freezes the myriad things, it's not an intentional punishment. When spring rains nourish the myriad things, it's not out of benevolence! It carves out the forms of all things, but not to show off its skill.



9

意而子，你想在自然的大道上遨游，就随我来吧。
Yierzi, if you want to wander in the natural Dao, follow me.



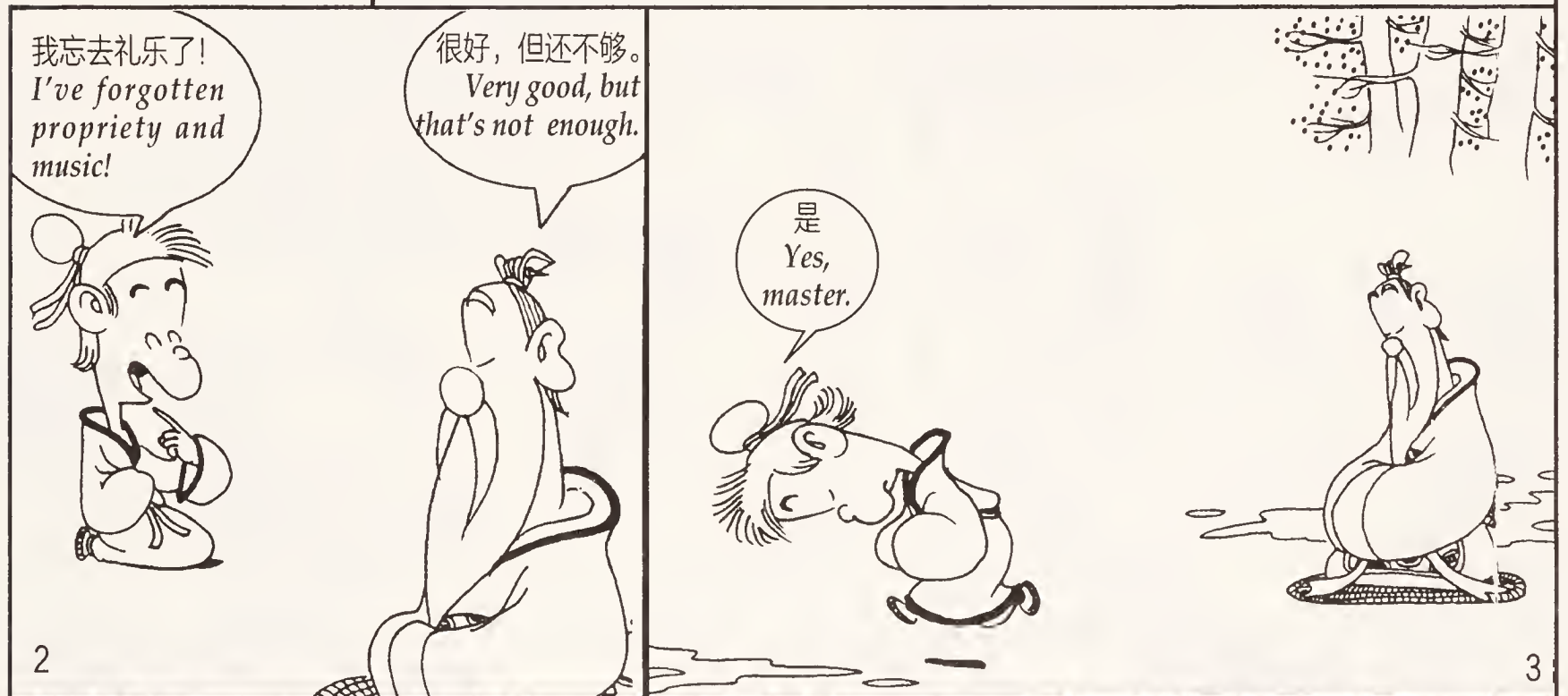
自然的变化，纯是无心的作为。春雨秋霜，不是有心为生灭。自然的生生灭灭，实则不生不灭，不增不减。
The transformations of nature happen without intention. The spring rains and autumn frost don't intend to bring life or destruction. Nature's creation and destruction are not really creation and destruction, because there is no net increase or decrease.

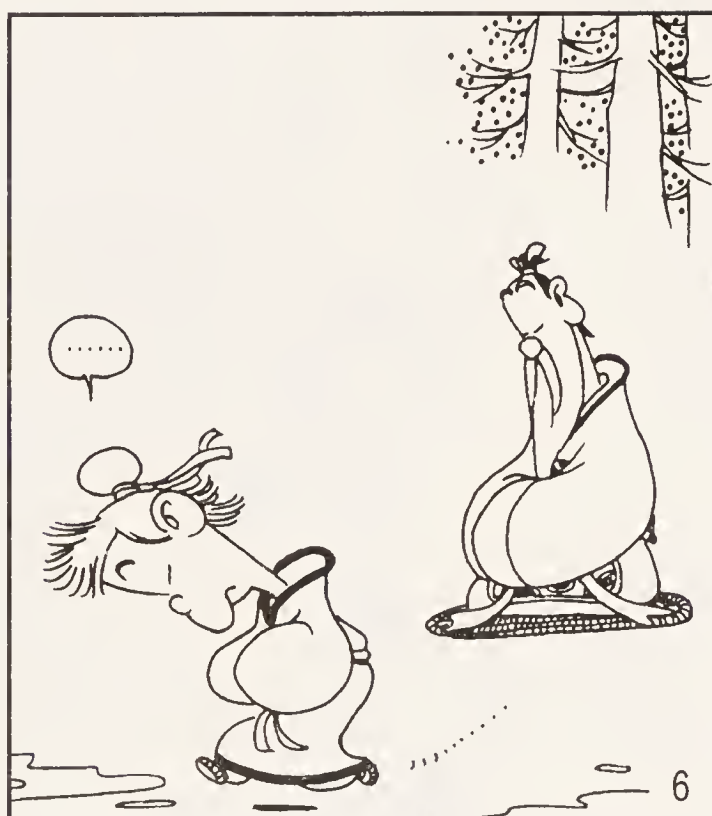


颜回坐忘 Yan Hui Sits in Forgetting



颜回向孔子说：
Yan Hui said to Confucius:





老师，我又进步了。
Master I've made even more progress!



怎么进步法？
What kind of progress?



我坐忘，当下忘我了。
I was sitting in forgetting, and I forgot myself.

什么叫坐忘呢？
What is "sitting in forgetting"?



不用耳目的聪明。忘去形体、忘去心智，使心中空明。万象生灭任他去来，这叫坐忘。
To discard the body, remove the intellect, leave appearances, eliminate knowledge, and identify with the great thoroughfare – this is "sitting in forgetting".



很好，让我也来向你学习吧！
Very good. Allow me to learn from you!

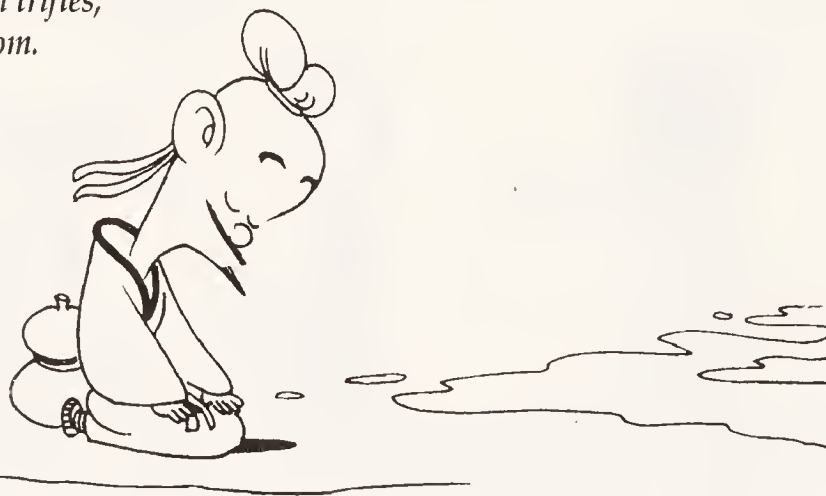


抛开人为的礼乐、仁义，弃绝自我的观点，心无所系，把自己完全融入生活的每一个细节里。
Forsake all contrived propriety and values; eliminate selfish thoughts; free the mind of any fetters; and completely dissolve yourself in the details of life.

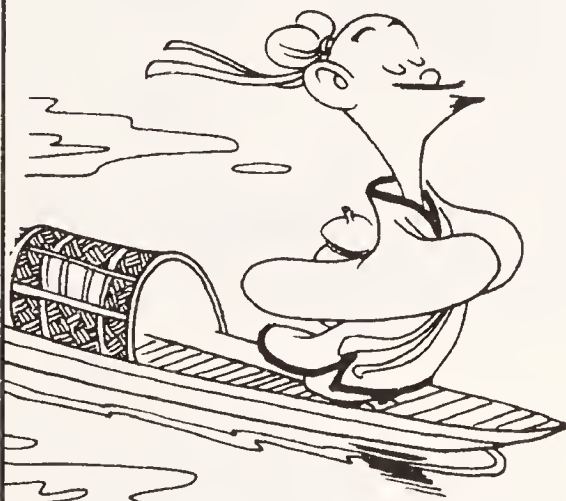


至人用心若镜 The Mind is Like a Mirror

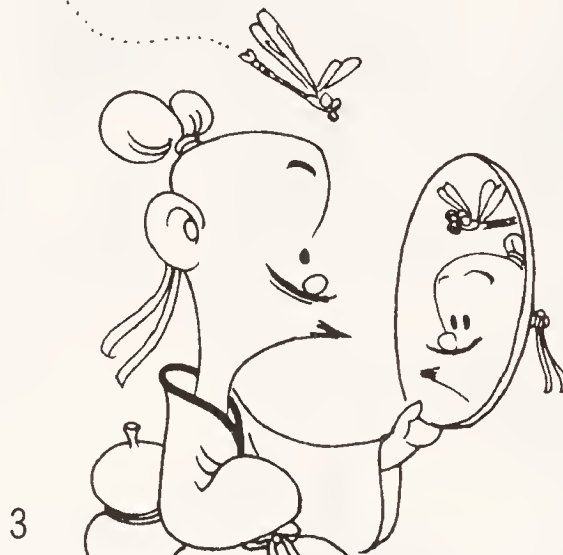
1 绝弃求名的心思；
绝弃策谋的智虑；
绝弃专断的行为；
绝弃智巧的作为。
*Do not pursue fame,
Do not occupy yourself with scheming,
Do not concern yourself with trifles,
Do not strive for great wisdom.*



2 体会无穷的大道，游心于寂静的境域，承受自然的本性，不自我矜夸，而达到空明的心境。
*Experience the boundless and wander in infinity.
Use what heaven has given you without boasting
about achievements. Just be empty.*



至人的用心有如镜子，任物的来去而不加迎送……
*The perfect person's mind is like a mirror, accepting
things as they come and go, neither welcoming them
in, nor showing them out.*



如实反映而无所隐藏，所以能够胜物而
不被物所损伤。

*And he responds to things naturally
without storing them up. Therefore,
he is able to overcome material things
and not be harmed by them.*



至人把心当成镜子，事情来了
完全反映，事情去了把心又成
空。真切地品尝每一分每一秒。
*The perfect person treats the
mind like a mirror. When
something happens, he re-
sponds, and when it's over,
he empties his mind of it. He
genuinely appreciates every
moment of life.*



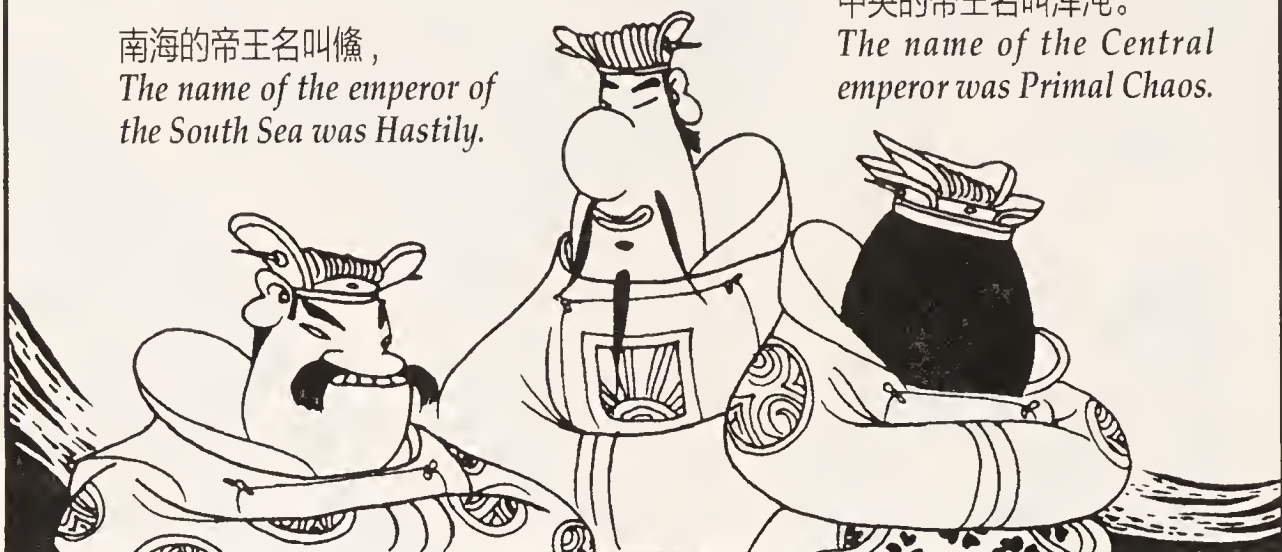
浑沌之死 The Death of Primal Chaos



北海的帝王名叫忽，
The name of the emperor of
the North Sea was Suddenly.

南海的帝王名叫儵，
The name of the emperor of
the South Sea was Hastily.

中央的帝王名叫浑沌。
The name of the Central
emperor was Primal Chaos.



儵和忽常常跑到浑沌住的地方去玩，浑沌对他们很好。
Hastily and Suddenly often went to the land of Pri-
mal Chaos, and Primal Chaos treated them with
great generosity.

2

人都有七窍，用来看、听、吃、呼吸，而浑沌
偏偏没有，我们何不把它凿开，作为礼物？
Everyone has seven orifices to see, hear, eat,
and breath with. Why don't we make some
for Primal Chaos as a little gift.

3

好啊！
Good idea!

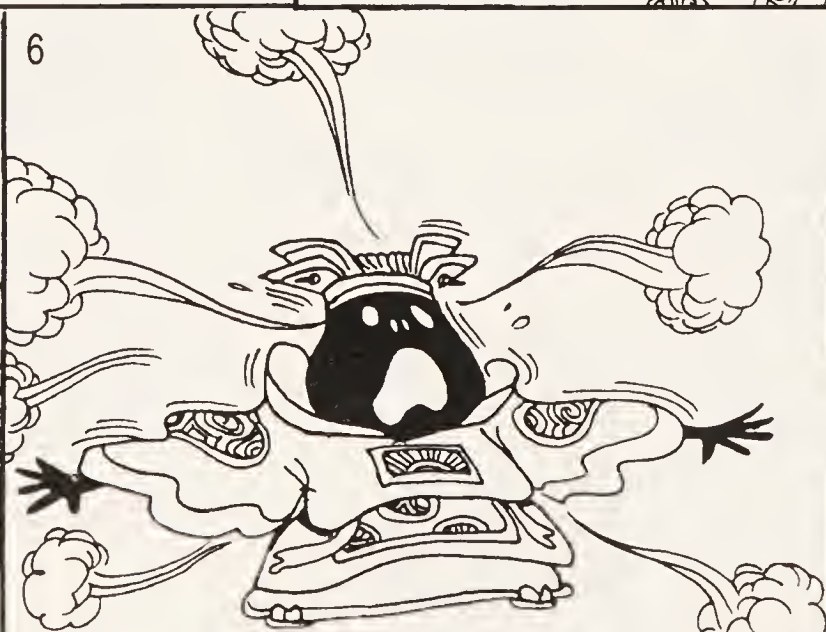


儵和忽每天替浑沌开一窍，
So Hastily and Suddenly made some
orifices for Primal Chaos...

4



6



七天后，浑沌就死了。
And on the seventh day,
Primal Chaos passed away.

无为自然的本性，若
被加上智巧、机巧等
小聪明，本性将遭到
破坏而死亡。
Non-action is the es-
sence of nature, if it
is tampered with by
the ingenuity of petty
intelligence, it will
break down and end
up passing away.

每天开一窍……
One per day...

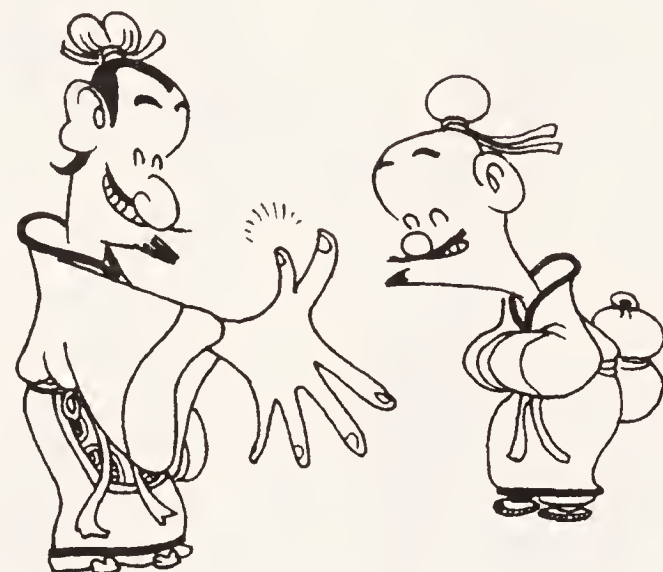
5



第六只手指 The Sixth Finger

有的人天生有六只脚趾；
Some people are born with the big toe fused to the next toe.

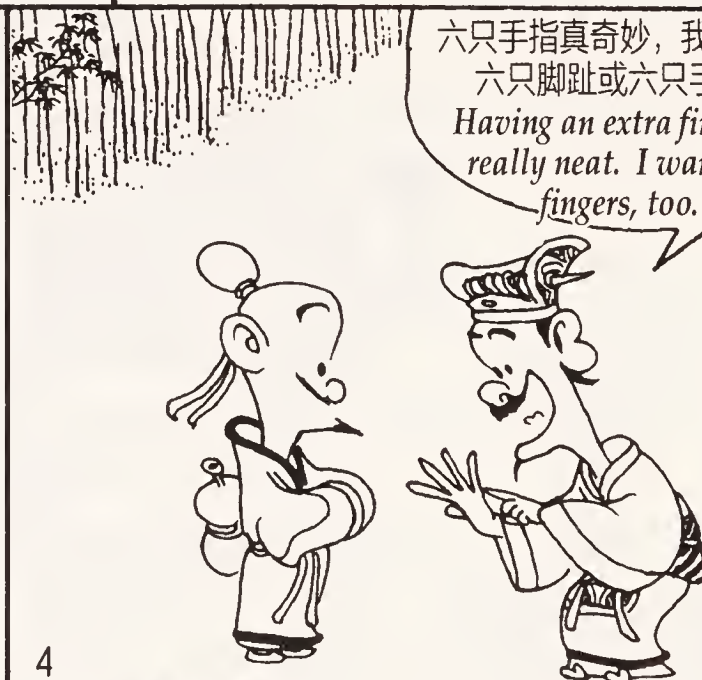
有的人天生有六只手指。
And some people are born with six fingers on one hand.



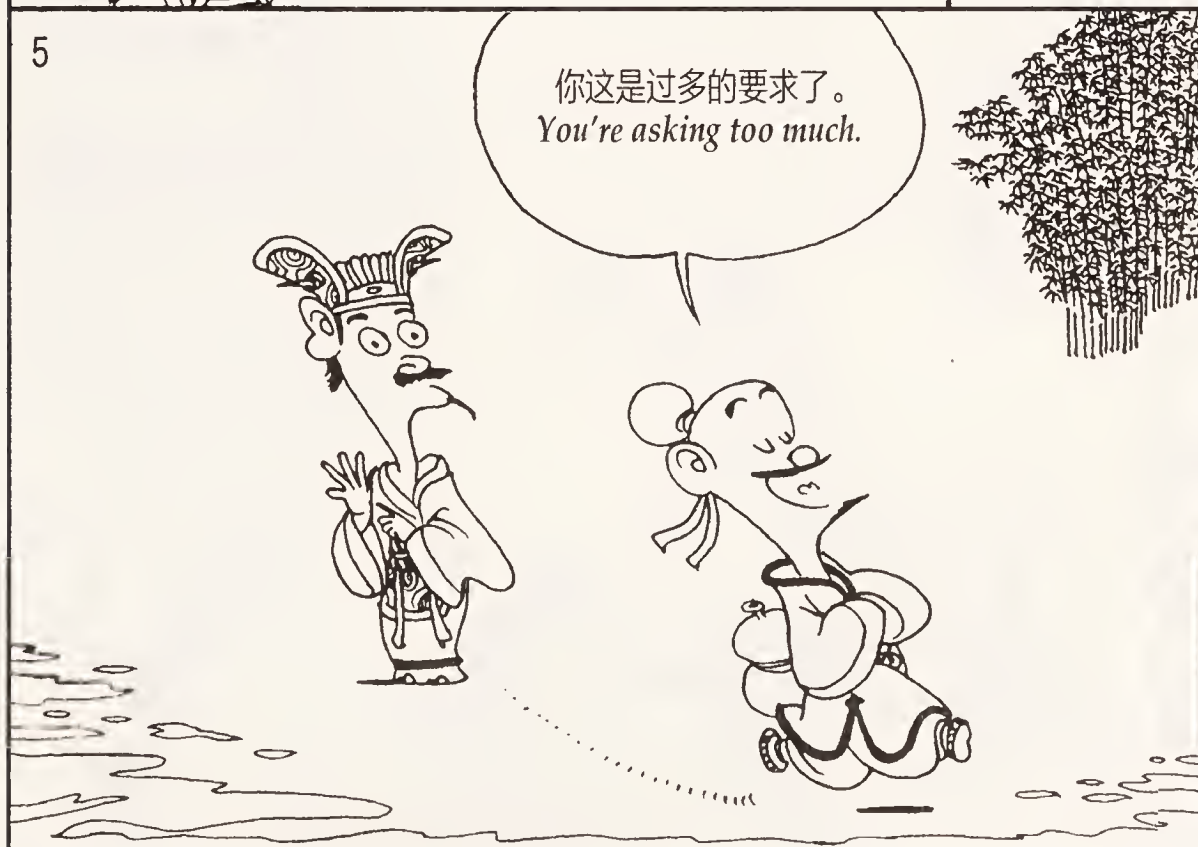
六只脚趾或六只手指，
只要是天生的，便是自然的。
These are not of any special use, but as long as they are born that way, it is natural.



六只手指真奇妙，我也想有
六只脚趾或六只手指。
Having an extra finger is really neat. I want six fingers, too.



你这是过多的要求了。
You're asking too much.



自然所生下来的第六只手指，无所谓多，也无所谓少。但有心去求取第六只手指，便是贪多，贪多便不合自然了。
Instituting benevolence and righteousness are like asking for a useless birth defect. Some people may have them naturally, but to actively pursue them is being greedy, and greed is not in accord with nature.



大惑易性 Great Confusion Alters One's Nature



小的迷惑会错乱方向，大的迷惑会错乱本性。自三代以后，天下没有不用外物来错乱本性的。

A minor confusion will alter one's sense of direction, but a great confusion will alter one's original nature. Since the Three Dynasties period, there has been no one who didn't alter their original nature with external things.



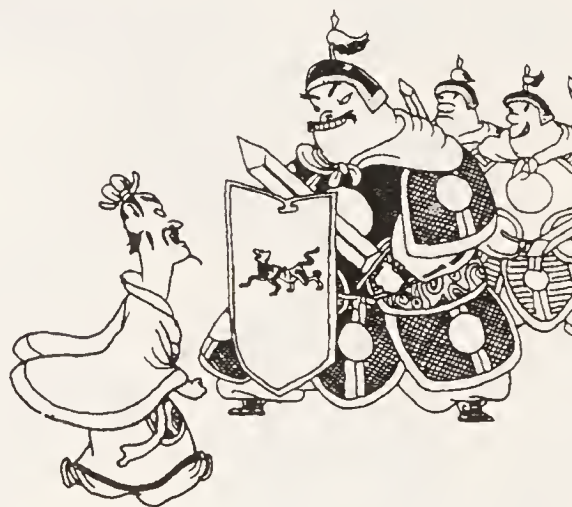
小人牺牲自己来求利；
Petty people sacrifice themselves for profit;

名算老几？利才是最实惠的东西。
Fame is for the birds. Profit is what counts.



2

士人牺牲自己来求名；
Officials sacrifice themselves for fame;



3

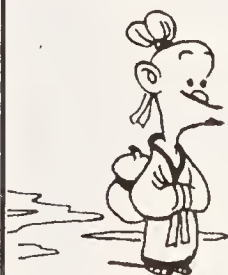
大夫牺牲自己来为家；
Noblemen sacrifice themselves for family;

为了国为了家，生命不足惜。
For my country and my family, life is not to be cherished.



4

圣人则牺牲自己来为天下。
And sages sacrifice themselves for the whole land.



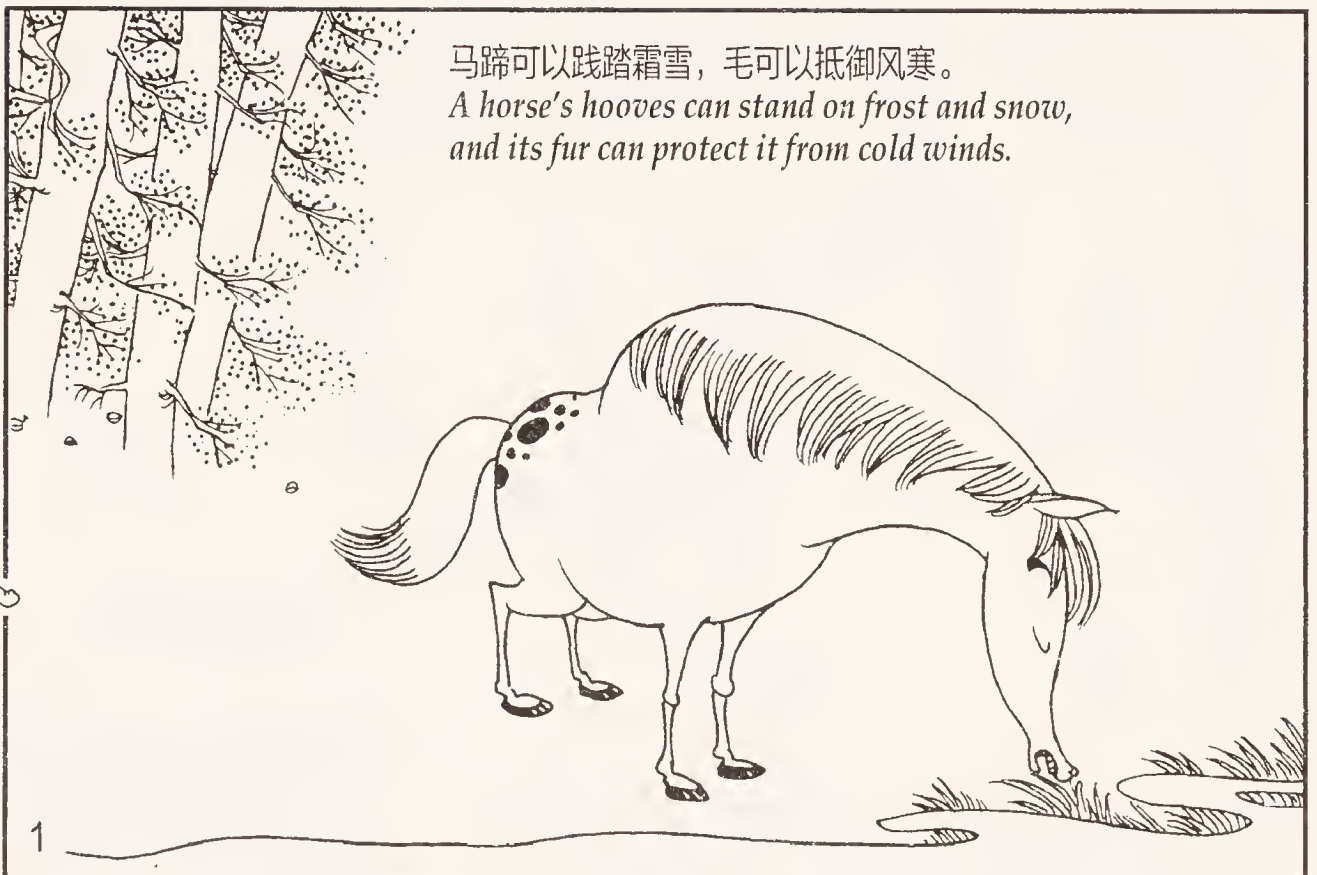
5

这几种人，事业不同，名号各异，但是伤害本性、牺牲自己却是一样的，都是迷惑。

These people are all different, with different titles and different stations in life, but their harming their original natures and sacrificing themselves is the same. They are all confused.

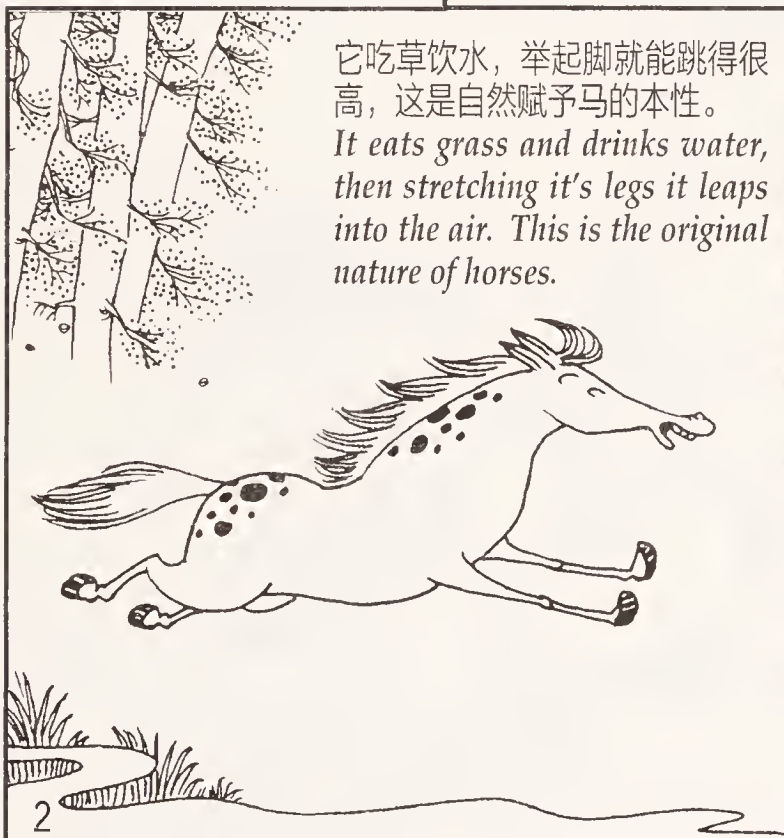


伯乐的罪过 The Horse Trainer's Transgressions

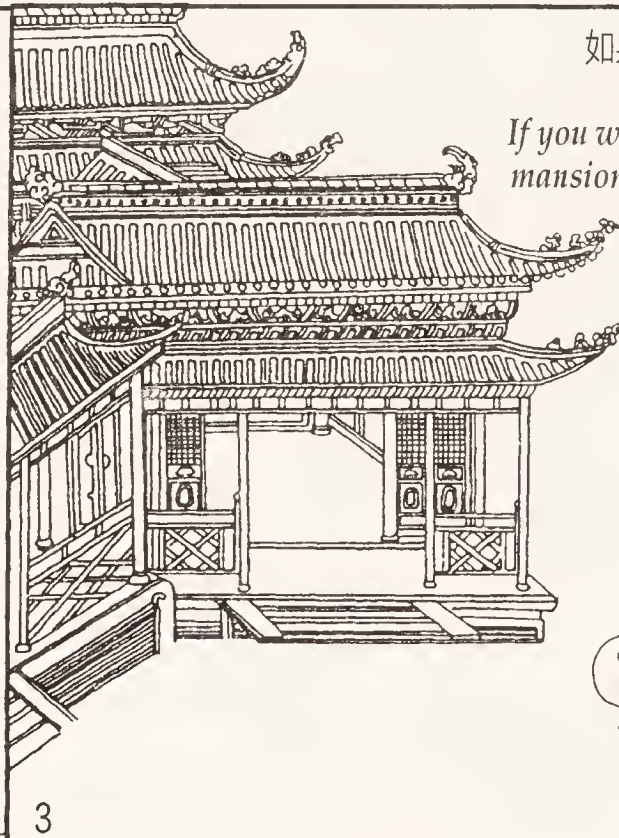


马蹄可以践踏霜雪，毛可以抵御风寒。
*A horse's hooves can stand on frost and snow,
and its fur can protect it from cold winds.*

1



它吃草饮水，举起脚就能跳得很高，这是自然赋予马的本性。
*It eats grass and drinks water,
then stretching it's legs it leaps
into the air. This is the original
nature of horses.*



如果替它筑个高台或华屋，
对它是没什么用的。
*If you were to build a luxurious
mansion for it, the horse would
see it as useless.*

3

2

但是，自从有了伯乐，情况就变了……

But ever since the great horse trainer Bo Le, the situation has changed...



4

他烧铁来烙马，修剪马毛，铲削马掌，在马身上烙印。
They use hot metal to make the coats glisten, clip the manes, trim the hooves, and brand them.



5

这样一来，马已经死掉十之二三了。
Treated this way, two or three out of ten horses die.



6

然后为了训练马的耐力，用饥、渴来磨炼它。
Then they train them for endurance, disciplining them through hunger and thirst.



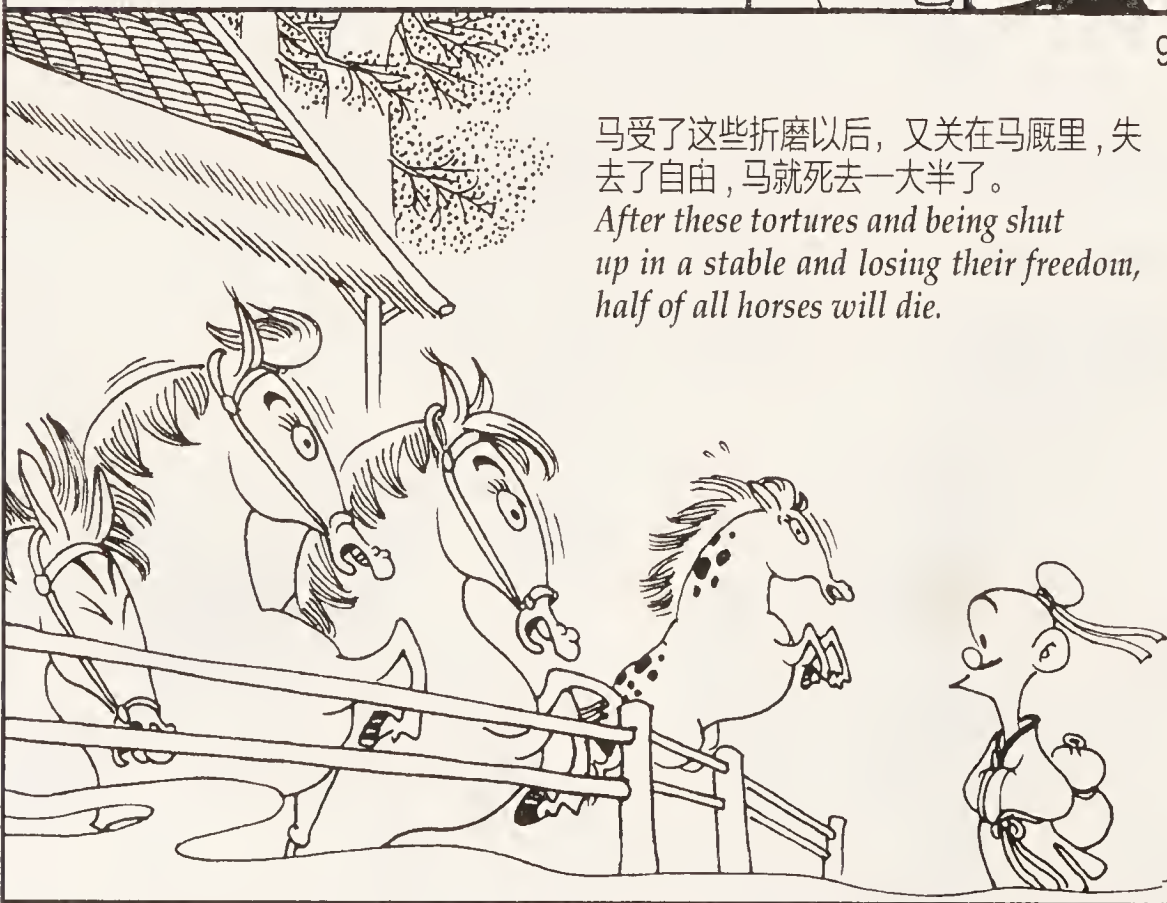
7

为了调整马的速度，便时快时慢地控制它，用鞭子来催促它。
They use a whip to control the speed, alternating between fast and slow...



8

马受了这些折磨以后，又关在马厩里，失去了自由，马就死去一大半了。
After these tortures and being shut up in a stable and losing their freedom, half of all horses will die.



9

无心作为，人民自然感化；清静不扰，人民自然正当。圣人治人，矫造礼乐仁义，于是虚伪狡诈也跟着出现了。
Through non-intentional action, the people are naturally transformed. Through tranquillity and non-interference, the people are naturally upright. A sage tries to govern by contriving propriety, music, righteousness, and benevolence, and with them, hypocrisy and deceit arise.



仁义之害 The Harm of Benevolence and Righteousness

上古时代，人民居家非常满足，浑浑沌沌的，极端适意。
In highest antiquity, people lived contentedly, oblivious to what they were doing or where they were going.



1



随随便便的，挺胸叠肚四出游。
Completely at ease, they walked around with protruding bellies and wandered where they would.

2

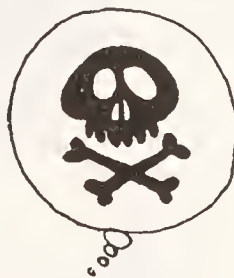
后来圣人矫造礼乐，来匡正天下人的形体，用仁义来教化天下人的心性；
Then sages came along contriving propriety and music to rectify people's appearances and postulating benevolence and righteousness to transform their original natures.



3

于是，人民就开始矜夸自己，欺诈别人，竞争利益，无法禁止。

From then on, people began boasting of themselves, deceiving others, and contending for advantages, all in an unstoppable wave.



4

大道废，有仁义；智慧出，有大伪；上古的时候，人民诚实，不识不知，根本没有虚伪，何必需要仁义呢？

With the destruction of the Dao, benevolence and righteousness arise. With the coming of intelligence, deception and hypocrisy arise. In highest antiquity, people were ignorant yet honest. They didn't even know what deception

and hypocrisy were, so why would they need benevolence and righteousness?



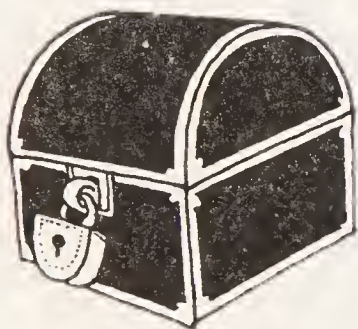
防盗术 Theft Prevention

世俗之人，为了防备小偷，把珠宝锁在箱子里，自以为是最聪明的防盗术。
People normally lock their valuables up in a chest, thinking it's the best method of preventing theft.



1

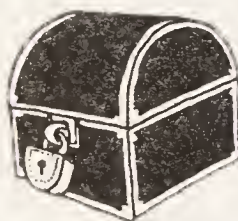
小偷绝对开不了锁，
不怕被偷了。
No thief will ever open that lock.



2

有个夜晚，来了一个大盗……
Then one evening a burglar comes along...

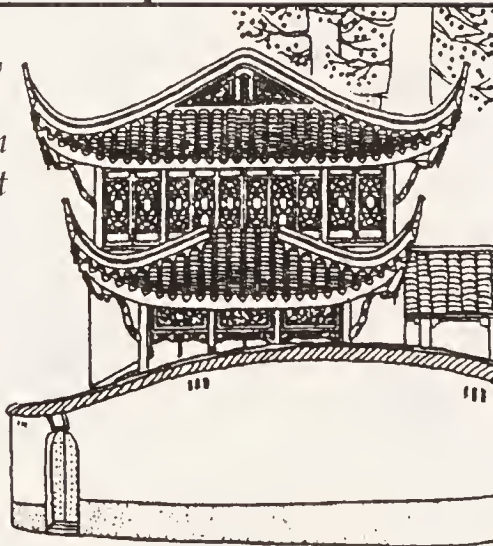
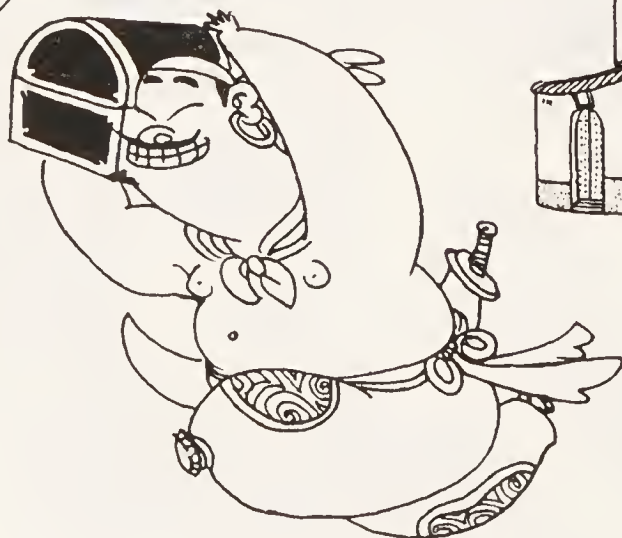
简直是替我
打包嘛！
I see everything is neatly packed for me!



3

整个偷走，
我还怕他锁得
不牢靠呢！
I'll just take the whole thing.

他把珠宝箱背了就跑。一路上，
大盗还唯恐箱子锁得不牢呢。
And on the way home, he even worries that the lock might not be secure enough!



世俗的巧智，
往往引来祸害而不自知。圣人制定礼法，本
用以防盗制贼，却反被盗贼
所窃去作为护身符了。
Common ingenuity often invites unintended harm. Rulers created propriety and laws to prevent crimes, but criminals (often the rulers, themselves) simply usurp them for their own protections.



4

黄帝遗失玄珠 The Lost Pearl

1 黄帝来到赤水之北，登上昆仑山去游玩。
One day, the Yellow Emperor traveled north of the Chi river and ascended a slope of the Kunlun mountains.



2 返回时，遗失了大道……
On his way back, he lost his mysterious pearl...



3 他令智慧去寻，却找不着。
He ordered Knowledge to go look for it, but he couldn't find it.



4 让离朱用眼睛寻找，也找不到……
Then he sent Li Zhu to look for it with his keen eyes, but he couldn't find it.



5

又叫声闻去找，也找不到……

Chi Gou, the great debater, searched, but he couldn't find it either.



无象！你去寻找吧。
Formless, why don't you go look for it.

6

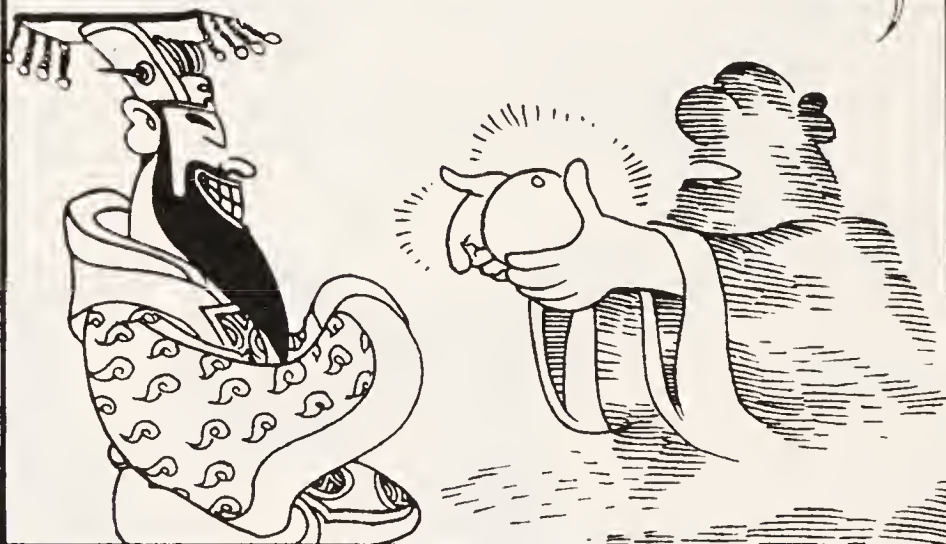
7

最后叫无象去找，才找到。
Finally, it was Formless who found the mysterious pearl.

大道找到了。
Here it is, your majesty.



是。
Yes, your majesty.



8

奇妙啊！只有无象才能看到大道啊！
How strange that only Formless was able to find the pearl!

道不能用心智、眼睛、耳朵去获得，要无心无象才能找到大道。因为大道超越了眼、耳、鼻、口、舌、身、意的境界。
The Dao cannot be obtained by way of the knowledge, the senses, or debate. Only non-intention and non-affection can find it—because the Dao is a realm beyond the intellect and the senses.

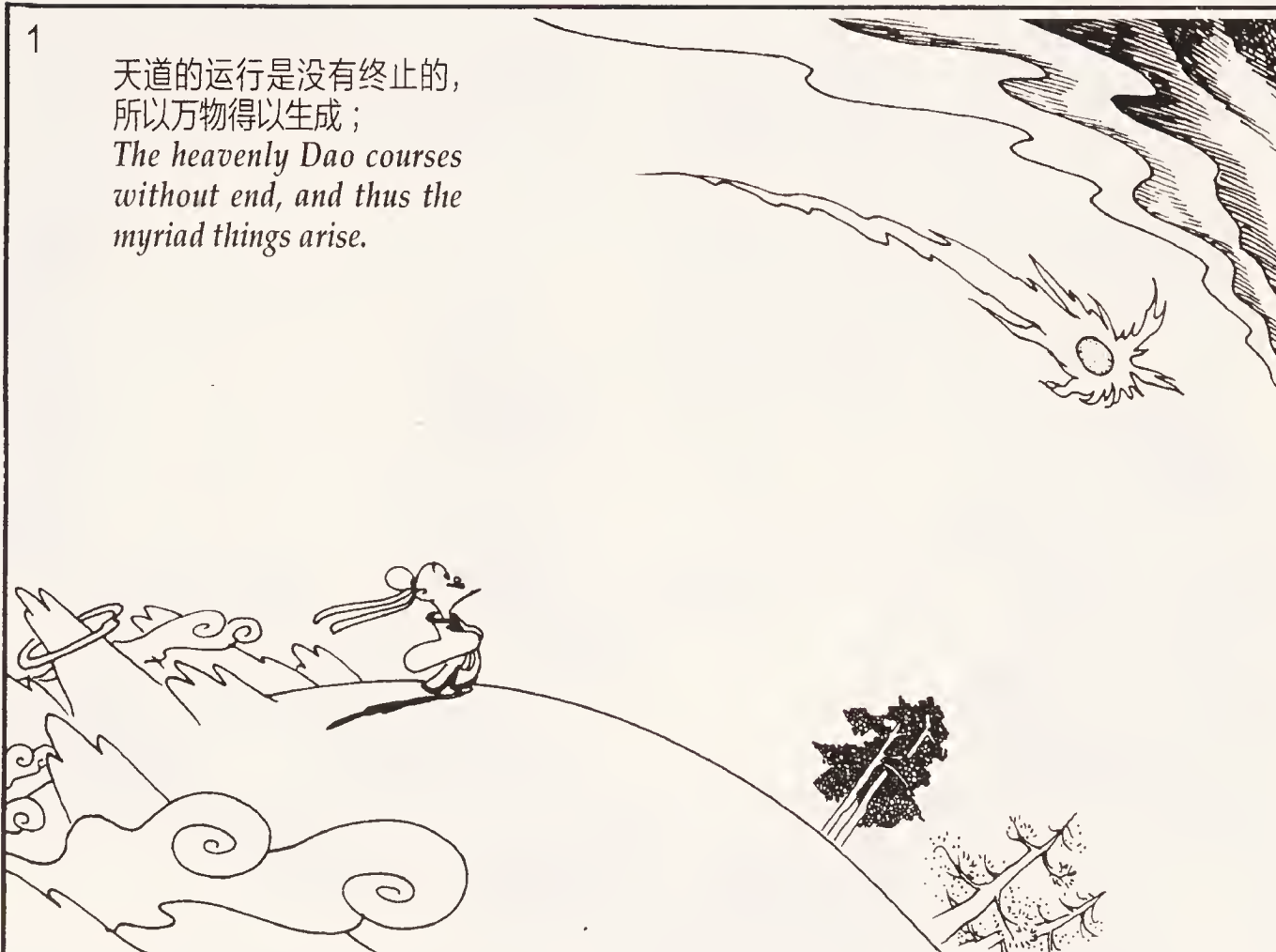


8

天道 The Heavenly Dao

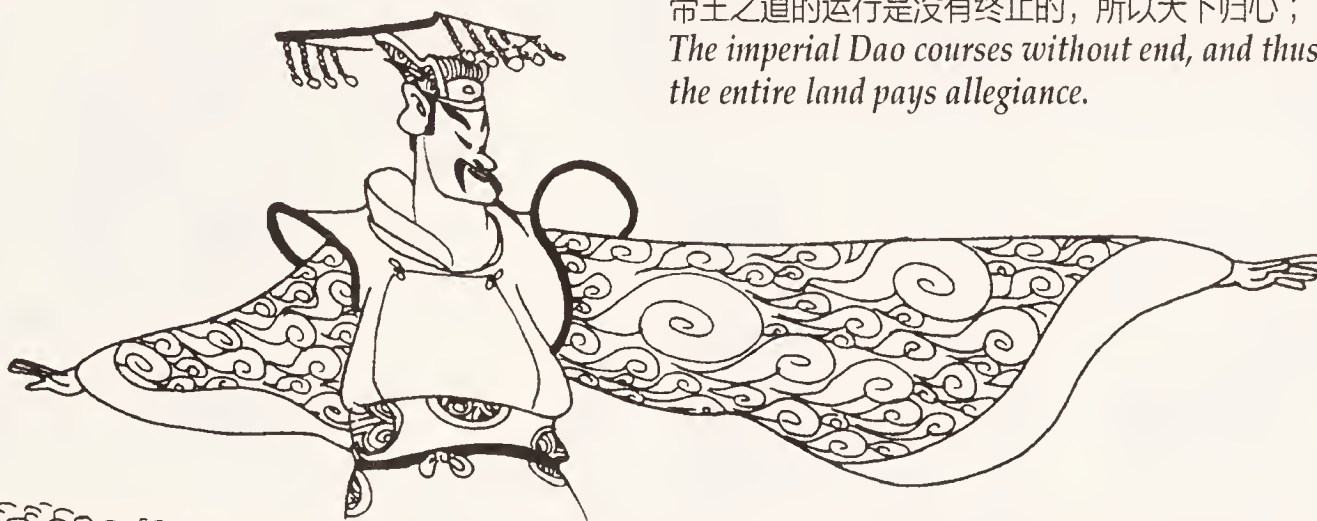
1

天道的运行是没有终止的，
所以万物得以生成；
The heavenly Dao courses without end, and thus the myriad things arise.



2

帝王之道的运行是没有终止的，所以天下归心；
The imperial Dao courses without end, and thus the entire land pays allegiance.



3

圣人之道运行是没有终止的，所以四海钦服。
The sagely Dao courses without end, and thus all within the four seas pay homage.



天道运行不辍；自然界中，万物自动自为。圣人法天道，以明静之心观照万物。

The coursing of the Dao is unending, and in the natural realm the myriad things move about of their own accord. The sage emulates the Dao and looks after the myriad things with a serene mind.



无为而治 Governing Through Non-Action



舜问尧：
Shun asked Yao:

请问天子的用心怎么样？
How do you attend to
the world?



我不轻视无依的人、贫穷
的人，怜悯死者，劝勉
孺子而同情妇女。
I don't look down on the
helpless or abandon the
poor. I grieve for the
dead, I encourage
children, and I show
compassion for widows.



1



好是很好，但仍
不足称为完善。
That's all fine and good,
but it's not perfect.

2

出天德则天下宁，日月光照
而四时运行，好像昼夜有常，
云飘雨降一般。
With heavenly virtue, the earth is
peaceful; with the sun and moon,
the four seasons pass — just like a
normal night when the clouds
float over and rain falls.



4

那该怎么做呢？
Then what should
I do?



3

我是扰扰多事啊！你是冥合于
自然，而我只是符合于人事。
I am indeed a busy body!
You act in accordance with
Heaven, and I act in accor-
dance with people.

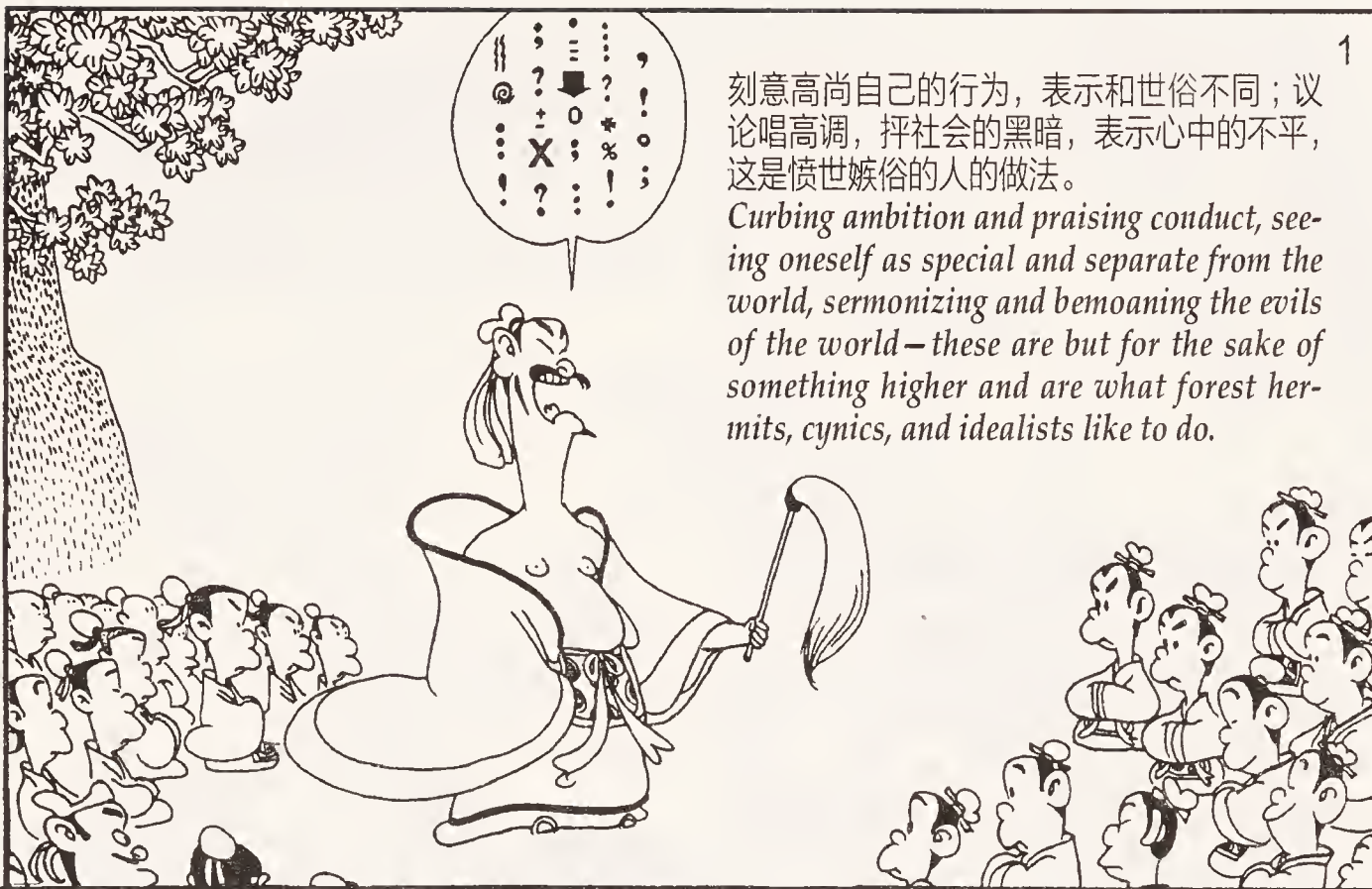


5

治天下当法天地的
自然，不要有心作为，只要
无心的顺合天地法则就是了。
In governing, one should emulate
nature. Instead of acting
intentionally, just act in
accordance with heaven
and earth, and
everything will be fine.

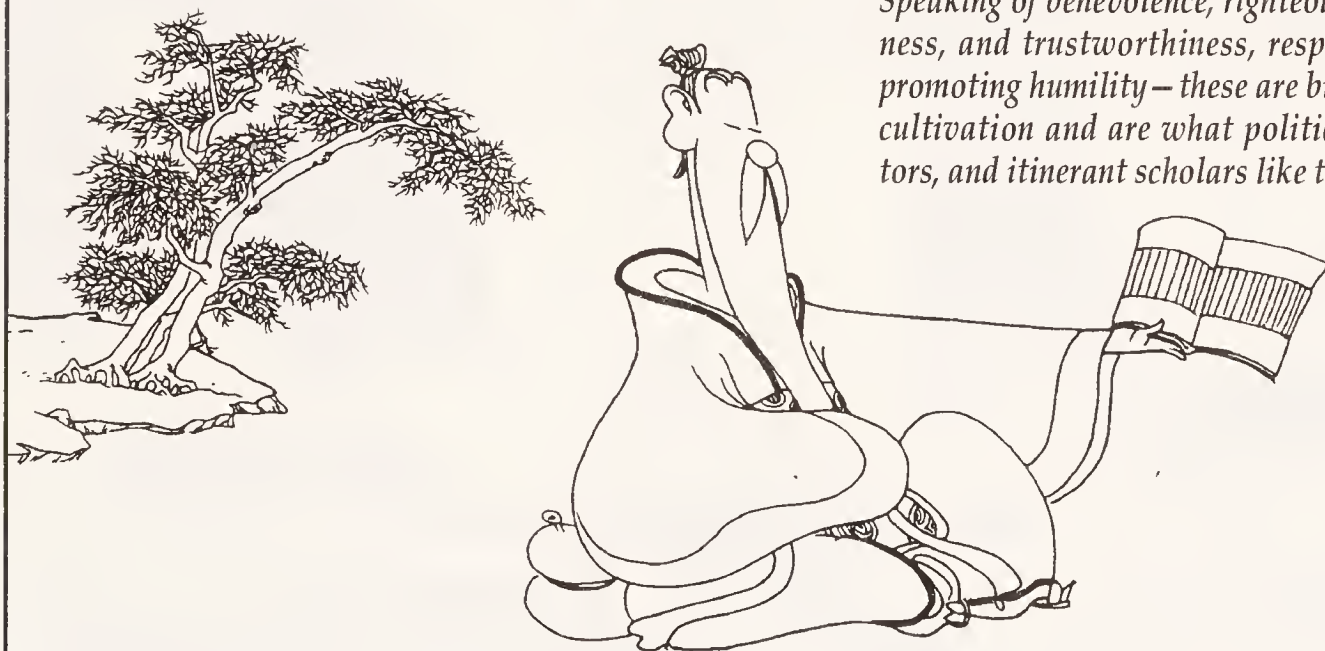


无江海而闲
Independent Leisure



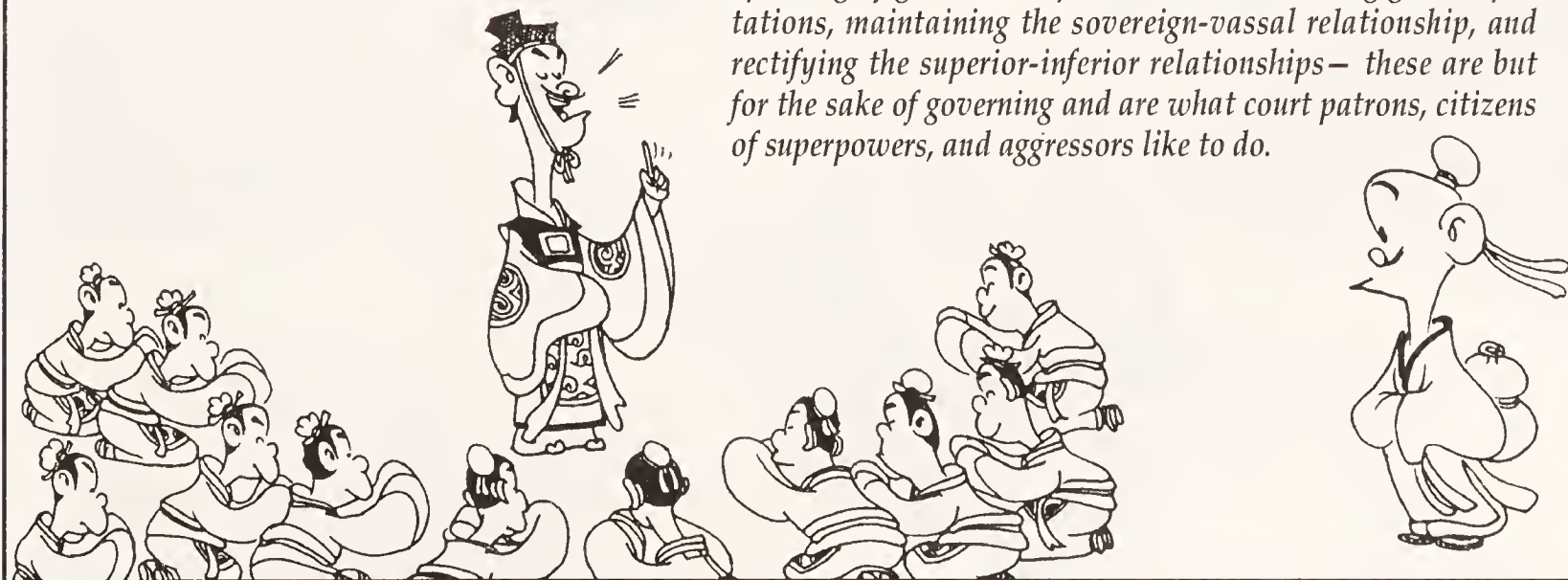
提倡忠信仁义，恭俭推让，以便修养自己或教诲别人，这是游历各地，或在固定地方讲学的人的做法。

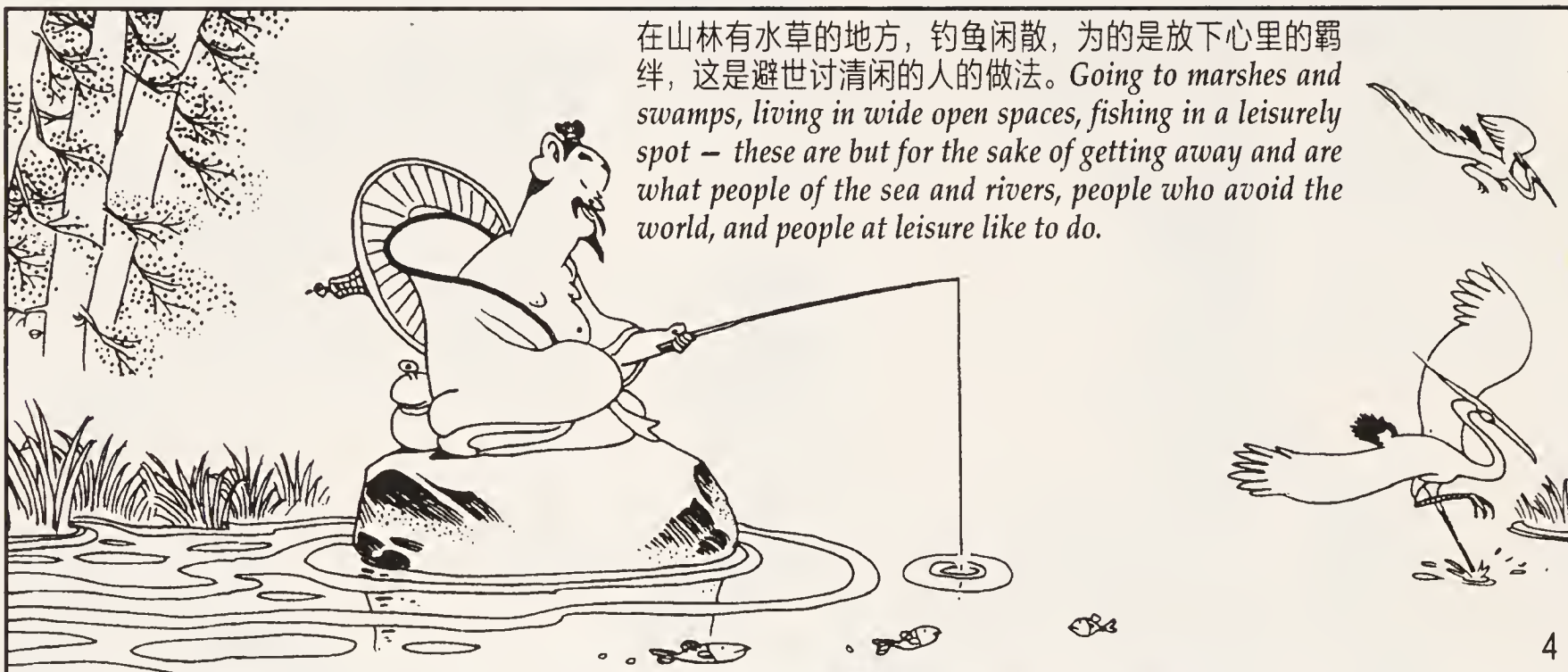
Speaking of benevolence, righteousness, conscientiousness, and trustworthiness, respecting frugality, and promoting humility—these are but for the sake of self-cultivation and are what political hopefuls, instructors, and itinerant scholars like to do.



讲大功、立大名，定君臣上下的礼节，以治平天下。这是富国强兵，兼并土地的人的做法。

Speaking of great accomplishments, establishing great reputations, maintaining the sovereign-vassal relationship, and rectifying the superior-inferior relationships— these are but for the sake of governing and are what court patrons, citizens of superpowers, and aggressors like to do.





在山林有水草的地方，钓鱼闲散，为的是放下心里的羁绊，这是避世讨清闲的人的做法。Going to marshes and swamps, living in wide open spaces, fishing in a leisurely spot – these are but for the sake of getting away and are what people of the sea and rivers, people who avoid the world, and people at leisure like to do.

4

练深呼吸，习体操，学熊挂在树上，学鸟伸张头脚，这是磨炼身体，想要长寿的人的做法。Exhaling and inhaling, spitting out the old and taking in the new, imitating the movements of bears and birds – these are but for the sake of longevity and are what practitioners of the esoteric arts, health nuts, and Peng Zu acolytes like to do.



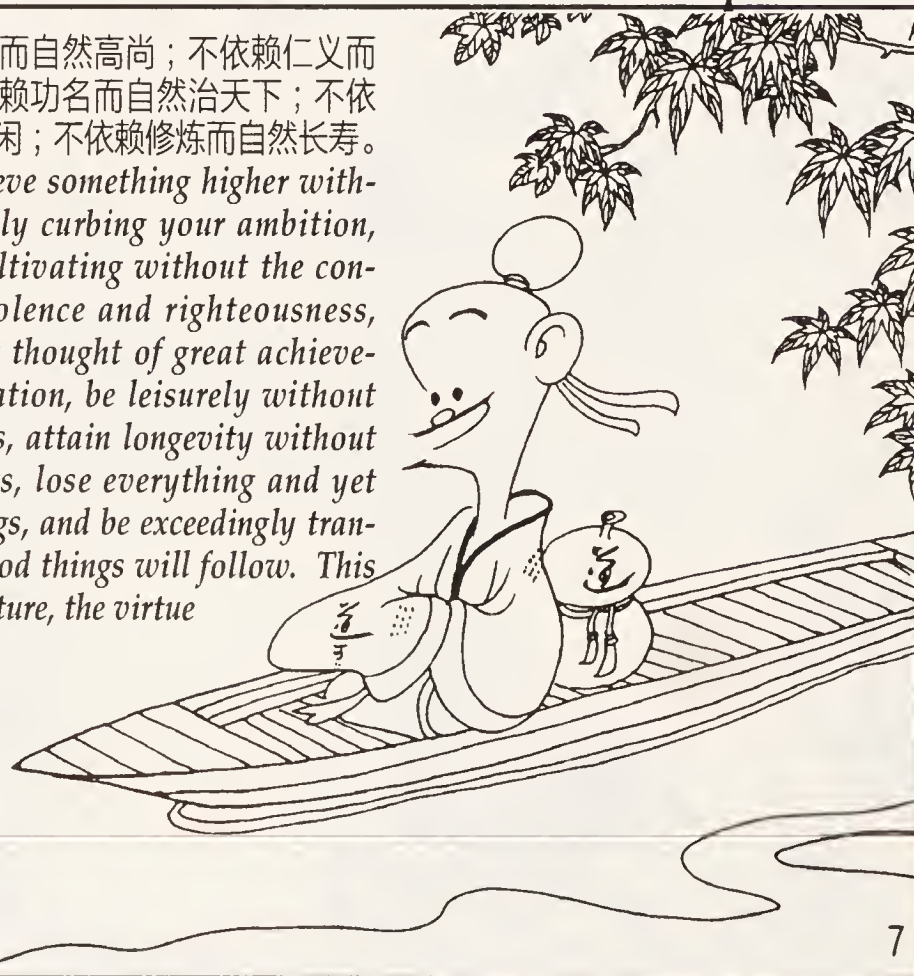
5

但是这些做法，都是伤害精神的。But all of these are actually detrimental to the spirit.



6

有道的人不刻意而自然高尚；不依赖仁义而自然修身；不依赖功名而自然治天下；不依赖江海而自然悠闲；不依赖修炼而自然长寿。If you can achieve something higher without intentionally curbing your ambition, practice self-cultivating without the concepts of benevolence and righteousness, govern without thought of great achievements or reputation, be leisurely without the sea or rivers, attain longevity without the esoteric arts, lose everything and yet possess all things, and be exceedingly tranquil, then all good things will follow. This is the Dao of nature, the virtue of the sage.



7

世俗所依赖的意志、仁义、功名、江海、修炼，被认为是修身立业之道，但是对于明白道的人来看，这些都是累赘，都是枷锁。

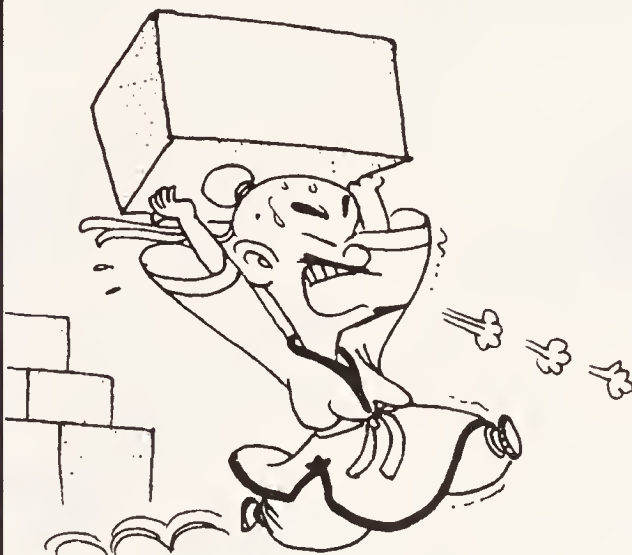
People normally rely on ambition, benevolence and righteousness, achievement and reputation, the sea and rivers, and training and discipline as the best methods for self-cultivation and establishing a career, but to one who understands the Dao, they are all shackles and chains.



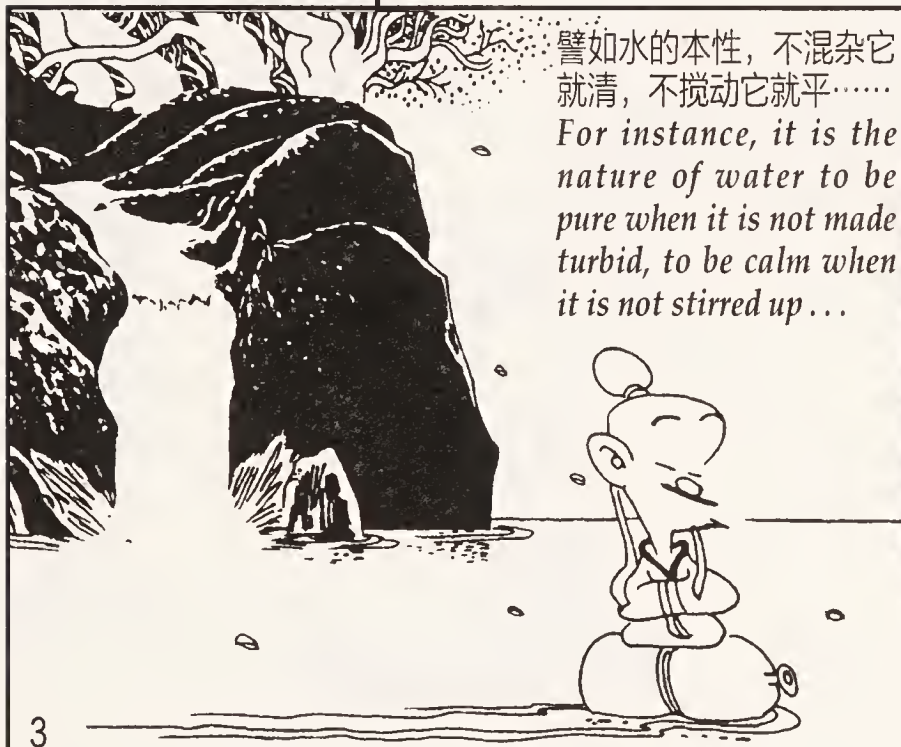
养神贵精 Energy and Spirit



1 形体劳苦不休息，就会累坏……
If the body toils without rest, it will become fatigued...



2 精力用之不已，就会疲劳枯竭……
If one's energy is used without a break, it will be exhausted...



譬如水的本性，不混杂它就清，不搅动它就平……
For instance, it is the nature of water to be pure when it is not made turbid, to be calm when it is not stirred up...

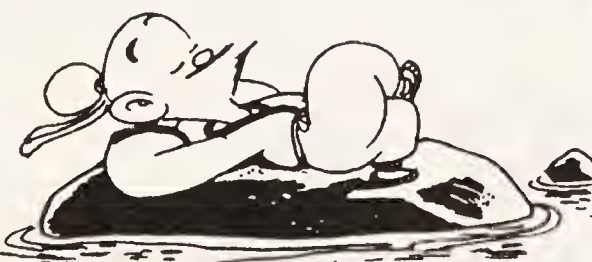
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但若闭塞不流动，它又会浊而不清。这种静静地随着自然的运用就是自然现象。
If it is blocked up and unable to flow, it cannot be pure. This is a natural phenomenon.

4

所以说纯粹不杂，虚静专一而不变动，淡泊无为，举动都顺着天然，就是养神之道。
So it is said that purity without turbidity, tranquillity without alteration, simplicity without action, movement with the natural way are all the Dao of nurturing the spirit.



5

精神如同干将莫邪宝剑，藏在柜里不可轻易动用。
The spirit is like a precious sword. It should be kept in a case and not imprudently removed.



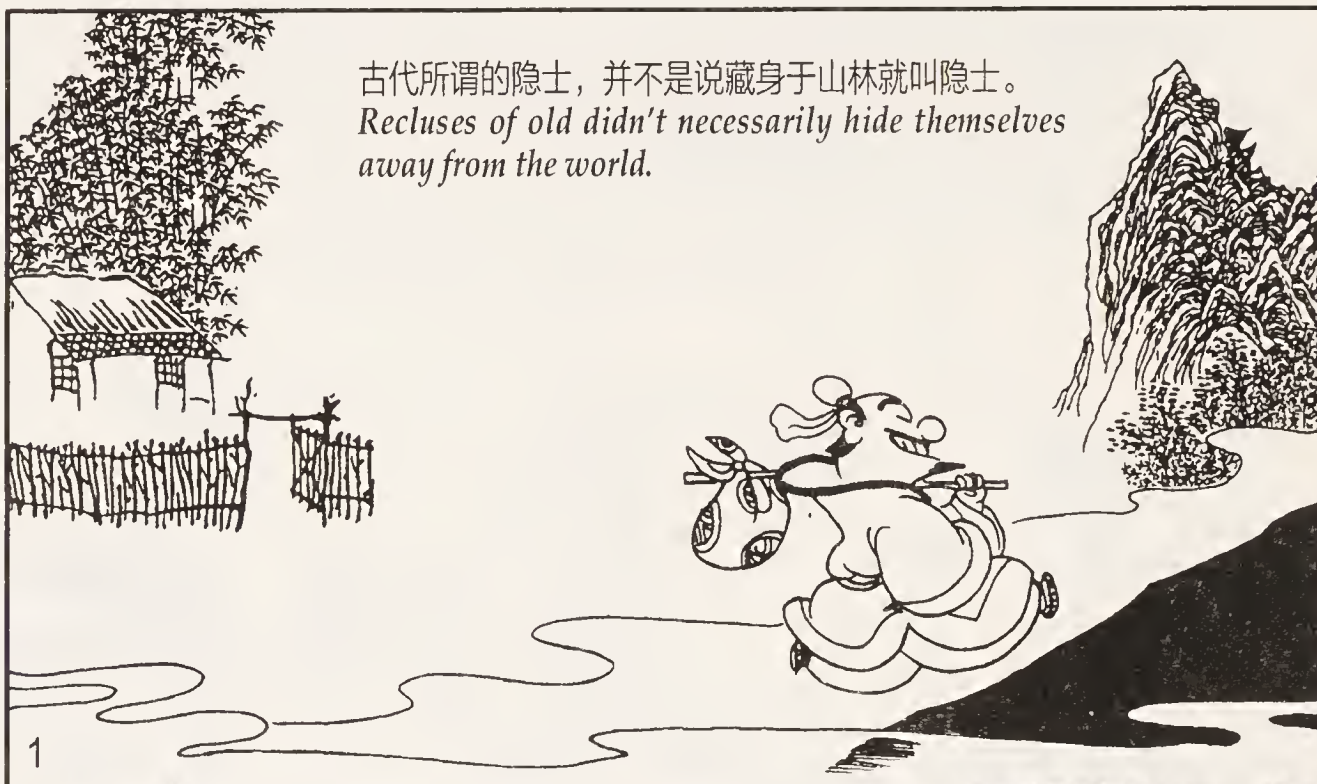
6

普通人重利，廉洁的人重名，贤人高尚意志，圣人宝贵精神！
Common people emphasize profit, upright people emphasize reputation, worthies praise ambition, and sages cherish the spirit!



不住山林的隐士 Recluses

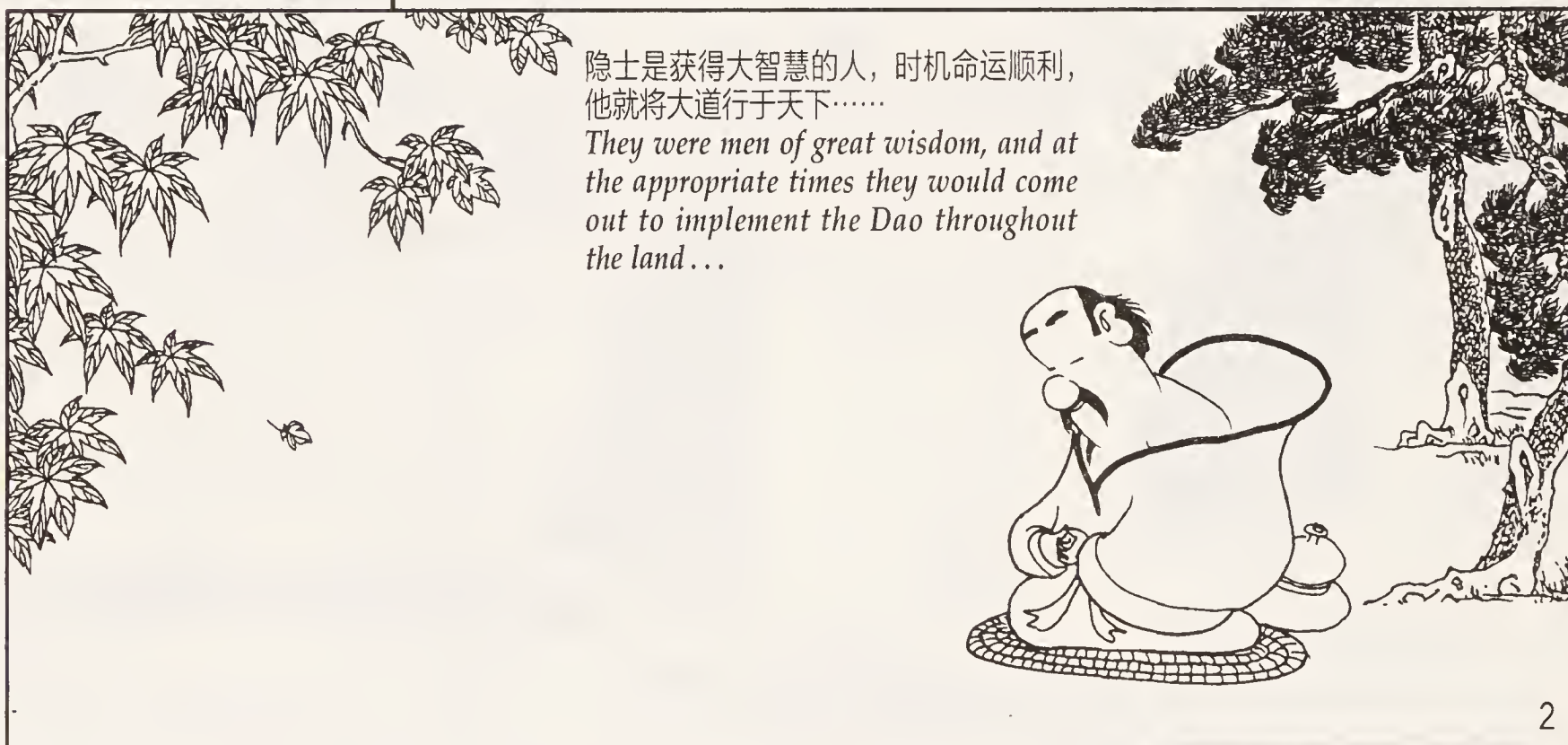
古代所谓的隐士，并不是说藏身于山林就叫隐士。
Recluses of old didn't necessarily hide themselves away from the world.



1

隐士是获得大智慧的人，时机命运顺利，
他就将大道行于天下……

They were men of great wisdom, and at the appropriate times they would come out to implement the Dao throughout the land...



2

时机命运都不利时，便隐藏智慧，与自然合一，而无迹可寻。
If the times were not appropriate, they would conceal their wisdom, become one with nature, and disappear from sight.



3

古来善保自身的，不用精明去点缀自己的智慧，不使机智去使天下人困苦，不使聪明多求无厌反累了自己的德。

In the past, people who knew how to take care of themselves did not go around pointing out their own wisdom; they didn't use their timing and ingenuity to bring suffering to the people; and they didn't let greed tie down their own virtue.

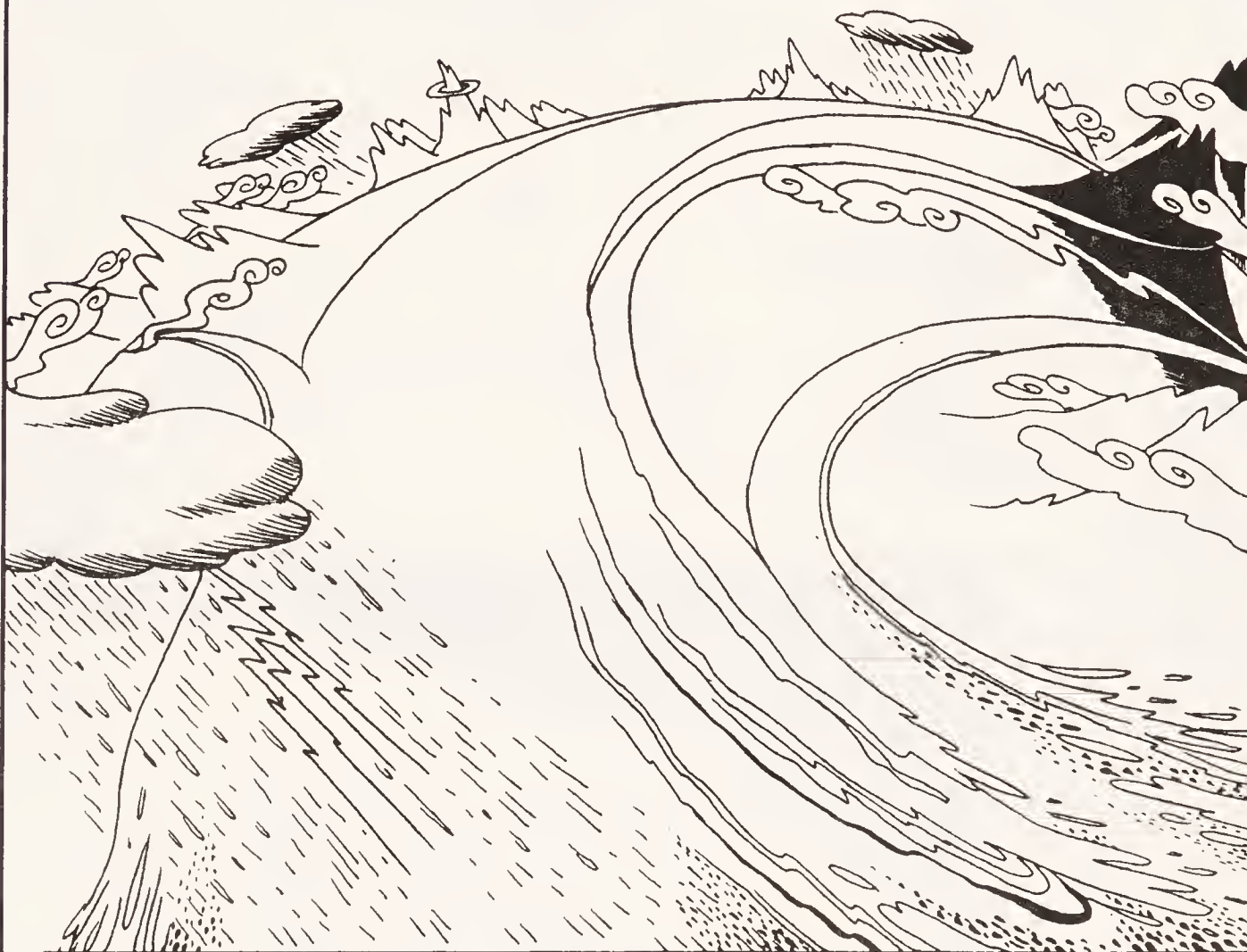


秋水 Autumn Waters

秋天的雨到来了，大小百川的河流都注入黄河里。因此黄河水面辽阔，两岸的景物和水中的沙洲都苍茫消失了。

When the autumn rains come, all the streams and tributaries pour into the Yellow River. As the river swells, the banks are flooded and all the sandbars disappear.

1



哈哈，天下间的水，
要算我最大了。

*Ha ha ha. I'm the largest
body of water in the land.*

2

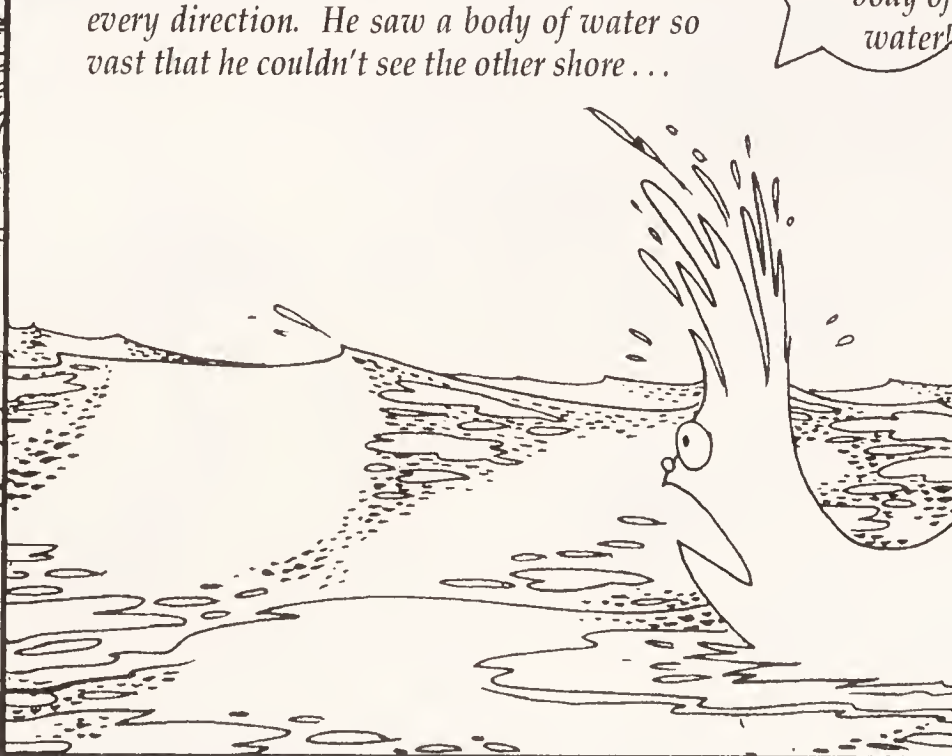
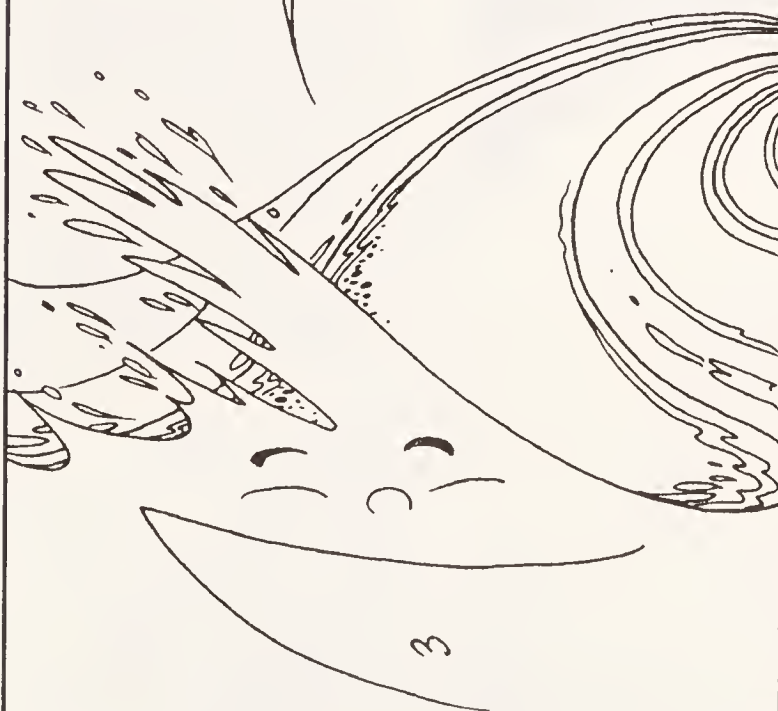
3

这时河伯顺流来到北海，向四面一望，看到海辽阔得不见边际……

Just then, the Lord of the Yellow River flowed into the Northern Sea and looked in every direction. He saw a body of water so vast that he couldn't see the other shore...

哇！这才是
天下最大的
水啊！

*Wow! This
is the largest
body of
water!*

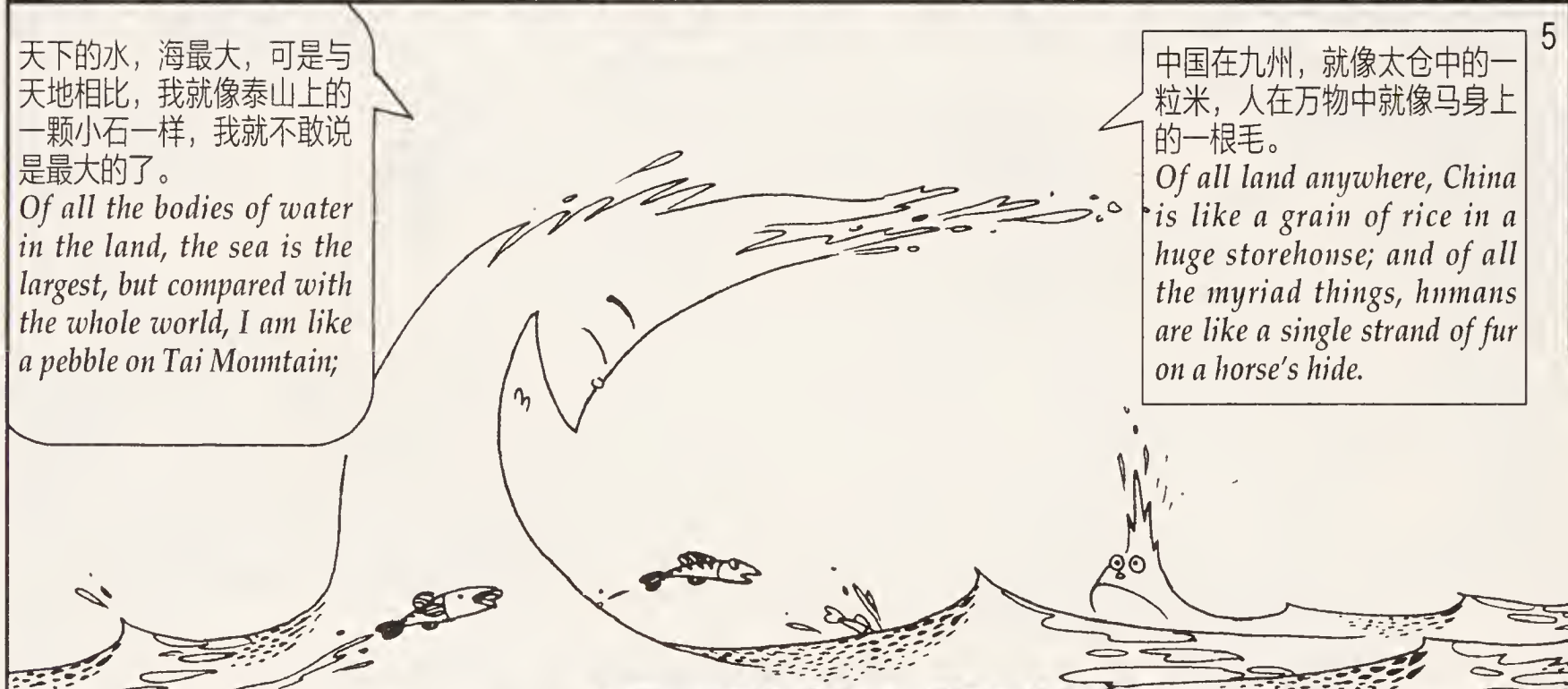




我真是少见多怪，如果我不来到这里，我就会被懂得大道的人笑死哩！
I was so naive. If I hadn't come here, I would have been the laughingstock for people who understand the Dao!

井底之蛙不可和它谈大海，夏虫不可和它谈冬雪。小儒不可和他谈大道，你知道自己浅陋，可以和你谈大道了。
You can't discuss the sea with a frog that lives in a well; you can't discuss ice with a summer bug; and you can't discuss the great Dao with a petty Scholastic. Now that you have realized the limited scope of your own experience, we can talk about the Dao.

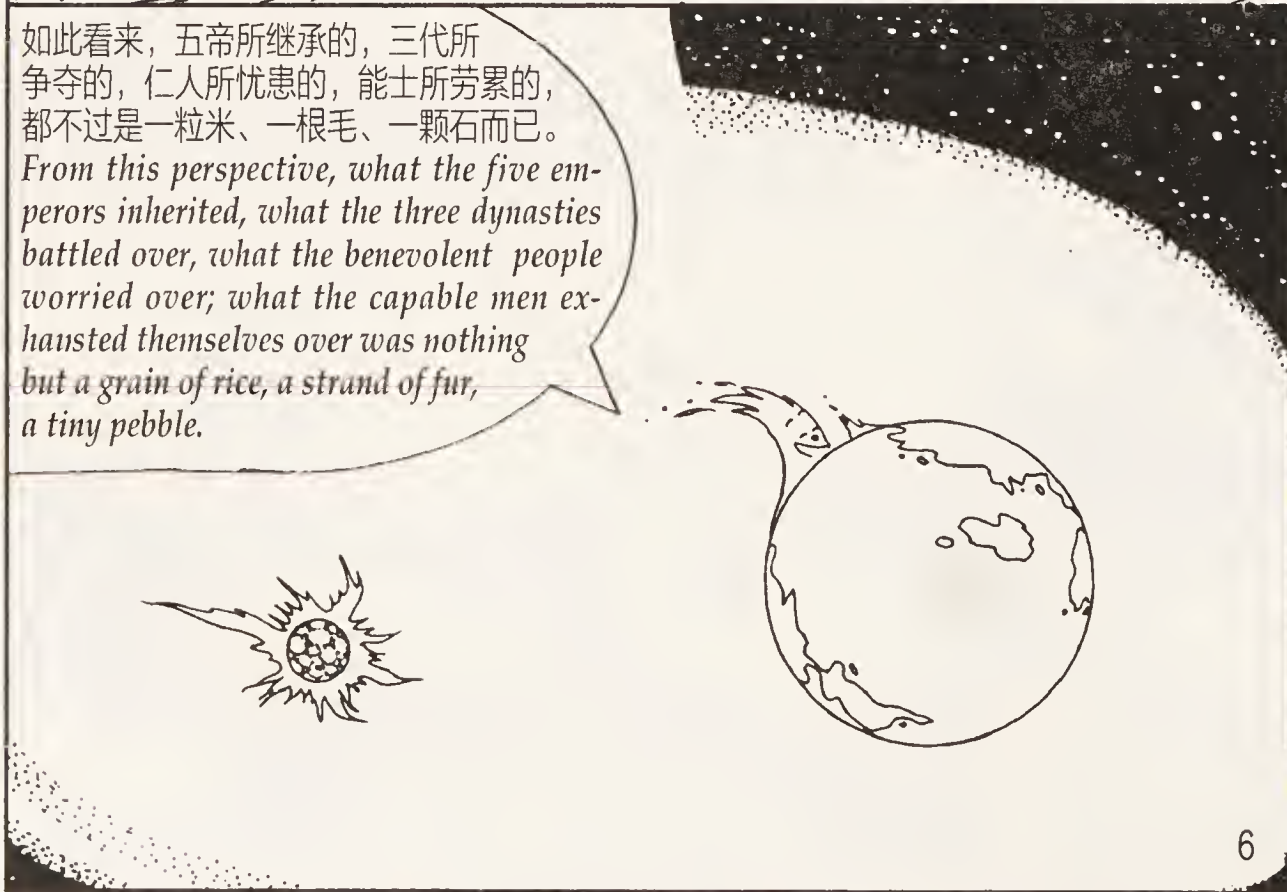
4



天下的水，海最大，可是与天地相比，我就像泰山上的一颗小石一样，我就不敢说是最大的了。
Of all the bodies of water in the land, the sea is the largest, but compared with the whole world, I am like a pebble on Tai Mountain;

中国在九州，就像太仓中的一粒米，人在万物中就像马身上的一根毛。
Of all land anywhere, China is like a grain of rice in a huge storehouse; and of all the myriad things, humans are like a single strand of fur on a horse's hide.

5



如此看来，五帝所继承的，三代所争夺的，仁人所忧患的，能士所劳累的，都不过是一粒米、一根毛、一颗石而已。
From this perspective, what the five emperors inherited, what the three dynasties battled over, what the benevolent people worried over; what the capable men exhausted themselves over was nothing but a grain of rice, a strand of fur, a tiny pebble.

人因为无知所以自大；被有限的知识所拘束，所以不了解超越了知识的大道。
Ignorance breeds conceit. People become bound up by their own limited knowledge and so cannot comprehend the Dao that transcends knowledge.



6

天地与毫毛 Heaven and Earth and a Strand of Fur



河伯问海神说：
*The Lord of the Yellow
River asked the spirit of
the Northern Sea:*

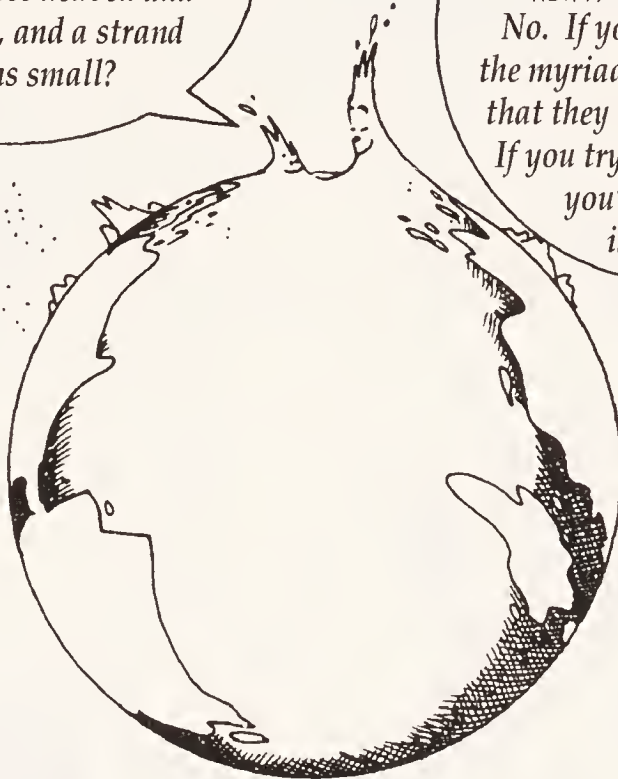
如果我认为天地是大的，
毫毛是小的，可以吗？
*Is it O.k. to see heaven and
earth as big, and a strand
of fur as small?*

不可以。万物要拿来量的话，
是无限量的。时间要是拿来量
的话，是没有长短的。

*No. If you try to measure
the myriad things, you'll find
that they are immeasurable.
If you try to measure time,
you'll see that it
is infinite.*



1



宇宙没有开始，也没有终点，变幻莫测。
所以大智慧的人，不以远为远，不以
近为近。不以大为多，不以小为少。
天地不大，毫毛也不小。

*There is no beginning or end to the
universe, and its transformations are
unfathomable. So wise people don't
see distant as distant or near as near.
They don't see big as much or small
as little. Heaven and earth are not
big, a strand of fur is not small.*

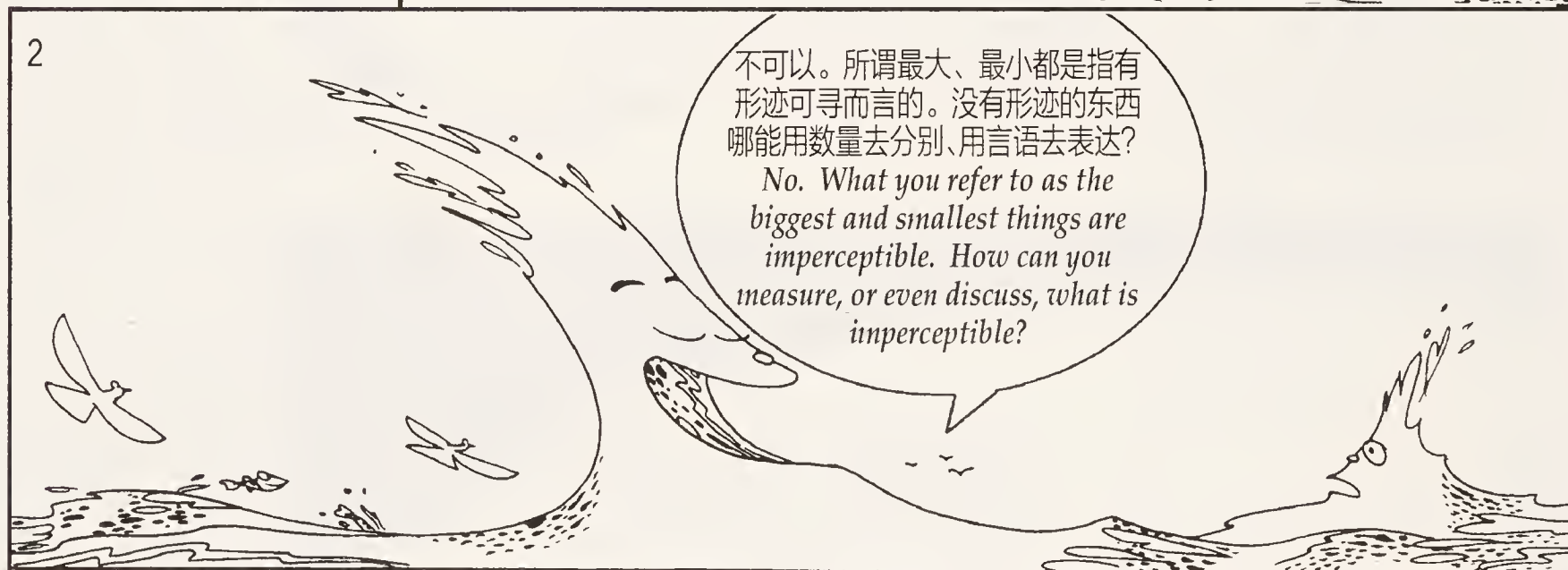
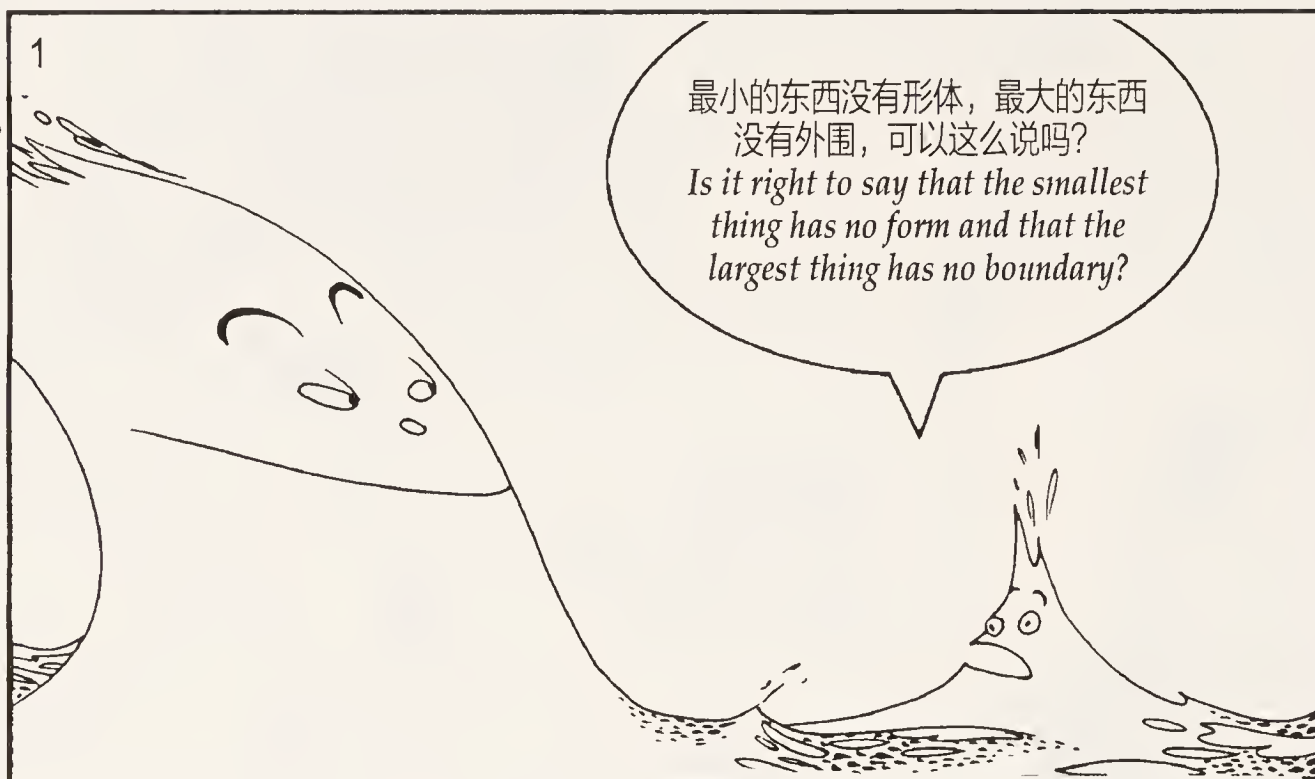
时间的快慢、距离的
长短、东西的大小本
都是人为的观点去衡
量的。不要以人的观
点去看万物，因为人
就是万物本身！

*Time, distance, and
size are measure-
ments made from a
human standpoint.
We shouldn't view
the myriad things
from a human stand-
point because hu-
mans are integral to
the myriad things.*



2

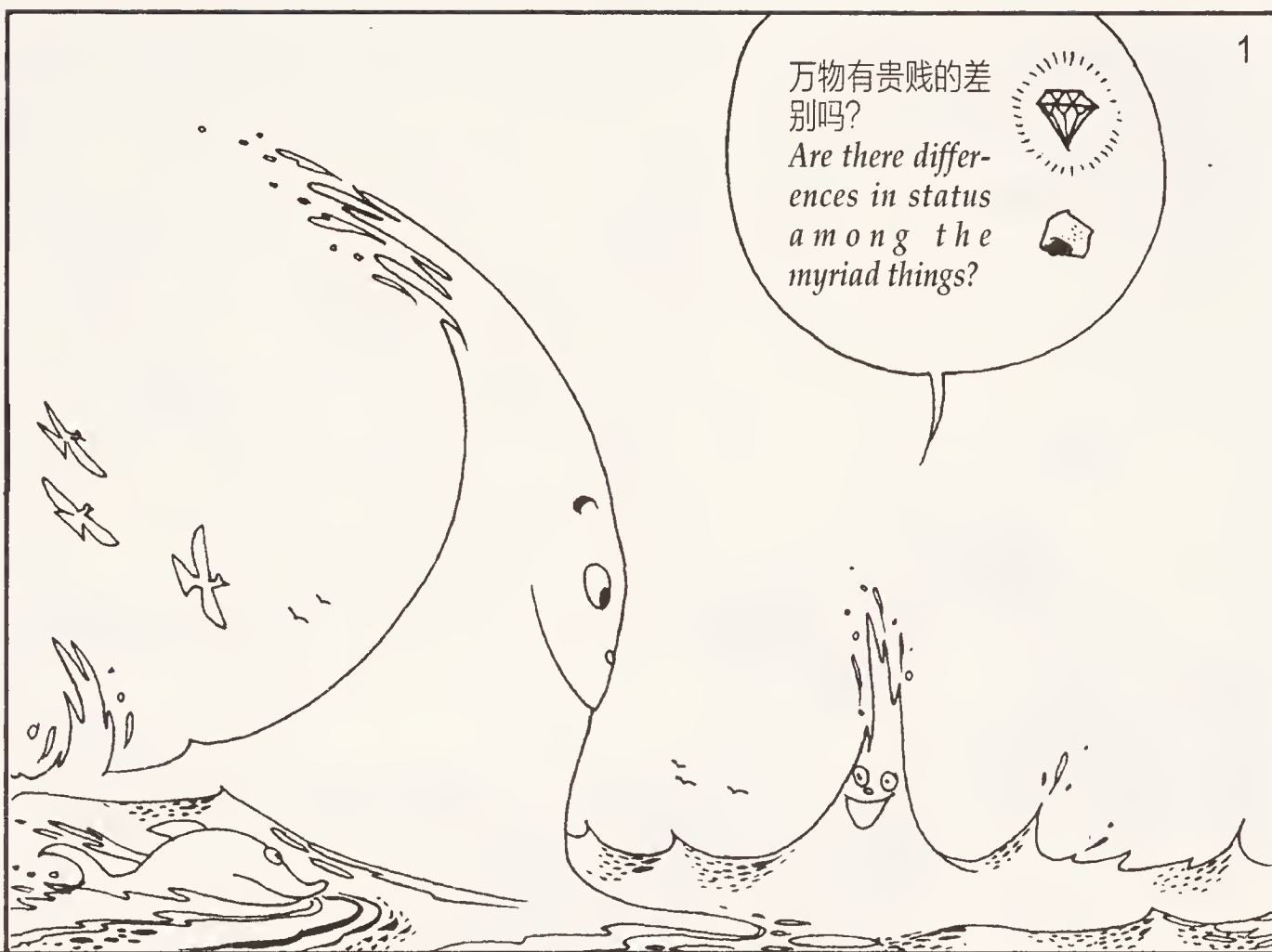
大小和极限 Size and Limits



言语所表达的最大就不是最大，所表达的最小就不是最小，因为受了言语的限制。小儒不能了解大道，因他被礼教束缚住了。
Whatever you say is the biggest, is not the biggest, and whatever you say is the smallest is not the smallest because they are limited by your language. A petty Confucian can't understand the great Dao because he is shackled by propriety and orthodoxy.

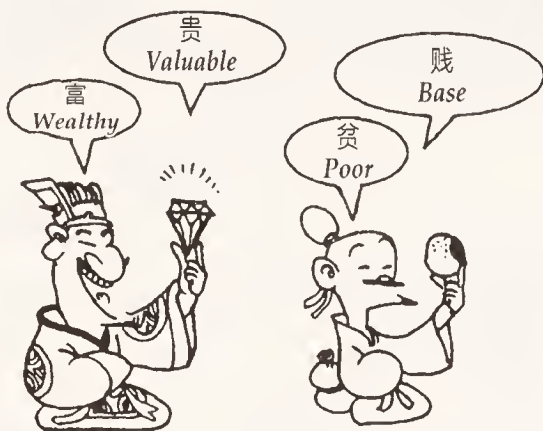


大道和贵贱 Status and the Dao



从自然的大道来看，万物无贵贱。从万物自身来看，万物都自以为贵，互相轻贱。从世俗来看，贵贱都是别人加在你身上的，你并不能自主选择。

From the standpoint of the Dao, all of the myriad things are of an equal status. But from the standpoint of each of the myriad things, each sees itself as valuable and the others as base. From the standpoint of social convention, status is something that others thrust on you, without any say of your own.



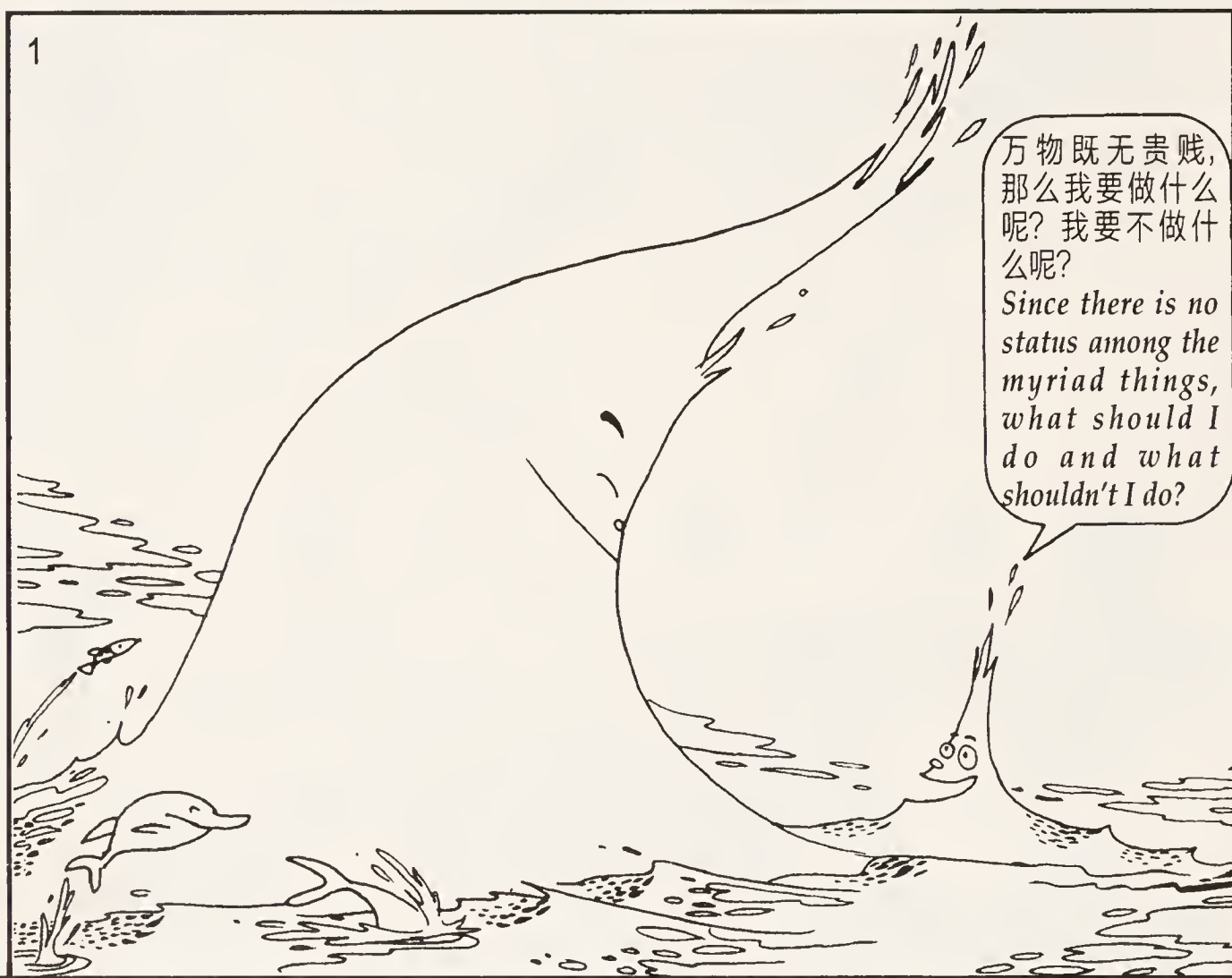
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一件东西本身并无好坏贵贱，它的价值观点全由外在的反映而来。能抛开世俗的贵贱，即能海阔天空、处处无碍。

A thing itself does not possess goodness or status; rather, those are entirely reflections of external value judgments. If you can get beyond conventional concepts of status, you can be free of all obstacles.

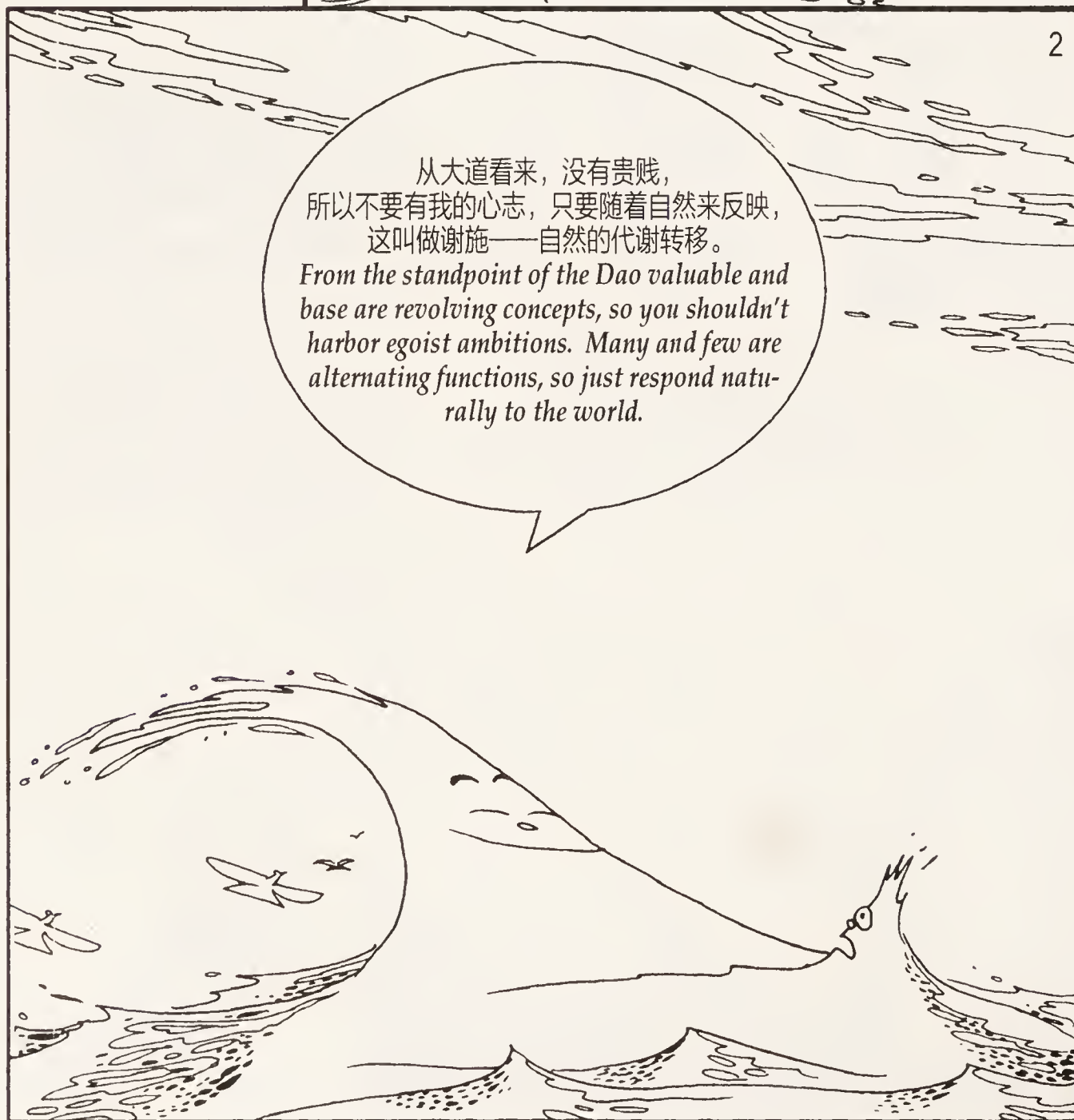


谢施 Alternating Functions



万物既无贵贱，
那么我要做什么
呢？我要不做什么
呢？

Since there is no
status among the
myriad things,
what should I
do and what
shouldn't I do?



从大道看来，没有贵贱，
所以不要有我的心志，只要随着自然来反映，
这叫做谢施——自然的代谢转移。

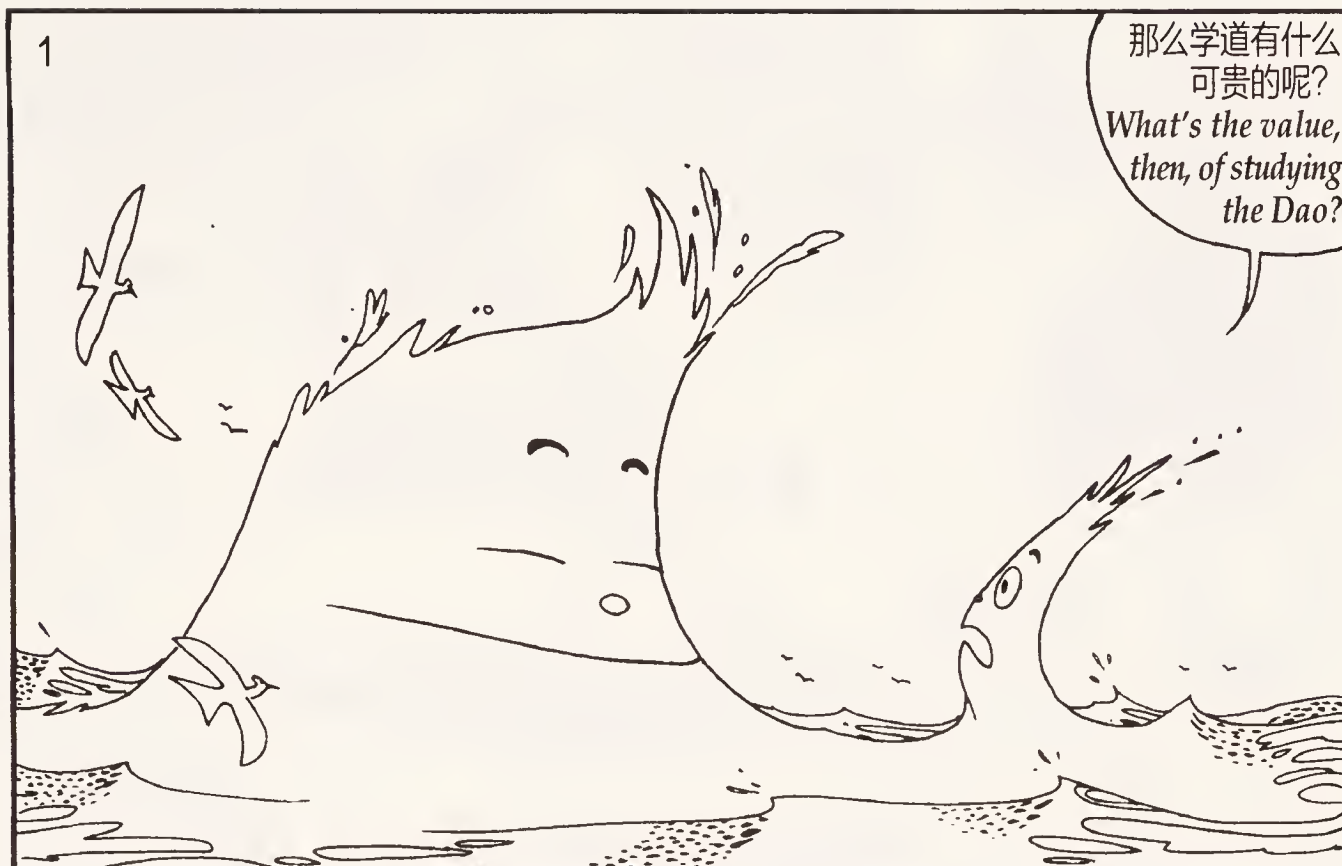
From the standpoint of the Dao valuable and
base are revolving concepts, so you shouldn't
harbor egoist ambitions. Many and few are
alternating functions, so just respond natu-
rally to the world.

最能体会生命意义的人，他把心当成镜子。
事情来了，完全体会反映；事情去了心又成空。
不期盼还没有来的，不挂记已经过去的。

The person who best
understands the mean-
ing of life is the person
who treats the mind
like a mirror. He re-
sponds completely to
things as they happen,
and when they are over
he puts them out of his
mind. Don't harbor
expectations of the
future, and don't dwell
on the past.



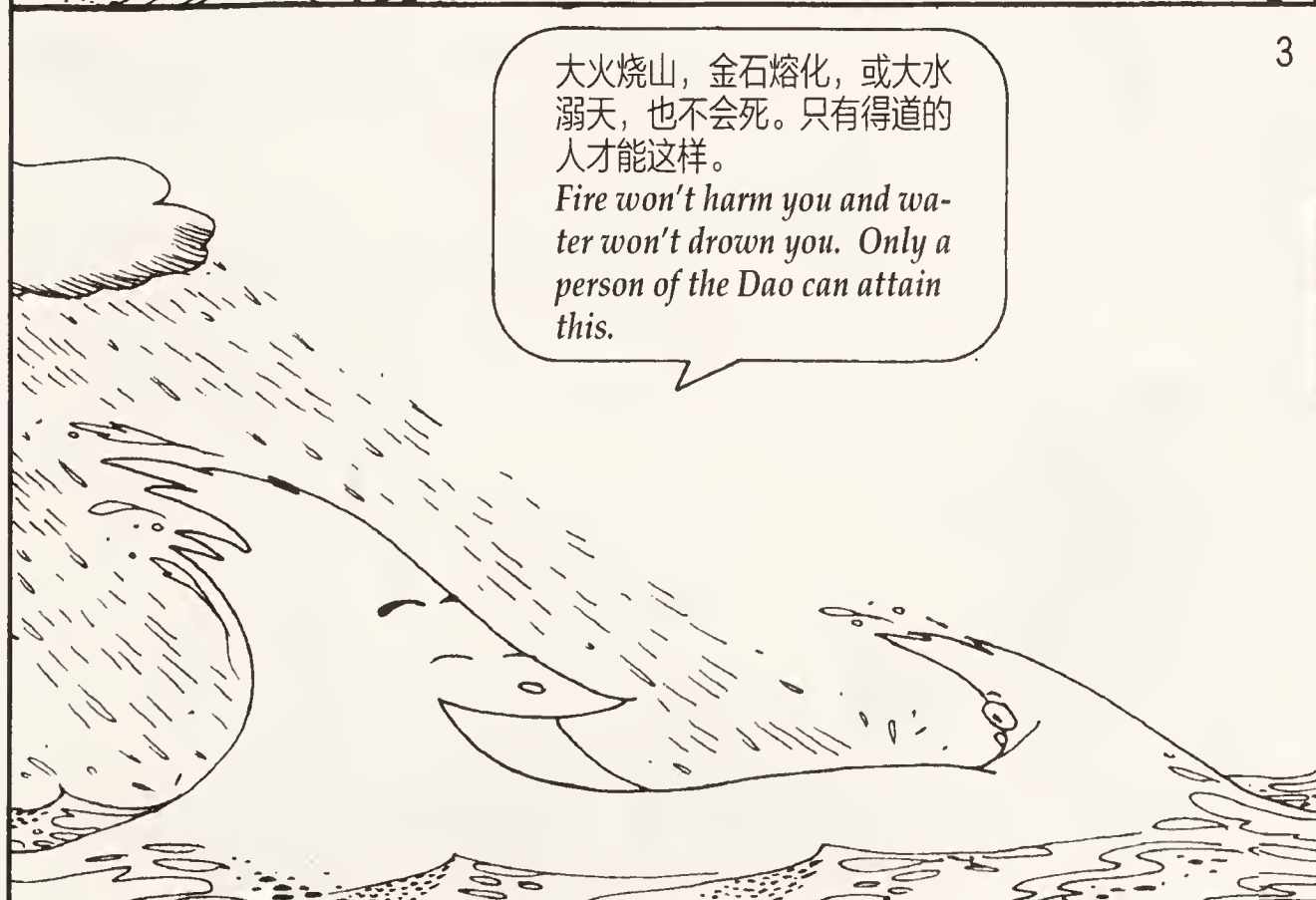
不怕水火 Fire Doesn't Burn



那么学道有什么
可贵的呢？
*What's the value,
then, of studying
the Dao?*

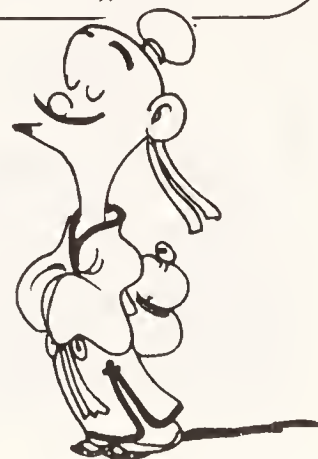


明白大道，就懂得
随机应变，没有危险。
*If you understand the Dao, you
will understand how to adapt
to changes, and you will be
free from danger.*



大火烧山，金石熔化，或大水
溺天，也不会死。只有得道的
人才能这样。
*Fire won't harm you and wa-
ter won't drown you. Only a
person of the Dao can attain
this.*

得道的人，心随境移，苦中
就苦中过，乐中即乐中过。因
与境浑为一体，故能身入水火
无寒暑。
*A person of the Dao adapts
to all circumstances. If suf-
fering, he immerses himself in
the suffering, and if joyful, he
immerses himself in the joy.
Because he becomes one with
his environment, the environ-
ment doesn't affect him.*

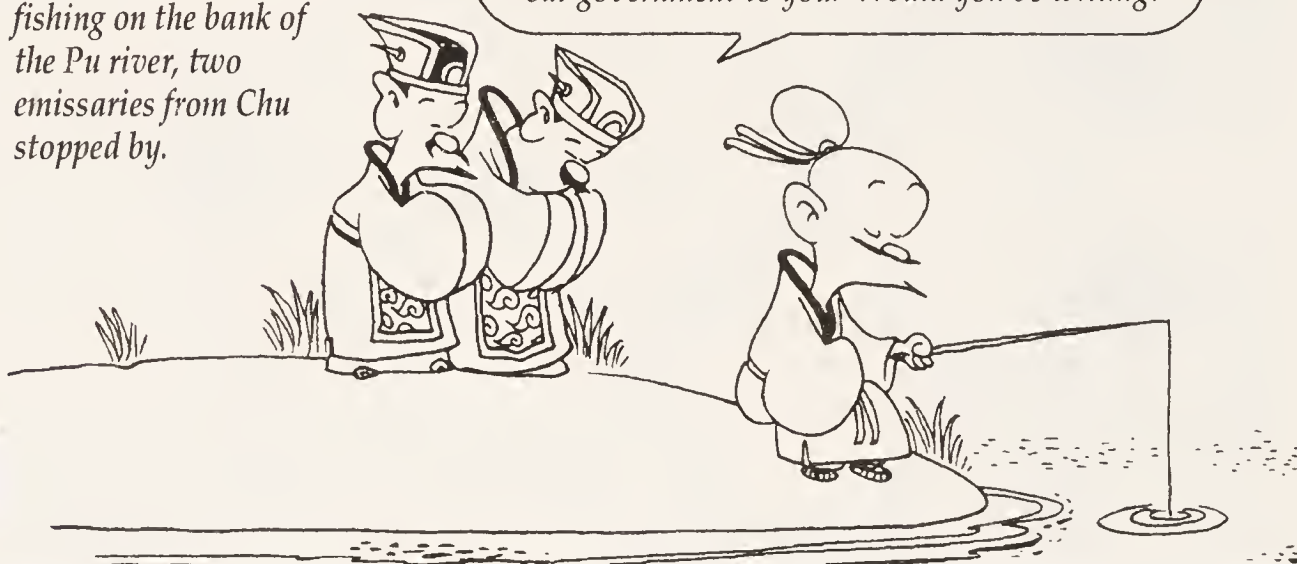


污泥中的龟 A Turtle in the Muck



庄子正在濮水上钓鱼，有两个楚王的使者来拜访。
One day when Zhuangzi was fishing on the bank of the Pu river, two emissaries from Chu stopped by.

我们的大王想把国事托付给你，先生愿意下山吗？
Our king would like to hand over the affairs of our government to you. Would you be willing?



2



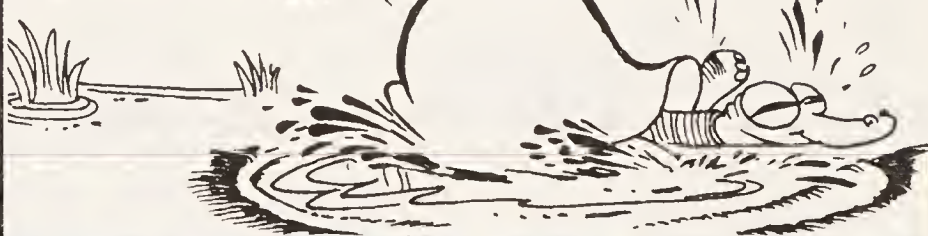
我听说楚国有一只神龟，死了三千年了，它的骨头还被放在宗庙里做占卜用。你说，它宁愿送了性命，留下骨头让人尊贵好呢？

I have heard that there is a magical tortoise in Chu. It has been dead for three thousand years, but its shell was placed in a temple and is used for prognostication. You tell me, would that tortoise rather be dead with its shell held in high honor...



3

还是宁愿活着在烂泥巴里打滚好呢？
Or would it rather still be rolling around in the muck?



4

它一定愿意在烂泥巴里打滚！
Of course it would rather roll around in the muck!



你们回去吧。我也是愿意拖着尾巴在烂泥中打滚。
You guys can go on back. I'd rather roll around in the muck, too.

5

为了世俗的尊贵、权力而丧失自己的本性，就是大迷惑。
To give up your original nature for the world's glory and power is a serious case of confusion.



至乐 Ultimate Joy

天下究竟有没有最真的快乐？
有没有保存生命的方法？
答案是有！
Is there such a thing as ultimate joy? Or a way to preserve life? There is an answer.



1

2



只是世人不知如何取舍罢了！
他们不知道自己在做什么？
依据什么？保守什么？迁就什么？离开什么？
喜欢什么？厌恶什么？
But people don't know what to grab a hold of and what to give up! They don't know what to do or rely on, What to avoid or what to abide in, What to accommodate or what to eliminate, What to like or what to dislike.



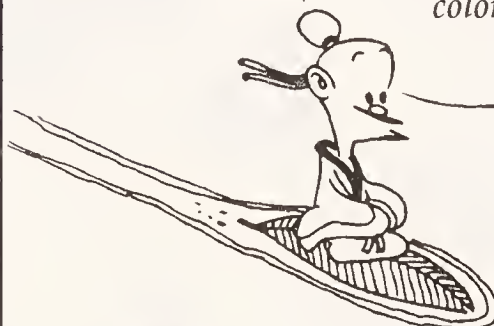
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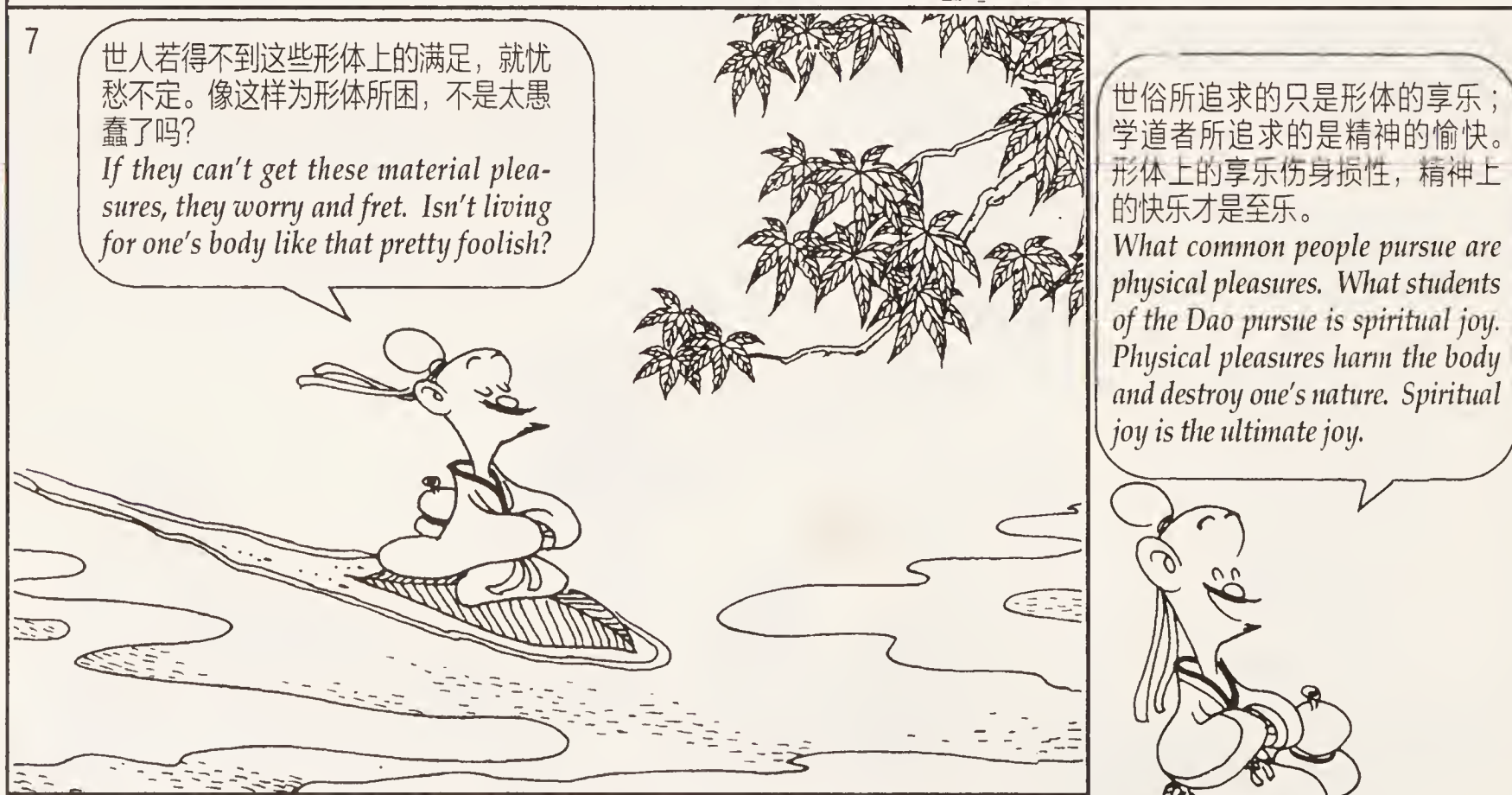
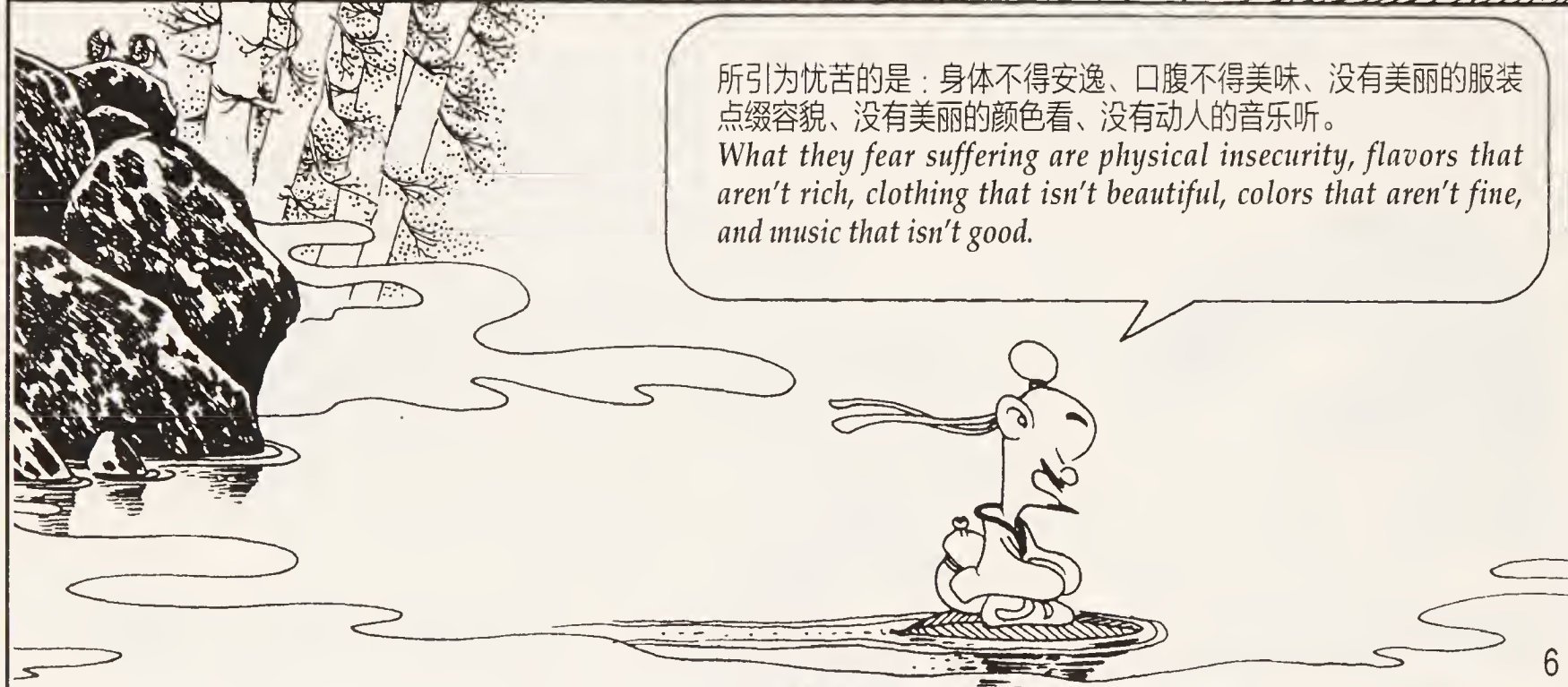
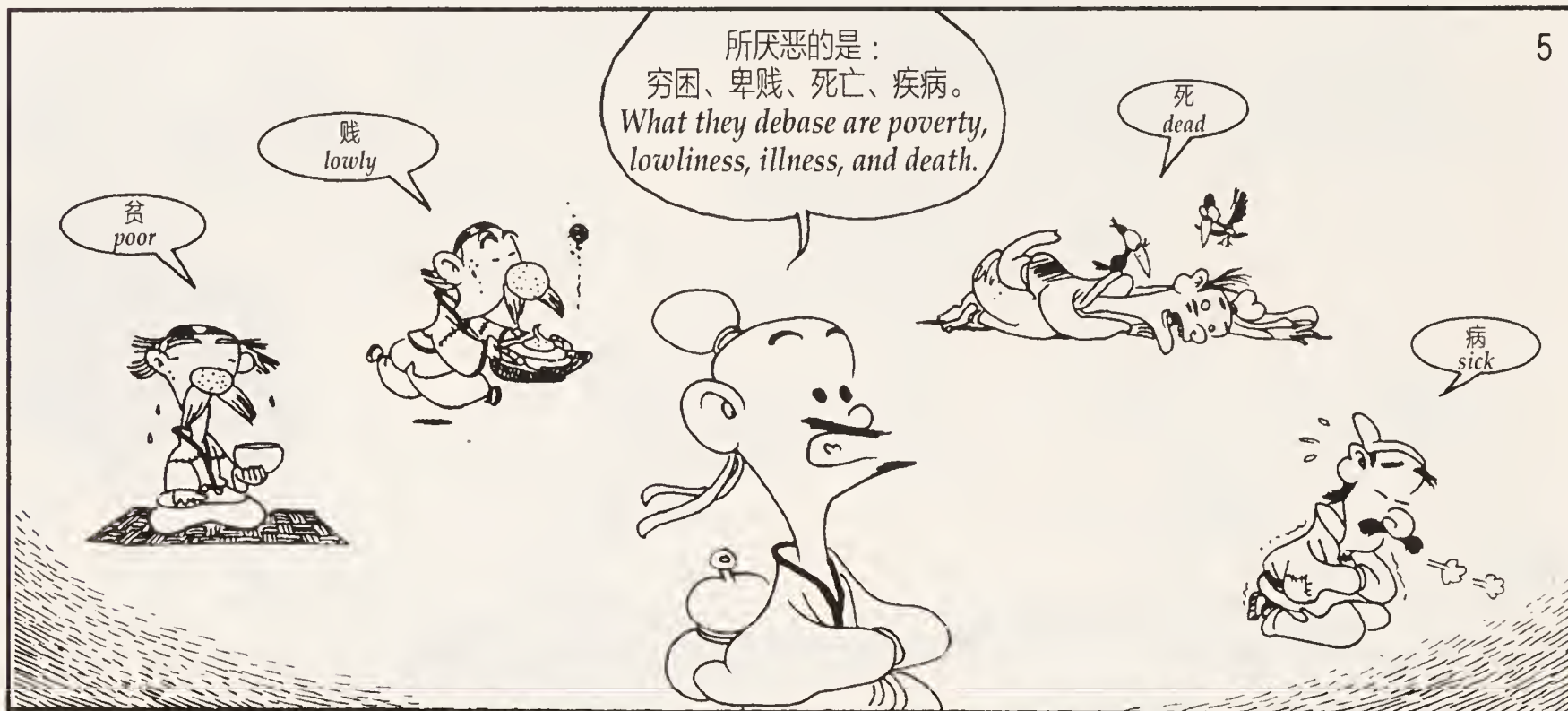
一般人所赞美的是：
长寿、富贵和幸运。
What most people respect are wealth, prestige, longevity, and goodness.



4

所喜欢的是：身体的安适、饮食的合口、
装饰的华丽、色欲的满足、音乐的悦耳。
What they like are physical security, rich flavors, beautiful clothing, fine colors, and good music.





庄子鼓盆 Zhuangzi Drums on a Pot

庄子的妻子死了，惠子前往问候，见庄子敲着瓦盆唱歌。
When Zhuangzi's wife died, Huizi went to pay his respects. When he arrived, he saw Zhuangzi crouched down drumming on a pot and singing.



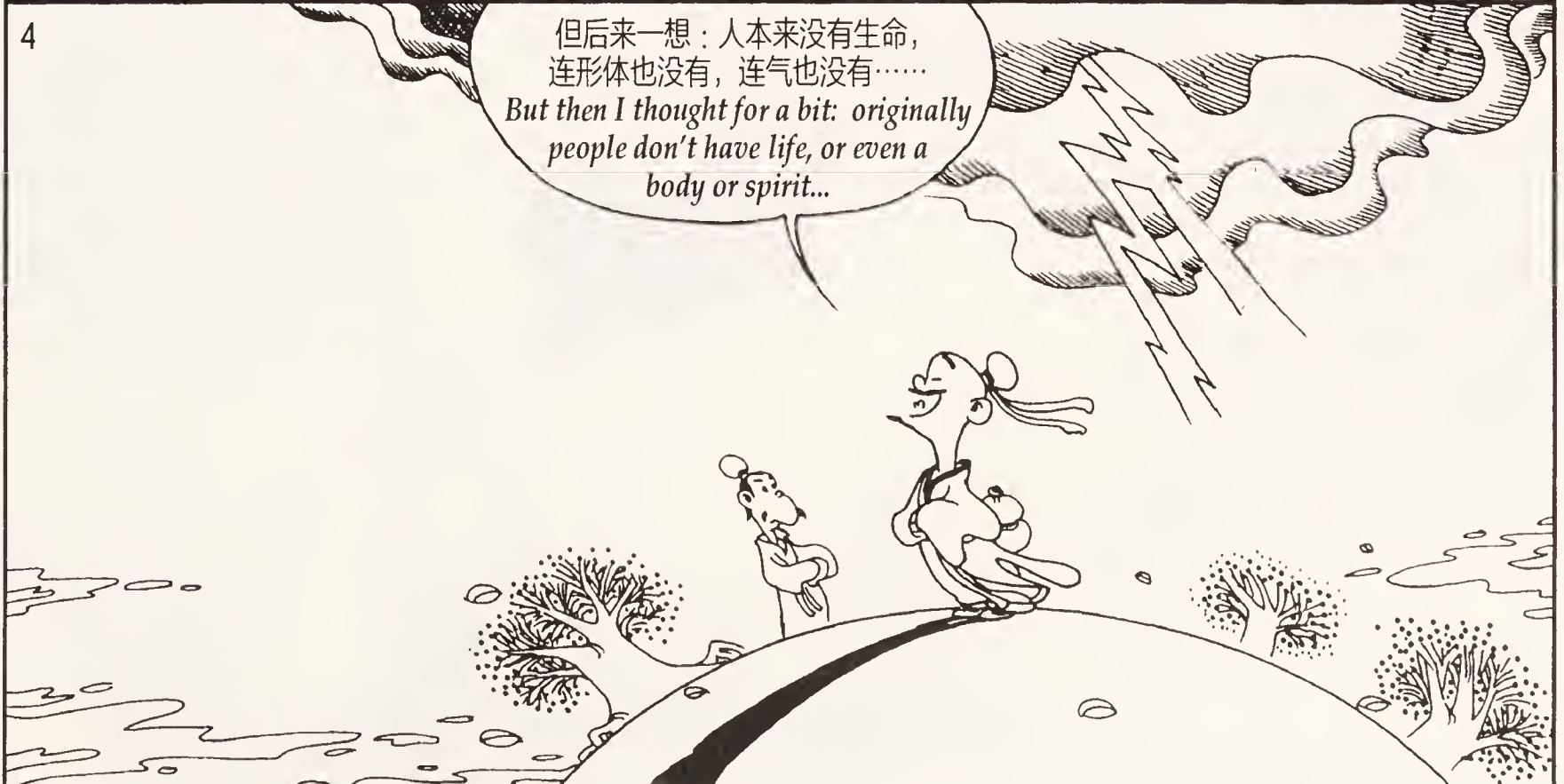
你的妻为照顾家庭子女，如今年老去世，你不但不哭还敲瓦盆唱歌，真是过分！
All these years your wife takes care of the house and kids, then she gets old and dies, and not only do you not cry, but you drum on a pot and sing! That's outrageous!

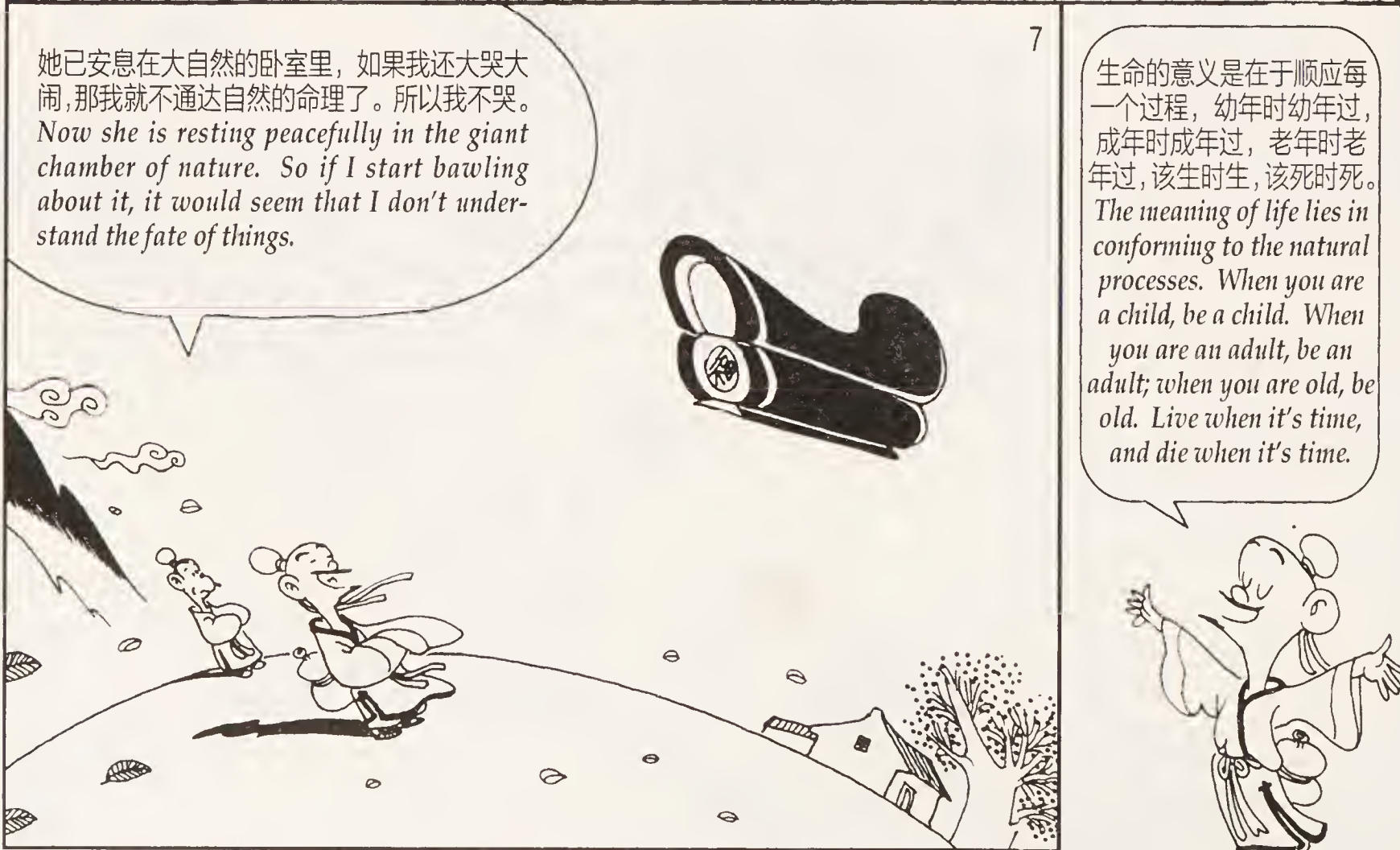
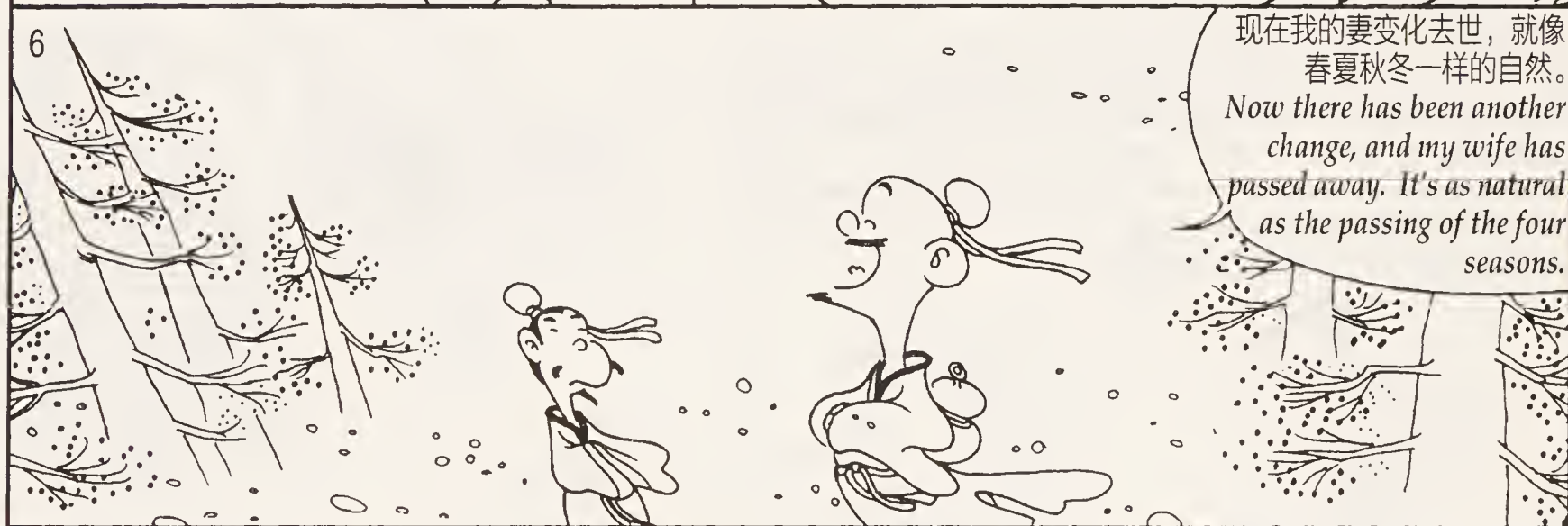
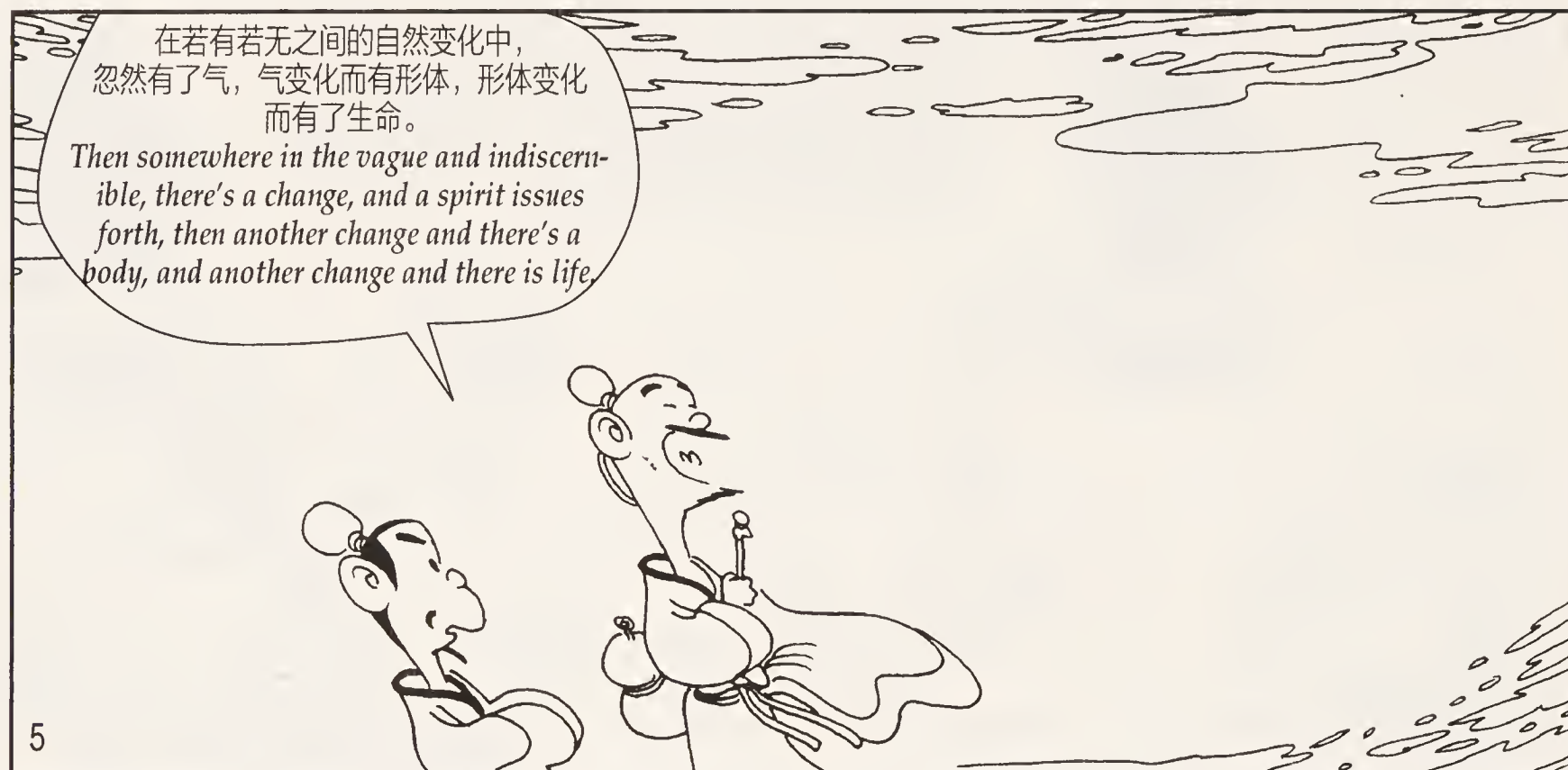


你且听我说，我的妻刚死时我哪能完全没有感触呢？
Not really. When she had just passed away, how could I not have felt anything?



但后来一想：人本来没有生命，连形体也没有，连气也没有……
But then I thought for a bit: originally people don't have life, or even a body or spirit...





柳生左肘 A Lump on the Elbow

1

支离叔和滑介叔一起到昆仑山去观看自然的变化。
One day, Zhili Shu and Huajie Shu went to the Kunlun mountains to observe the natural transformations.

哈哈
ha ha ha



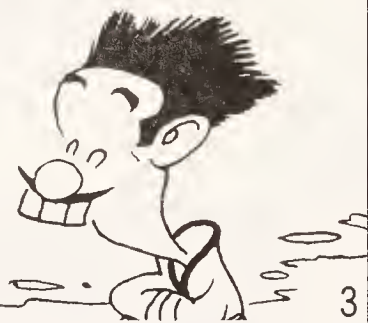
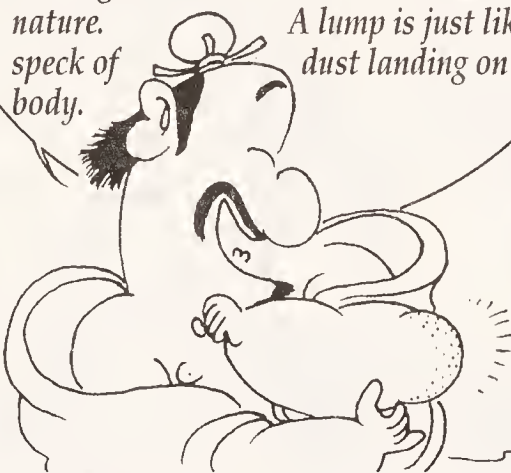
2

啊！你的左肘
上长出一个瘤了！
Hey, there's
a big lump on your
left elbow!

我怎会讨厌它呢？生命形体只是大自然偶然的聚合罢了。一个瘤就像一粒灰尘落在我身上一样。

How could I dislike it? A living body is nothing more than a chance collection of nature. A lump is just like a speck of dust landing on my body.

怎么样？你心里不安吗？讨厌它吗？
Well, are you worried about it? Do you dislike it?



4

况且你我来昆仑，是想观看大自然变化的，现在变化偶然降临到我身上，我又怎会动心呢！

We came here to see natural transformations didn't we? Now that one has happened to my very own body, why should I be alarmed about it?

生命是时时刻刻在变化的，心境应随着变化运行，不要以昨日的心来看今日的变化。

Life is constantly changing and our frame of mind should change with it. Don't look at today's events from yesterday's perspective.



人不生不灭 People Neither Live Nor Die

列子在山路行走，看到草地有一个骷髅。
Once when Liezi was walking on a mountain path, he came across an old skeleton.

1



朋友！只有你和我知道你
没有生、也没有死过。
*Hey friend, only you and I realize
that you were never born and
never died.*

2



你现在是痛苦的吗？
我现在是快乐的吗？
*Are you suffering right now?
Am I happy right now?*

3



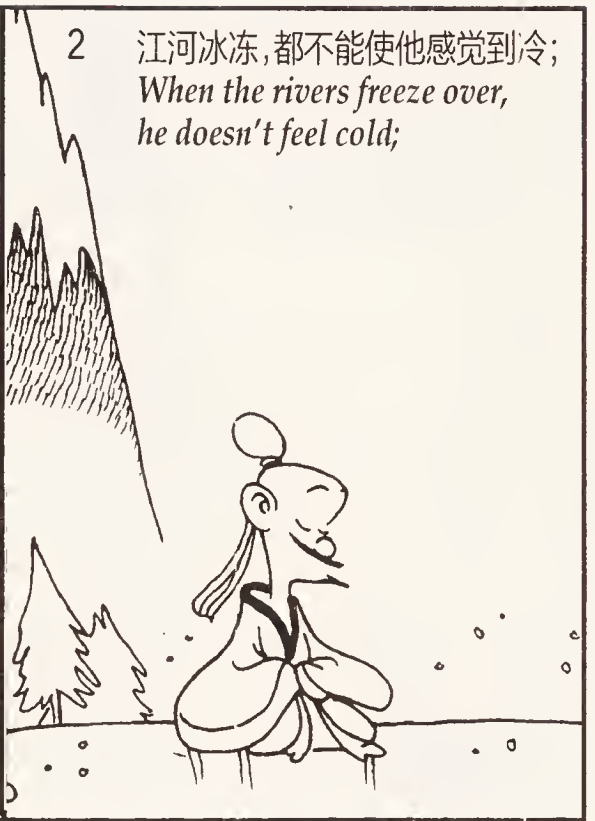
生死只是一个观念，
生就是不断的变化，
不肯顺自然运行的人与死无异。
*Life and death are but abstractions.
Living is ceaseless
transformation. If you are not
willing to adapt to natural
changes, then you are no
different from death.*



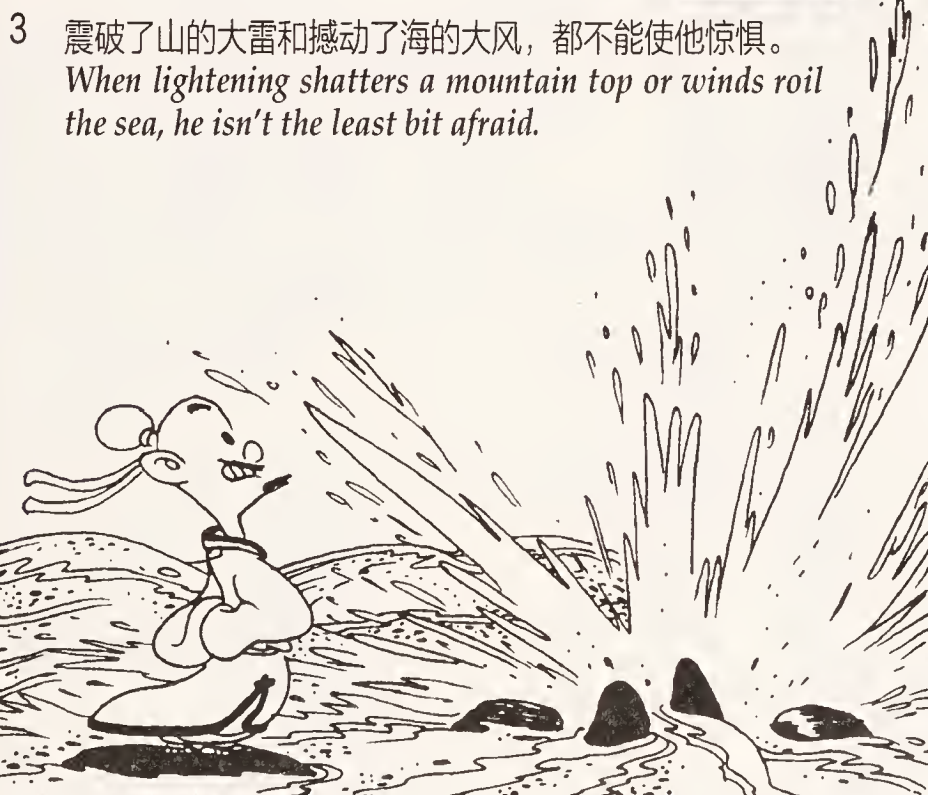
至人之境 Realm of the Perfect Person



1 至德的人神妙极了！山林
焚烧，都不能使他感觉热；
*A person of perfect virtue
is quite remarkable! When
a forest goes up in flames,
he doesn't feel hot;*



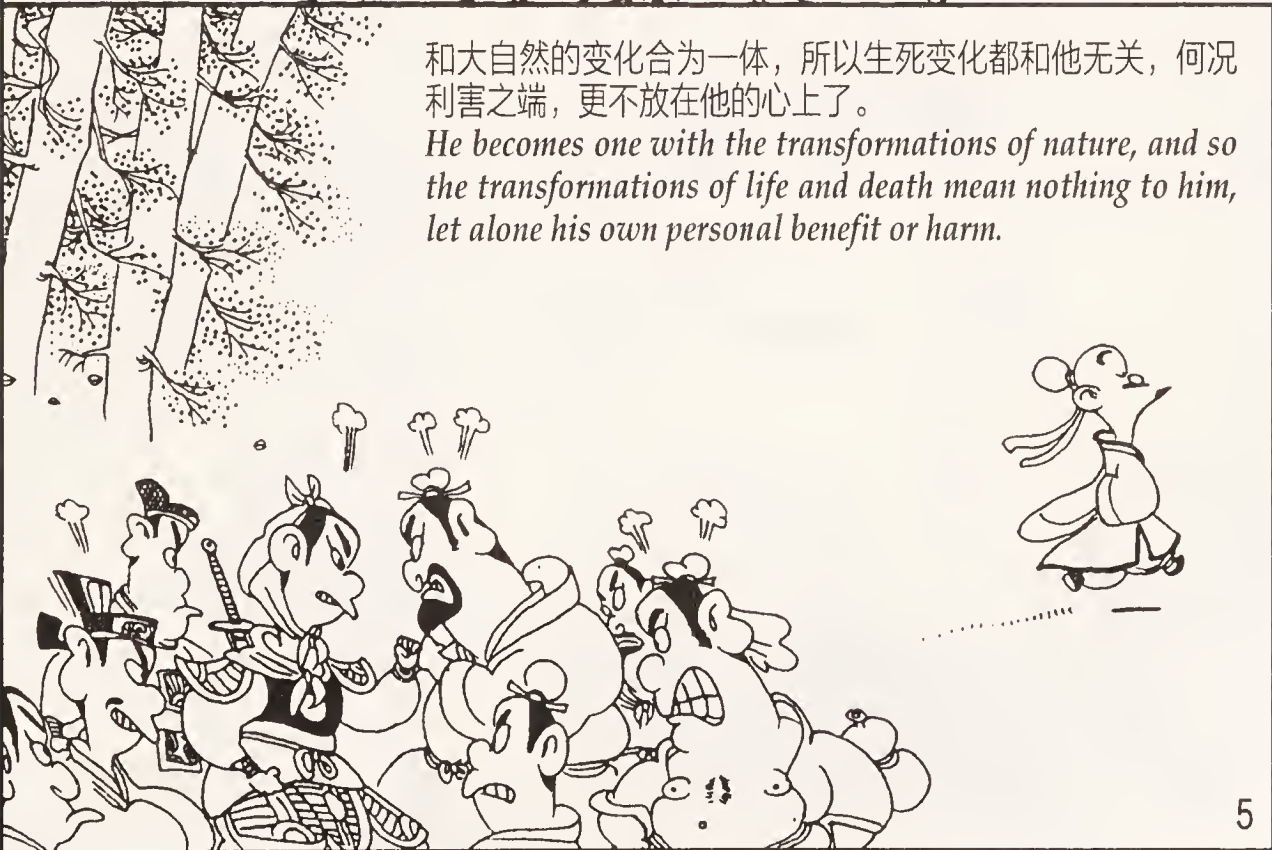
2 江河冰冻，都不能使他感觉到冷；
*When the rivers freeze over,
he doesn't feel cold;*



3 震破了山的大雷和撼动了海的大风，都不能使他惊惧。
*When lightening shatters a mountain top or winds roil
the sea, he isn't the least bit afraid.*



4 他驾御着云气，乘骑着日月，游散于四海以外。
*He rides on the clouds and mounts the sun and
moon, traveling beyond the four seas.*



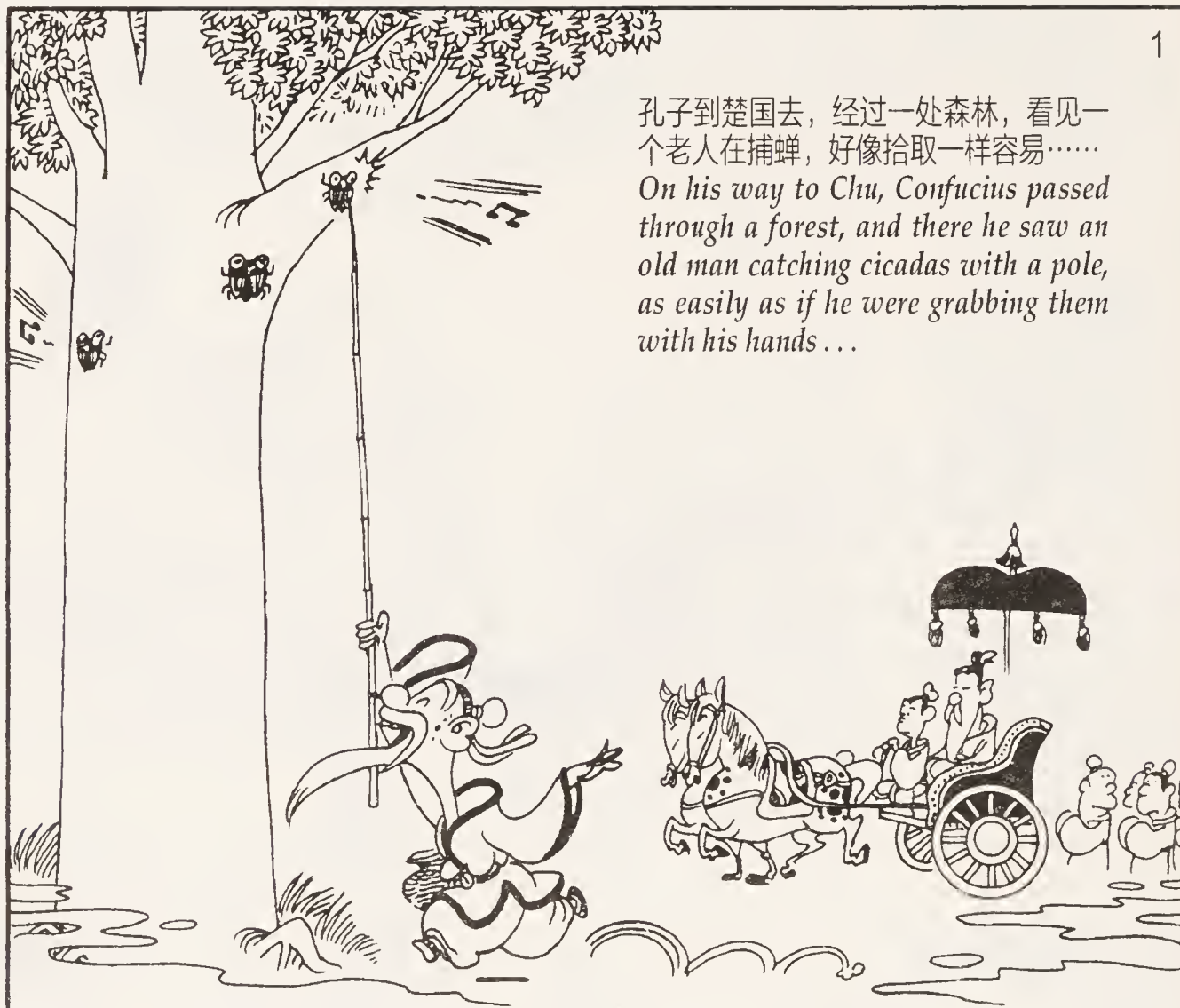
和大自然的变化合为一体，所以生死变化都和他无关，何况
利害之端，更不放在他的心上了。
*He becomes one with the transformations of nature, and so
the transformations of life and death mean nothing to him,
let alone his own personal benefit or harm.*

世间无绝对的是非，所以外
来的事物不能累他。既因任自
然，超脱于世物以外，所以利
害更不足介意了。
*Because there are no abso-
lute right and wrong, he isn't
tied down by external things.
Because he follows nature,
transcends the mundane world,
and doesn't even recognize life
and death, why would he mind
about his own
personal benefit
or harm?*



5

黏蝉的老人 Catching Cicadas



孔子到楚国去，经过一处森林，看见一个老人在捕蝉，好像拾取一样容易……
On his way to Chu, Confucius passed through a forest, and there he saw an old man catching cicadas with a pole, as easily as if he were grabbing them with his hands...

请问你是有技巧呢？
还是有道术？

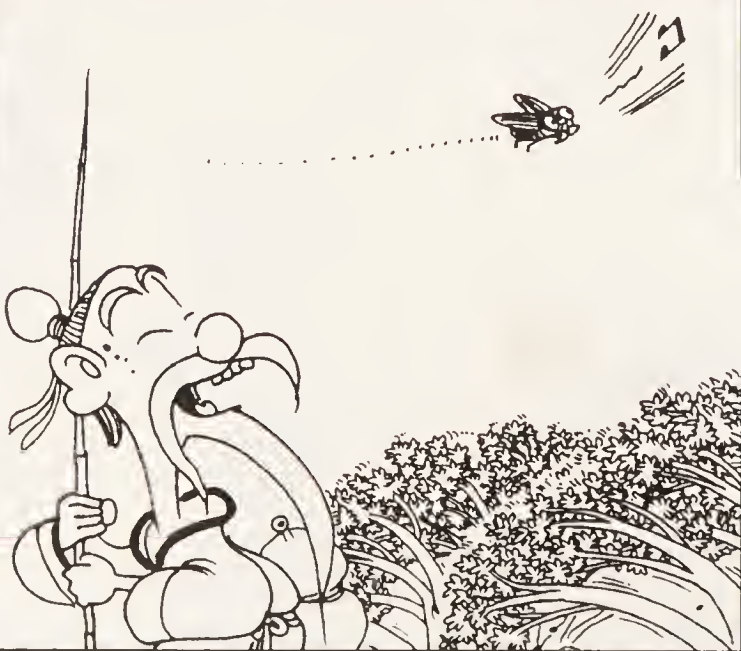
Excuse me, do you catch them by skill alone or is there some certain method?

我是有道术。
I have a method.



对于黏蝉，我有一套独特的训练方法……

For catching cicadas with a pole, I have a set of unique training methods...



「8」

五六月时蝉正多，我放二丸于竿顶，若不坠落，那么失手的机会就很少了；

In the fifth and six months, when cicadas are very numerous, I put two balls on the tip of my pole and if they don't fall off, my chances of missing a cicada are quite small;



7

放置三丸于竿顶，若不坠落，那么失手的机会只有十分之一；
Then I put three balls on the tip of my pole, and if they don't fall off, my chances of missing a cicada are one in ten;

放置五丸于竿顶而不坠落，我黏蝉就像用手去拿一样容易了。
Then I do five balls, and if they don't fall off, I can catch the cicadas as if I were using my bare hand.

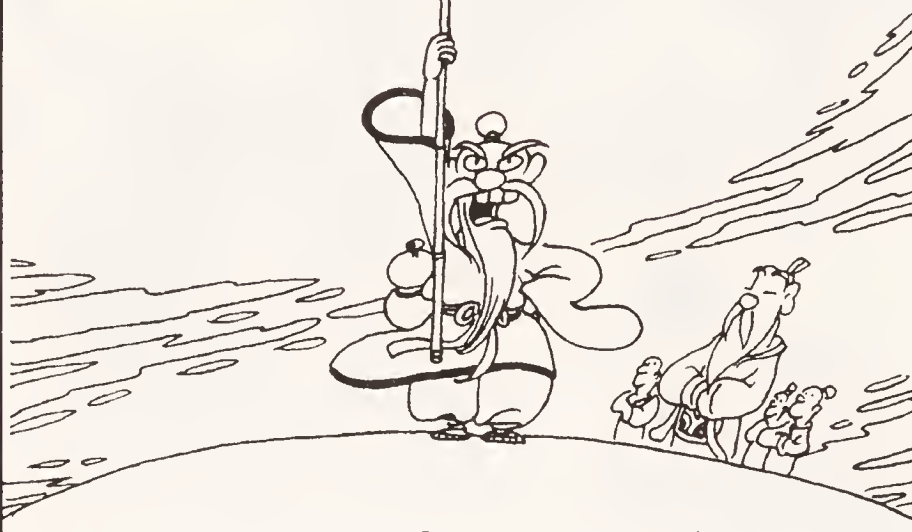
我捉蝉时，身体像树木一样的动也不动，我手拿着长竿，也像枯枝一样动也不动……
When I catch cicadas, my body is as still as a tree trunk, and the pole in my hand is as steady as a branch...



5



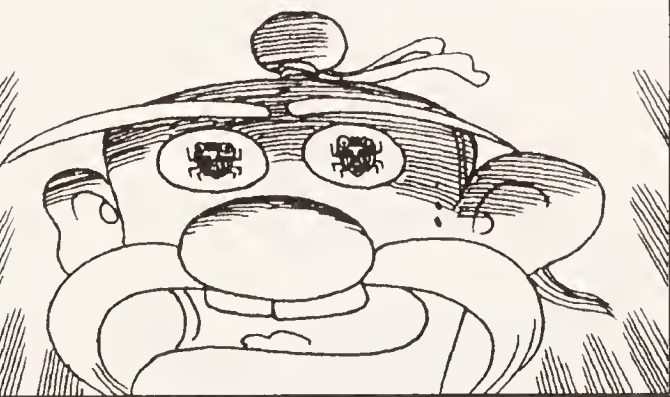
6



8

这时，虽然天地之广、万物之多，我却只知道天下有蝉翼而已，无任何东西足以取代我心目中的蝉翼，所以捉蝉哪会捉不到呢？

And despite the expansiveness of the world and the multitude of things in it, all I see are the cicada wings, and nothing else can distract me from them. So how can I miss?



学生们，你们注意啊，心意不杂，就可以通神了。

Students, pay attention! An undistracted mind brings concentration of the spirit.

善射者，无弓无箭、无我无他、心志专一于对象上，物我浑为一体，万象入心、也无动于心，便能达到最精妙的境地。

For an expert archer, there is no bow or arrow, no self or other; attention is concentrated on the target and the self coalesces with the surroundings; the myriad appearances enter the mind, but the mind takes no heed.



9



操舟如神 Steering a Boat

颜渊问孔子说：
Yan Hui asked Confucius:

我曾在觥深渊过渡，
看见摆渡的人操舟如神。
Once when I was crossing
the Shangshen Depths,
I noticed the ferryman
steering his boat with
supernatural ease.

1

操舟可以学习吗？
Can steering a
boat be learned?

2

可以，会游泳的
很快就能学会。
Sure. If you know how
to swim, you can learn
very fast.

至于会潜水的人，即使没有见
过船，他也会操驶。
If you skin dive, you'll know
how to do it even if you've
never seen a boat before.

3

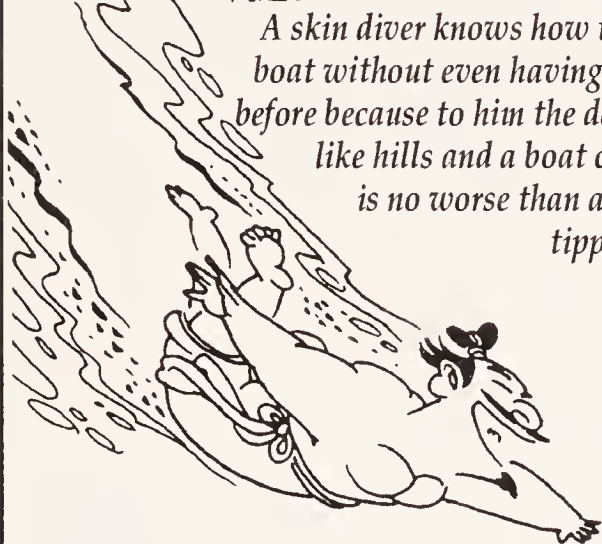
我再问他，他不告诉我，
请问这是怎么说的呢？
I asked him more,
but he didn't answer.
What did he mean?

4

会游泳的很快就学会，
这是因为他无存心于水。
A swimmer can learn
fast because he is at
ease in water.

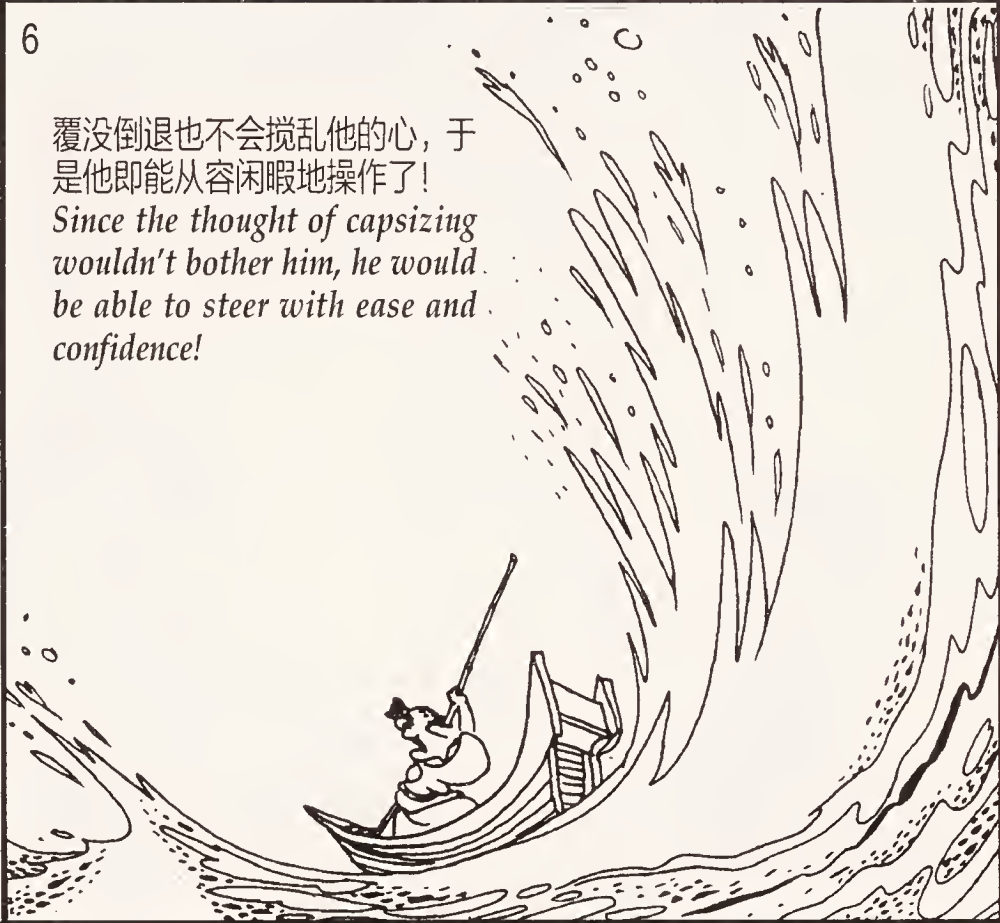
5. 会潜水的人没见过船便能操驶，是因他视深渊如平地，视船的覆没如车的倒退。

A skin diver knows how to steer a boat without even having seen one before because to him the depths are like hills and a boat capsizing is no worse than a carriage tipping over.

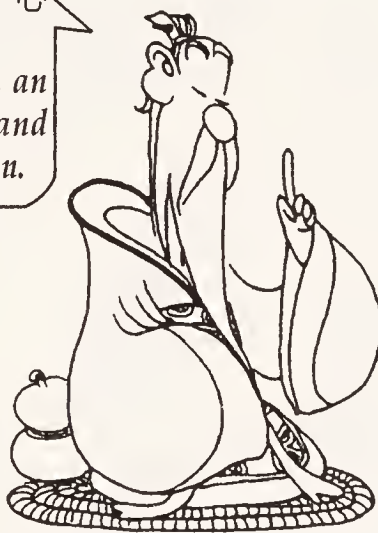


6

覆没倒退也不会搅乱他的心，于是他即能从容闲暇地操作了！
Since the thought of capsizing wouldn't bother him, he would be able to steer with ease and confidence!



用瓦片做赌注，射箭的人，心无牵挂就射得很巧妙。
If betting inexpensive tiles, an archer would shoot well and without the least reservation.



用带钩做赌注，射箭的人心中就会恐惧，技巧就差了。用黄金做赌注，心中负担沉重，就完全失去技巧了。

If betting precious belt-hooks, he would feel a little unsettled and his accuracy would reflect it. And if betting gold, the burden would be too much and would lose all accuracy.

7

其实射箭的人技巧还是一样，但因为有所顾惜，便重视外物。凡重视外物的，内心就昏拙。
The skill-level of the archer doesn't change, but as soon as he begins to care, he is paying attention to something external; and whenever you pay attention to something external, you lose your internal composure.



善泳者忘水，神暇专一，故能进退无碍；心被外物所累，心有牵挂，便失其灵巧了，所以说“平常心是道”！
A good swimmer forgets the water and so can come and go with ease. If your mind becomes attached to something external you will lose your concentration and your skill. That's why it's said that "the ordinary mind is the Dao".



8

祭盘上的牺牲 The Sacrificial Pigs

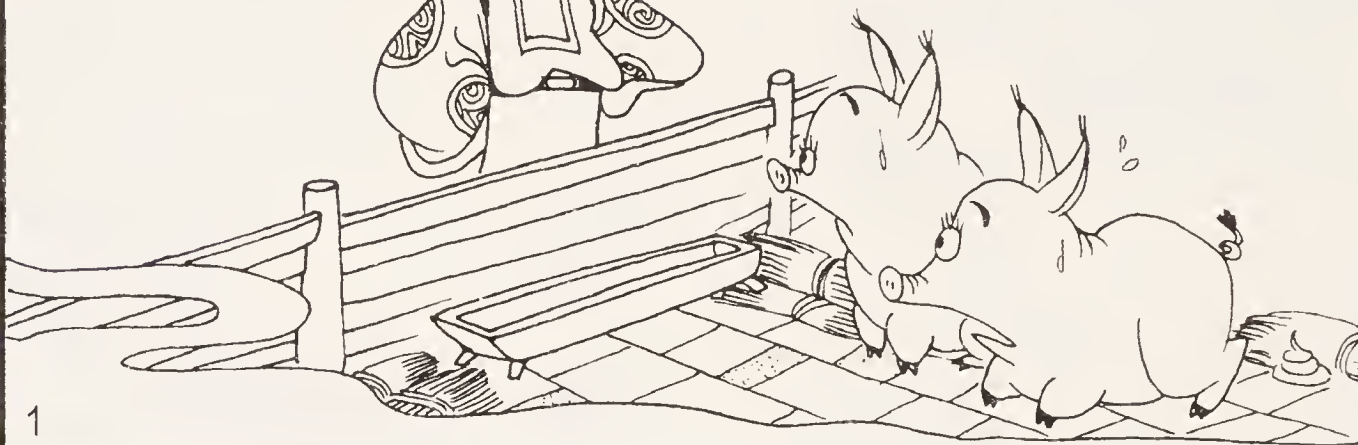
祭祀官穿着朝服到猪栏，
对猪说：

*One day the minister of
sacrificial ceremonies
went to the pigpen in
his court robes and said
to the pigs:*

你们何必怕死呢？我用
上好的饲料喂你们三个月，
然后我十天戒，三天斋……
*Why should you guys fear death?
I give you the best feed for three
months, then practice austerities
for ten day, and fast for three
days...*



1

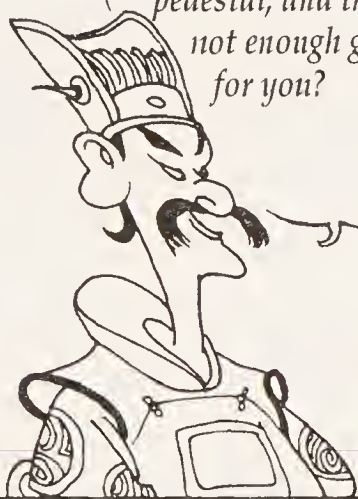


最后把你们放上神圣的祭盘，
这样你们还认为
不够光彩吗？

*And finally put you
on a holy sacrificial
pedestal; and that's
not enough glory
for you?*

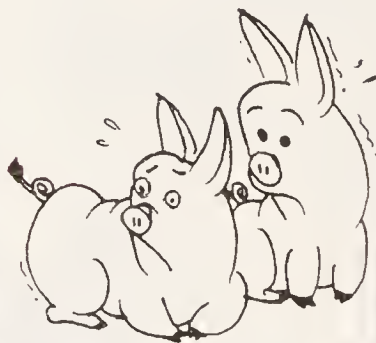
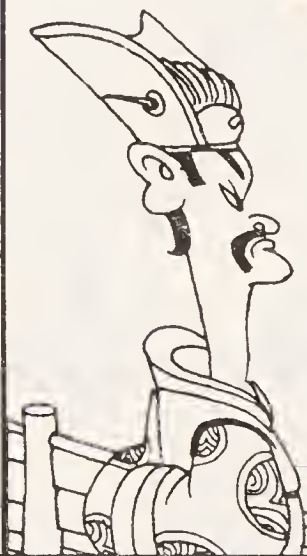


2



过一会，祭祀官又倒过来替猪想……

*After a bit, the minister began to look at it
from the pigs' point of view...*



3

到底还是不如吃糟糠
活在猪栏里的好啊！
*I guess you're better off
eating slop and staying in
the pen!*

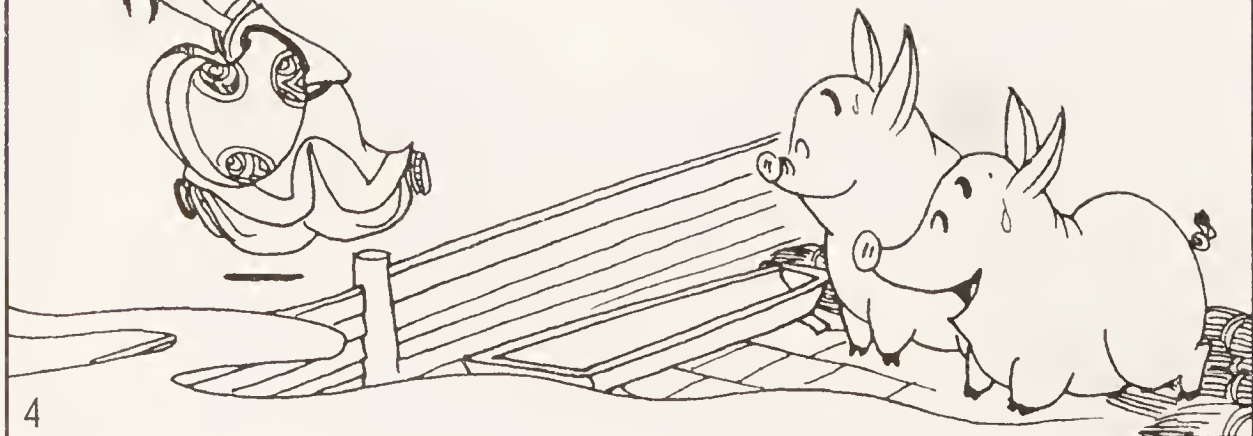


人既然会替猪打算，为何却偏偏为追荣华、逐权位而去做祭盘上的牺牲品呢？

*If a person can think on be-
half of a pig, why would he
still insist on pursuing glory
and status and make himself
the sacrificial animal up
there on the pedestal?*



4



瀑布下游泳 的人 Swim- ming in a Waterfall

1

孔子来到龙门瀑布，见瀑布高悬二万四千尺，浪花直冲四十里，不觉看得出神。

Confucius went to see Longmen Waterfall, which was 150 feet high, with billows rushing forward for 9 miles.

2

啊！有人跳水自杀了。
Ahh!
A suicide!

快下去救他起来！
Hurry and go save him!

3

是
Yes, master!

4

是游泳，
不是自杀呀！
It's not a suicide, he's
just swimming!

5

游水不怕急流，
这也有道吗？
Is there some special
method for swimming in
rushing water?

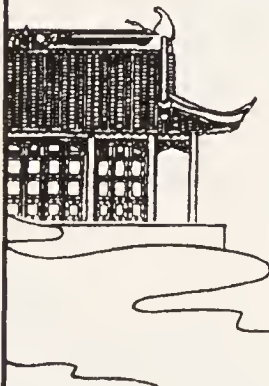
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我也没什么道。只是我在水中习而成性，出入波涛自由自在，如此而已。
No, I don't have any special method. I've been around water so long that it's second nature for me. I go in with the eddies and out with the swells, following the flow of the water instead of my own will.

梓庆做钟架 Qing Makes a Bell-Stand



梓庆做了一个钟架，完全没有斧凿的痕迹，鲁侯便问道：
Qing, the official carpenter, made bell-stands, and anyone who saw them was astounded by their supernatural workmanship.



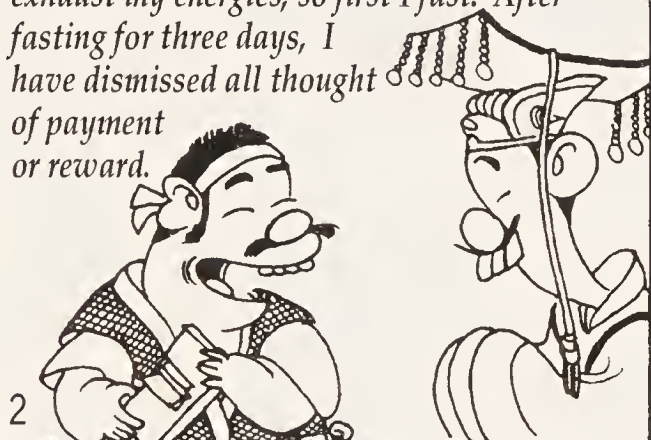
1



你这是什么技术？已到化境了吗？
That's fantastic, what's your trick?



我做钟架前，先保全元气，再斋戒三天，不敢存有受赏的念头。
When I make a bell-stand, I don't want to exhaust my energies, so first I fast. After fasting for three days, I have dismissed all thought of payment or reward.



2

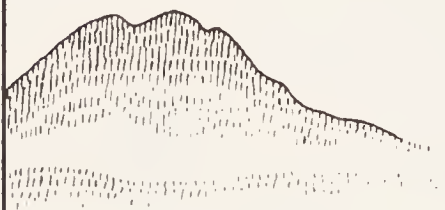
3 再斋戒五天，不敢有巧拙的念头。
After five days, I have no fears of ruining my reputation due to poor craftsmanship.



4 再斋戒七天，忘了我自己的形体。
After seven days, I have dismissed all awareness of my own body.



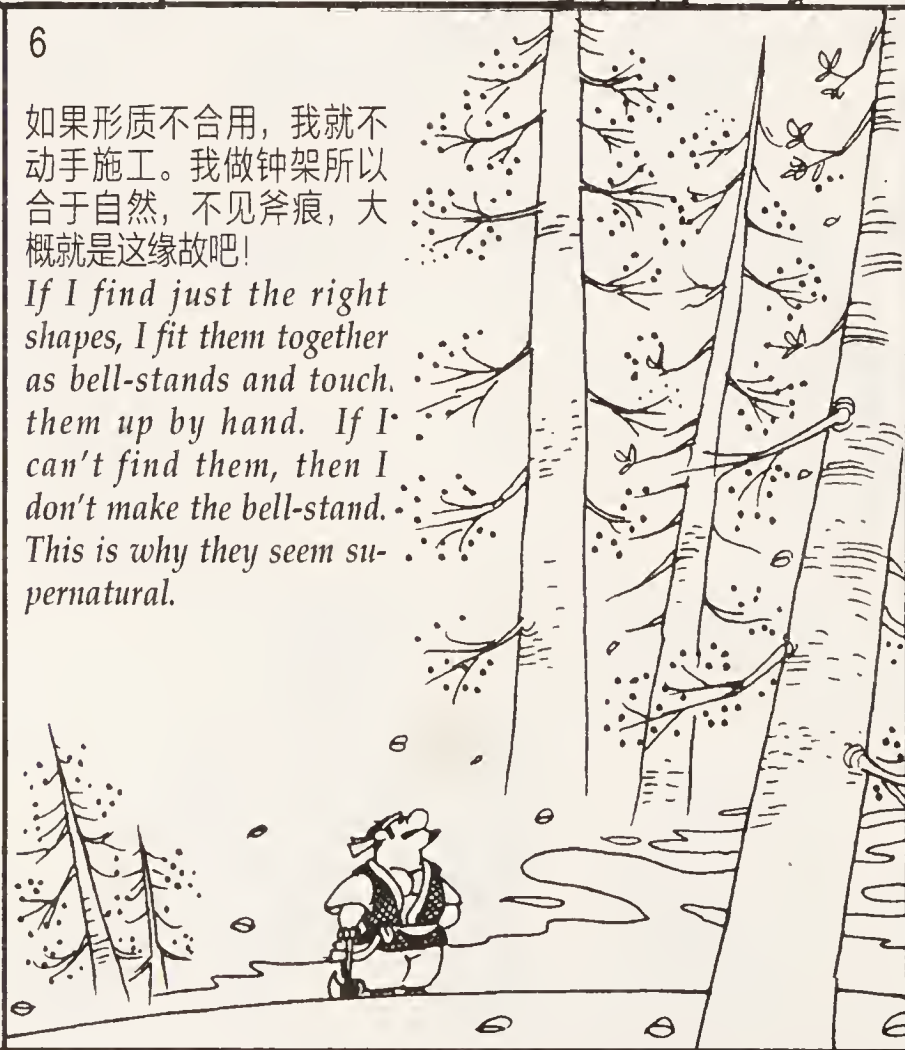
然后我才走入山林，观察有没有天然的钟架。
At this point, I go into the forest and observe the natural shapes of the bell-stands.



5

6

如果形质不合用，我就不动手施工。我做钟架所以合于自然，不见斧痕，大概就是这缘故吧！
If I find just the right shapes, I fit them together as bell-stands and touch them up by hand. If I can't find them, then I don't make the bell-stand. This is why they seem supernatural.



梓庆顺理以合自然，所做钟架便如同天生而成，没有人工的痕迹。
Qing the carpenter worked in accordance with nature, so his bell-stands looked like they were shaped naturally rather than by man.



东野稷盘马 Dongye Ji Has an Accident

1

东野稷善于驾御马车，有次，他驾了庄公的马车盘马数百圈。
Dongye Ji was a famous carriage driver, and one time when he was working with Duke Zhuang's horses, he ran the horses a hundred times around the track.



2

颜阖看了
叹气道：
Yan He saw
this and went
to the Duke:

东野稷的马
就要出事了。
Something's going to
happen to Dongye's
horses.

真的吗？
Really?

3

东野稷盘马倒在地上了。
Dongye Ji just had
an accident.

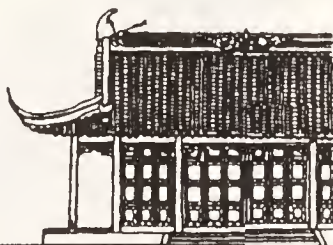


你怎么知道东
野稷的马会出事？
How did you know
something would
happen?

马的精力是有限的。我看他拼
命训练马的耐力，已经过了
限度，所以知道那马必倒无疑。
The horses' energy was already
expended, and he was still push-
ing them. So I knew something
had to happen.

刻意作为，往往过度地
消耗元神而不自知，最后
的结果定是力竭败亡。
Overzealousness can
unsuspectingly exhaust
your energy, and the
result can be
disastrous.

4



工倕的手指 Gong Chui's Fingers



工倕的手指和工具合而为一，
不必用心去做，就能画出方圆。
*Gong Chui's fingers became
one with his tools, so with-
out even trying, he created
perfect shapes.*

忘了脚的人，鞋子对他自然很舒适。
*The shoes of a person who forgets
his feet are naturally comfortable.*



忘了腰的人，束带对他自然很舒适。
*The belt of a person who forgets his
waist is naturally comfortable.*



忘了是非的人，他的心自然很舒适。
*The mind of a person who forgets
right and wrong is naturally com-
fortable.*



5

忘了舒适的人，那是真舒适了。
*The most comfortable of all
is the person who forgets
comfort altogether.*



心不要强求专一，
不要强求与外物契合，
才是合乎自然之道。
*Don't force your
mind to concentrate,
and don't force your-
self to be in harmony
with the external
world. Just let it
happen naturally.*

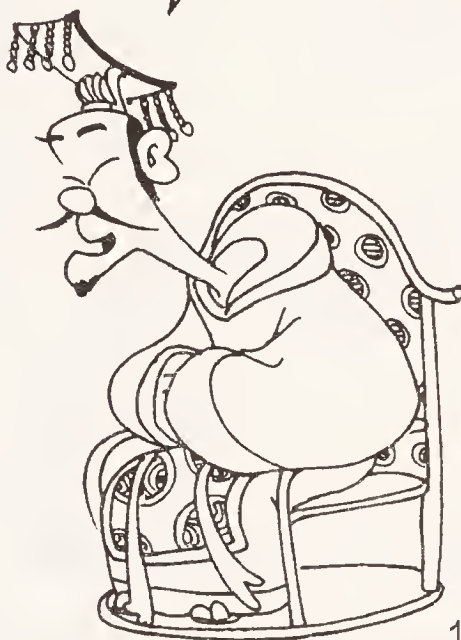


庄子在荆棘中 Zhuangzi in the Brambles



庄子穿着布衣草鞋，
去见魏王。
*Wearing ragged
clothes and straw
sandals, Zhuangzi
had an audience
with the king of
Wei.*

先生你怎么这般
困苦啊？
*How come you suf-
fer such hardship,
Zhuangzi?*



1

这是贫穷而不是困苦啊！
有大智慧而不能化行天下，
这才是困苦啊！
*This is poverty, not hard-
ship! Hardship is when
one has high ideals but
can't realize them.*

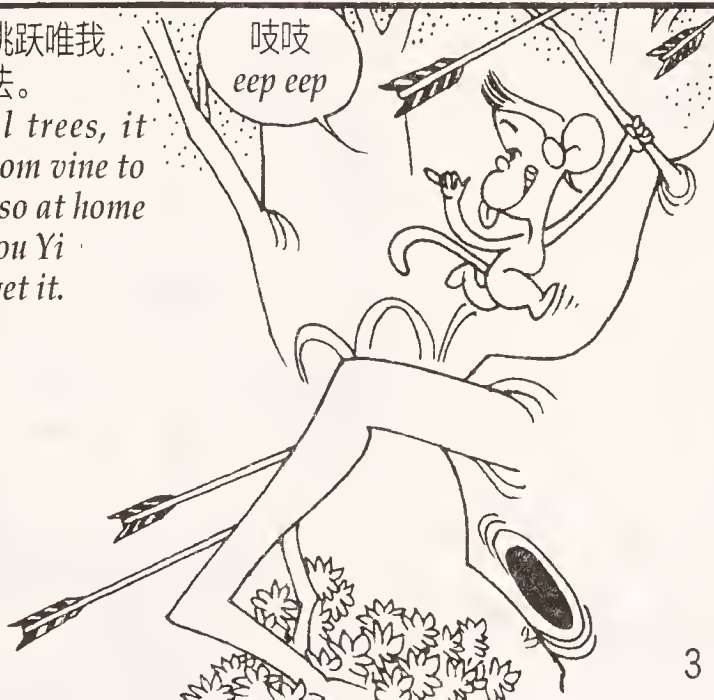


2

你看猿猴在楠梓树上，盘旋跳跃唯我
独尊，后羿对他也没什么办法。
*When a monkey is in tall trees, it
jumps around and swings from vine to
branch with great ease. It's so at home
that even the great archer Hou Yi
couldn't get it.*



吱吱
eep eep



3

但是在荆棘丛中，猿猴便小心翼翼不
敢乱跑乱跳了……
*But when it is among brambles, the
monkey is very cautious and doesn't
dare make any rash movement...*



4

而我现在就是生不逢时，
处在荆棘丛中啊！
*Right now I am living in a
dark time and feel like I am
among brambles.*



5

命有穷通，处乱世
应当安守贫穷，若不安守
困苦，就要遭杀身之祸。
*In life there will be good times and
bad. If you live in a violently cha-
otic world, it may be best to quietly
accept poverty, because if you don't,
you may end up like Bi Gan, who
tried to realize his ideals under a
brutal despot and had his
heart cut out for it.*



鲁国只有一个儒者 Only One Confucian in Lu

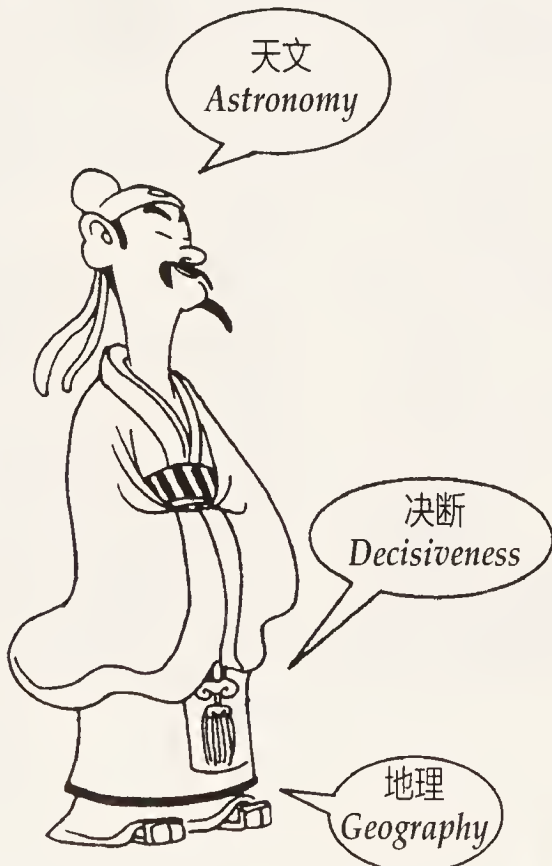
庄子见鲁哀公，谈他的道术。
When Zhuangzi had an audience
with Duke Ai of Lu, the Duke said:

我鲁国的人都修儒术，没有什么人修你的道术呀！
Here in Lu, everyone is a Confucian,
no one practices Daoism!

鲁国的儒者很少呀！
Actually, there are very few Confucians in Lu!



我听说儒者戴圆帽，是表示知道天文；穿方形鞋，是表示知道地理；佩彩带，系玉玦，是表示他临事而决断。
I have heard that the round cap of the Confucian represents his knowledge of astronomy, his rectangular shoes represent his knowledge of geography, and his jade belt ornaments represent his decisiveness.



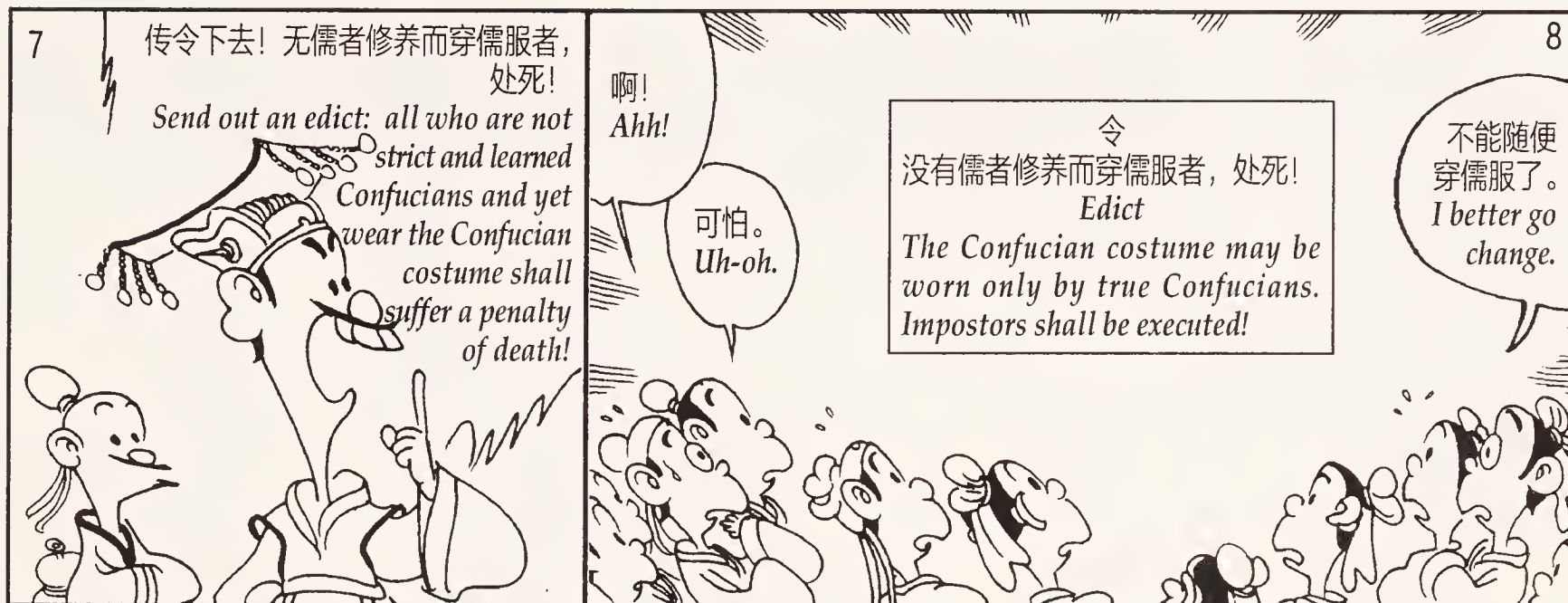
君子有了儒者的修养，未必穿这种服饰，穿这种服饰的，未必有儒者的修养。
A gentleman of good cultivation doesn't necessarily need to wear this kind of costume, and a man who wears this kind of costume isn't necessarily a gentleman of good cultivation.



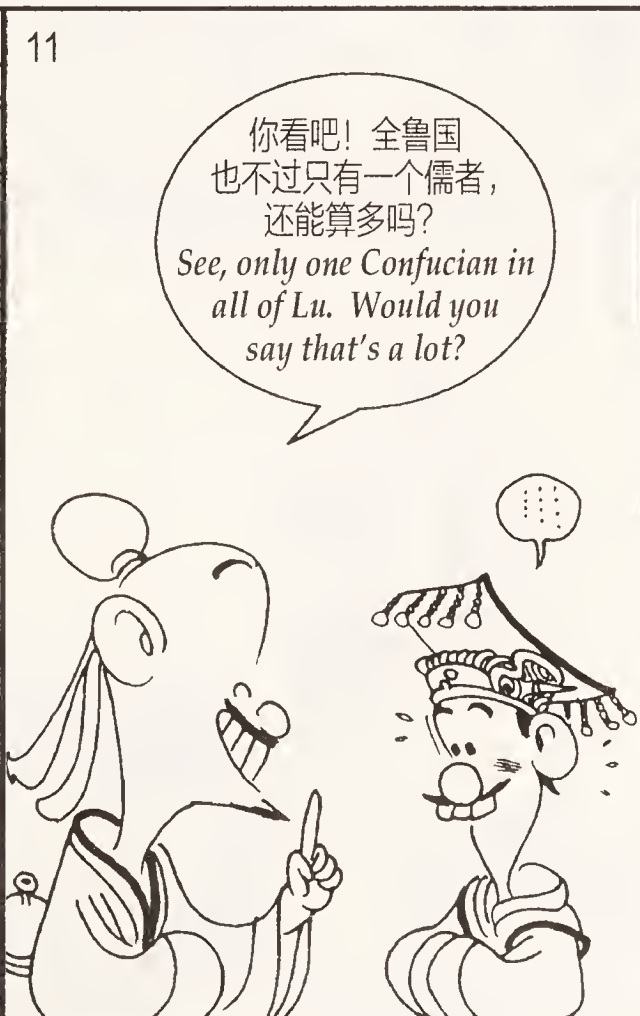
我请大王下令：“不懂儒术，而擅穿儒服者处死罪”，就知道他们是否真懂儒术了。
I request that you make an edict, saying that all those who aren't well-versed in Confucianism and yet wear Confucian-style clothes be put to death. Then we'll see how many real Confucians there are.

好！
OK.





经过五天，整个鲁国只有一个男子敢穿儒服，站在哀公朝廷面前。
After five days, only one person in all of Lu dared to wear Confucian clothing, and he came and stood facing the palace.



生命的意义最重要的是活得真实，但人却常常抱住虚假的形式而失去了“真”！
The most important thing in life is to be genuine; but people often put on false appearances to fulfill other people's expectations. This isn't genuineness!

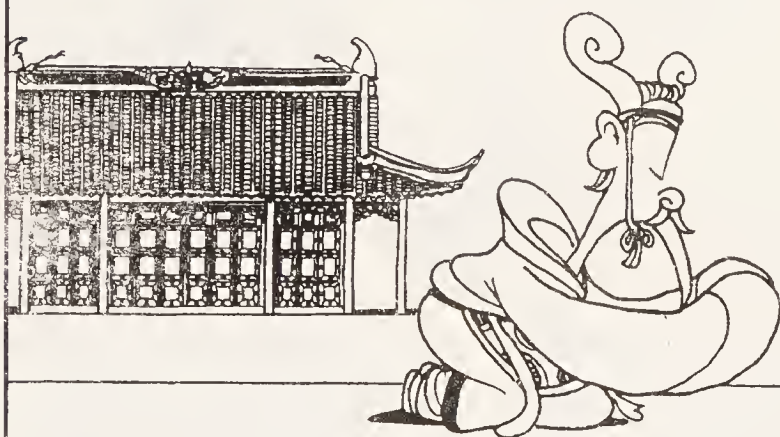


百里奚养牛 Baili Xi Raises Oxen

百里奚不把“卑贱”放在心上，所以他养牛的时候，就把牛养得很肥。
When Baili Xi worked raising oxen, he didn't dwell on it being a lowly job, so they turned out big and plump.



秦穆公认为百里奚能够忘去卑贱，就把政事交给他，封他为“五羖大夫”。
Qin's Duke Mu was impressed by Baili Xi's being able to disregard his lowliness and so gave him a government position and a noble title.



百里奚做了五羖大夫以后，也没把“爵禄”放在心上，所以把政事办得很好。
As a nobleman, Baili Xi didn't dwell on his prestigious status, so his administration was very successful.



做事做官能忘却自己的卑贱、高贵，即能无我。爵禄不入于心，不求钱，不邀功，政事还会办不好吗？

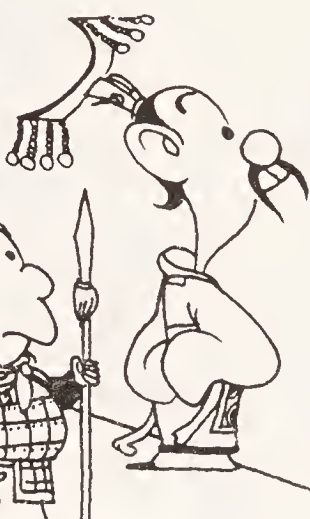
If you can disregard your status, you will become selfless. If in doing government work, you don't dwell on status, seek wealth, or aim for great achievements, how can you fail?



真正的画师 The Genuine Painter



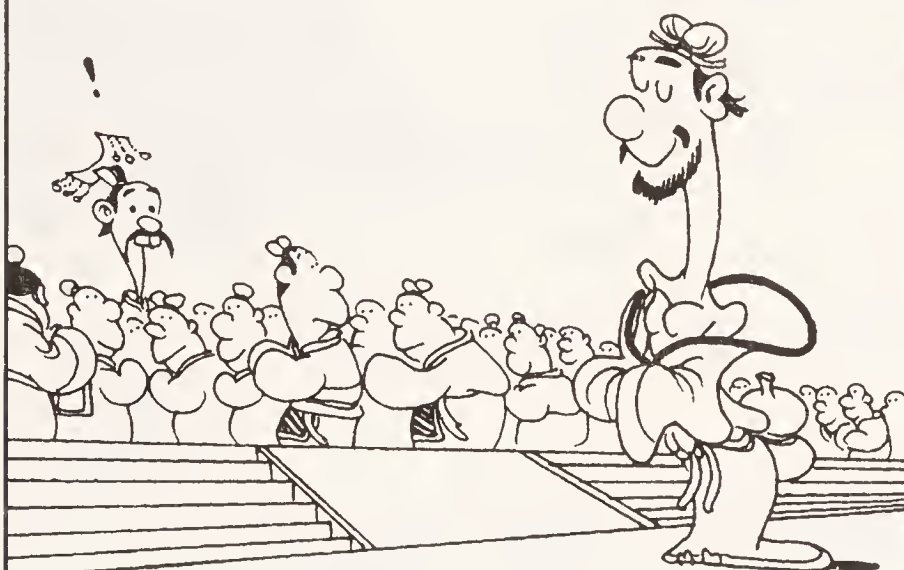
宋元君要画图，各个画师都来到，拜见宋元君后个个兴致勃勃，濡笔调墨，站立在一旁。
Once when Duke Yuan of Song wanted a painting done, he called together various painters to choose the best one. One by one they stood up, bowed respectfully, then moved to one side readying brush and ink.



1

2 有个画师后来，神态十分悠闲。

There was one painter who showed up late and had a certain unconstrained air about him.



他受命拜揖却不站立，随即返回住所。
And when he was ordered to stand up and bow, he refused and left.



3

竟然宽衣解带，裸体坐在地上，真不像话。

He takes off his clothes and sits cross-legged on the floor. I can't believe it!



4

好极了，这才是我要寻找的画师。

Perfect. This is the painter I was looking for!



5

人如果能使爵禄、毁誉不入于心，便能真。画师本人一定要真，才会有“真的作品”。

A genuine person doesn't dwell on status or pay. A painter must be genuine before he can produce "genuine" works of art.



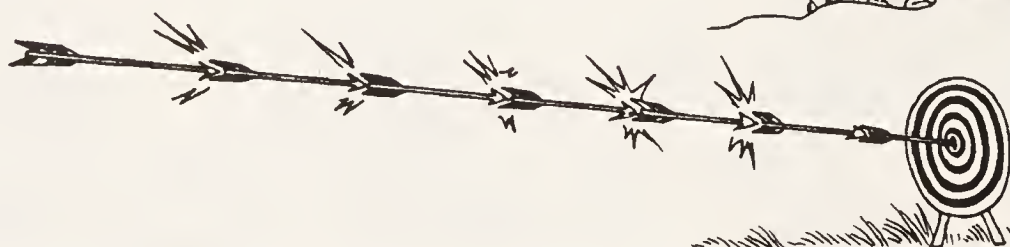
至人之箭 Perfect Archery

列子表演箭术给伯昏无人看，他在手肘上放一杯水，而连续发箭，动作快得不得了。
Liezi demonstrated his archery for Bohun Wuren. He set a cup of water on his arm, and fired arrow after arrow with alarming speed.



1

2 当第一支箭刚发出去，第二支箭就已搭在弦上，整个人的动作像木偶一样，手肘上的水一滴也不泼漏。
When the first arrow had been released, the next arrow was already in the bow; yet he was as still as a stake and not a drop of water spilled out of the cup.



你这种箭术只能算是有心射箭的箭术，而不是无心射箭的箭术。
Your archery is good, but it is still intentional. You've yet to attain an unintentional skill.

3



跟我来!
Come with me!

4



5

哇!
Woe!

在这里你还能
镇定地射箭吗?
*Can you stand steady
and shoot now?*



6

在这里我无
法射箭啊!
*Ahh! I can't
do it! I can't
shoot here!*



真正得道的人，一脚踩着青天，一
脚踩着黄泉，纵横八极神气不变。
你现在不过是爬上高山就吓成这
样，你的心距离大道还差得远呢!

*Whether ascending to the blue
sky or descending to the yellow
springs, the perfect person's com-
posure never alters. Look at you,
frightened out of your wits up
here. I'm afraid you're still a long
way from the Dao!*



有心射箭只是技术巧妙，
无心射箭才是道术的巧妙。
要能达到忘我、忘箭，浑
然与大道为一体，才能达
到最上乘的箭术。

*Someone who shoots an
arrow with intention re-
lies on skill, someone who
shoots without intention
flows with the Dao. The
highest level of archery is
forgetting the self, forget-
ting the arrow, and be-
coming one with the Dao.*



7

爵禄无变于己 Self-Respect

肩吾问孙叔敖说：
Jian Wu asked Sun-shu Ao:

你三次做令尹，而不感到
荣耀，三次免去令尹而没有忧色，
为何能如此通达呢？

You have been prime minister
three times without feeling espe-
cially prestigious, and you have
been demoted three times without
feeling especially anxious.
How are you able
to do this?



富贵来了不能推却，宝贵去了也不能阻止，得
失不在于我，因此我没有忧色。

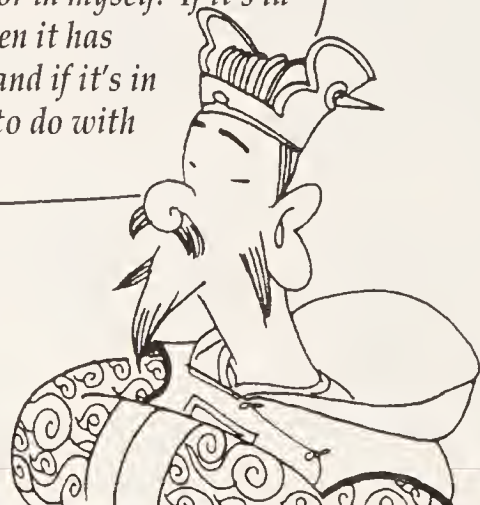
When wealth and prestige come, I can't push
them away; and when they go, I can't stop
them from going. Since
I can't control gain and
loss, what is there to be
anxious about?



2

况且不知道可贵的是在令尹呢，还是我呢？
如果是在令尹，就和我无关；如果在于我，
就和令尹无关。

What's more, I don't know if the prestige lies
in being prime minister or in myself. If it's in
being prime minister, then it has
nothing to do with me, and if it's in
me, then it has nothing to do with
being prime minister.



3

我逸豫自得，高视八方，哪里
顾得了人间的贵贱呢？

I take pride in myself, so
what do I care about conven-
tional views of status!



真正的至人，智者不能游说他，
美色不能淫乱他，强盗不能劫
夺他，生死大事也不能改变影
响他，何况是爵禄小事呢！

For the perfect person,
a wise person cannot preach
to him, a beautiful person
cannot seduce him, a bandit
cannot rob him, and matters
of life and death cannot move
him – let alone such insignifi-
cant things as status or pay!

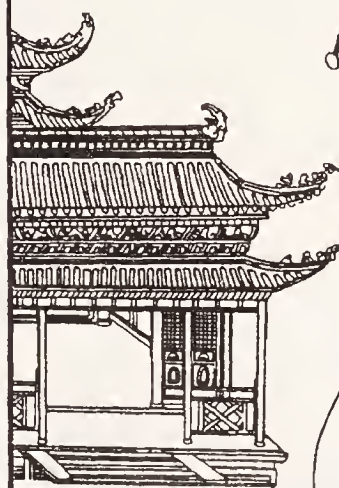


4

道可以拥有吗 Can the Dao Be Possessed?

舜问丞说：
Shun once asked Cheng:

道可以拥有吗？
Can the Dao be
possessed?



你的形体都不是你能拥有的，道要怎样去拥有呢？
You don't even possess
your own body. How
could you possess the
Dao?



2

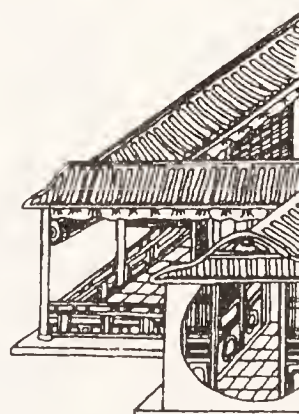
我的形体不是我的，
那是谁的呢？
If my body doesn't belong to
me, who does it belong to?



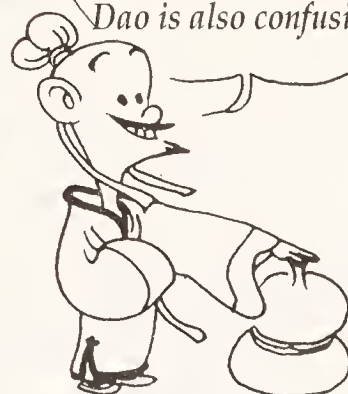
3

你的形体，你的性命，你的子孙，都是
自然变化暂时寄托的啊！哪里是你的呢？
Your body, your life, your children and
grandchildren are all temporary gifts
from nature. How can you say
they are yours?

4



得道的人，无智
也无得，把形体当做
自己拥有的，是一种迷惑，
有心把道拿来拥有，
也是一种迷惑。
For a person of the Dao to
ignorantly believe that he
owns his body is a kind of
confusion. To intention-
ally try to possess the
Dao is also confusion.



道在屎溺 The Dao in Defecation

东郭子问庄子说：
Dongguozi asked Zhuangzi:

你所说的道，
究竟在哪里？
That Dao you're always
talking about — where
is it?

道是无所不在的。
It's everywhere.

1

那就请你明指个
地方吧！
Can you point it
out, please?

好。
OK.

2

道就在蝼蚁
身上。
The Dao is
in this ant.

怎么越来越卑
下了呢？
Such a lowly
thing?

3

道就在稊稗
小草里面。
The Dao is in
those weeds.

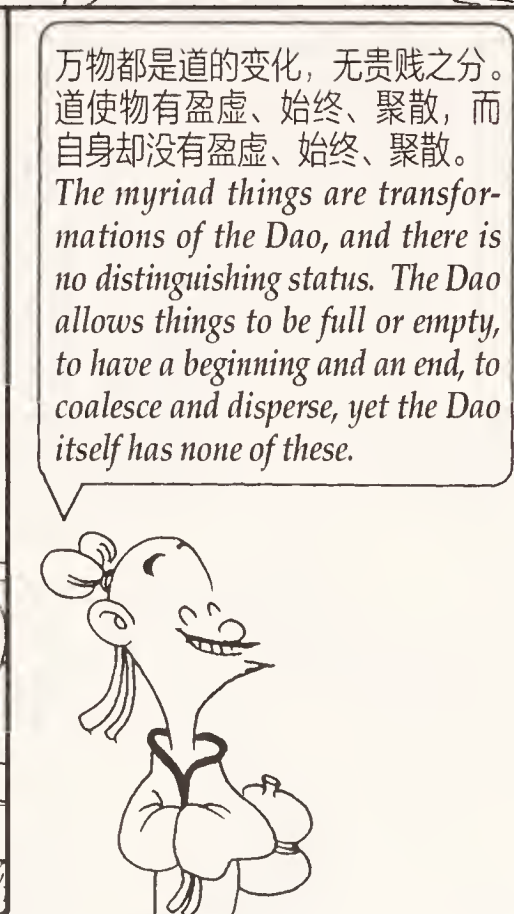
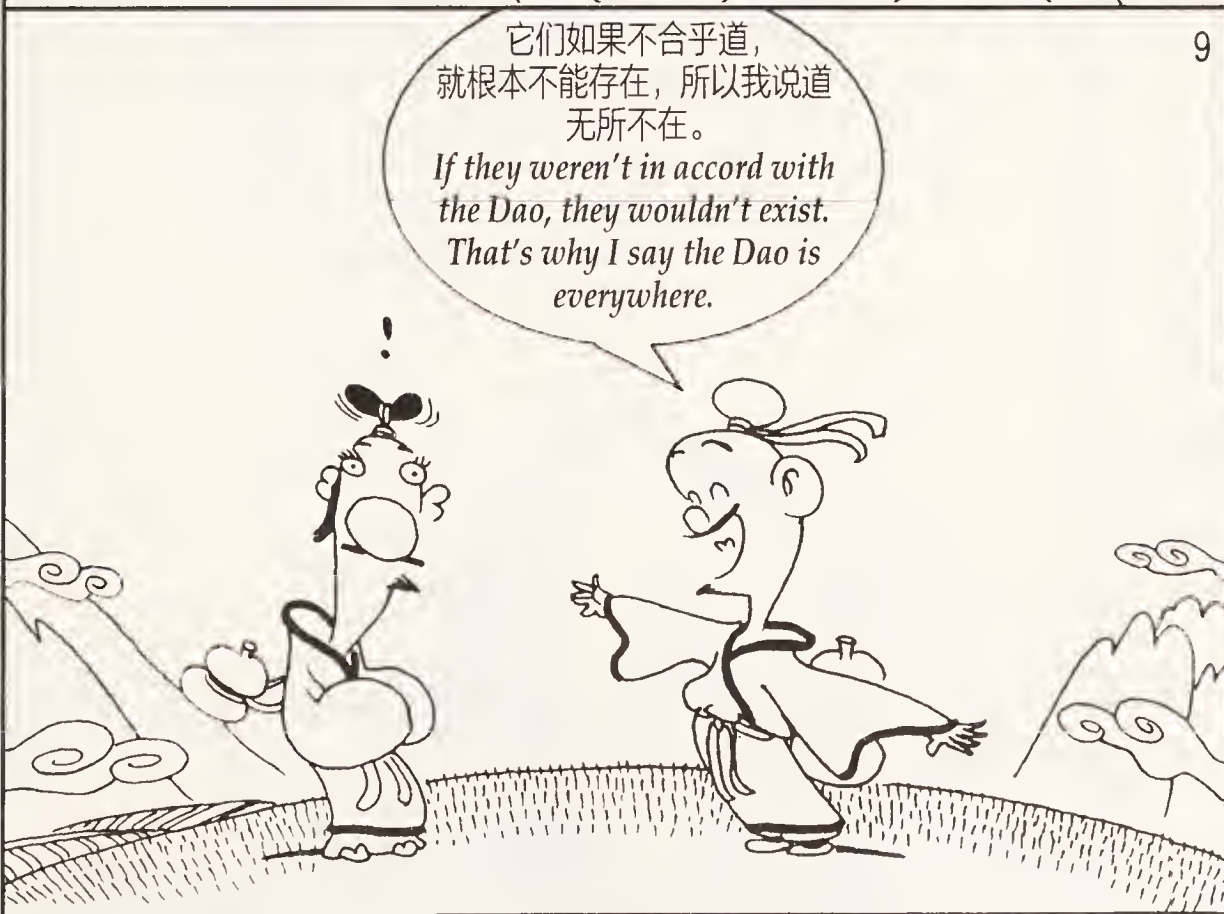
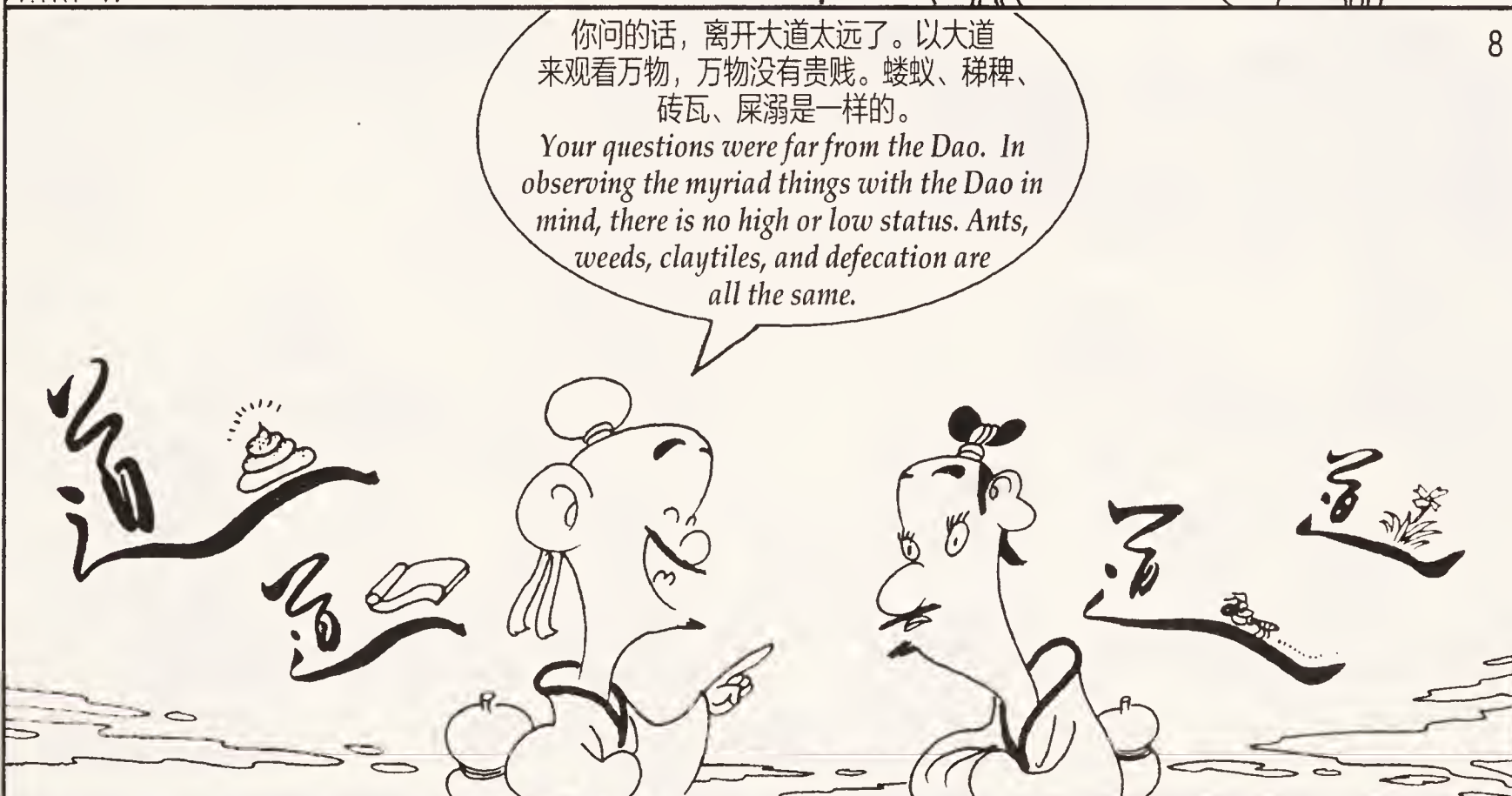
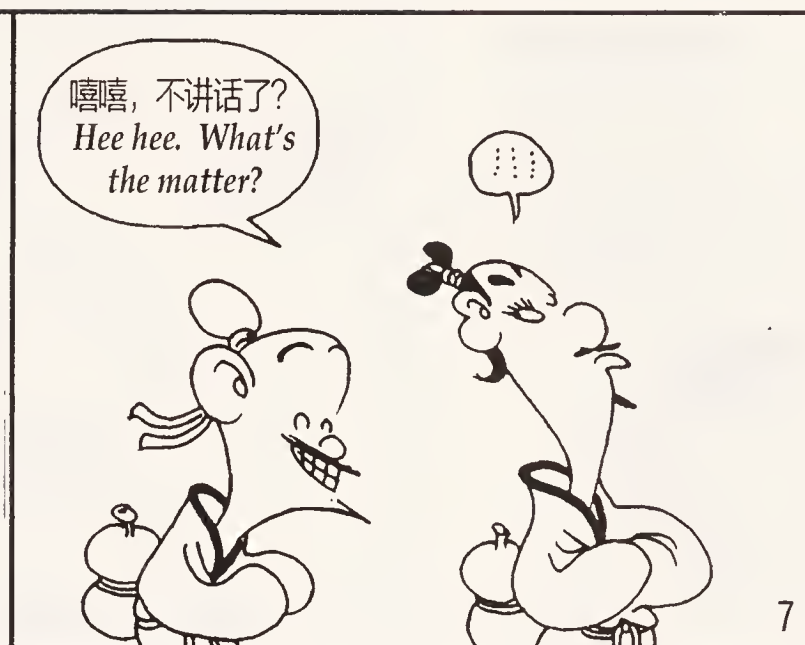
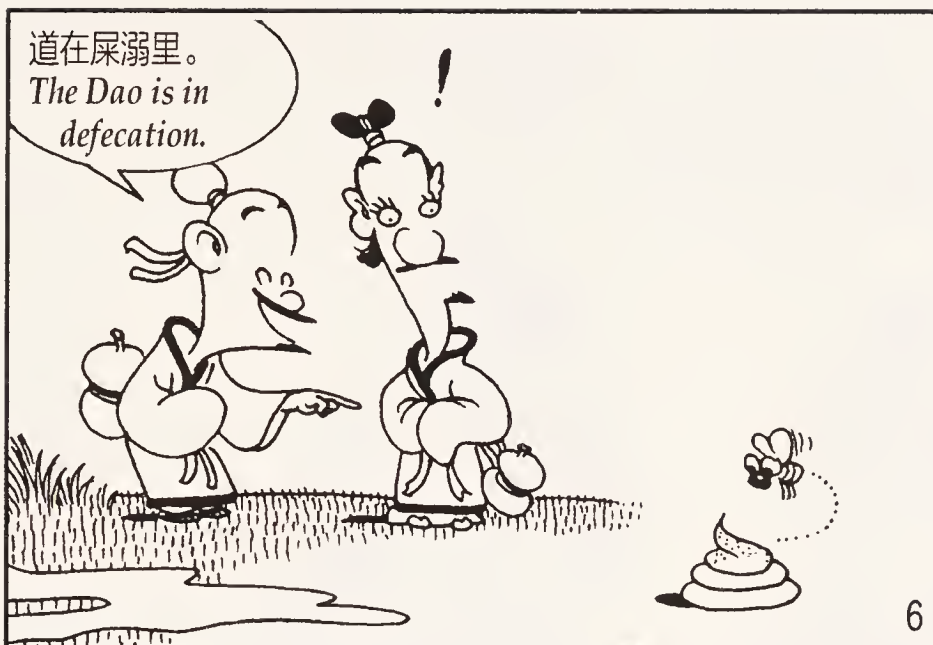
怎么越来越卑
下了呢？
Even more
lowly?

道就在砖瓦
里面。
The Dao is in
a clay tile.

怎么又更卑
下了呢？
You keep
going fur-
ther down.

4

5



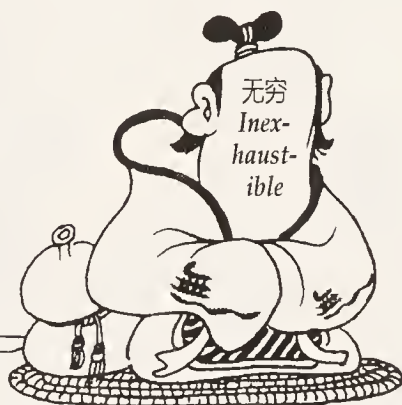
道超越知 The Dao Transcends Knowledge



1

泰清问无穷说：
*Taiqing asked
Inexhaustible:*

我不知道。
No.

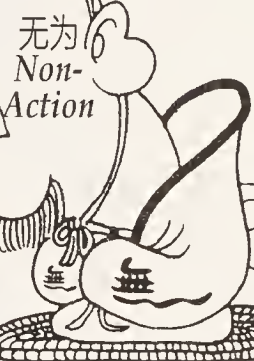


你知道大道吗？
*Do you know
the Dao?*



泰清又问无为说：
*Taiqing then asked
Non-action:*

你知道大道吗？
*Do you know
the Dao?*



你知道大道，有目
可以指称吗？
Can it be described?

我知道。
Sure.



2

3

有啊。
Yes.

无为
Non-Action



4

什么名目？
How?



6

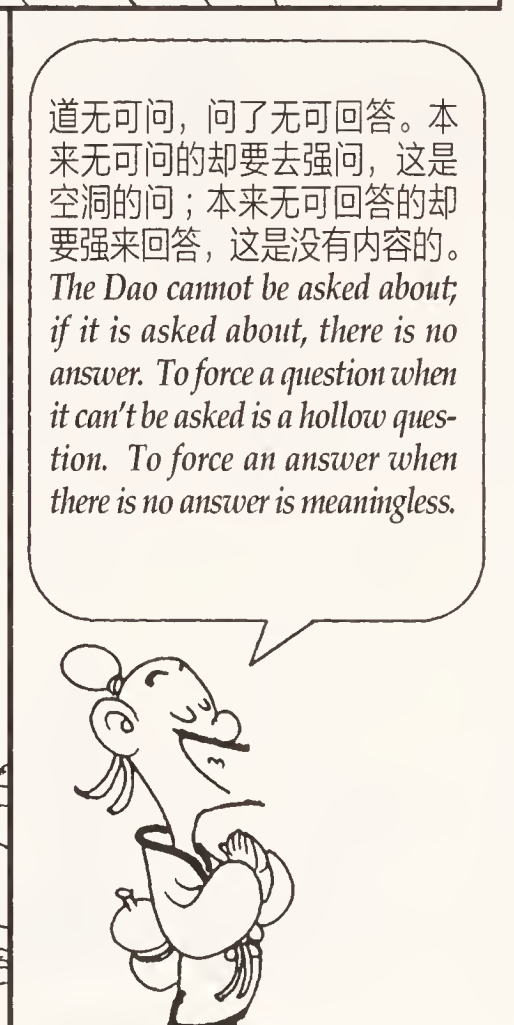
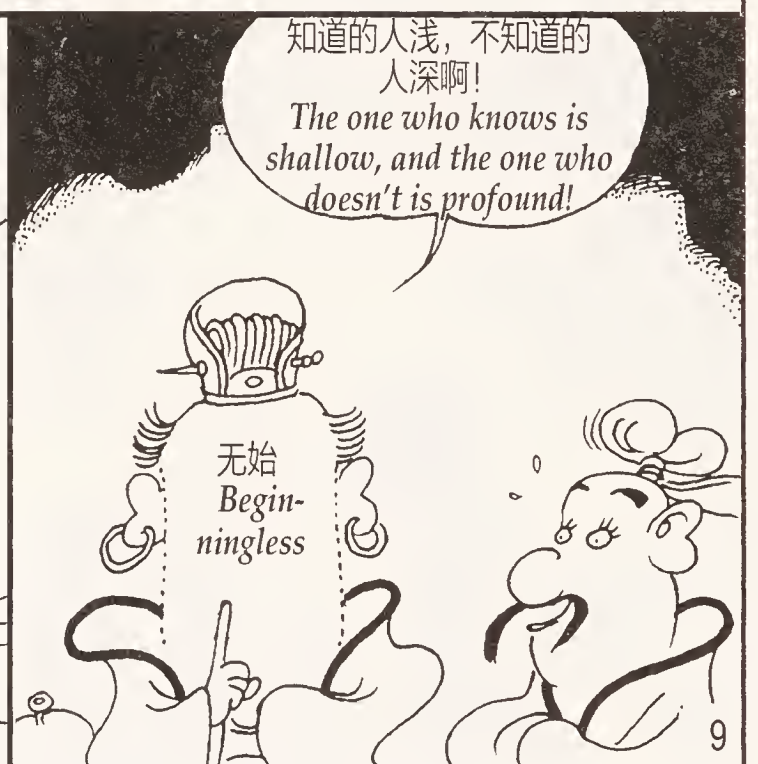
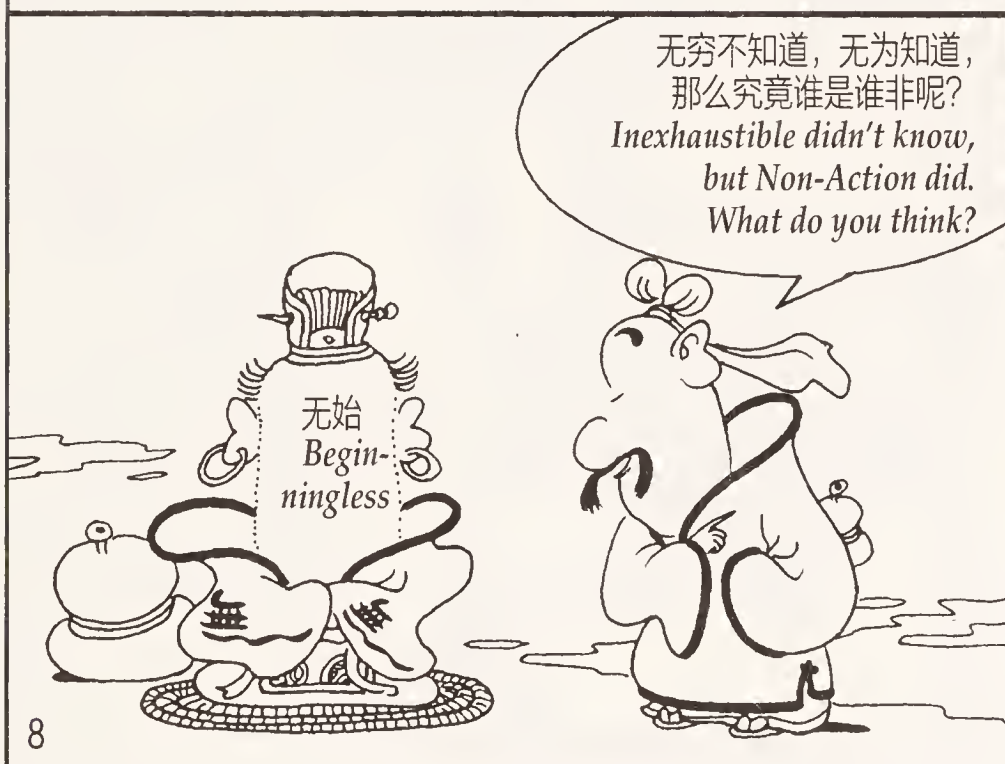
道可以称为贵，可以称为贱，
可以称为聚，可以称为散。
*You can call it prestigious
and lowly. You can say
that it coalesces and
disperses.*



无为
Non-Action



5



心无旁骛 No Distractions



大司马家中制钩的工匠年高八十，他打炼的钩带却还做得丝毫没有差错。
The maker of belt-hooks for a high official was eighty years-old, yet his products were still faultless.

你这是有技巧呢？
还是有道？

Do you rely on skill alone, or do you have a certain method?

我是有道。
I have a method.

2 3



我二十岁时就喜欢捶钩带，对于别的东西都不看，不是钩带就不去关心。
When I was twenty years old, I took an interest in belt-hooks. From then on, I paid attention to nothing else.

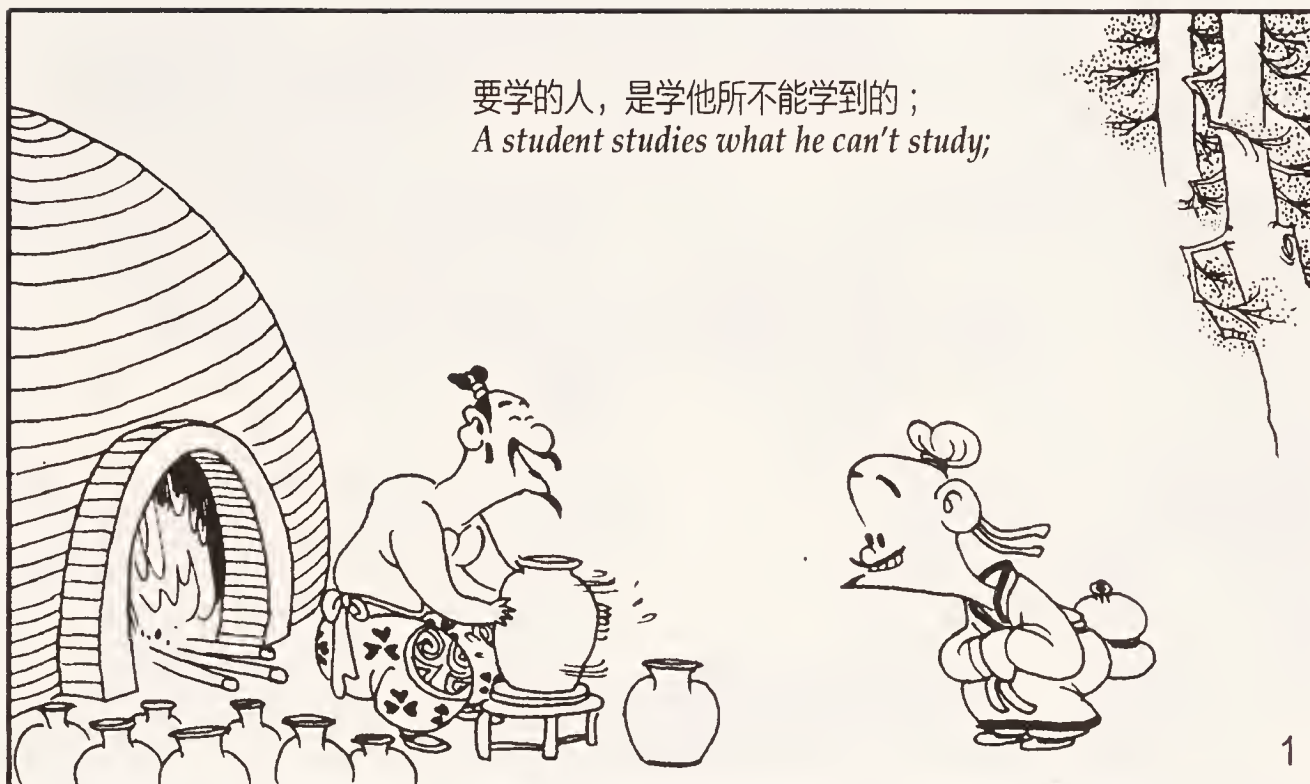
4

凭借不用心于他物的心，
专心用于炼钩，何况是无不用心于钩呢？
By not paying attention to anything else, I was able to concentrate on belt-hooks. So the uselessness of other things was useful in this way.

人只要确知自己的本性，对真正所爱好的事物专精凝注，心无旁骛，就能做到至善之境。
We must all recognize our own natures and understand where our own interests lie. If you know what you really like, nothing else will attract you, and you can concentrate on your interest. This is the realm of perfection.



知的极点 Breaking the Barriers



要学的人，是学他所不能学到的；
A student studies what he can't study;

1

躬行实践的人，是行他所不能行的；
A do-er does what he can't do;



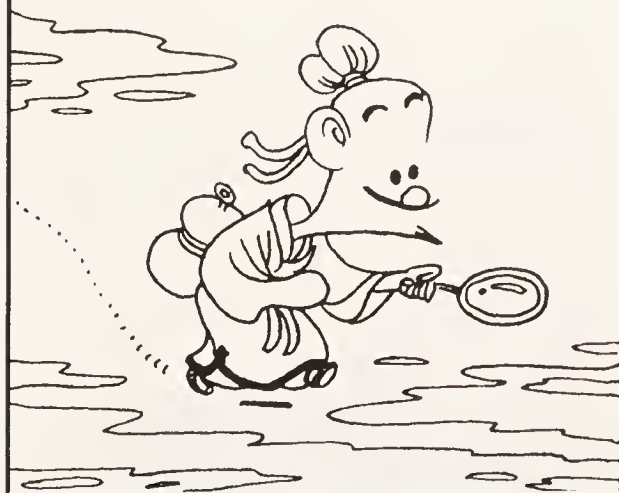
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3 辩论的人，是辩他所不能辩的。
A debater debates what he can't debate.



知的探求，要把目标定在他所不能知的境域，
A knowledge-seeker set his sights on what he can't know.

4



如果有不是这样的，他自然的本性就要遭受亏损。
If this weren't the case, natural equanimity would be lost.

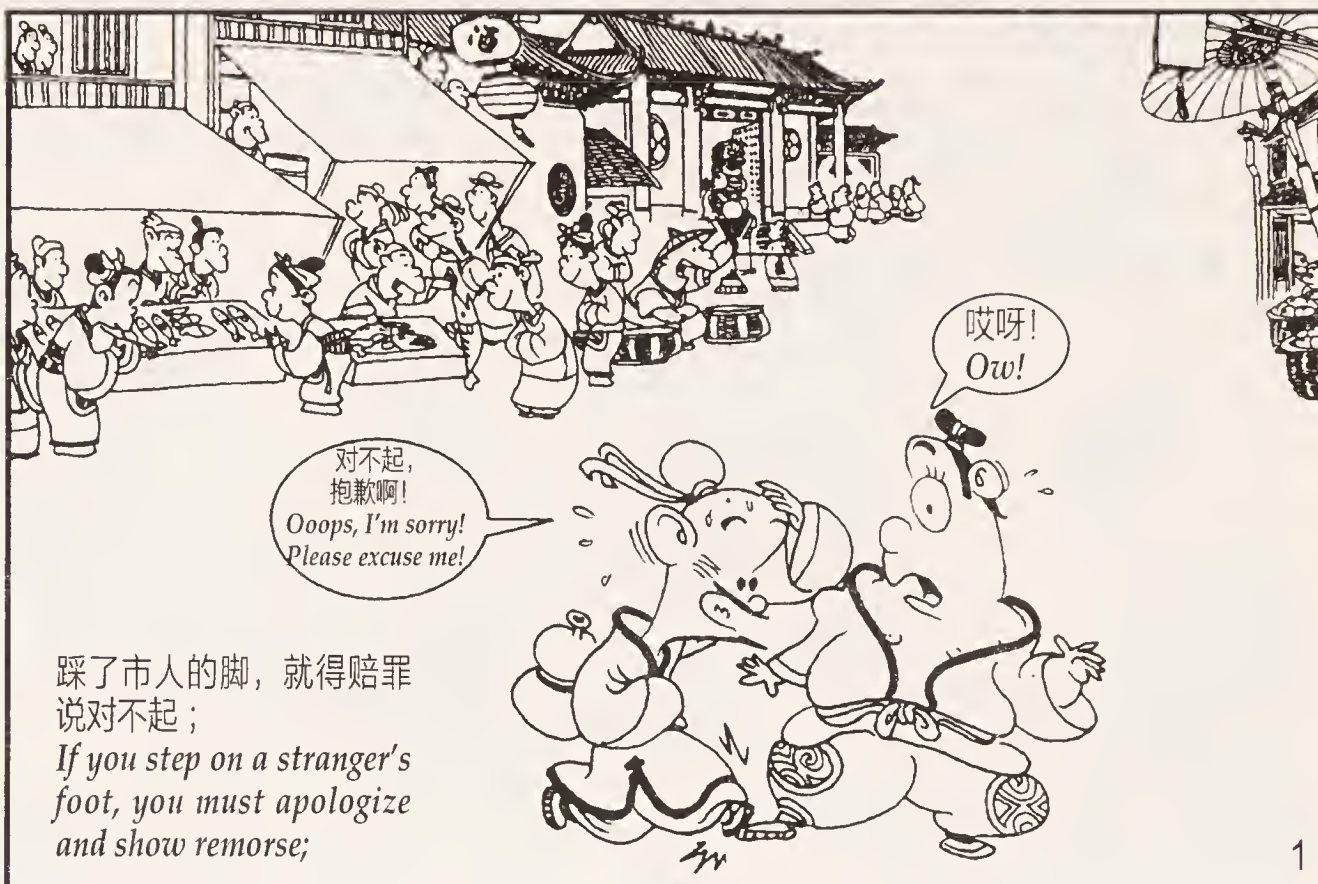


5

自然的本性就是变化生生不息。重复着已经做过的、已经知道的，与死亡无异。
The nature of nature is constant change. If you do the same things or study the same things over and over, how are you different from a corpse?



至仁 Ultimate Benevolence



踩了市人的脚, 就得赔罪
说对不起;
*If you step on a stranger's
foot, you must apologize
and show remorse;*

1

踩了哥哥的脚, 就对他抚慰怜惜;
*If you step on your older brother's
foot, you must comfort him a bit;*

老哥! 把你的脚
踩痛了吧?
*Ooops, are you
OK.?*

哎呀!
Ow!



2

踩了父母的脚就无须说对不起!
*If you step on your father's foot,
you don't have to do anything!*

爱就是不必跟
他说抱歉!
*Love is not hav-
ing to say you're
sorry!*

哎呀!
Ow!



3

至礼没有人我之分, 至义没有
物我之分, 至智不用谋略, 至
仁没有亲疏之别, 至信不必以
金玉为抵押品。

*Ultimate propriety is to not
distinguish between self and
other; ultimate righteousness
is to not distinguish between
self and things; ultimate
wisdom is to not scheme; ul-
timate benevolence is to not
distinguish between remote
and intimate; ultimate trust
does not seek valuables as
collateral.*



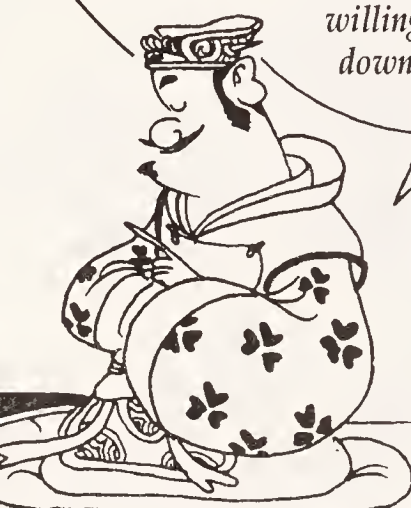
徐无鬼相狗相马 Xu Wugui's Appraisals

徐无鬼因女商的介绍，去见魏武侯。
Xu Wugui had an audience with Marquis Wu of Wei through an introduction by the official Nu Shang.

先生气色不太好啊！大概是住在山林太吃苦了，所以才下山找寡人聊天吧？
You don't look so good perhaps because being a recluse in the forests is a hard life. Is that why you are willing to come down and talk with me?



1



我是来慰问你的啊，你怎么反而慰问我呢？
I came here to comfort you. How is it that you turn around and comfort me?

2

3

没错！我确实为了职责而十分劳累……
You're right. All this responsibility can be very trying...



大王，我会相狗，也会相马哩。你想听听吗？
Your Majesty, I know how to appraise dogs and horses. Would you like to hear about it?

4

这个寡人倒想听听。
To tell you the truth, I would.



5



我相狗，分为三种。下等的狗，吃饱就算了，这种狗和猫一样。
The way I see it, there are three kinds of dogs. A low-grade dog is concerned only with eating his fill, just like a cat.



中等的狗，眼神明亮，矫矫不凡的样子。
A medium-grade dog has bright eyes and acts superior to others.

上等的狗，自由自在无拘无束，根本不知道自己是狗哩！
A high-grade dog is so calm and composed, it forgets it's even a dog!



6



哈哈哈哈哈，
说得好！
Ha ha ha,
well-said,
well-said!



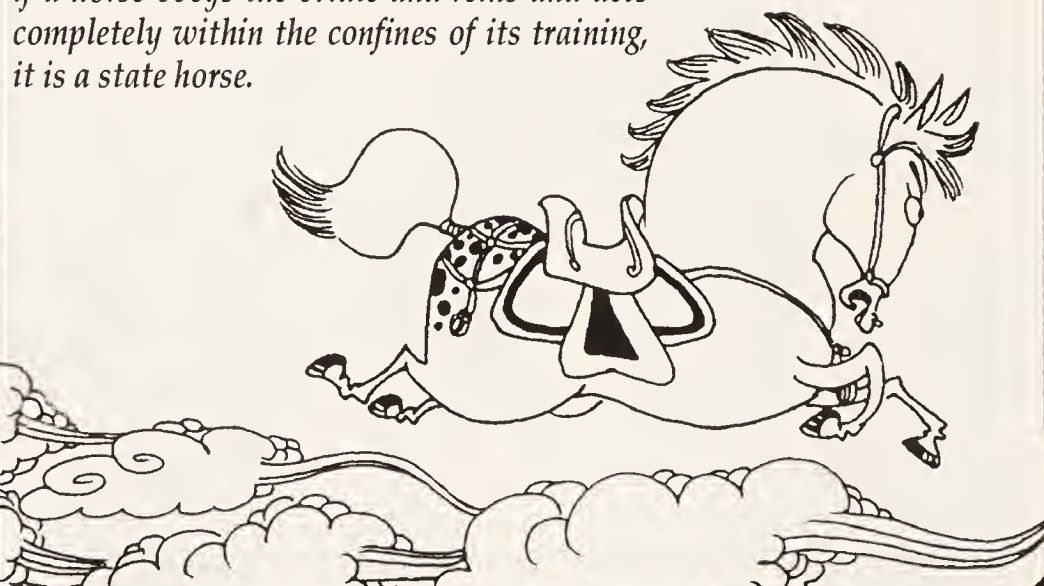
我相马的本领又比相狗还要精。马有两种，一种叫做国马，一种叫天下之马。
I'm even better at appraising horses. There are two kinds of horses: the state horse and the universal horse.

什么叫国马？
What's a state horse?

如果一匹马，无论齿、背、头、眼都合乎绳墨规矩，它的进退周旋也完全中规中矩，那就叫国马。
Regardless of its teeth or back or head or eyes, if a horse obeys the bridle and reins and acts completely within the confines of its training, it is a state horse.



8



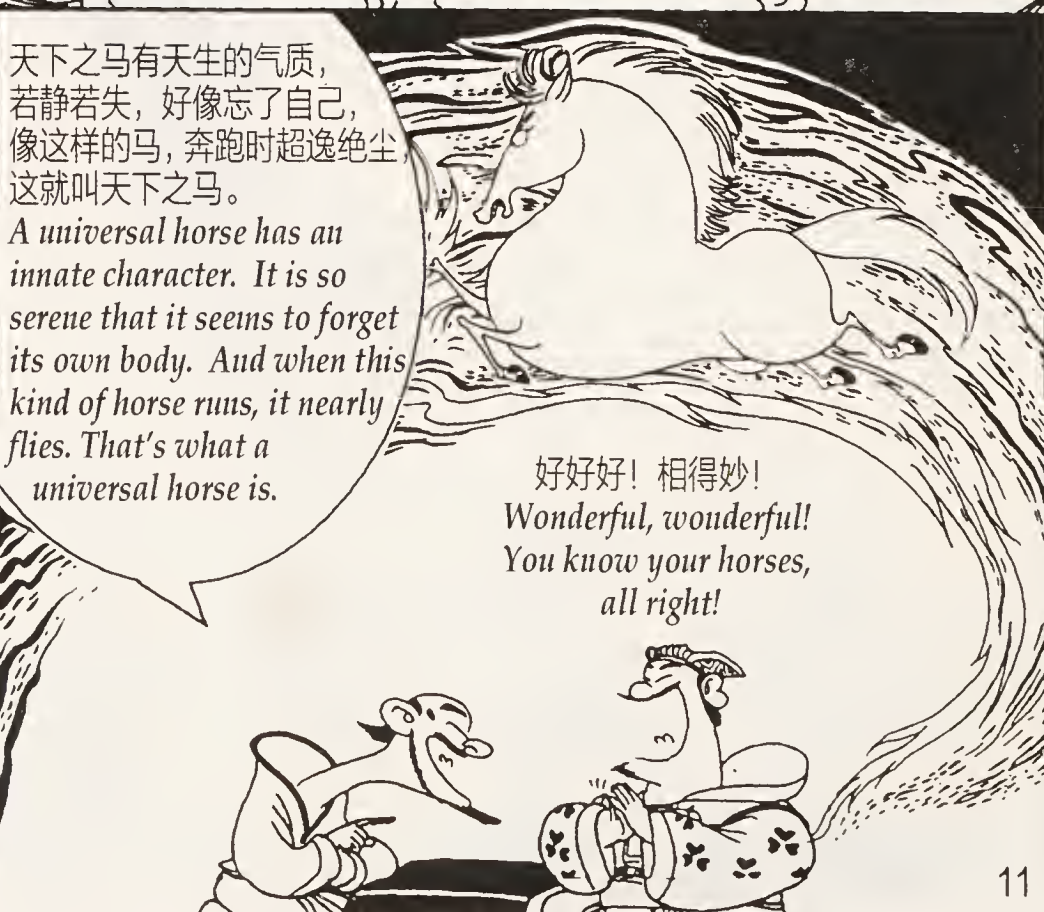
9

那什么是天下之马？
What's a universal horse, then?

10

天下之马有天生的气质，若静若失，好像忘了自己，像这样的马，奔跑时超逸绝尘，这就叫天下之马。
A universal horse has an innate character. It is so serene that it seems to forget its own body. And when this kind of horse runs, it nearly flies. That's what a universal horse is.

好好好！相得妙！
Wonderful, wonderful!
You know your horses,
all right!



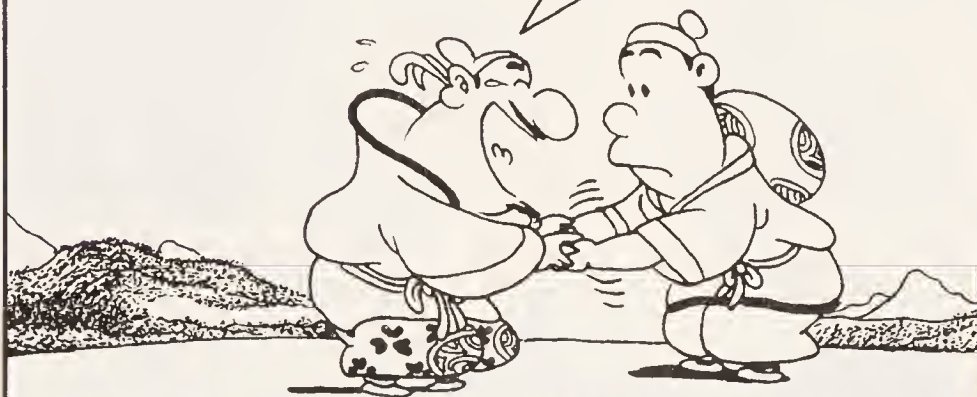
11

诗书六弢 不如狗马经 The Exile



6 离国个把月以后，只要看见越国的熟人便很高兴。
After a month, he's happy just to meet someone he once knew in his country.

亲不亲故乡人！
Oh, my old neighbor and friend!



一年之后，只要看见像越国人的，就很高兴了。
After a year, he's thrilled just to see someone who looks like they are from his country.

哦！
Oh!



常年被放逐在山林的人，只要听到人的脚步声就非常高兴……

After living in exile in the forest, a person is happy just to hear the sound of approaching footsteps...



如果来的人，竟是他的兄弟亲戚，你说那人不是要高兴得昏倒吗？

And if it did turn out to be a family member, wouldn't you say he would just about faint with delight?



10 大王太久没听到亲切的话了，太久没有接近有道的真人了！
It's been a long time since the king has had an intimate discussion, a long time since he has chatted with a genuine person!



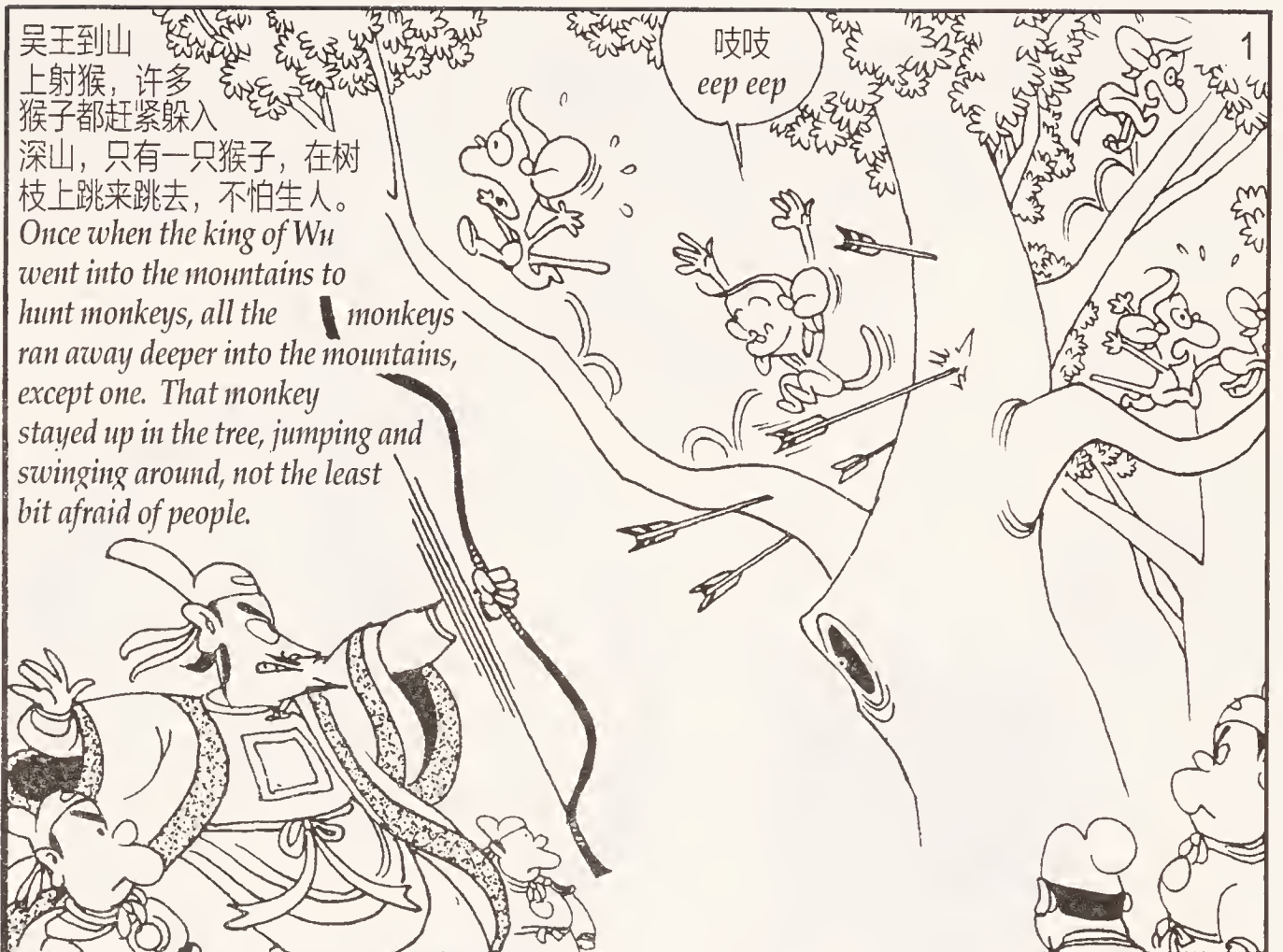
大道如知己，闻大道如见知己般的喜悦。仁义六弦并非大道，所以听久了，反而索然无味。

The Dao is like a good friend. Hearing about the Dao, is like the delight of seeing an old friend. All those old, stuffy subjects aren't the Dao, so the more you hear about them, the less interesting they are.



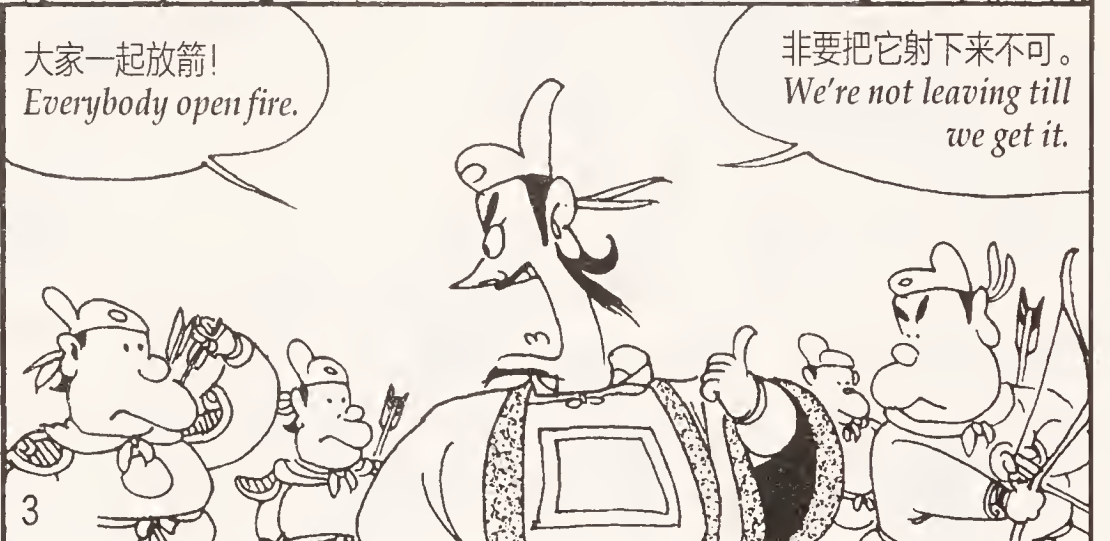
吴王射巧猿 The King Kills a Special Monkey

吴王到山上射猴，许多猴子都赶紧躲入深山，只有一只猴子，在树枝上跳来跳去，不怕生人。
Once when the king of Wu went into the mountains to hunt monkeys, all the monkeys ran away deeper into the mountains, except one. That monkey stayed up in the tree, jumping and swinging around, not the least bit afraid of people.



2

大家一起放箭！
Everybody open fire.



3



4

这猴子虽然灵巧，但是就因为夸耀灵巧，所以伤了性命。
This monkey was special, but showing off got it killed.



5

本领不可夸，智慧不可耀。锋芒常常会招来祸害，所以应自晦光芒。
Don't boast about your talents and intelligence. A revealing glint can bring harm, so it's best to obscure your brilliance.



不知的境域 The Realm of Ignorance



足所踩的只须鞋一般大的地，但还要依恃没踩到的地才能达到广远。

Your foot only needs a piece of ground the size of your shoe, but to go any distance, you also depend on the ground that the feet don't walk on.



1



人所知的很少，但还要依恃所不知的而后才能知道天道的自然。

We don't know much, and yet it is by relying on that which we don't know that we can come to understand nature.



2



知道大一，知道大阴，知道大目，知道大均，知道大方，知道大信，知道大定，那就尽善尽美了。

Perfection is: realizing the grand unity, the grand mystery, the grand vision, the grand equanimity, the grand magnanimity, the grand trust, and the grand serenity.

3

大一能贯通万物，大阴能解除万虑，大目能视无偏遗，大均能循顺万物本性，大方能为万物依附，大信能考而有实，大定能持守不挠。

To realize the grand unity is to understand the Dao, To realize the grand mystery is to unravel the mystery of the Dao, To realize the grand vision is to see the Dao, To realize the grand equanimity is to flow with the Dao, To realize the grand magnanimity is to experience the Dao, To realize the grand trust is find the truth in the Dao, To realize the grand serenity is to maintain the Dao.



4

人应顺乎天地，照彻万物，深藏道心，明己明彼。

We should all follow nature, be in accordance with the myriad things, conceal the Daoist mind, and understand ourselves and others.



5

在这种情境中自然的解悟好像未曾知解，无心的知好像无所知，无心的知才是真知。

In this kind of realm, resolving the mystery of the Dao is like the time before it was resolved, and realizing the Dao is like the time before it was realized — knowledge comes only after recognizing our ignorance.



环中之道 The Cyclic Dao

冉相氏悟出了环中之道，以应无穷之变。
The great sage Ran Xiang realized the significance of the cycle and how it is a sequential composition of unceasing transformations.

万物没有过去，没有现在，没有未来。
For the myriad things, there is no past, no present, no future.



1



2



形体与万物相合，真我不须臾离开。效法自然，而不有心效法自然。没有自然的观念，也没有人的观念。
The body becomes one with the myriad things, and the genuine self doesn't leave even for a moment. Nature is emulated, but not intentionally. There isn't even an idea of nature or of people.

人返璞真性，顺物自成和外物契合，无始无终、无日无时。随物与时变化，内心宁静不变，即能不空不有。

The Dao is without beginning or end, without a motive force, and without time. To be in accord with it, we follow the myriad things on their cyclic path, forever changing and forever tranquil.

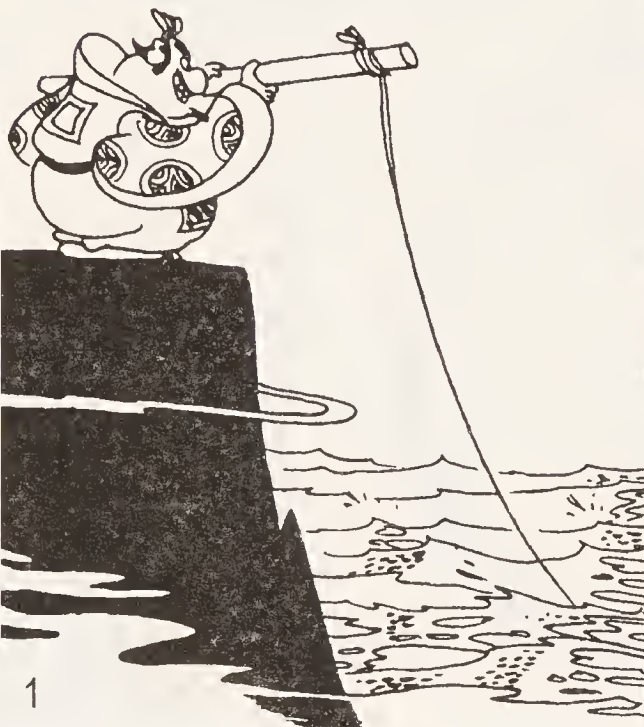


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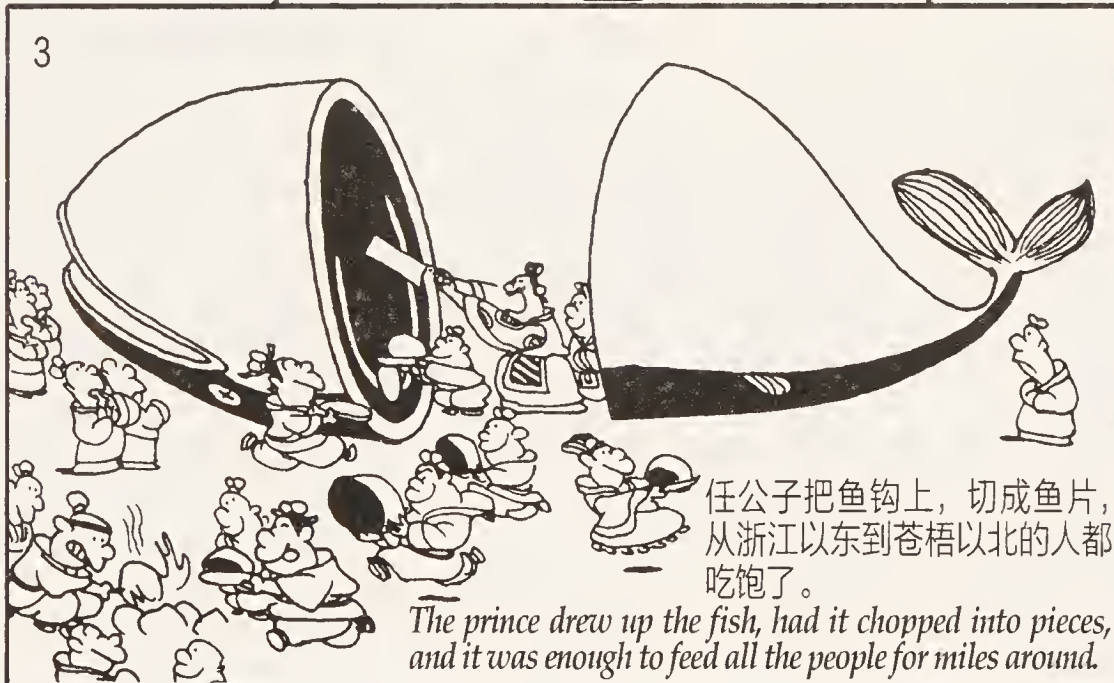
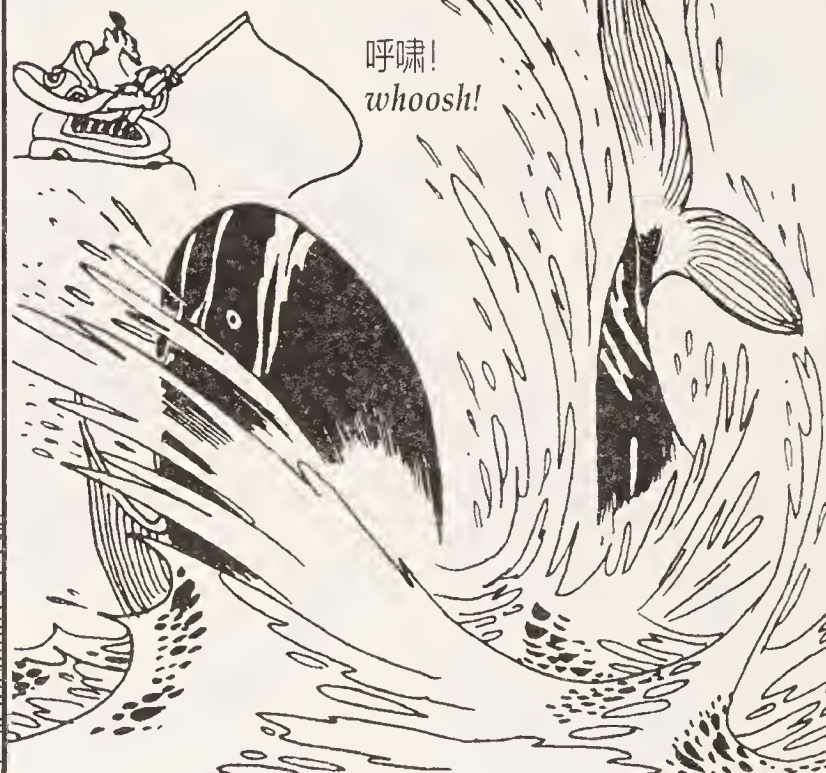
任公子钓大鱼 The Prince of Ren Goes Fishing



任公子做大钩和巨索，用五十条阉过的牛做饵，蹲在会稽山上投竿东海钓大鱼。
A prince of Ren once made a huge hook and a giant pole, used fifty steers as bait, crouched down on Kuaiji Mountain, tossed his line into the Eastern Sea, and fished for a big fish.



守了一年，终于有条大鱼上钩，鱼在海中卷起的波浪像山一样高。
After waiting patiently for a whole year, he got a bite, and it was an enormous fish that created waves as high as mountains.

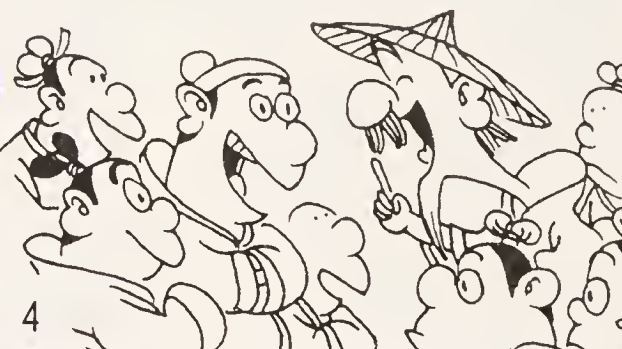


任公子把鱼钩上，切成鱼片，从浙江以东到苍梧以北的人都吃饱了。

The prince drew up the fish, had it chopped into pieces, and it was enough to feed all the people for miles around.

喜欢传说的人，听了任公子的故事，无不奔走相告。
People who like legends, love the prince of Ren story and always run off to tell others about it.

那条鱼真的好大好大!
I'm telling you, that fish was huge!



至于那些经常拿着小鱼竿钓小鱼的人，他就根本不相信。
As for those who fish for small fish with small poles, they don't believe any of it.

胡说八道!
Nonsense!



小儒不能通大道，因为他只凭一己有限的知识经验，去否定超越知识的大道。
Petty scholastics will never understand the great Dao! They go on their tiny bit of limited knowledge and experience, and deny the great Dao that is beyond knowledge.



孔子的变化 Confucius Changes

孔子行年六十岁而有六十岁的变化。
Confucius lived for sixty years, and he changed for sixty years.



1



从前认为对的，现在不敢说对了；现在认为对的，也不敢说是从前的不对。
What he had thought was wrong in the past he might have thought to be right in the present. What he thought to be right in the present, he might have thought was wrong in the past.



2

孔子到现在还是使用知识、劳苦心智吗？
Did Confucius work hard to fulfill his ambitions and put his knowledge to use. Confucius was beyond that.

惠子问
庄子说：
Huizi asked Zhuangzi:



孔子早就超越这境界了。
Confucius was beyond that.



3

他认为明辨是非，不过是服人之口而已，不能服人之心。如要使人心服，必须合乎自然的大道才行。
He felt that although debating right and wrong could win verbal assent, it couldn't win people's hearts. If you want to win people's hearts, you must act in accordance with the natural Dao.



使用心智、劳苦心智，是一种较低层次。智者应该超越这个层次。
Putting intelligence to use is a lesser stratum. A wise person goes beyond this stratum.

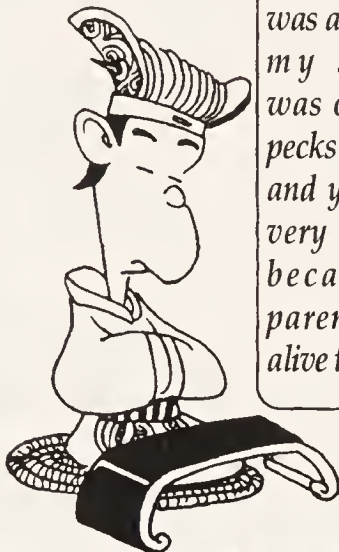
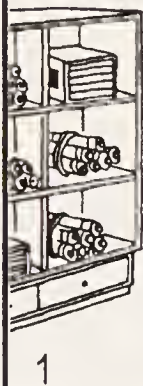


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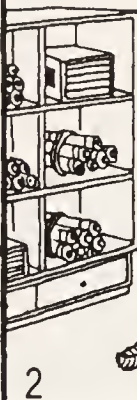
无牵挂的人 No Attachments



曾子第二次出来做官时，心情起了新的变化……
The second time Zengzi worked as an official, he experienced a change of attitude...



我第一次做官时，俸禄只有三釜米，但心中很快乐，因那时双亲还在。
Before when I was an official, my salary was only five pecks of grain, and yet I was very happy - because my parents were alive then.



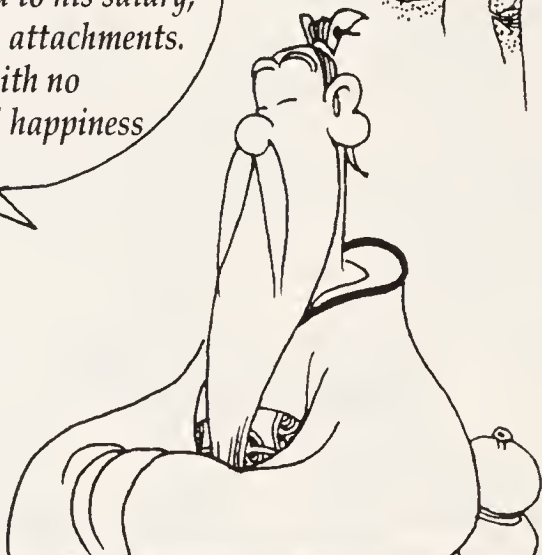
现在俸禄虽有三千钟米，但我双亲已经不在了，所以我心里很难过。
Now my salary is fifteen thousand bushels and I feel just terrible.

老师！像曾子这样，可算是无牵挂的人吗？
Master, can a person like Zengzi be considered to have no attachments?



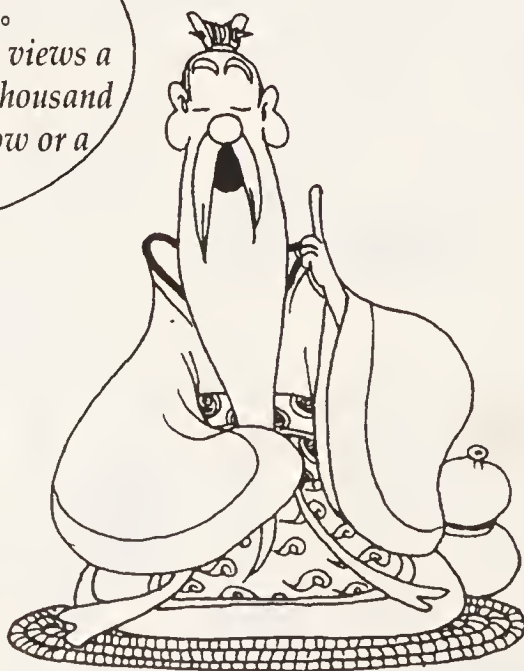
他对于俸禄是没有牵挂，但是他还是有别的牵挂啊！一个真无牵挂的人，他会有哀乐吗？

He isn't attached to his salary, but he does have attachments. Does a person with no attachments feel happiness or sadness?



对于三釜或三千钟俸禄，那就像鸟雀蚊虫从他身旁飞过一样，他是不会记挂的。

A person with no attachments views a salary of five pecks or fifteen thousand bushels as he would a sparrow or a mosquito passing by.



曾子不执着于俸禄，但执着于亲情，因此才有了哀乐。有哀乐的人，不能算是没有牵挂。曾子可能没有执着于俸禄，但他肯定执着于亲情，因此才有了哀乐。有哀乐的人，不能算是没有牵挂。

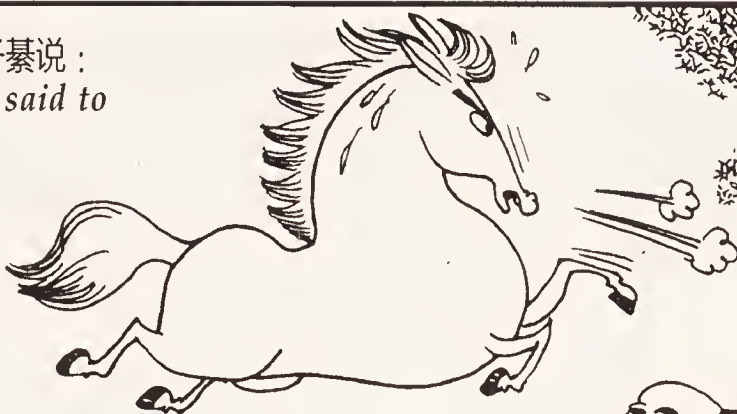


得道的阶段 The Phases of Attaining the Dao



颜成子游对东郭子綦说：
Yancheng Ziyou said to
Dongguo Ziqi:

自从我追随
老师学道以来，
第一年心如野马。
The first year I stud-
ied with you, I was
like a wild horse.



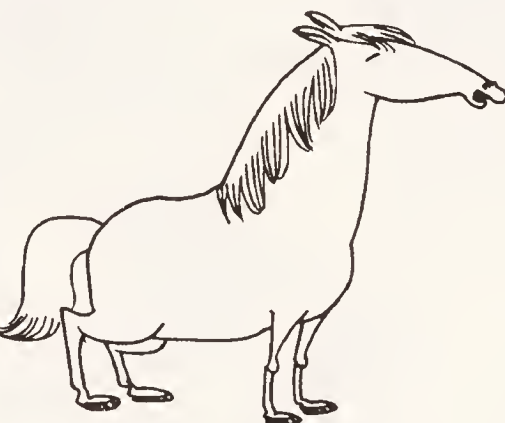
1

第二年才开始收敛。
The second year,
I began to settle down
a little,



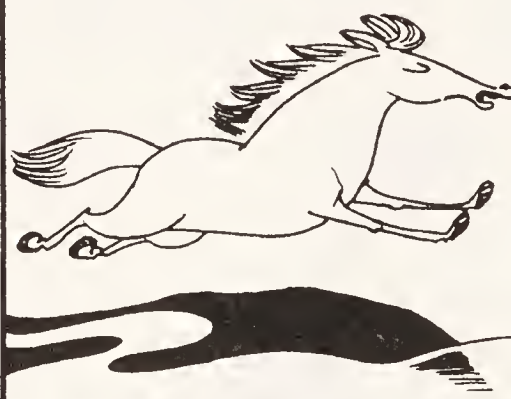
2

第三年心无挂碍。
The third year,
my mind had no obstacles.



3

第四年混同物我。
The fourth year,
I became one with the external world.



4

第五年大众来归。
The fifth year,
all things turned
toward me.

第六年通鬼神。
The sixth year, I
understood the
spiritual world.

第八年忘去生死。
The eighth year, I dis-
pensed with thoughts of
life and death.

第九年大彻大悟。
The ninth year, I
attained profound
enlightenment.

第七年顺乎自然。
The seventh year, I
flowed with nature.



5

修道的过程不要过分勉强收敛，
应顺其本性逐步渐进才能达到忘
去自己，大彻大悟。第一年就想
收敛的人，往往十年下来还是心
如野马。

When cultivating the Dao, don't
over-emphasize self-control. By
following your own self-nature,
you will gradually be able to
forget the self and finally attain
profound enlightenment. If you
try for too much self-control the
very first year, you'll still be a
wild horse in ten years.



生活为贵
名位为轻
Life Is Most
Important



尧把天下让给许由，但许由不接受……
Yao wished to abdicate and hand the world over the
Xu You, but Xu You wouldn't accept...

1



于是尧又想将天下让
给子州支父……
So Yao tried Zizhou
Zhifu ...

让我做天子，还可以。
I would accept ...

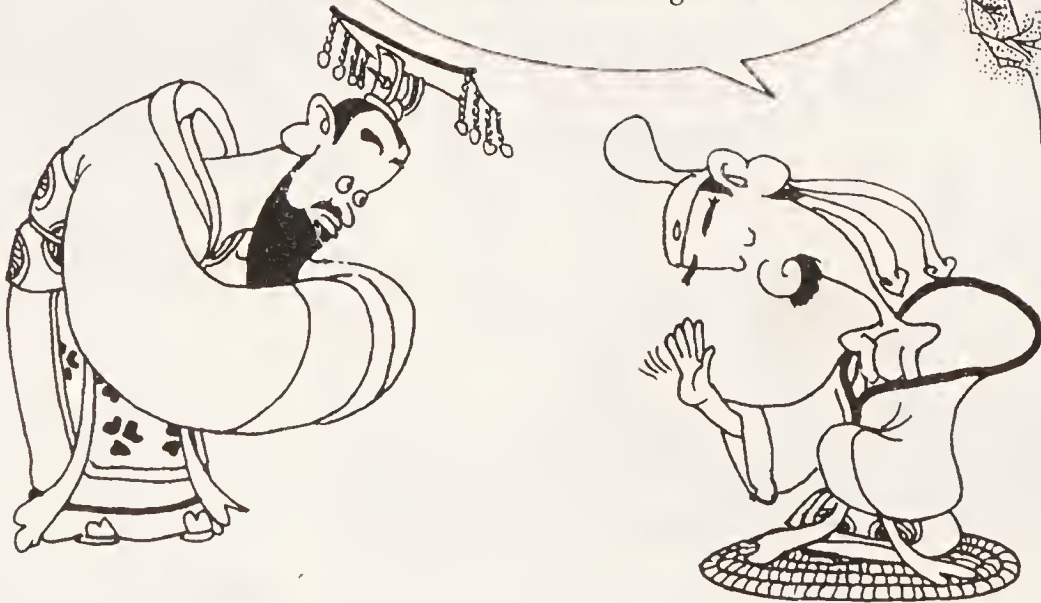


2

不过，我正患有深忧之病，
将要医治，没有时间来治理天下。
But I have a very worrisome illness. Be-
cause I've got to get that cured, I'm afraid
I won't have time to govern the land.

天下最大的权力名位莫大于天子
之位了，而不肯以它来交换生命，
这是有道的人所以和凡俗不同的
地方。

Emperor is the most powerful
position in the world, but there
are some who would refuse to
exchange their lives for it. This
is what separates a person of
the Dao from a common person.



3



屠羊人不居功 The Goat Butcher Refuses Reward



1 楚昭王逃亡时，屠羊说追随昭王一起流亡，吴军退去后，昭王返国……
When King Zhao of Chu fled the country, Yue the goat butcher fled with him. After the Wu army retreated and King Zhao returned...

昭王要封赏与他一起共患难的功臣，你也是其中之一。
The king would like to reward those who endured hardships with him. You are one.

2



大王逃亡时，我也放弃屠羊。现在大王返国，我又开始屠羊，有何好封赏的呢？
When the king fled, I also abandoned my business. Now he has returned, and I am butchering goats again, so what's to be rewarded?

3



你追随大王流浪也很辛苦，就接受一点封赏，也不过分啊！
You went through a lot with the king, and he'd like you to accept a small token of his appreciation.

4



大王逃亡不是我的罪过，大王返国也不是我的功劳，我既不受罚，也不受赏。
I didn't cause him to flee or return, so I don't think I should be punished or rewarded.



5

世俗的褒贬只是互相欺骗的行为，能看通这些即能处处无碍、清心自在。
Society's praising and blaming are usually just mutual deception. If you can see through this, you will be without any obstacles whatever, and your mind will be pure and carefree.



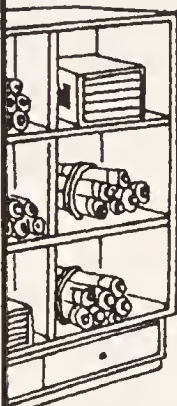
颜回不做官 Refusing Office

孔子对颜回说：
Confucius said to Yan Hui:

回啊！你住得那么简陋，吃得那么坏，为何不去做官呢？

Hui, your family is so poor and your home is so run-down, why don't you be an official?

老师，
我不想做官啊！
But master, I don't want to be an official!



我城里有五十亩薄田，
可以有些收成，平日煮
稀饭吃也就够了。

I have eighteen acres of poor fields outside the city wall, and the meager harvest is enough rice gruel for me to live on.



我城外还有十亩地，种些桑林，
做衣服鞋子也就有得穿了。

Inside the wall, I have half an acre and that's enough to provide me with clothes and shoes.



其他空闲时，我就弹弹琴，
跟老师谈谈大道。这样我就很满足了，
何必再去做官呢？

In my spare time, I play the zither or study the Dao under you. I'm perfectly happy like this, so why should I be an official?



多余的物质，
不必过分去追求，否则得
不偿失。知足常乐的人就不会为
利禄而劳苦了。

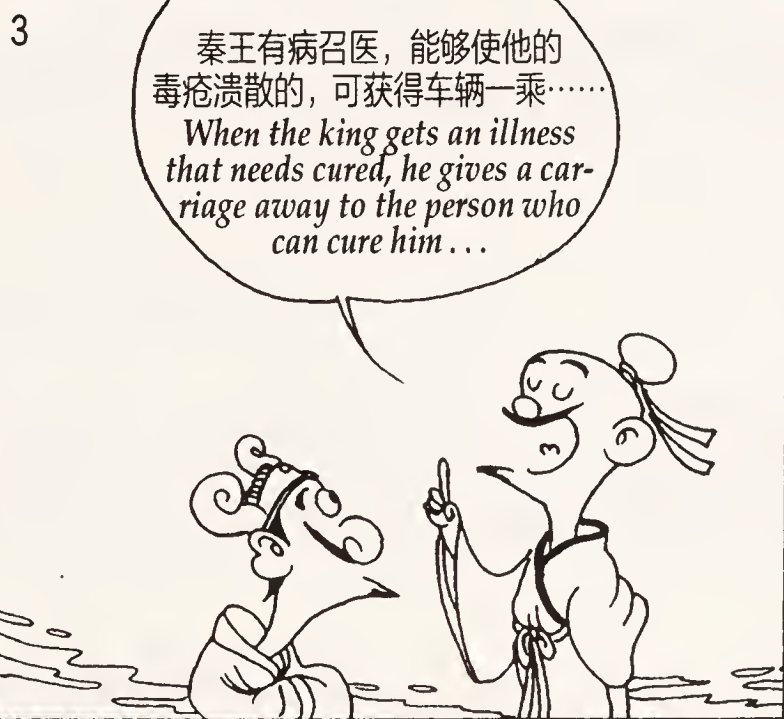
Don't pursue a superfluous amount of material things, otherwise, you will become a slave to them. People who are contented and easily amused won't put themselves out for the sake of profit.



逐利之夫 The Man Who Pur- sued Profit

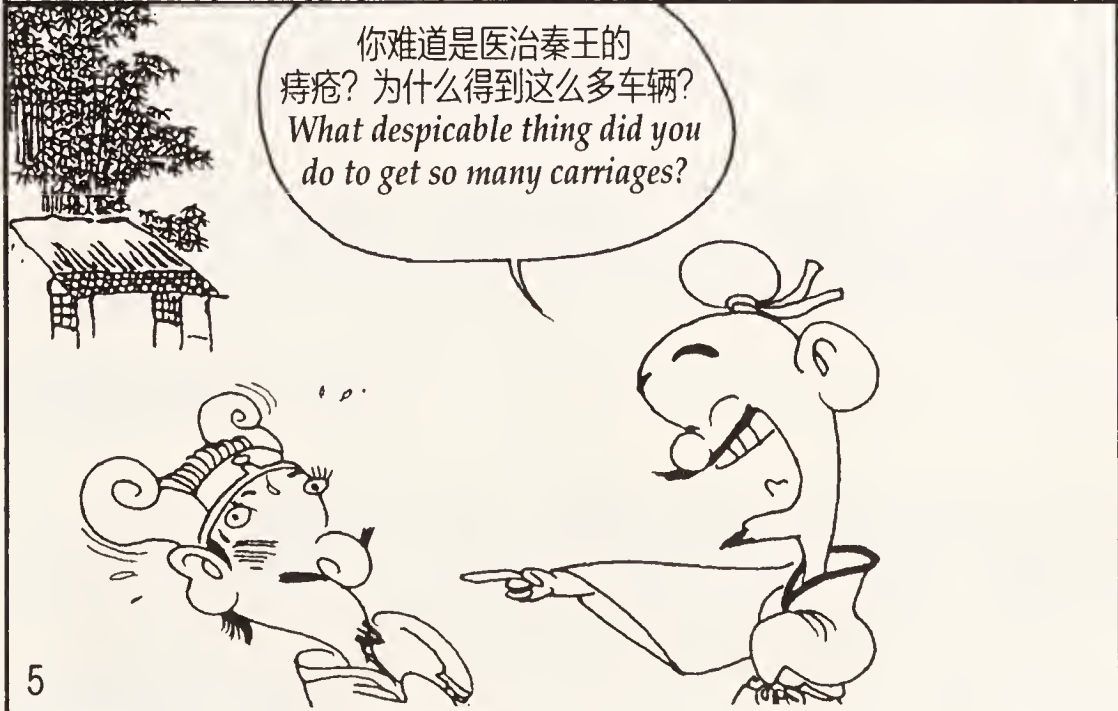
宋人曹商出使秦国，秦王喜欢他，
赐他车辆百乘。
*Cao Shang of Song was sent as emissary to
Qin. The Qin king liked him very much and
so bestowed him with one hundred carriages.*

住陋巷，织屨为生，饿得颈枯面黄，
这不是我的专长。若开悟万乘君
主而得车百乘，这是我的长处。
*I'm not any good at living in run-
down alleys, weaving sandals
for a living, or going hungry. My
specialty is cajoling a hundred
carriages from a ten-thousand
carriage sovereign.*



秦王有病召医，能够使他的
毒疮溃散的，可获得车辆一乘……
*When the king gets an illness
that needs cured, he gives a car-
riage away to the person who
can cure him...*

4 舐好痔疮的可获得车辆五乘，所医治的愈卑下，所得的车辆愈多。
*To the person who licks his boils, he gives five carriages. The
more demeaning the task, the greater the number of carriages.*



你难道是医治秦王的
痔疮？为什么得到这么多车辆？
*What despicable thing did you
do to get so many carriages?*

为求名利外物，人往往会违背自己的
本性去做卑下低贱的事。君子恬淡志
远，有所为，也有所不为！
*People often go against their own na-
ture and do demeaning and despicable
things in pursuit of profit and status.
A gentleman is easygoing and high-
minded. There are things he will do,
and there are things he won't do.*



附录·延伸阅读

APPENDIX Further reading

此部分为本书图画页的延伸阅读，
各段首所示的页码与图画页对应。



P1 庄子者，蒙人也，名周。周尝为蒙漆园吏，与梁惠王、齐宣王同时。其学无所不窥，然其要本归于老子之言。故其著书十余万言，大抵率寓言也。作渔父、盗跖、胠篋。以诋訾孔子之徒，以明老子之术。畏累虚、亢桑子之属，皆空语无事实，然善属书离辞，指事情类，用剽剥儒墨，虽当以适己，故自王公大人不能器之。

《汉·司马迁◎史记》

P3 夫庄子者，可谓知本矣，故未始藏其狂言，言虽无会而独应者也。夫应而非会，则虽当无用；言非物事，则虽高不行；与夫寂然不动，不得已而后起者，固有间矣，斯可谓知无心者也。夫心无为，则随感而应，应随其时，言唯谨尔。故与化为体，流万代而冥物，岂曾设对独遘而游谈乎方外哉！此其所以不经而为百家之冠也。

《晋·郭象◎庄子序》

P4 庄子者，姓庄，名周，（太史公云：字子休。）梁国蒙县人也。六国时，为漆园吏，与魏惠王、齐宣王、楚威王同时，（李颐云：与齐愍王同时。）齐楚尝聘以为相，不应。时人皆尚游说，庄子独高尚其事，优游自得，依老氏之旨，著书十余万言，以逍遥自然无为齐物而已；大抵皆寓言，归之于理，不可案文责也。

《唐·陆德明◎庄子序》

P5 夫庄子者，所以申道德之深根，述重玄之妙旨，畅无为之恬淡，明独化之杳冥，钳撻九流，括囊百氏，谅区中之至教，实象外之微言者也。

其人姓庄，名周，字子休，生宋国睢阳蒙县，师长桑公子，受号南华仙人。当战国之初，降周之末，叹苍生之业薄，伤道德之陵夷，乃慷慨发愤，爰著斯论。其言大而博，其旨深而远，非下士之所闻，岂浅识之能究！

《唐·成玄英◎庄子序》

P6 小知不及大知，小年不及大年。奚以知其然也？朝菌不知晦朔，蟪蛄不知春秋，此小年也。楚之南有冥灵者，以五百岁为春，五百岁为秋；上古有大椿者，以八千岁为春，八千岁为秋。而彭祖乃今以久特闻，众人匹之，不亦悲乎！

《庄子◎逍遥游第一》

P8 汤之问棘也是已。穷发之北有冥海者，天池也。有鱼焉，其广数千里，未有知其修者，其名为鯀。

有鸟焉，其名为鹏，背若太山，翼若垂天之云，搏扶摇羊角而上者九万里，绝云气，负青天，然后图南，且适南冥也。斥鸡鹦笑之曰：“彼且奚适也？我腾跃而上，不过数仞而下，翱翔蓬蒿之间，此亦飞之至也。而彼且奚适也？”此小大之辩也。

《庄子◎逍遥游第一》

P9-P10 惠子谓庄子曰：“魏王贻我大瓠之种，我树之成而实五石，以盛水浆，其坚不能自举也；剖之以为瓠，则瓠落无所容。非不号然大也，吾为其无用而掊之。”

庄子曰：“夫子固拙于用大矣。宋人有善为不龟手之药者，世世以泝泝为事。客闻之，请买其方百金。聚族而谋曰：‘我世世为泝泝，不过数金；今一朝而鬻技百金，请与之。’客得之，以说吴王。越有难，吴王使之将，冬与越人水战，大败越人，裂地而封之。能不龟手，一也；或以封，或不免于泝泝，则所用之异也。今子有五石之瓠，何不虑以为大樽而浮乎江湖，而忧其瓠落无所容？则夫子犹有蓬之心也夫！”

《庄子◎逍遥游第一》

P11-P12 宋人有善为不龟手之药者，世世以泝泝为事。客闻之，请买其方百金。聚族而谋曰：“我世世为泝泝，不过数金；今一朝而鬻技百金，请与之。”客得之，以说吴王。越有难，吴王使之将，冬与越人水战，大败越人，裂地而封之。能不龟手，一也；或以封，或不免于泝泝，则所用之异也。

《庄子◎逍遥游第一》

P13-P14 惠子谓庄子曰：“吾有大树，人谓之樗。其大本拥肿而不中绳墨，其小枝卷曲而不中规矩，立之涂，匠者不顾。今子之言，大而无用，众所同去也。”

庄子曰：“子独不见狸狌乎？卑身而伏，以候敖者；东西跳梁，不辟高下；中于机辟，死于罔罟。今夫斄牛，其大若垂天之云。此能为大矣，而不能执鼠。今子有大树，患其无用，何不树之于无何有之乡。广莫之野，彷徨乎无为其侧，逍遥乎寝卧其下。不夭斤斧，物无害者，无所可用，安所困苦哉！”

《庄子◎逍遥游第一》

P16 宋人资章甫而适诸越，越人断发文身，无所用之。尧治天下之民，平海内之政，往见四子藐姑射之山，汾水之阳，窅然丧其天下焉。

《庄子◎逍遥游第一》

P17-P19 南郭子綦隐机而坐，仰天而嘘？答焉似丧其耦。颜成子游立侍乎前，曰：“何居乎？形固可使如槁木，而心固可使如死灰乎？今之隐机者，非昔之隐机者也。”

子綦曰：“偃，不亦善乎，而问之也，今者吾丧我，汝知之乎？女闻人籁而未闻地籁，女闻地籁而未闻天籁夫！”

子游曰：“敢问其方。”

子綦曰：“夫大块噫气，其名为风，是唯无作，作则万窍怒号。而独不闻之寥寥乎？山林之畏佳，大木百围之窍穴，似鼻，似口，似耳，似枅，似圈，似臼，似洼者，似污者；激者，谿者，叱者，吸者，叫者，嚎者，突者，咬者，研研前者唱于而随者唱喁。冷风则小和飘风则大和，厉风济则众窍为虚。而

独不见之调调，之刁刁乎？”

《庄子◎齐物论第二》

P20 古之人，其知有所至矣。恶乎至？有以为未始有物者，至矣，尽矣，不可以加矣。其次以为有物矣，而未始有封也。其次以为有封焉，而未始有是非也。是非之彰也，道之所以亏也。道之所以亏，爱之所以成。果且有成与亏乎哉？果且无成与亏乎哉？有成与亏，故昭氏之鼓琴也；无成与亏，故昭氏之不鼓琴也。

《庄子◎齐物论第二》

P21-P22 啮缺问乎王倪曰：“子知物之所同是乎？”

曰：“吾恶乎知之！”

“子知子之所不知邪？”

曰：“吾恶乎知之！”

“然则物无知邪？”

曰：“吾恶乎知之！”

虽然，尝试言之。庸詎知吾所谓知之非不知邪？庸詎知吾所谓不知之非知邪？

且吾尝试问乎女：民湿寝则腰疾偏死，皦然乎哉？木处则惴栗恟惧，猿猴然乎哉？三者孰知正处？

民食刍豢，麋鹿食荐，螂蛆甘带，鸱鸦嗜鼠，四者孰知正味？猿獼狙以为雌，麋与鹿交，鳅与鱼游。毛嫱丽姬，人之所美也；鱼见之深入，鸟见之高飞，麋鹿见之决骤。四者孰知天下之正色哉？自我观之，仁义之端，是非之涂，樊然殽乱，吾恶能知其辩！

《庄子◎齐物论第二》

P23 且吾尝试问乎女：民湿寝则腰疾偏死，皦然乎哉？木处则惴栗恟惧，猿猴然乎哉？三者孰知正处？民食刍豢，麋鹿食荐，螂蛆甘带，鸱鸦嗜鼠，四者孰知正味？猿獼狙以为雌，麋与鹿交，鳅与鱼游。

毛嫱丽姬，人之所美也；鱼见之深入，鸟见之高飞，麋鹿见之决骤。四者孰知天下之正色哉？自我观之，仁义之端，是非之涂，樊然殽乱，吾恶能知其辩！

《庄子◎齐物论第二》

P24 予尝为女妄言之，女以妄听之。奚旁日月，挟宇宙？为其吻合，置其滑湣，以隶相尊。众人役役，圣人愚菴，参万岁而一成纯。万物尽然，而以是相蕴。

予恶乎知说生之非惑邪！予恶乎知恶死之非弱丧而不知归者邪！丽之姬，艾封人之子也。晋国之始得之也，涕泣沾襟；及其至于王所，与王同筐床，食刍豢，而后悔其泣也。予恶乎知夫死者不悔其始之蘄生乎！

《庄子◎齐物论第二》

P25 梦饮酒者，旦而哭泣；梦哭泣者，旦而田猎。方其梦也，不知其梦也。梦之中又占其梦焉，觉而后知其梦也。且有大觉而后知此其大梦也，而愚者自以为觉，窃窃然知之。君乎，牧乎，固哉！丘也与女，皆梦也；予谓女梦，亦梦也。是其言也，其名为吊诡。万世之后而一遇大圣，知其解者，是旦暮遇之也。

《庄子◎齐物论第二》

P26 罔两问景曰：“曩子行，今子止；曩子坐，今子起；何其无特操与？”景曰：“吾有待而然者邪？吾所待又有待而然者邪？吾待蛇蚺蜺翼邪？恶识所以然！恶识所以不然！”

《庄子◎齐物论第二》

P27 昔者庄周梦为胡蝶，栩栩然胡蝶也，自喻适志与！不知周也。俄然觉，则蘧蘧然周也。不知周之梦为胡蝶，胡蝶之梦为周与？周与胡蝶，则必有分矣。此之谓物化。

《庄子◎齐物论第二》

P28 唯达者知通唯一，为是不用而寓诸庸。庸也者，用也；用也者，通也；通也者，得也；适得而几矣。因是已。已而不知其然，谓之道。劳神明为一而不知其同也，谓之朝三。何谓朝三？

狙公赋芋，曰：“朝三而暮四，”众狙皆怒。曰：“然则朝四而暮三，”众狙皆悦。名实未亏而喜怒为用，亦因是也。是以圣人和之以是非而休乎天钧，是之谓两行。

《庄子◎齐物论第二》

P29-P31 昭文之鼓琴也，师旷之枝策也，惠子之据梧也，三子之知几乎，皆其盛者也，故载之末年。

庖丁为文惠君解牛，手之所触，肩之所倚，足之所履，膝之所踦，砉然向然，奏刀騞然，莫不中音。合于桑林之舞，乃中经首之会。

文惠君曰：“嘻，善哉！技盖至此乎？”

庖丁释刀对曰：“臣之所好者道也，进乎技矣。始臣之解牛之时，所见无非全牛者。三年之后，未尝见全牛也。方今之时，臣以神遇而不以目视，官知止而神欲行。依乎天理，批大郤，导大窾，因其固然。技经肯綮之未尝，而况大辄乎！良庖岁更刀，割也；族庖月更刀，折也。今臣之刀十九年矣，所解数千牛矣，而刀刃若新发于硎。彼节者有闲，而刀刃者无厚；以无厚入有闲，恢恢乎其于游刃必有余地矣，是以十九年而刀刃若新发于硎。虽然，每至于族，吾见其难为，怵然为戒，视为止，行为迟。动刀甚微，謦然已解，如土委地。提刀而立，为之四顾，为之踌躇满志，善刀而藏之。”

文惠君曰：“善哉！吾闻庖丁之言，得养生焉。”

《庄子◎养生主第三》

P32 指穷于为薪，火传也，不知其尽也。

《庄子◎养生主第三》

P33 泽雉十步一啄，百步一饮，不蕲畜乎樊中。神虽王，不善也。

《庄子◎养生主第三》

P34-P35 颜阖将傅卫灵公太子，而问于蘧伯玉曰：“有人于此，其德天杀。与之为无方，则危吾国；与之为有方，则危吾身。其知适足以知人之过，而不知其所以过。若然者，吾奈之何？”

蘧伯玉曰：“善哉问乎！戒之，慎之，正女身也哉！形莫若就，心莫若和。虽然，之二者有患。就不欲入，和不欲出。形就而入，且为颠为灭，为崩为蹶。心和而出，且为声为名，为妖为孽。彼且为婴儿，亦与之为婴儿；彼且为无町畦，亦与之为无町畦；彼且为无崖，亦与之为无崖。达之，入于无疵。汝不知夫螳螂乎？怒其臂以当车辙，不知其不胜任也，是其才之美者也。戒之，慎之，积伐而美

者以犯之，几矣。”

《庄子◎人间世第四》

P36 夫爱马者，以筐盛矢，以蜃盛溺。适有蚤蝨仆缘，而拊之不时，则缺衔毁首碎胸。意有所至而爱有所亡，可不慎邪！

《庄子◎人间世第四》

P37-P38 匠石之齐，至于曲辕，见栎社树。其大蔽数千牛，絜之百围，其高临山十仞而后有枝，其可以为舟者旁十数。观者如市，匠伯不顾，遂行不辍。

弟子厌观之，走及匠石，曰：“自吾执斧斤以随夫子，未尝见材如此其美也。先生不肯视，行不辍，何邪？”

曰：“已矣，勿言之矣！散木也，以为舟则沉，以为棺槨则速腐，以为器则速毁，以为门户则液樗，以为柱则蠹。是不材之木也，无所可用，故能若是之寿。”

匠石归，栎社见梦曰：“女将恶乎比予哉？若将比予于文木邪？夫柎梨橘柚，果蓏之属，实熟则剥，剥则辱；大枝折，小枝泄。此以其能若其生者也，故不终其天年而中道夭，自掊击于世俗者也。物莫不若是。且子求无所可用久矣，几死，乃今得之，为予大用。使予也而有用，且得有此大也邪？且也若与予也皆物也，奈何哉其相物也？而几死之散人，又恶知散木！”

《庄子◎人间世第四》

P39-P40 宋有荆氏者，宜楸柏桑。其拱把而上者，求狙猴之杙者斩之；三围四围，求高名之丽者斩之；七围八围，贵人富商之家求榱桷者斩之。故未终其天年，而中道之夭于斧斤，此材之患也。

故解之牛之白颡者与豚之亢鼻者，与人有痔病者不可以适河。此皆巫祝以知之矣，所以为不祥也。此乃神人之所以为大祥也。

《庄子◎人间世第四》

P41 支离疏者，颐隐于脐，肩高于顶，食撮指天，五管在上，两髀为胁。挫针治癰，足以糊口；鼓箠播精，足以食十人。上征武士，则支离疏攘臂而游其间；上有大役，则支离以有常疾不受功；上与病者粟，则受三钟与十束薪。夫支离其形者，犹足以养其身，终其天年，又况支离其德者乎！

《庄子◎人间世第四》

P42 山木自寇也，膏火自煎也。桂可食，故伐之；漆可用，故割之。人皆知有用之用，而莫知无用之用也。

《庄子◎人间世第四》

P43 汝不知夫养虎者乎？不敢以生物与之，为其杀之之怒也；不敢以全物与之，为其决之之怒也；时其饥饱，达其怒心。虎之与人异类而媚养己者，顺也；故其杀者，逆也。

《庄子◎人间世第四》

P44 鲁有兀者叔山无趾，踵见仲尼。仲尼曰：“子不谨，前既犯患若是矣。虽今来，何及矣！”

无趾曰：“吾唯不知务而轻用吾身，吾是以亡足。今吾来也，犹有尊足者存，吾是以务全之也。夫天

无不覆，地无不载，吾以夫子为天地，安知夫子之犹若是也！”

孔子曰：“丘则陋矣。夫子胡不入乎，请讲以所闻！”

无趾出。孔子曰：“弟子勉之！夫无趾，兀者也，犹务学以复补前行之恶，而况全德之人乎！”

《庄子◎德充符第五》

P45 泉涸，鱼相与处于陆，相响以湿，相濡以沫，不如相忘于江湖，与其誉尧而非桀也，不如两忘而化其道。

《庄子◎大宗师第六》

P46 子贡曰：“然则夫子何方之依？”

孔子曰：“丘，天之戮民也。虽然，吾与汝共之。”

子贡曰：“敢问其方。”

孔子曰：“鱼相造乎水，人相造乎道。相造乎水者，穿池而养给；相造乎道者，无事而生定。故曰，鱼相忘乎江湖，人相忘乎道术。”

《庄子◎大宗师第六》

P47 子舆与子桑友，而霖雨十日。子舆曰：“子桑殆病矣！”裹饭而往食之。至子桑之门，则若歌若哭，鼓琴曰：“父邪！母邪！天乎！人乎！”有不任其声而趋举其诗焉。

子舆入，曰：“子之歌诗，何故若是？”

曰：“吾思夫使我至此极者而弗得也。父母岂欲吾贫哉？天无私覆，地无私载，天地岂私贫我哉？求其为之者而不得也。然而至此极者，命也夫！”

《庄子◎大宗师第六》

P48 肩吾见狂接舆，狂接舆曰：“日中始何以语女？”

肩吾曰：“告我君人者以己出经式义度，人孰敢不听而化诸！”

狂接舆曰：“是欺德也；其于治天下也，犹涉海凿河而使蚩负山也。夫圣人之治也，治外乎？正而后行，确乎能其事者而已矣。且鸟高飞以避矰弋之害，鼯鼠深穴乎神丘之下以避熏凿之患，而曾二虫之无知！”

《庄子◎应帝王第七》

P49 骈于辩者，累瓦结绳窜句，游心于坚白同异之闲，而敝跬誉无用之言非乎？而杨墨是已。故此皆多骈旁枝之道，非天下之至正也。

彼正正者，不失其性命之情。故合者不为骈，而枝者不为跂；长者不为有余，短者不为不足。是故凫胫虽短，续之则忧；鹤胫虽长，断之则悲。故性长非所断，性短非所续，无所去忧也。意仁义其非人情乎！彼仁人何其多忧也？

《庄子◎骈拇第八》

P50 自三代以下者，天下莫不以物易其性矣，小人则以身殉利，士则以身殉名，大夫则以身殉家，圣人则以身殉天下。故此数子者，事业不同，名声异号，其于伤性以身为殉，一也。臧与穀，二人相与牧羊而俱亡其羊。问臧奚事，则挟策读书；问穀奚事，则博塞以游。二人者，事业不同，其于亡羊均也。

《庄子◎骈拇第八》

P51-P52 故跖之徒问于跖曰：“盗亦有道乎？”跖曰：“何适而无有道邪！”夫妄意室中之藏，圣也；入先，勇也；出后，义也；知可否，知也；分均，仁也。五者不备而能成大盗者，天下未之有也。由是观之，善人不得圣人之道不立，跖不得圣人之道不行；天下之善人少而不善人多，则圣人之利天下也少而害天下也多。

《庄子◎胠篋第十》

P53 故曰，唇竭则齿寒，鲁酒薄而邯郸围，圣人生而大盗起。掊击圣人，纵舍盗贼，而天下始治矣。夫川竭而谷虚，丘夷而渊实。圣人已死，则大盗不起，天下平而无故矣。

许慎注淮南云：楚会诸侯，鲁赵俱献酒于楚王。鲁酒薄而赵酒厚，楚之主酒过求酒于赵，赵不与。吏怒，乃以赵厚酒易鲁薄酒，奏之。楚王以赵酒薄，故围邯郸也。

《庄子◎胠篋第十》

P54 （上略）

黄帝退，捐天下，筑特室，席白茅，闲居三月，复往邀之。

广成子南首而卧，黄帝顺下风膝行而进，再拜稽首而问曰：“闻君子达于至道，敢问，治身奈何而可以长久？”广成子蹶然而起，曰：“善哉问乎！来！吾语女至道。至道之精，窈窈冥冥；至道之极，昏昏默默。无视无听，抱神以静，形将自正。必静必清，无劳女形，无摇女精，乃可以长生。”

《庄子◎在宥第十一》

P55 夫有土者，有大物也。有大物者，不可以物；物而不物，故能物物。明乎物物者之非物也，岂独治天下百姓而已哉！出入六合，游乎九州，独往独来，是谓独有。独有之人，是谓至贵。

大人之教，若形之于影，声之于响。有问而应之，尽其所怀，为天下配。处乎无响，行乎无方。挈汝适复之挠挠，以游无端；出入无旁，与日无始；颂论形躯，合乎大同，大同而无己。无己，恶乎得有有！睹有者，昔之君子，睹无者，天地之友。

《庄子◎在宥第十一》

P56-P57 桓公读书于堂上。轮扁斲轮于堂下，释椎凿而上，问桓公曰：“敢问，公之所读者何言邪？”

公曰：“圣人之言也。”

曰：“圣人在乎？”

公曰：“已死矣。”

曰：“然则君子所读者，古人之糟魄已夫！”

桓公曰：“寡人读书，轮人安得议乎！有说则可，无说则死。”

轮扁曰：“臣也以臣之事观之。斲轮，徐则甘而不固，疾则苦而不入。不徐不疾，得之于手而应于心，口不能言，有数存焉于其间。臣不能以喻臣之子，臣之子亦不能受之于臣，是以行年七十而老斲轮。古之人与其不可传也死矣，然则君之所读者，古人之糟魄已夫！”

《庄子◎天道第十三》

P58 天其运乎？地其处乎？日月其争于所乎？孰主张是？孰维纲是？孰居无事推而行事？意者其

有机械而不得已邪？意者其运转而不能自止邪？云者为雨乎？雨者为云乎？孰隆施是？孰居无事淫乐而劝是？风起北方，一西一东，有上彷徨，孰嘘吸是？孰居无事而披拂是？敢问何故？

《庄子◎天运第十四》

P59 孔子见老聃而语仁义。老聃曰：“夫播糠眯目，则天地四方易位矣；蚊虻嚼肤，则通昔不寐矣。夫仁义潜然乃愤吾心，乱莫大焉。吾子使天下无失其朴，吾子亦放风而动，总德而立矣，又奚傔然若负建鼓而求亡子者邪？夫鹄不日浴而白，乌不日黔而黑。黑白之朴，不足以为辩；名誉之观，不足以为广。”

《庄子◎天运第十四》

P60 孔子见老聃归，三日不谈。弟子问曰：“夫子见老聃，亦将何规哉？”

孔子曰：“吾乃今于是乎见龙！龙，合而成体，散而成章，乘云气而养乎阴阳予口张而不能嚼，予又何规老聃哉！”

《庄子◎天运第十四》

P61 河伯曰：“何谓天？何谓人？”

北海若曰：“牛马四足，是谓天；落马首，穿牛鼻，是谓人。

故曰，无以人灭天，无以故灭命，无以得殉名。谨守而勿失，是谓反其真。”

《庄子◎秋水第十七》

P62-P63 夔谓蚘曰：“吾以一足跼蹐而行，予无如矣。今子之使万足，独奈何？”

蚘曰：“不然。子不见夫唾者乎？喷则大者如珠，小者如雾，杂而下者不可胜数也。今予动吾天机，而不知其所以然。”

蚘谓蛇曰：“吾以众足行，而不及子之无足，何也？”

蛇曰：“夫天机之所动，何可易邪，吾安用足哉！”

蛇谓风曰：“予动吾脊胁而行，则有似也。今子蓬蓬然起于北海，蓬蓬然入于南海，而似无有，何也？”

风曰：“然。予蓬蓬然起于北海而入于南海也，然而指我则胜我，歟我亦胜我。虽然，夫折大木，蜚大屋者，唯我能也，故以众小不胜为大胜也。为大胜者，唯圣人能之。”

《庄子◎秋水第十七》

P64-P65 孔子游于匡，宋人围之数匝，而弦歌不辍。子路入见，曰：“何夫子之娱也？”

孔子曰：“来！吾语女。我讳穷久矣，而不免，命也；求通久矣，而不得，时也。当尧舜而天下无穷人，非知得也；当桀纣而天下无通人，非知失也；时势适然。夫水行不避蛟龙者，渔父之勇也；陆行不避兕虎者，猎夫之勇也；白刃交于前，视死若生者，烈士之勇也；知穷之有命，知通之有时，临大难而不惧者，圣人之勇也。由处矣，吾命有所制矣。”

无几何，将甲者进，辞曰：“以为阳虎也，故围之。今非也，请辞而退。”

《庄子◎秋水第十七》

P66-P68 公孙龙问于魏牟曰：“龙少学先生之道，长而明仁义之行；合同异，离坚白；然不然，可不可；困百家之知，穷众口之辩；吾自以为至达已。今吾闻庄子之言，汙焉异之。不知论之不及与，知

之弗若与？今吾无所开吾喙，敢问其方。”

公子牟隐机太息，仰天而笑曰：“子独不闻夫坎井之蛙乎？谓东海之鳖曰：‘吾乐与！出跳梁乎井干之上，入休乎缺甃之崖；赴水则接腋持颐，蹶泥则没足灭跗；还虾蟹与科斗，莫吾能若也。且夫擅一壑之水，而跨时坎井之乐，此亦至矣，夫子奚不时来入观乎！’东海之鳖左足未入，而右膝已繁矣。于是逡巡而却，告之海曰：‘夫千里之远，不足以举其大；千仞之高，不足以极其深。禹之时十年九潦，而水弗为加益；汤之时八年七旱，而崖不为加损。夫不为顷久推移，不以多少进退者，此亦东海之大乐也。’于是坎井之蛙闻之，适适然惊，规规然自失也。

且夫知不知是非之竟，而犹欲观于庄子之言，是犹使蚊虻负山，商鼉驰河也，必不胜任矣。且夫知不知论极妙之言而自适一时之利者，是非坎井之蛙与？且彼方趾黄泉而登大皇，无南无北，夷然四解，沦于不测；无东无西，始于玄冥，反于大通。子乃规规然而求之以察，索之以辩，是直用管窥天，用锥指地也，不亦小乎！子往矣！

《庄子◎秋水第十七》

P69 且子独不闻夫寿陵余子之学行于邯郸与？未得国能，又失其故行矣，直匍匐而归耳。

《庄子◎秋水第十七》

P70-P71 惠子相梁，庄子往见之。或谓惠子曰：“庄子来，欲代子相。”于是惠子恐，搜于国中三日三夜。

庄子往见之，曰：“南方有鸟，其名为鹓鶵，子知之乎？夫鹓鶵，发于南海而飞于北海，非梧桐不止，非练实不食，非醴泉不饮。于是鸱得腐鼠，鹓鶵过之，仰而视之曰：‘吓！’今子欲以子之梁国而吓我邪？”

《庄子◎秋水第十七》

P72 庄子与惠子游于濠梁之上。庄子曰：“鲦鱼出游从容，是鱼之乐也。”

惠子曰：“子非鱼，安知鱼之乐？”

庄子曰：“子非我，安知我不知鱼之乐？”

惠子曰：“我非子，固不知子矣；子固非鱼也，子之不知鱼之乐，全矣。”

庄子曰：“请循其本。子曰‘汝安知鱼乐’云者，既已知吾知之而问我，我知之濠上也。”

《庄子◎秋水第十七》

P73-P74 庄子之楚，见空髑髅，骀然有形，撒以马捶，因而问之，曰：“夫子贪生失理，而为此乎？将子有亡国之事，斧钺之诛，而为此乎？将子有不善之行，愧遗父母妻子之丑，而为此乎？将子有冻饿之患，而为此乎？将子之春秋故及此乎？”

于是语卒，援髑髅，枕而卧。夜半，髑髅见梦曰：“子之谈者似辩士。视子所言，皆生人之累也，死则无此矣。子欲闻死之说乎？”

庄子曰：“然。”

髑髅曰：“死，无君于上，无臣于下；亦无四时之事，从然以天地为春秋，虽南面王乐，不能过也。”

庄子不信，曰：“吾使司命复生子形，为子骨肉肌肤，反子父母妻子闾里知识，子欲之乎？”

髑髅深瞑蹙頞曰：“吾安能弃南面王乐而复为人间之劳乎！”

《庄子◎至乐第十八》

P75-P76 昔者海鸟止于鲁郊，鲁侯御而觞之于庙，奏九韶以为乐，具太牢以为膳。鸟乃眩视忧悲，不敢食一脔，不敢饮一杯，三日而死。此以己养养鸟也，非以鸟养鸟也。夫以鸟养养鸟者，宜栖之深林，游之坛陆，浮之江湖，食之鰕鳁，随行列而止，委蛇而处。彼唯人言之恶闻，奚以夫谄谄为乎！咸池九韶之乐，张之洞庭之野，鸟闻之而飞，兽闻之而走，鱼闻之而下入，人卒闻之，相与还而观之。鱼处水而生，人处水而死，彼必相与异，其好恶故异也。故先圣不一其能，不同其事。名止于实，义设于适，是之谓条达而福持。

《庄子◎至乐第十八》

P77 夫醉者之坠车，虽疾不死。骨节与人同而犯害与人异，其神全也，乘亦不知也，坠亦不知也，死生惊惧不入乎其胸中，是故遇物而不慑。彼得全于酒而犹若是，而况得全于天乎？

《庄子◎达生第十九》

P78-P79 庄子行于山中，见大木，枝叶盛茂，伐木者止其旁而不取也。问其故，曰：“无所可用。”庄子曰：“此木以不材得终其天年。”

夫子出于山，舍于故人之家。故人喜，命竖子杀雁而烹之。竖子请曰：“其一能鸣，其一不能鸣，请奚杀？”主人曰：“杀不能鸣者。”

明日，弟子问于庄子曰：“昨日山中之木，以不材得终其天年；今主人之雁，以不材死；先生将何处？”

庄子笑曰：“周将处乎材与不材之间。材与不材之间，似之而非也，故未免乎累。若夫乘道德而浮游则不然。无誉无訾，一龙一蛇，与时俱化，而无肯专为；一上一下，以和为量，浮游乎万物之祖；物物而不物于物，则故可得而累邪！此神农黄帝之法也。若夫万物之情，人伦之传，则不然。合则离，成则毁；廉则挫，尊则议，有为则亏，贤则谋，不肖则欺，故可得而必乎哉！悲夫！弟子志之，其唯道德之乡乎！”

《庄子◎山木第二十》

P80-P81 孔子围于陈蔡之间，七日不火食。

大公任往吊之曰：“子几死乎？”曰：“然。”

“子恶死乎？”曰：“然。”

任曰：“予尝言不死之道。东海有鸟焉，其名曰意怠。其为鸟也，跔跔趺趺，而似无能；引援而飞，迫胁而栖；进不敢为前，退不敢为后；食不敢先尝，必取其绪。是故其行列不斥，而外人卒不得害，是以免于患。直木先伐，甘井先竭。子其意者饰知以惊愚，修身以明污，昭昭乎如揭日月而行，故不免也。昔吾闻之大成之人曰：‘自伐者无功，功成者堕，名成者亏。’孰能去功与名而还与众人！道流而不明，居得而不名处；纯纯常常，乃比于狂；削迹捐势，不为功名，是故无责于人，人亦无责焉。至人不闻，子何喜哉？”

孔子曰：“善哉！”辞其交游，去其弟子，逃于大泽；衣裘褐，食杼粟，入兽不乱群，入鸟不乱行。鸟兽不恶，而况人乎！

《庄子◎山木第二十》

P82 子独不闻假人之亡兴？林回弃千金之璧，负赤子而趋。或曰：“为其布与？赤子之布寡矣；为其累与？赤子之累多矣；弃千金之璧，负赤子而趋，何也？”林回曰：“彼以利合，此以天属也。”夫以

利合者，迫穷祸患害相弃也；以天属者，迫穷祸患害相收也。夫相收之与相弃亦远矣。

《庄子◎山木第二十》

P83 “何谓无受人益难？”

仲尼曰：“始用四达，爵禄并至而不穷，物之所利，乃非己也，吾命其在外者也。君子不为盗，贤人不为窃。吾若取之，何哉！故曰，鸟莫知于鹪鹩，目之所不宜处，不给视，虽落其实，弃之而走。其畏人也，而袭诸人间，社稷存焉尔。”

《庄子◎山木第二十》

P84-P85 庄周游于雕陵之樊，睹一异鹊自南方来者，翼广七尺，目大运寸，感周之颡而集于栗林。庄周曰：“此何鸟哉，翼殷不逝，目大不睹？”蹇裳躩步，执弹而留之。睹一蝉，方得美荫而忘其身；螳螂执翳而搏之，见得而忘其形；异鹊从而利之，见利而忘其真。庄周怵然曰：“噫！物固相累，二类相召也！”捐弹而反走，虞人逐而诎之。

庄周反入，三日不庭。蔺且从而问之：“夫子何为顷间甚不庭乎？”

庄周曰：“吾守形而忘身，观于浊水而迷于清渊。且吾闻诸夫子曰：‘入其俗，从其今，’今吾游于雕陵而忘吾身，异鹊感吾颡，游于栗林而忘真，栗林虞人以吾为戮，吾所以不庭也。”

《庄子◎山木第二十》

P86 楚王与凡君坐，少焉，楚王左右曰凡亡者三。凡君曰：“凡之亡也，不足以丧吾存。夫‘凡之亡不足以丧吾存’，则楚之存不足以存存。由是观之，则凡未始亡而楚未始存也。”

《庄子◎田子方第二十一》

P87-P88 知北游于玄水之上，登隐弇之丘，而适遭无为谓焉。知谓无为谓曰：“予欲有问乎若：何思何虑则知道？何处何服则安道？何从何道则得道？”三问而无为谓不答也，非不答，不知答也。

知不得问，反于白水之南，登狐阓之上，而睹狂屈焉。知以之言也问乎狂屈。

狂屈曰：“唉！予所欲言。”

知不得问，反于帝宫，见黄帝而问焉。黄帝曰：“无思无虑始知道，无处无服始安道，无从无道始得道。”

知问黄帝曰：“我与若知之，彼与彼不知也，其孰是邪？”

黄帝曰：“彼无为谓真是也，狂屈似之；我与汝终不近也。夫知者不言，言者不知，故圣人行不言之教。道不可致，德不可至。仁可为也，义可亏也，礼相伪也。故曰，‘失道而后德，失德而后仁，失仁而后义，失义而后礼。礼者，道之华而乱之首也。’故曰，‘为道者日损，损之又损之以至于无为，无为而无不为也。’今已为物也，欲复归根，不亦难乎！其易也，其唯大人乎！”

《庄子◎知北游第二十二》

P89 老聃之役有庚桑楚者，偏得老聃之道，以北居畏垒之山，其臣之画然知者去之，其妾之挈然仁者远之；拥肿之与居，鞅掌之为使。居三年，畏垒大壤。畏垒之民相与言曰：“庚桑楚之始来，吾洒然异之，今吾日计之而不足，岁计之而有余。庶几其圣人乎！子胡不相与尸而祝之，社而稷之乎？”

庚桑子闻之，南面而不释然。弟子异之。庚桑子曰：“弟子何异于予？夫春气发而百草生，正得秋而

万宝成。夫春与秋，岂无得而然哉？天道已行矣。吾闻至人，尸居环堵之室，而百姓猖狂不知所如往。今以畏垒之细民而窃窃焉欲俎豆予于贤人之间，我其杓之人邪！吾是以不释于老聃之言。”

《庄子◎庚桑楚第二十三》

P90-P91 黄帝将见大隗乎具茨之山，方明为御，昌寓骖乘，张若谖朋前马，昆阇滑稽后车；至于襄城之野，七圣皆迷，无所问涂。

适遇牧马童子，问涂焉，曰：“若知具茨之山乎？”曰：“然。”

“若知大隗之所存乎？”曰：“然。”

黄帝曰：“异哉小童！非徒知具茨之山，又知大隗之所存。请问为天下。”

小童曰：“夫为天下者，亦若此而已矣，又奚事焉！予少而自游于六合之内，予适有瞽病，有长者教予曰：‘若乘日之车而游于襄城之野。’今予病少痊，予又且后游于六合之外。夫为天下亦若此而已，予又奚事焉！”

黄帝曰：“夫为天下者，则诚非吾子之事。虽然，请问为天下。”小童辞。黄帝又问。小童曰：“夫为天下者，亦奚以异乎牧马者哉！亦去其害马者而已矣！”

黄帝再拜稽首，称天师而退。

《庄子◎徐无鬼第二十四》

P92-P93 庄子送葬，过惠子之墓，顾谓从者曰：“郢人垾慢其鼻端若蝇翼，使匠石斲之。匠石运斤成风，听而斲之，尽垾而鼻不伤，郢人立不失容。”

“宋元君闻之，召匠石曰：‘尝试为寡人为之。’匠石曰：‘臣则尝能斲之。虽然，臣之质死久矣。’自夫子之死也，吾无以为质矣，吾无与言之矣。”

《庄子◎徐无鬼第二十四》

P94 “有国于蜗之左角者曰触氏，有国于蜗之右角者曰蛮氏，时相与争地而战，伏尸数万，逐北旬有五日而后反。”

君曰：“噫！其虚言与？”

曰：“臣请为君实之。君以意在四方上下有穷乎？”君曰：“无穷。”……

曰：“通达之中有魏，于魏中有梁，于梁中有王，王与蛮氏，有辩乎？”君曰：“无辩。”

客出而君惝然若有亡也。

《庄子◎则阳第二十五》

P95 庄周家贫，故往贷粟于监河侯。监河侯曰：“诺。我将得邑金，将贷子三百金，可乎？”

庄周忿然作色曰：“周昨来，有中道而呼者。周顾视车辙中，有鲋鱼焉。周问之曰：‘鲋鱼来！子何为者邪？’对曰：‘我，东海之波臣也。君岂有斗升之水而活我哉？’周曰：‘诺。我且南游吴越之王，激西江之水而迎子，可乎？’鲋鱼忿然作色曰：‘吾失我常与，我无所处。吾得斗升之水然活耳，居乃言此，曾不如早索我于枯鱼之肆！’”

《庄子◎外物第二十六》

P96-P97 宋元君夜半而梦人被发窥阿门，曰：“予自宰路之渊，予为清江使河伯之所，渔者余且得予。”

元君觉，使人占之，曰：“此神龟也。”

君曰：“渔者有余且乎？”

左右曰：“有。”

君曰：“令余且会朝。”

明日，余且朝。君曰：“渔何得？”

对曰：“且之网得白龟焉，其圆五尺。”

君曰：“献若之龟。”龟至，君再欲杀之，再欲活之，心疑，卜之，曰：“杀龟以卜吉。”乃剖龟，七十二钻而无遗筴。仲尼曰：“神龟能见梦于元君，而不能避余且之网；知能七十二钻而无遗筴，不能避刳肠之患。如是，则知有所困，神有所不及也。虽有至知，万人谋之。鱼不畏网而畏鸛鹺。去小知而大知明，去善而自善矣。婴儿生无石师而能言，与能言者处也。”

《庄子◎外物第二十六》

P98 惠子谓庄子曰：“子言无用。”

庄子曰：“知无用而始可与言用矣。天地非不广且大也，人之所用容足耳。然则厠足而垫之致黄泉，人尚有用乎？”

惠子曰：“无用。”

庄子曰：“然则无用之为用也亦明矣。”

《庄子◎外物第二十六》

P99 荃者所以在鱼，得鱼而忘荃；蹄者所以在兔，得兔而忘蹄；言者所以在意，得意而忘言。吾安得夫忘言之人而与之言哉！

《庄子◎外物第二十六》

P100 阳子居南之沛，老聃西游于秦，邀于郊，至于梁而遇老子。老子中道仰天而叹曰：“始以汝为可教，今不可也。”

阳子居不答。至舍，进盥漱巾栉，脱屣户外，膝行而前曰：“向者弟子欲请夫子，夫子行不闲，是以不敢，今闲矣，请问其过。”

老子曰：“而睢睢盱盱，而谁与居！大白若辱，盛德若不足。”阳子居蹴然变容曰：“敬闻命矣！”

其往也，舍者迎将，其家公执席，妻执巾栉，舍者避席，炆者避灶，其反也，舍者与之争席矣。

《庄子◎寓言第二十七》

P101-P102 原宪居鲁，环堵之室，茨以生草，蓬户不完，桑以为枢；而瓮牖二室，褐以为塞；上漏下湿，匡坐而弦。

子贡乘大马，中绀而表素，轩车不容巷，往见原宪。原宪华冠纵履，杖藜而应门。

子贡曰：“嘻！先生何病？”

原宪应之曰：“宪闻之，无财谓之贫，学而不能行谓之病。今宪，贫也，非病也。”

子贡逡巡而有愧色。

原宪笑曰：“夫希世而行，比周而友，学以为人，教以为己，仁义之慝，舆马之饰，宪不忍为也。”

《庄子◎让王第二十八》

P103-P107 孔子与柳下季为友，柳下季之弟，名曰盗跖。盗跖从卒九千人，横行天下，侵暴诸

侯，穴室枢户，驱人牛马，取人妇女，贪得忘亲，不顾父母兄弟，不祭先祖。所过之邑，大国守城，小国入保，万民苦之。

孔子谓柳下季曰：“夫为人父者，必能诏其子；为人兄者，必能教其弟。若父不能诏其子，兄不能教其弟，则无贵父子兄弟之亲矣。今先生，世之才士也，弟为盗跖，为天下害，而弗能教也，丘窃为先生羞之。丘请为先生往说之。”

柳下季曰：“先生言为人父者必能诏其子，为人兄者必能教其弟，若子不听父之诏，弟不受兄之教，虽今先生之辩，将奈之何哉！且跖之为人也，心如涌泉，意如飘风，强足以距敌，辩足以饰非，顺其心则喜，逆其心则怒，易辱人以言。先生必无往。”

孔子不听，颜回为驭，子贡为右，往见盗跖。盗跖乃方休卒徒大山之阳，脍人肝而铺之。孔子下车而前，见謁者曰：“鲁人孔丘，闻将军高义，敬再拜謁者。”

……

孔子曰：“丘闻之，凡天下有三德：生而长大，美好无双，少长贵贱见而皆说之，此上德也；知维天地，能辩诸物，此中德也；勇悍果敢，聚众率兵，此下德也。凡人有此一德者，足以南面称孤矣。今将军兼此三者，身長八尺二寸，面目有光，唇如激丹，齿如齐贝，音中黄钟，而名曰盗跖，丘窃为将军耻不取焉。将军有意听臣，臣请南使吴越，北使齐鲁，东使宋卫，西使晋楚，使为将军造大城数百里，立数十万户之邑，尊将军为诸侯，与天下更始，罢兵休卒，收养昆弟，共祭先祖。此圣人才士之行，而天下之愿也。”

盗跖大怒曰：“丘来前！夫可规以利而可谏以言者，皆愚陋恒民之谓耳。今长大美好，人见而悦之者，此吾父母之遗德也。丘虽不吾誉，吾独不自知邪？且吾闻之，好面誉人者，亦好背而毁之。今丘告我以大城众民，是欲规我以利而恒民畜我也，安可久长也！城之大者，莫大乎天下矣。尧舜有天下，子孙无置锥之地；汤武立为天子，而后世绝灭；非以其利大故邪？”

孔子再拜趋走，出门上车，执辔三失，目芒然无见，色若死灰，据轼低头，不能出气。归到鲁东门外，适遇柳下季。柳下季曰：“今者阙然数日不见，车马有行色，得微往见跖邪？”

孔子仰天而叹曰：“然。”

柳下季曰：“跖得无逆汝意若前乎？”

孔子曰：“然。丘所谓无病而自灸也，疾走料虎头，编虎须，几不免虎口哉！”

《庄子◎盗跖第二十九》

P108—P114 昔赵文王喜剑，剑士夹门而客三千余人，日夜相击于前，死伤者岁百余人，好之不厌。如是三年，国衰，诸侯谋之。

太子悝患之，募左右曰：“孰能说王之意止剑士者，赐之千金。”左右曰：“庄子当能。”

太子乃使人以千金奉庄子。庄子弗受，与使者俱，往见太子曰：“太子何以教周，赐周千金？芽”

太子曰：“闻夫子明圣，谨奉千金以币从者。夫子弗受，悝尚何敢言！”

庄子曰：“闻太子所欲用周者，欲绝王之喜好也。使臣上说大王而逆王意，下不当太子，则身刑而死，周尚安所事金乎？使臣上说大王，下当太子，赵国何求而不得也！”

太子曰：“然。吾王所见，唯剑士也。”

庄子曰：“诺。周善为剑。”

太子曰：“然吾王所见剑士，皆蓬头突鬓垂冠，曼胡之缨，短后之衣，瞋目而语难，王乃说之。今夫子必儒服而见王，事必大逆。”

庄子曰：“请治剑服。”治剑服三日，乃见太子。太子乃与见王，王脱白刃待之。庄子入殿门不趋，

见王不拜。

王曰：“子欲何以教寡人，使太子先焉？”

曰：“臣闻大王喜剑，故以剑见王。”

王曰：“子之剑何能禁制？”

曰：“臣之剑，十步一人，千里不留行。”

王大悦之，曰：“天下无敌矣！”

庄子曰：“夫为剑者，示之以虚，开之以利，后之以发，先之以至。愿得试之。”

王曰：“夫子休就舍，待命令设戏请夫子。”

王乃校剑士七日，死伤者六十余人，得五六人，使奉剑于殿下，乃召庄子。王曰：“今日试使士敦剑。”

庄子曰：“望之久矣。”

王曰：“夫子所御杖，长短何如？”

曰：“臣之所奉皆可。然臣有三剑，唯王所用，请先言而后试。”

王曰：“愿闻三剑。”

曰：“有天子剑，有诸侯剑，有庶人剑。”

王曰：“天子之剑何如？”

曰：“天子之剑，以燕谿石城为锋，齐岱为锬，晋魏为脊，周宋为镡，韩魏为夹；包以四夷，裹以四时；绕以渤海，带以恒山；制以五行，论以刑德；开以阴阳，持以春夏，行以秋冬。此剑，直之无前，举之无上，案之无下，运之无旁，上决浮云，下绝地纪。此剑一用，匡诸侯，天下服矣。此天子之剑也。”

文王茫然自失，曰：“诸侯之剑何如？”

曰：“诸侯之剑，以知勇士为锋，以清廉士为锬，以贤良士为脊，以忠圣士为镡，以豪杰士为夹。此剑，直之亦无前，举之亦无上，案之亦无下，运之亦无旁；上法圆天以顺三光，下法方地以顺四时，中和民意以安四乡。此剑一用，如雷霆之震也，四封之内，无不宾服而听从君命者矣。此诸侯之剑也。”

王曰：“庶人之剑何如？”

曰：“庶人之剑，蓬头突鬓垂冠，曼胡之缨，短后之衣，瞋目而语难。相击于前，上斩颈领，下决肝肺。此庶人之剑，无异于斗鸡，一旦命已绝矣，无所用于国事。今大王有天子之位而好庶人之剑，臣窃为大王薄之。”

王乃牵而上殿。宰人上食，王三环之。庄子曰：“大王安坐定气，剑事已毕奏矣。”

于是文王不出宫三月，剑士皆服毙其处也。

《庄子◎说剑第三十》

P115-P117 孔子游乎缁帷之林，休坐乎杏坛之上。弟子读书，孔子弦歌鼓琴，奏曲未半。有渔父者，下船而来，须眉交白，被发揄袂，行原以上，距陆而止，左手据膝，右手持颐以听。曲终而招子贡子路，二人俱对。

客指孔子曰：“彼何为者也？”

子路对曰：“鲁之君子也。”

客问其族。子路对曰：“族孔氏。”

客曰：“孔氏者何治也？”

子路未应，子贡对曰：“孔氏者，性服忠信，身行仁义，饰礼乐，选人伦，上以忠于世主，下以化于齐民，将以利天下。此孔氏之所治也。”

又问曰：“有土之君与？”

子贡曰：“非也。”

“侯王之佐与？”

子贡曰：“非也。”……

孔子再拜而起曰：“丘少而修学，以至于今，六十九岁矣，无所得闻至教，敢不虚心！”

客曰：“……且人有八疵，事有四患，不可不察也。非其事而事之，谓之总；莫之顾而进之，谓之佞；希意道言，谓之谄；不择是非而言，谓之谀；好言人之恶，谓之谗；析交离亲，谓之贼；称誉诈伪以败恶人，谓之慝；不择善否，两容颊适，偷拔其所欲，谓之险。此八疵者，外以乱人，内以伤身，君子不友，明君不臣。所谓四患者：好经大事，变更易常，以挂功名，谓之叨；专知擅事，侵人自用，谓之贪；见过不更，闻谏愈甚，谓之狠；人同于己则可，不同于己，虽善不善，谓之矜。此四患也。能去八疵，无行四患，而始可教已。”

《庄子◎渔父第三十一》

P118 人有畏影恶迹而去之走者；举足愈数而迹愈多，走愈疾而影不离身，自以为尚迟，疾走不休，绝力而死。不知处阴以休影，处静以息迹，愚亦甚矣！

《庄子◎渔父第三十一》

P120 巧者劳而知者忧，无能者无所求，饱食而敖游，汎若不系之舟，虚而敖游者也。

《庄子◎列御寇第三十二》

P121 朱评漫学屠龙于支离益，单千金之家，三年技成而无所用其巧。

《庄子◎列御寇第三十二》

P123-P124 人有见宋王者，锡车十乘，以其十乘骄稚庄子。

庄子曰：“河上有家贫恃纬萧而食者，其子没于渊，得千金之珠。其父谓其子曰：‘取石来锻之！夫千金之珠，必在九重之渊而骊龙颌下，子能得珠者，必遭其睡也。使骊龙而寤，子尚奚微之有哉！’”

“今宋国之深，非直九重之渊也；宋王之猛，非直骊龙也；子能得车者，必遭其睡也。使宋王而寤，子为整粉夫！”

《庄子◎列御寇第三十二》

P125 或聘于庄子。庄子应其使曰：“子见夫牺牛乎？衣以文绣，食以刍叔，及其牵而入于大庙，虽欲为孤犊，其可得乎！”

《庄子◎列御寇第三十二》

P126 庄子将死，弟子欲厚葬之。庄子曰：“吾以天地为棺槨，以日月为连璧，星辰为珠玑，万物为赍送。吾葬具岂不备邪？何以加此！”

弟子曰：“吾恐乌鸢之食夫子也。”

庄子曰：“在上为乌鸢食，在下为蝼蚁食，夺彼与此，何其偏也！”

《庄子◎列御寇第三十二》

P127-P129 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。

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、大宗师、应帝王；“外篇”十五篇——骈拇、马蹄、胠篋、在宥、天地、天道、天运、刻意、缮性、秋水、至乐、达生、山木、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、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。

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。

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，对自然与人生有许多宝贵的启示。

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，却遭他婉辞拒绝。

北冥有鱼，其名为鯀。鯀之大，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。

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，亦若是则已矣。

《庄子◎逍遥游第一》

P130 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。

若夫乘天地之正，而御六气之辩，以游无穷者，彼且恶乎待哉！

故曰，至人无己，神人无功，圣人无名。

《庄子◎逍遥游第一》

P131 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。”

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？鷦鷯巢于深林，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矣。”

《庄子◎逍遥游第一》

P132 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？其臣妾不足以相治乎？其递相为君臣乎？其有真君存焉？如求得其情与不得，无益损乎其真。

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功，茶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？人之生也，固若是芒乎？其我独芒，而人亦有不芒者乎？

《庄子◎齐物论第二》

P133 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。

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”

也者，有未始有无也者，有未始有夫未始有无也者。俄而有无矣，而未知有无之果孰有孰无也。今我则已有谓矣，而未知吾所谓之其果有谓乎，其果无谓乎？

《庄子◎齐物论第二》

P134 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！”

《庄子◎齐物论第二》

P135 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。缘督以为经，可以保身，可以全生，可以养亲，可以尽年。

《庄子◎养生主第三》

P136 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，天之生是使独也，人之貌有与也。以是知其天也，非人也。”

《庄子◎养生主第三》

P137 老聃死，秦失吊之，三号而出。弟子曰：“非夫子之友邪？”

曰：“然。”

“然则吊焉若此，可乎？”

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。”

《庄子◎养生主第三》

P138 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？易之者，皞天不宜。”颜回曰：“回之家贫，惟不饮酒不茹荤者数月矣。如此，则可以为斋乎？”曰：“是祭祀之斋，非心斋也。”回曰：“敢问心斋。”

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，虚而待物者也。惟道集虚。虚者，心斋也。”

《庄子◎人间世第四》

P139 叶公子高将使于齐，问于仲尼曰：“王使诸梁也甚重，齐之待使者，盖将甚敬而不急。匹夫犹未可动，而况诸侯乎！吾甚栗之……”

仲尼曰：“天下有大戒二：其一，命也；其一，义也。子之爱亲，命也，不可解于心；臣之事君，义也，无适而非君也，无所逃于天地之间。是之谓大戒，是以夫事其亲者，不择地而安之，孝之至也；夫事其君者，不择事而安之，忠之盛也……为人臣子者，固有所不得已。行事之情而忘其身，何暇至于悦生而恶死！夫子其行可矣……”

《庄子◎人间世第四》

P140 孔子适楚，楚狂接舆游其门曰：“凤兮凤兮，何如德之衰也！来世不可待，往世不可追也。天下有道，圣人成焉；天下无道，圣人生焉。方今之时，仅免刑焉。福轻乎羽，莫之知载；祸重乎地，莫之知避。已乎已乎，临人以德！殆乎殆乎，画地而趋！迷阳迷阳，无伤吾行！郢曲郢曲，无伤吾足！”

《庄子◎人间世第四》

P141 仲尼曰：“丘也尝使于楚矣，适见纯子食于其死母者，少焉眴若皆弃之而走。不见己焉尔，不得类焉尔。所爱其母者，非爱其形也，爱使其形者也。”

《庄子◎德充符第五》

P142 惠子谓庄子曰：“人故无情乎？”庄子曰：“然。”惠子曰：“人而无情，何以谓之人？”庄子曰：“道与之貌，天与之形，恶得不谓之人？”惠子曰：“既谓之人，恶得无情？”庄子曰：“是非吾所谓情也。吾所谓无情者，言人之不以好恶内伤其身，常因自然而不益生也。”

《庄子◎德充符第五》

P143 且有真人而后有真知。何谓真人？古之真人，不逆寡，不雄成，不谟士。若然者，过而弗悔，当而不自得也，若然者，登高不栗，入水不濡，入火不热。是知之能登假于道者也若此。

《庄子◎大宗师第六》

P144 死生，命也，其有夜旦之常，天也。人之有所不得与，皆物之情也。彼特以天为父，而身犹爱之，而况其卓乎！人特以有君为愈乎己，而身犹死之，而况其真乎！

《庄子◎大宗师第六》

P145 泉涸，鱼相与处于陆，相呴以湿，相濡以沫，不如相忘于江湖，与其誉尧而非桀也，不如两忘而化其道。

《庄子◎大宗师第六》

P146 夫藏舟于壑，藏山于泽，谓之固矣。然而夜半有力者负之而走，昧者不知也。藏小大有宜，犹有所遁。若夫藏天下于天下而不得所遁，是恒物之大情也。特犯人之形而犹喜之。若人之形者，万化而未始有极也，其为乐可胜计邪！故圣人将游于物之所不得遁而皆存。善夭善老，善始善终，人犹效之，又况万物之所系，而一化之所待乎！

《庄子◎大宗师第六》

P147-P148 意而子见许由。许由曰：“尧何以资汝？”

意而子曰：“尧谓我：‘汝必躬服仁义而明言是非。’”许由曰：“而奚来为轶？夫尧既已黜汝以仁义，而剿汝以是非矣，汝将何以游夫遥荡恣睢转徙之涂乎？”

意而子曰：“虽然，吾愿游于其藩。”许由曰：“不然。夫盲者无以与乎眉目颜色之好，瞽者无以与乎青黄黼黻之观。”意而子曰：“夫无庄之失其美，据梁之失其力，黄帝之亡其知，皆在炉捶之间耳。庸詎知夫造物者之不息我黜而补我剿，使我乘成以随先生邪？”

许由曰：“噫！未可知也。我为汝言大略。吾师乎！吾师乎！鳌万物而不为戾，泽及万世而不为戾，长于上古而不为老，覆载天地刻雕众形而不为巧。此所游已。”

《庄子◎大宗师第六》

P149-P150 颜回曰：“回益矣。”仲尼曰：“何谓也？”曰：“回忘礼乐矣。”曰：“可矣，犹未也。”他日，复见，曰：“回益矣。”曰：“何谓也？”曰：“回忘仁义矣。”曰：“可矣，犹未也。”他日，复见，曰：“回益矣。”曰：“何谓也？”曰：“回坐忘矣。”仲尼蹴然曰：“何谓坐忘？”颜回曰：“堕肢体，黜聪明，离形去知，同于大通，此谓坐忘。”仲尼曰：“同则无好也，化则无常也。而果其贤乎！丘也请从而后也。明，离形去知，同于大通，此谓坐忘。”仲尼曰：“同则无好也，化则无常也。而果其贤乎！丘也请从而后也。”

《庄子◎大宗师第六》

P151 无为名尸，无为谋府；无为事任，无为知主。体尽无穷，而游无朕；尽其所受乎天，而无见得，亦虚而已。至人之用心若镜，不将不迎，应而不藏，故能胜物而不伤。

《庄子◎应帝王第七》

P152 南海之帝为儵，北海之帝为忽，中央之帝为浑沌。儵与忽时相与遇于浑沌之地，浑沌待之甚善。儵与忽谋报混沌之德，曰：“人皆有七窍，以视听食息，此独无有，尝试凿之。”日凿一窍，七日而浑沌死。

《庄子◎应帝王第七》

P153 骈拇枝指，出乎性哉！而侈于德。附赘县疣，出乎形哉！则侈于性。多方乎仁义而用之者，列于五藏哉！而非道德之正也。是故骈于足者，连无用之肉也；枝于手者，树无用之指也；骈枝于五藏之情者，淫僻于仁义之行，而多方于聪明之用也。

《庄子◎应帝王第八》

P154 夫小惑易方，大惑易性。何以知其然邪？有虞氏招仁义以挠天下也，天下莫不奔命于仁义，是非以仁义易其性与？故尝试论之，自三代以下者，天下莫不以物易其性矣。小人则以身殉利，士则以身殉名，大夫则以身殉家，圣人则以身殉天下。故此数子者，事业不同，名声异号，其于伤性以身为殉，一也。

《庄子◎骈拇第八》

P155-P156 马，蹄可以践霜雪，毛可以御风寒，龂草饮水，翘足而陆，此马之真性也。虽有义台路寝，无所用之。及至伯乐，曰：“我善治马。”烧之，剔之，刻之，锥之，连之以羁鞅，编之以皂栈，马之死者十二三矣；饥之，渴之，驰之，骤之，整之，齐之，前有楫饰之患，而后有鞭笞之威，而马之死者已过半矣。陶者曰：“我善治埴，圆者中规，方者中矩。”匠人曰：“我善治木，曲者中钩，直者应绳。”夫埴木之性，岂欲中规矩钩绳哉？然且世世称之曰“伯乐善治马，而陶匠善治埴木”，此亦治天下者之过也。

《庄子◎马蹄第九》

P157 夫赫胥氏之时，民居不知所为，行不知所之，含哺而熙，鼓腹而游，民能以此矣。及至圣人，屈折礼乐以匡天下之形，县跂仁义以慰天下之心，而民乃始蹉跎好知，争归于利，不可止也。此亦圣人之过也。

《庄子◎马蹄第九》

P158 将为肱筐探囊发匱之盗而为守备，则必掇絨滕固扃，此世俗之所谓知也。然而巨盗至，则负匱揭筐担囊而趋，唯恐絨滕扃鏑之不固也。然则乡之所谓知者，不乃为大盗积者也？

故尝试论之，世俗之所谓知者，有不为大盗积者乎？所谓圣者，有不为大盗守者乎？何以知其然邪？

《庄子◎肱筐第十》

P159 黄帝游乎赤水之北，登乎昆仑之丘而南望，还归遗其玄珠。使知索之而不得，使离朱索之而不得，使吃诟索之而不得也。

乃使象罔，象罔得之。黄帝曰：“异哉！象罔乃可以得之乎？”

《庄子◎天地第十二》

P161 天道运而无所积，故万物成；帝道运而无所积，故天下归，圣道运而无所积，故海内服。明于天，通于圣，六通四辟于帝王之德者，其自为也，昧然无不静者矣。圣人之静也，非曰静也善，故静也；万物无足以挠心者，故静也。水静则明烛须眉，平中准，大匠取法焉。水静犹明，而况精神，圣人之心静乎！天地之鉴也，万物之镜也。夫虚静恬淡寂寞无为者，天地之本，而道德之至，故帝王圣人休焉。

《庄子◎天道第十三》

P162 昔者舜问于尧曰：“天王之用心何如？”尧曰：“吾不敖无告，不废穷民，苦死者，嘉孺子而哀妇人。此吾所以用心已。”舜曰：“美则美矣，而未大也。”尧曰：“然则何如？”舜曰：“天德而土宁，日月照而四时行，若昼夜之有经，云行而雨施矣。”尧曰：“胶胶扰扰乎！子，天之合也；我，人之合也。”夫天地者，古之所大也，而黄帝尧舜之所共美也，故古之王天下者，奚为哉？天地而已矣。

《庄子◎天道第十三》

P163-P164 刻意尚行，离世异俗，高论怨诽，为亢而已矣；此山谷之士，非世之人，枯槁赴渊者之所好也。语仁义忠信，恭俭推让为修而已矣；此平世之士，教诲之人，游居学者之所好也。语大功，立大名，礼君臣，正上下，为治而已矣；此朝廷之士，尊主强国之人，致功并兼者之所好也。就菽泽，处闲旷，钓鱼闲处，无为而已矣；此江海之士，避世之人，间暇者之所好也。吹呴呼吸，吐故纳新，能经鸟申，为寿而已矣；此导引之士，养形之人，彭祖寿考者之所好也。

若夫不刻意而高，无仁义而修，无功名而治，无江海而闲，不导引而寿，无不忘也，无不有也，澹然无极而众美从之。此天地之道，圣人之德也。

《庄子◎刻意第十五》

P165 故曰，形劳而不休则弊，精用而不已则竭。水之性，不杂则清，莫动则平；郁闭而不流，亦不能清；天德之象也。故曰，纯粹而不杂，静一而不变，惔而无为，动而天行，此养神之道也。夫有干越之剑者，柙而藏之，不轻敢用也，宝之至也。精神四达并流，无所不极，上际于天，下蟠于地，化育万物，不可为象，其名为同帝。

《庄子◎刻意第十五》

P166 古之所谓隐士者，非伏身而弗见也，非闭其言而不出也，非藏其知而不发也，时命大谬也！当时命而大行乎天下，则反一无迹；不当时命而大穷乎天下，则深根宁极；此存身之道也。

《庄子◎缮性第十六》

P167-P168 秋水时至，百川灌河，泾流之大，两涘渚崖之间不辨牛马。于是焉河伯欣然自喜，以天下之美为尽在己。顺流而东行，至于北海，东面而视，不见水端，于是焉河伯始旋其面目，望洋向若而叹曰：“野语有之曰：‘闻道百以为莫己若者’，我之谓也。且夫我尝闻少仲尼之闻而轻伯夷之义者，始吾弗信；今我睹子之难穷也，吾非至于子之门，则殆矣，吾长见笑于大方之家。”

北海若曰：“井龟不可以语于海者，拘于虚也；夏虫不可以语于冰者，笃于时也；曲士不可以语于道者，束于教也。今尔出于崖涘，观于大海，乃知尔丑，尔将可与语大理矣。天下之水，莫大于海，万川归之，不知何时止于不盈，尾闾泄之，不知何时已而不虚……计中国之在海内，不似稊米之在大仓乎？号物之数谓之万，人处一焉；人卒九州，谷食之所生，舟车之所通，人处一焉；此其比万物也，不似豪末之在于马体乎？五帝之所运，三王之所争，仁人之所忧，任士之所劳，尽此矣。伯夷辞之以为名，仲尼语之以为博，此其自多也，不似尔向之自多于水乎？”

《庄子◎秋水第十七》

P169 河伯曰：“然则吾大天地而小（毫）末，可乎？”

北海若曰：“否，夫物，量无穷，时无止，分无常，终始无故。是故大知观于远近，故小而不寡，大而不多，知量无穷；证曩今故，故遥而不闷，掇而不跂，知时无止；察乎盈虚，故得而不喜，失而不忧，知分之无常也；明乎坦涂，故生而不说，死而不祸，知终始之不可故也。……由此观之，又何（毫）以知末之足以定至细之倪，又何以知天地之足以穷至大之域！”

《庄子◎秋水第十七》

P170 河伯曰：“世之议者皆曰：‘至精无形，至大不可围。’是信情乎？”

北海若曰：“夫自细视大者不尽，自大视细者不明。故异便，此势之有也。夫精，小之微也；埤，大之殷也；夫精粗者，期于有形者也；无形者，数之所不能分也；不可围者，数之所不能穷也。可以言论者，物之粗也；可以意致者，物之精也；言之所不能论，意之所不能致者，不期精粗焉。”

《庄子◎秋水第十七》

P171 河伯曰：“若物之外，若物之内，恶至而倪贵贱？恶至而倪小大？”

北海若曰：“以道观之，物无贵贱；以物观之，自贵而相贱；以俗观之，贵贱不在己。以差观之，因其所大而大之，则万物莫不大；因其所小而小之，则万物莫不小；知天地之为稊米也，知毫末之为丘山也，则差数睹矣。以功观之，因其所有而有之，则万物莫不有；因其所无而无之；则万物莫不无；知东西之相反而不可以相无，则功分定矣。”

《庄子◎秋水第十七》

P172 河伯曰：“然则我何为乎，可不为乎？吾辞受趣舍，吾终奈何？”

北海若曰：“以道观之，何贵何贱，是谓反衍；无拘而志，与道大蹇。何少何多，是谓谢施。”

《庄子◎秋水第十七》

P173 河伯曰：“然则何贵于道邪？”

北海若曰：“知道者必达于理，达于理者必明于权，明于权者不以物害己。至德者，火弗能热，水弗能溺，寒暑弗能害，禽兽弗能贼。非谓其薄之也，言察乎安危，宁于祸福，谨于去就，莫之能害也。故曰，天在内，人在外，德在乎天。知乎人之行，本乎天，位乎得；踟躅而屈伸，反要而语极。”

《庄子◎秋水第十七》

P174 庄子钓于濮水，楚王使大夫二人往先焉，曰：“愿以境内累矣！”

庄子持竿不顾，曰：“吾闻楚有神龟，死已三千岁矣，王以巾笥而藏之庙堂之上。此龟者，宁其死为留骨而贵乎？宁其生而曳尾于涂中乎？”

二大夫曰：“宁生而曳尾于涂中。”

庄子曰：“往矣！吾将曳尾于涂中。”

《庄子◎秋水第十七》

P175-P176 天下有至乐无有哉？有可以活身者无有哉？今奚为奚据？奚避奚处？奚就奚去？奚乐奚恶？

夫天下之所尊者，富贵寿善也；所乐者，身安厚味美服好色音声也；所下者，贫贱夭恶也；所苦者，身不得安逸，口不得厚味，形不得美服，目不得好色，耳不得音声；若不得者，则大忧以惧，其为形也，亦愚哉！

《庄子◎至乐第十八》

P177-P178 庄子妻死，惠子吊之，庄子则方箕踞鼓盆而歌。

惠子曰：“与人居，长子、老、身死，不哭，亦足矣，又鼓盆而歌，不亦甚乎！”

庄子曰：“不然。是其始死也，我独何能无慨然！察其始而本无生，非徒无生也而本形，非徒无形也而本无气。杂乎芒芴之间，变而有气，气变而有形，形变而有生，今又变而之死，是相与为春秋冬夏四时行也。人且偃然寝于巨室，而我嗷嗷然随而哭之，自以为不通乎命，故止也。”

《庄子◎至乐第十八》

P179 支离叔与滑介叔观于冥伯之丘，昆仑之虚，黄帝之所休。俄而柳生其左肘，其意蹶蹶然恶之。

支离叔曰：“子恶之乎？”

滑介叔曰：“亡，予何恶！生者，假借也；假之而生生者，尘垢也。死生为昼夜。且吾与子观化而化及我，我又何恶焉！”

《庄子◎至乐第十八》

P180 列子行食于道从，见百岁骷髅，撻蓬而指之曰：“唯予与汝知而未尝死，未尝生也。若果养乎？予果欢乎？”

《庄子◎至乐第十八》

P181 子列子问关尹曰：“至人潜行不窒，蹈火不热，行乎万物之上而不栗。请问何以至于此？”

关尹曰：“是纯气之守也，非知巧果敢之列。居，予语汝！凡有貌象声色者，皆物也，物与物何以相远？夫奚足以至乎先？是形色而已。则物之造乎不形而止乎无所化，夫得是而穷之者，物焉得而止焉！”

彼将处乎不淫之度，而藏乎无端之纪，游乎万物之所终始，壹其性，养其气，合其德，以通乎物之所造。夫若是者，其天守全，其神无却，物奚自入焉！”

《庄子◎达生第十九》

P182-P183 仲尼适楚，出于林中，见佝偻者承蜩，犹掇之也。

仲尼曰：“子巧乎！有道邪？”

曰：“我有道也。五六月累丸二而不坠，则失者镒铢；累三而不坠，则失者十一；累五而不坠，犹掇之也。吾处身也，若橛株枸；吾执臂也，若槁木之枝；虽天地之大，万物之多，而唯蜩翼之知。吾不反不侧，不以万物易蜩之翼，何为而不得！”

孔子顾谓弟子曰：“用志不分，乃凝于神，其佝偻丈人之谓乎！”

《庄子◎达生第十九》

P184-P185 颜渊问仲尼曰：“吾尝济乎觴深之渊，津人操舟若神。吾问焉，曰：‘操舟可学邪？’曰：‘可。善游者数能。若乃夫没人，则未尝见舟而便操之也。’吾问焉而不吾告，敢问何谓也？”

仲尼曰：“善游者数能，忘水也。若乃夫没人之未尝见舟而便操之也，彼视渊若陵，视舟之覆犹其车却也。覆却万方陈乎前而不得入其舍，恶往而不暇！以瓦注者巧，以钩注者惮，以黄金注者。其巧一也，而有所矜，则重外也。凡外重者内拙。”

《庄子◎达生第十九》

P186 祝宗人玄端以临牢筴，说彘曰：“汝奚恶死？吾将三月懔汝，十日戒，三日斋，藉白茅，加汝肩尻乎凋俎之上，则汝为之乎？”为彘谋，曰不如食以糠糟而错之牢筴之中，自为谋，则苟生有轩冕之尊，死得于豚楯之上、聚俎之中则为之。为彘谋则去之，自为谋则取之，所异彘者何也？

《庄子◎达生第十九》

P187 孔子观于吕梁，县水三十仞，流沫四十里，鼋鼉鱼鳖之所不能游也。见一丈夫游之，以为有苦而欲死也，使弟子并流而拯之。数百步而出，被发行歌而游于塘下。

孔子从而问焉，曰：“吾以子为鬼，察子则人也。请问，蹈水有道乎？”曰：“亡，吾无道。吾始乎故，长乎性，成乎命。与齐俱入，与汨皆出，从水之道而不为私焉。此吾所以蹈之也。”

《庄子◎达生第十九》

P188 梓庆削木为锯，锯成，见者惊犹鬼神。鲁侯见而问焉，曰：“子何术以为焉？”

对曰：“臣工人，何术之有！虽然，有一焉。臣将为锯，未尝敢以耗气也，必斋以静心。斋三日，而不敢怀庆赏爵禄；斋五日，不敢怀非誉巧拙；斋七日，辄然忘吾有四枝形体也。当是时也，无公朝，其巧专而外滑消；然后入山林，观天性；形躯至矣，然后成见锯，然后加手焉；不然则已。则以天合天，器之所以疑神者，其由是与！”

《庄子◎达生第十九》

P189 东野稷以御见庄公，进退中绳，左右旋中规。庄公以为文弗过也，使人钩百而反。

颜阖遇之，入见曰：“稷之马将败。”公密而不应。

少焉，果散而反。公曰：“子何以知之？”

曰：“其马力竭矣。而犹求焉，故曰败。”

《庄子◎达生第十九》

P190 工倕旋而盖规矩，指与物化，而不以心稽，故其灵台，一而不桎。忘足，履之适也；忘要，带之适也；忘是非，心之适也；不内变，不外从，事会之适也。始乎适而未尝不适者，忘适之适也。

《庄子◎达生第十九》

P191 庄子衣大布而补之，正縻系履而过魏王。魏王曰：“何先生之惫邪？”庄子曰：“贫也，非惫也。士有道德不能行，惫也；衣弊履穿，贫也，非惫也；此所谓非遭时也。王独不见夫腾猿乎？其得柎梓豫章也，揽蔓其枝而王长其间，虽羿，蓬蒙不能眇睨也。及其得柘棘枳枸之间也，危行侧视，振动悼栗；此筋骨非有加急而不柔也，处势不便，未足以逞其能也。今处昏上乱相之间，而欲无惫，奚可得邪？此比干之见剖心，徵也夫！”

《庄子◎山木第二十》

P192-P193 庄子见鲁哀公。哀公曰：“鲁多儒士，少为先生方者。”

庄子曰：“鲁少儒。”

哀公曰：“举鲁国而儒服，何谓少乎？”

庄子曰：“周闻之，儒者冠圜冠者，知天时；履句屨者，知地形；缓佩玦者，事至而断。君子有其道者，未必为其服也；为其服者，未必知其道也。公固以为不然，何不号于国中曰：“无此道而为此服者，其罪死？””

于是哀公号之五日，而鲁国无敢儒服者，独有一丈夫儒服而立乎公门。公即召而问以国事，千转万变而不贫。

庄子曰：“以鲁国而儒者一人耳，可谓多乎？”

《庄子◎田子方第二十一》

P194 百里奚爵禄不入于心，故饭牛而牛肥，使秦穆公忘其贱，与之政也。有虞氏死生不入于心，故足以动人。

《庄子◎田子方第二十一》

P195 宋元君将画图，众史皆至，受揖而立；舔笔和墨，在外者半。有一史后至者，僮僮然不趋，受揖不立，因之舍。公使人视之，则解衣槃礴羸。君曰：可矣，是真画者也。”

《庄子◎田子方第二十一》

P196-P197 列御寇为伯昏无人射，引之盈贯，措杯水其肘上，发之，适矢复沓，方矢复寓。当是时，犹象人也。

伯昏无人曰：“是射之射，非不射之射也。尝与汝登高山，履危石，临百仞之渊，若能射乎？”

于是无人遂登高山，履危石，临百仞之渊，背逡巡，足二分垂在外，揖御寇而进之。御寇伏地，汗流至踵。

伯昏无人曰：“夫至人者，上窥青天，下潜黄泉，挥斥八极，神气不变。今汝怵然有恂目之志，尔于中也殆矣夫！”

《庄子◎田子方第二十一》

P198 肩吾问于孙叔敖说：“子三为令尹而不荣华，三去之而无忧色。吾始也疑子，今视子之鼻间

栩栩然，子之用心独奈何？”

孙叔敖曰：“吾何以过人哉！吾以其来不可却也，其去不可止也，吾以为得失之非我也，而无忧色而已矣。我何以过人哉！且不知其在彼乎，其在我乎？其在彼邪？亡乎我；在我邪？亡乎彼。方将踌躇，方将四顾，何暇至乎人贵人贱哉！”

《庄子◎田子方第二十一》

P199 舜问乎丞曰：“道可得而有乎？”

曰：“汝身非汝有也，汝何得有夫道？”

舜曰：“吾身非吾有也，孰有之哉？”

曰：“是天地之委形也；生非汝有，是天地之委和也；性命非汝有，是天地之委顺也；子孙非汝有，是天地之委蜕也。故行不知所在，处不知所持，食不知所味。天地之强阳气也，又胡可得而有邪！”

《庄子◎知北游第二十二》

P200-P201 东郭子问于庄子曰：“所谓道，恶乎在？”庄子曰：“无所不在。”

东郭子曰：“期而后可。”庄子曰：“在蝼蚁。”曰：“何其下邪？”曰：“在稊稗。”曰：“何其愈下邪？”曰：“在瓦甃。”曰：“何其愈甚邪？”曰：“在屎溺。”东郭子不应。

庄子曰：“夫子之问也，固不及质。正获之问于监市履豨也，每下愈况。汝唯莫必，无乎逃物。至道若是，大言亦然。周遍咸三者，异名同实，其指一也。”

尝相与游乎无何有之宫，同合而论，无所终穷乎，尝相与无为乎！澹而静乎！漠而清乎！调而闲乎！寥已吾志，无往焉而不知其所至，去而来而不知其所止，吾已往来焉而不知其所终；彷徨乎冯闓，大知入焉而不知其所穷。物物者与物无际，而物有际者，所谓物际者也；不际之际，际之不际者也。谓盈虚衰杀，彼为盈虚非盈虚，彼为衰杀非衰杀，彼为本末非本末，彼为积散非积散也。

《庄子◎知北游第二十二》

P202-P203 泰清问乎无穷曰：“子知道乎？”无穷曰：“吾不知。”又问乎无为。无为曰：“吾知道。”曰：“子之知道，亦有数乎？”曰：“有。”曰：“其数若何？”

无为曰：“吾知道之可以贵，可以贱，可以约，可以散，此吾所以知道之数也。”泰清以之言也问乎无始曰：“若是，则无穷之弗知与无为之知，孰是而孰非也？”无始曰：“不知深矣，知之浅矣；弗知内矣，知之外矣。”

于是泰清中而叹曰：“弗知乃知乎！知乃不知乎！孰知不知之知？”

无始曰：“道不可闻，闻而非也；道不可见，见而非也；道不可言，言而非也。知形形之不形乎！道不当名。”

无始曰：“有问道而应之者，不知道也。虽问道者，亦未闻道。道无问，问无应。无问问之，是问穷也；无应应之，是无内也。以无内待问穷。若是者，外不观乎宇宙，内不知乎大初，是以不过乎昆仑，不游乎太虚。

《庄子◎知北游第二十二》

P204 大马之捶钩者，年八十矣，而不失豪芒。大马曰：“子巧与？有道与？”

曰：“臣有守也。臣之年二十而好捶钩，于物无视也，非钩无察也。是用之者，假不用者也以长得其用，而况乎无不用者乎！物孰不资焉！”

《庄子◎知北游第二十二》

P205 学者，学其所不能学也；行者，行其所不能行也；辩者，辩其所不能辩也。知止乎其所不能知，至矣；若有不即是者，天钧败之。

《庄子◎庚桑楚第二十三》

P206 蹶市人之足；则辞以放骛，兄则以姬，大亲则已矣。故曰，至礼有不人，至义不物，至知不谋，至仁无亲，至信辟金。

《庄子◎庚桑楚第二十三》

P207-P208 徐无鬼因女商见魏武侯，武侯劳之曰：“先生病矣！苦于山林之劳，故乃肯见于寡人。”

徐无鬼曰：“我则劳于君，君有何劳于我！君将盈耆欲，长好恶，则性命之情病矣；君将黜耆欲，摯好恶，则耳目病矣。我将劳君，君有何劳于我！”武侯超然不对。

少焉，徐无鬼曰：“尝语君，吾相狗也。下之质执饱而止，是狸德；中之质若视日，上之质，若亡其一。吾相狗，又不若吾相马也。吾相马，直者中绳，曲者中钩，方者中矩，圆者中规，是国马也，而未若天下马也。天下马有成材，若恤若失，若丧其一，若是者，超轶绝尘，不知其所。”武侯大悦而笑。

《庄子◎徐无鬼第二十四》

P209-P210 徐无鬼出，女商曰：“先生独何以说吾君乎？吾所以说吾君者，横说之则以诗书礼乐，从说之则以金板六弢，奉事而大有功者不可为数，而吾君未尝启齿。今先生何以说吾君，使吾君说若此乎？”

徐无鬼曰：“吾直告之吾相狗马耳。”

女商曰：“若是乎？”

曰：“子不闻夫越之流人乎？去国数日，见其所知而喜；去国旬月，见所尝见于国中者喜；及期年也，见似人者而喜矣；不亦去人滋久，思人滋深乎？夫逃虚空者，藜藿柱乎鼯鼯之迳，踉位其空，闻人足音跂然而喜矣，又况乎昆弟亲戚之譬效其侧者乎！久矣夫，莫以真人之言譬效吾之侧乎！”

《庄子◎徐无鬼第二十四》

P211 吴王浮于江，登乎狙之山。众狙见之，恂然弃而走，逃于深蓊，有一狙焉，委蛇攫搔，见巧乎王。王射之，敏给搏捷矢。王命相者趋射之，狙执死。

王顾谓其友颜不疑曰：“之狙也，伐其巧，恃其便以敖予，以至此殛也！戒之哉！嗟乎，无以汝色骄人哉！”颜不疑归而师董梧以锄其色，去乐辞显，三年而国人称之。

《庄子◎徐无鬼第二十四》

P212 故足之于地也践，虽践，恃其所不蹶而后善博也；人之于知也少，虽少，恃其所不知而后知天之所谓也。知大一，知大阴，知大目，知大均，知大方，知大信，知大定，至矣。大一通之，大阴解之，大目视之，大均缘之，大方体之，大信稽之，大定持之。

尽有天，循有照，冥有枢，始有彼。则其解之也似不解之者，其知之也似不知之也，不知而后知之。

《庄子◎徐无鬼第二十四》

P213 冉相氏得其环中以随成，与物无终无始，无几无时。日与物化者，一不化者也，阖尝舍之！大师天而不得师天，与物皆殉，其以为事也若之何？夫圣人未始有天，未始有人，未始有始，未始有物，与世偕行而不替，所行之备而不洩，其合之也若之何？

《庄子◎则阳第二十五》

P214 任公子为大钩巨缁，五十犗以为饵，蹲乎会稽，投竿东海，旦旦而钓，期年不得鱼。已而大鱼食之，牵巨钩。铭没而下，骛扬而奋鬣，白波若山，海水震荡，声侔鬼神，惮赫千里。任公子得若鱼，离而腊之，自制河以东，苍梧已北，莫不厭若鱼者。已而后世铨才讽说之徒，皆惊而相告也。夫揭竿累，趋灌渎，守鲋鮒，其于得大鱼难矣。饰小说以干县令，其于大达亦远矣。是以未尝闻任氏之风俗，其不可与经于世亦远矣。

《庄子◎外物第二十六》

P215-P216 庄子谓惠子曰：“孔子行年六十而六十化，始时所是，卒而非之，未知今之所谓是之非五十九非也。”

惠子曰：“孔子勤志服知也。”

庄子曰：“孔子谢之矣，而其未之尝言。孔子云：‘夫受才乎大本，复灵以生。鸣而当律，言而当法，利义陈乎前，而好恶是非直服人之口而已矣。使人乃以心服，而不敢矗立，定天下之定。’已乎已乎！吾且不得及彼乎！”

曾子再仕而心再化，曰：“吾及亲仕，三釜而心乐；后仕，三千钟而不泊亲，吾心悲。”

弟子问于仲尼曰：“若参者，可谓无所县其罪乎？”

曰：“既已县矣。夫无所县者，可以有哀乎？彼视三釜三千钟，如观鸟雀蚊虻相过乎前也。”

《庄子◎寓言第二十七》

P217 颜成子游谓东郭子綦曰：“自吾闻子之言，一年而野，二年而从，三年而通，四年而物，五年而来，六年而鬼入，七年而天成，八年而不知死，不知生，九年而大妙。”

《庄子◎寓言第二十七》

P218 尧以天下让许由，许由不受。又让于子州支父，子州支父曰：“以我为天子，犹之可也。虽然，我适有幽忧之病，方且治之，未暇治天下也。”夫天下至重也，而不以害其生，又况他物乎！唯无以天下为者，可以托天下也。

《庄子◎让王第二十八》

P219 楚昭王失国，屠羊说走而从于昭王。昭王反国，将赏从者，及屠羊说。屠羊说曰：“大王失国，说失屠羊；大王反国，说亦反屠羊。臣之爵禄已复矣，又何赏之有哉！”

王曰：“强之！”

屠羊说曰：“大国失国，非臣之罪，故不敢伏其诛；大王反国，非臣之功，故不敢当其赏。”

《庄子◎让王第二十八》

P220 孔子谓颜回曰：“回，来！家贫居卑，胡不仕乎？”

颜回对曰：“不愿仕。回有郭外之田五十亩，足以给包干粥；郭内之田十亩，足以为丝麻；鼓琴足以自娱，所学夫子之道者足以自乐也。回不愿仕。”

孔子愀然变容曰：“善哉回之意！丘闻之，‘知足者不以利自累也，审自得者失之而不惧，行修于内者无位而不忤。’丘诵之久矣，今于回而后见之，是丘之得也。”

《庄子◎让王第二十八》

P221 宋人有曹商者，为宋王使秦。其往也，得车数乘；王说之，益车百乘。反于宋，见庄子曰：“夫处穷阓阨巷，困窘织屦，槁项黄馘者，商之所短也；一悟万乘之主而从车百乘者，商之所长也。”

庄子曰：“秦王有病召医，破痈溃痤者得车一乘，砥痔者得车五乘，所治愈下，得车愈多。子岂治其痔邪，何得车之多也？子行矣！”

《庄子◎列御寇第三十二》

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中国早期思想家的著作，一直影响着中国文化和社会的方方面面，从教育到艺术，从政治和战争到日常礼节。而广受欢迎的漫画家蔡志忠，一直致力于用他独特而引人入胜、跨越了语言和文化漫画，将这些古代经典著作的智慧带入现代人的生活。

The masterpieces of ancient Chinese thinkers have been influencing the Chinese culture and society for generations, including education, art, politics, warfare and even daily etiquette. The wisdom in these ancient writings is now brought to modern life by TSAI CHIN CHUNG, a popular comics artist who succeeded in creating unique and intriguing comics art that is beyond the boundary of language and culture.

在这些作品取得巨大的成功和广泛的影响后，蔡志忠将创作方向转移到宏大的中国传统经典著作上。经蔡氏改编的这些漫画作品，同样广受评论家的好评并快速成为影响海内外的畅销书，为海外了解中国又打开了一个快捷窗口。

Later on, Tsai began to focus on comics art inspired by Chinese classical literature. His comics artwork became top sellers, well-received by critics all over the world. Additionally, his easy-to-understand comics artwork helped foreigners gain a glimpse of extensive Chinese culture.

凭借这些创作，蔡志忠成为世界上最有影响力的漫画家之一。迄今为止，他的漫画作品在全球近50个国家销售超过40000000套。蔡氏漫画成为中国博大精深思想的一个载体，影响遍布全球。

Tsai has therefore become one of the most influential comics artists in the world. So far, his comics art has been sold over 40 million copies in nearly 50 countries. Tsai comics has become a bridge for the profound Chinese thought to affect the whole world.

本套图书囊括了蔡志忠漫画中国思想、漫画中国传统经典著作的精华，采用中英文对照的全新编辑方式，既适合中国读者学习英语，又适合外国朋友学习中文。

This new bilingual edition is the quintessential selection of Tsai's comics art on Chinese classical literature. Meanwhile, it is also helpful for Chinese to learn English or foreigners to learn Chinese.

ZHUANG ZI SPEAKS
The Music of Nature

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