

Unit 11
Reading A

Lao Tzu Chuang Tzu 《老子庄子》
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1 The primary religious figures in Taoism are Lao Tzu and Chuang Tzu, two scholars who dedicated their lives to balancing their inner spirits. Classical Taoist philosophy, formulated by Lao Tzu, the author of the Daodejing (Tao Te Ching), and Chuang Tzu, was a reinterpretation and development of an ancient nameless tradition of nature worship and divination.

道教中主要的宗教人物是老子和庄子，这两位学者毕生致力于平衡他们的内在精神。由《道德经》的作者老子和庄子所创立的古典道家哲学是对古代无名的自然崇拜和占卜传统的重新诠释与发展。

2 Lao Tzu and Chuang Tzu, living at a time of social disorder and great religious skepticism, developed the notion of the Dao (Tao, way) as the origin of all creation and the force, unknowable in its essence but observable in its manifestations, which lies behind the functions and changes of the natural world. They saw in Dao and nature the basis of a spiritual approach to living. This, they believed, was the answer to the burning issue of the day: What is the basis of a stable, unified, and enduring social order?

老子和庄子生活在一个社会混乱且宗教信仰遭受极大质疑的时代，他们提出了“道”的概念，将其作为万物的起源。道的本质不可知，但在其表现形式中可以观察到，它是自然世界的运行和变化背后的力量。他们在道和自然中看到了一种精神生活方式的基础。他们认为，这就是当时那个紧迫问题的答案：稳定、统一且持久的社会秩序的基础是什么？

3 The order and harmony of nature, they said, was far more stable and enduring than either the power of the state or the civilized institutions constructed by human learning. Healthy human life could flourish only in accord with Dao which is a natural, simple, and free-and-easy approach to life. The early Taoists taught the art of living and surviving by conforming to the natural way of things; they called their approach to action wu wei, action modeled on nature.

他们说，自然的秩序与和谐远比国家的权力或人类学问所构建的文明制度更加稳定和持久。健康的人类生活只有在符合道的情况下才能繁荣，道是一种自然、简单、自在的生活方式。早期的道家教导人们通过顺应事物的自然方式来生活和生存的艺术；他们把自己的行动方式称为“无为”，即效仿自然的行动。

4 Their sages were wise, but not in the way the Confucian teacher was wise, learned and a moral paragon. Chuang Tzu's sages were often artisans, butchers or woodcarvers. The lowly artisans understood the secret of art and the art of living. To be skillful and creative, they had to have inner spiritual concentration and put aside concern with externals, such as monetary rewards, fame, and praise. Art, like life, followed the creative path of nature, not the values of human society.

他们的圣人是明智的，但并非像儒家老师那样以博学和道德典范的方式明智。庄子的圣人常常是工匠、屠夫或木匠。卑微的工匠们理解艺术的奥秘和生活的艺术。为了技艺娴熟和富有创造力，他们必须内心精神专注，抛开对诸如金钱回报、名声和赞扬等外在事物的关注。艺术，就像生活一样，遵循自然的创造性道路，而非人类社会的价值观。

5 Lao Tzu and Chuang Tzu had reinterpreted the ancient nature worship and esoteric arts, but they crept back into the tradition as ways of using knowledge of the Dao to enhance and prolong life. 老子和庄子重新诠释了古代的自然崇拜和神秘技艺，但这些又悄悄回归传统，成为利用对道的认识来提升和延长生命的方式。

Lao Tzu

6 Lao Tzu was a philosopher of ancient China and is a central figure in Taoism. Lao Tzu literally means "Old Master" and is generally considered an honorific. Lao Tzu is revered as a god in religious forms of Taoism. According to Chinese tradition, Lao Tzu lived in the 6th century BC. Historians variously contend that Lao Tzu is a synthesis of multiple historical figures, that he is a mythical figure, or that he actually lived in the 4th century BC, concurrent with the Hundred Schools of Thought and Warring States Period. A central figure in Chinese culture, both nobility and common people claim Lao Tzu in their lineage. Throughout history, Lao Tzu's work was embraced by various anti-authoritarian movements.

老子是中国古代的一位哲学家，是道家的核心人物。“老子”字面意思是“老夫子”，通常被认为是一种尊称。在道教的宗教形式中，老子被尊为神。根据中国传统，老子生活在公元前 6 世纪。历史学家们有不同的观点，有的认为老子是多个历史人物的综合，有的认为他是一个神话人物，还有的认为他实际上生活在公元前 4 世纪，与百家争鸣和战国时期同时。作为中国文化中的核心人物，贵族和平民都在他们的家族世系中声称老子的存在。在历史上，老子的著作被各种反权威运动所接纳。

Daodejing

7 Lao Tzu's magnum opus, the Daodejing, is one of the most significant treatises in Chinese cosmogony. As with most other ancient Chinese philosophers, Lao Tzu often explains his ideas by way of paradox, analogy, appropriation of ancient sayings, repetition, symmetry, rhyme, and rhythm.

老子的巨著《道德经》是中国宇宙论中最重要的论著之一。和大多数其他中国古代哲学家一样，老子常常通过悖论、类比、引用古语、重复、对称、押韵和节奏的方式来阐释他的思想。

8 The Daodejing, often called simply the Lao-tzu after its reputed author, describes the Dao (or Tao) as the mystical source and ideal of all existence: it is unseen, but not transcendent, immensely powerful yet supremely humble, being the root of all things. Daodejing, or the Tao Te Ching, is widely considered to be the most influential Taoist text. It is a foundational scripture of central importance in Taoism. It has been used as a ritual text throughout the history of religious Taoism.

《道德经》，通常因其据传的作者而被简称为《老子》，将“道”描述为所有存在的神秘源泉和理想状态：它不可见，但并非超验的，极其强大却又无比谦逊，是万物的根源。《道德经》，即《老子》，被广泛认为是最有影响力的道家文本。它是道家具具有核心重要性的基础经典。在道教的历史中，它一直被用作一种仪式文本。

9 Dao literally means “path” or “way” and can figuratively mean “essential nature”, “destiny”, “principle”, or “true path”. The philosophical and religious “Dao” is infinite, without limitation. One view states that the paradoxical opening is intended to prepare the reader for teachings about

the unteachable Dao. Tao is believed to be transcendent, indistinct and without form. Hence, it cannot be named or categorized. Even the word "Dao" can be considered a dangerous temptation to make Dao a limiting "name".

“道”字的字面意思是“道路”或“途径”，可以比喻为“本质”“命运”“原则”或“真正的道路”。哲学和宗教意义上的“道”是无限的，没有限制。一种观点认为，这种看似自相矛盾的开篇是为了让读者为关于无法言传的“道”的教义做好准备。“道”被认为是超越的、模糊的且没有具体形式。因此，它不能被命名或归类。甚至“道”这个词也可以被认为是一种危险的诱惑，因为它可能使“道”成为一个有局限性的“名称”。

10 According to the Daodejing, humans have no special place within the Dao, being just one of its many ("ten thousand") manifestations. People have desires and free will (and thus are able to alter their own nature). Many act "unnaturally", upsetting the natural balance of the Dao. The Daodejing intends to lead students to a "return" to their natural state, in harmony with Dao. Language and conventional wisdom are critically assessed. Taoism views them as inherently biased and artificial, widely using paradoxes to sharpen the point.

根据《道德经》，人类在“道”中并无特殊地位，只是它众多（“万”）表现形式中的一种。人有欲望和自由意志（因而能够改变自己的本性）。许多人的行为“不自然”，扰乱了“道”的自然平衡。《道德经》旨在引导人们“回归”自然状态，与“道”和谐相处。语言和传统智慧受到批判性评估。道家认为它们本质上是具有偏见和人为了的，广泛使用悖论来强化这一观点。

11 Wu wei, literally "non-action" or "not acting", is a central concept of the Daodejing. The concept of wu wei is very complex and reflected in the words' multiple meanings, even in English translation; it can mean "not doing anything", "not forcing", "not acting" in the theatrical sense, "creating nothingness", "acting spontaneously", or "flowing with the moment."

“无为”，字面意思是“不行动”或“不作为”，是《道德经》中的一个核心概念。“无为”的概念非常复杂，从这个词的多种含义中可以反映出来，即使在英文翻译中也是如此；它可以意味着“什么都不做”“不强迫”“在戏剧意义上的不表演”“创造虚无”“自发行动”或“顺应当下”。

12 It is a concept used to explain nature, or harmony with the Dao. It includes the concepts that value distinctions are ideological and seeing ambition of all sorts as originating from the same source. Lao Tzu used the term broadly with simplicity and humility as key virtues, often in contrast to selfish action. On a political level, it means avoiding such circumstances as war, harsh laws and heavy taxes. Some Taoists see a connection between wu wei and esoteric practices, such as the "sitting in oblivion" (emptying the mind of bodily awareness and thought) found in the Chuang Tzu

这是一个用于解释自然或与道和谐相处的概念。它包括这样的观念：价值区分是意识形态上的，并且认为各种野心都源于同一根源。老子广泛地使用这个术语，将质朴和谦逊作为关键美德，常常与自私的行为形成对比。在政治层面上，它意味着避免战争、严苛的法律和沉重的税收等情况。一些道家认为“无为”与神秘的修行之间存在联系，例如在《庄子》中提到的“坐忘”（清空心灵对身体意识和思想的感知）。

Chuang Tzu

13 Chuang Tzu was an influential Chinese philosopher who lived around the 4th century BC during the Warring States Period, corresponding to the Hundred Schools of Thought, the

philosophical summit of Chinese thought.

庄子是一位有影响力的中国哲学家，生活在公元前 4 世纪左右的战国时期，与百家争鸣——中国思想的哲学巅峰时期相对应。

14 Chuang Tzu, widely considered the intellectual and spiritual successor of Lao Tzu, had a notable impact on Chinese literature, culture and spirituality.

庄子被广泛认为是老子在思想和精神上的继承者，对中国文学、文化和精神领域有着显著的影响。

15 In general, Chuang Tzu's philosophy is mildly skeptical, arguing that life is limited and the amount of things to know is unlimited. To use the limited to pursue the unlimited, he said, was foolish. Our language and cognition in general presuppose a Dao to which each of us is committed by our separate past —our paths. Consequently, we should be aware that our most carefully considered conclusions might seem misguided, had we experienced a different past. “Our heart-minds are completed along with our bodies.” Natural dispositions to behavior combine with acquired ones — including dispositions to use names of things, to approve/disapprove based on those names and to act in accordance to the embodied standards. Thinking about and choosing our next step down our Dao or path is conditioned by this unique set of natural acquisitions.

一般来说，庄子的哲学带有适度的怀疑主义，他认为生命是有限的，而需要了解的事物却是无限的。他说，用有限的生命去追求无限的知识是愚蠢的。我们的语言和认知通常预设了一个“道”，而我们每个人由于各自不同的过去——我们的人生道路，而致力于这个“道”。因此，我们应该意识到，如果我们有不同的过去，我们最仔细考虑得出的结论可能看起来是错误的。“我们的心灵是随着我们的身体一起完成的。”天生的行为倾向与后天获得的倾向相结合——包括给事物命名的倾向、基于这些名称表示赞成或不赞成的倾向，以及按照体现出来的标准行动的倾向。思考并选择我们在自己的“道”或人生道路上的下一步，是由这一独特的先天与后天的组合所决定的。

“The Happiness of Fish”

16 Chuang Tzu and Hui Tzu were strolling along the dam of the Hao Waterfall when Chuang Tzu said, "See how the minnows come out and dart around where they please! That's what fish really enjoy!" Hui Tzu said, "You're not a fish — how do you know what fish enjoy?" Chuang Tzu said, "You're not me, so how do you know I don't know what fish enjoy?" Hui Tzu said, "I'm not you, so I certainly don't know what you know. On the other hand, you're certainly not a fish — so that still proves you don't know what fish enjoy!" Chuang Tzu said, "Let's go back to your original question, please. You asked me how I know what fish enjoy — so you already knew I knew it when you asked the question. I know it by standing here beside the Hao."

庄子与惠子游于濠梁之上。庄子曰：“儻鱼出游从容，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。”