

莊子內篇慙山註

<https://zh.wikisource.org/wiki/%E8%8E%8A%E5%AD%90%E5%85%A7%E7%AF%87%E8%A8%BB/%E5%8D%B7%E4%B8%80>

http://tripitaka.cbeta.org/L153n1636_001

莊子一書，乃老子之註疏，予嘗謂老子之有莊，如孔之有孟。The Zhuangzi is annotations and commentaries of the *Dao De Jing* by Laozi. I once said that the significance of Zhuangzi in relation to Laozi is the same as that of Mencius to Confucius.

若悟徹老子之道，後觀此書，全從彼中變化出來。If we read the Zhuangzi after having developed a thorough understanding of the Dao of Laozi, it will be clear to us that all that is embedded in the Zhuangzi arises from the Dao of Laozi.

以其人宏才博辯，其言洸洋自恣，故觀者如捕風捉影耳。Zhuangzi was of great talent and eloquent. He gave himself free reign to his words and it is why the reader finds it difficult to understand what he exactly means.

直是見徹他立言主意，便不被他瞞矣。So long as we can get the main idea of his words, we will not be deceived by him. (不著文字相，看破/見徹 see through)

一部全書，三十三篇。只內七篇，已盡其意；其外篇皆蔓衍之說耳。The entire book has 33 chapters. The seven inner chapters have already expounded the core ideas of the book, with the outer chapters all derived from the inner ones.

學者但精透內篇，得無窮快活，便非世上俗人矣。So long as the learner can thoroughly grasp the inner chapters, they will obtain infinite bliss and no longer be an ordinary person in the mundane world.

其學問源頭，影響論發明(闡發)已透，請細參之。In regard to the origin of the learning of the book, I have expounded it in the essay *On the Influence of the Laozi and the Zhuangzi* (*Guan lao zhuang yin xiang lun*). Please refer to it for details.

卷一 逍遙游 The Happy Excursion

此為書之首篇。莊子自云：言有宗，事有君(《道德經》第七十章，宗、君皆主也)。即此便是立言之宗本也。This is the first chapter of the book. Zhuangzi said, 'Whatever I say or do has its foundation/guiding principle.' This chapter sets the foundation/basis of Zhuangzi's words.

逍遙者，廣大自在之意，即如佛經無礙解脫。The term '逍遙' means vast and be at ease. The state of '逍遙' is like the state of having no obstacles and being free/liberated (from transgressions, ~~from karma~~, from illusion and from suffering, described in Buddhist sutras).

佛以斷盡煩惱為解脫，莊子以超脫形骸，泯絕知巧，不以生人一身功名為累為解脫。Buddhas consider having all afflictions removed/eliminated to be liberation 解脫. Zhuangzi's understanding of liberation is to go beyond/transcend/rise above the physical body, eliminating worldly cleverness and intelligence, and being free from the fame and profit (見下，只為自己一身上求功求名) that people pursue when alive.

盖指虛無自然為大道之鄉，為逍遙之境，如下云無何有之鄉廣漠之野等語是也。What it says is that the void/unreal nature is the home of the great Dao as well as a state of being at ease and happy 逍遙.

意謂唯有真人，能遊於此廣大自在之場者，即下所謂大宗師，即其人也。It means that only the master of oneself 真人 can excuse in such a vast and free space (the universe). They are what are described below as 大宗師.

世人不得如此逍遙者，只被一箇我字拘礙。故凡有所作，只為自己一身上求功求名。Ordinary people are obstructed by this 'self' and therefore cannot enjoy such freedom. Whatever they do, they only do it for their own fame and profit.

自古及今，舉世之人無不被此三件事苦了一生，何曾有一息之快活哉？Ever since the beginning of time, people **across the world** have suffered much from the three things (having the self, pursuing fame and profit). Do they ever have a moment of (true) joy/happiness?

獨有大聖人，忘了(放下)此三件事，故得無窮廣大自在，逍遙快活。Only great sages can let go of the three things and therefore enjoy infinite ease, being truly blissful.

可悲世人，迷執拘拘，只在我一身上做事。How sad it is that ordinary people in the world are attached to the self and do everything for the sake of this self.

以所見者小，不但不知大道之妙，即言之而亦不信，如文中小知不及大知等語，皆其意也。What they see is so limited. They not only do not know the wonders of the great Dao but also do not believe it when being told about it. The words such as '小知不及大知' in this chapter describe this state.

故此篇立意，以至人無己，聖人無功，神人無名為骨子(main points)，立定主意，只說到後，方才指出。Therefore this chapter establishes the main ideas. Its main point is that the most virtuous have no self, sages never claim the credit (至人 and 聖人 are the same), and 神人 pursue no fame. (must not translate 神人 in this context as 'deities'). But these are made clear only towards the end of the chapter.

此是他文章變化鼓舞處。學者若識得立言本意，則一書之旨了然矣。This is what is inspiring about Zhuangzi's writing. If the learner can understand the original idea of Zhuangzi's words, they will clearly see the significance and goals of the book.

北冥(北海乃玄冥處也)有魚，其名為鯤。

(Lin Yutang) In the northern ocean there is a fish, called the kun,

(A. C. Graham) In the North Ocean there is a fish, its name is the Kun;

(David Chai) In the northern sea there is a fish, its name is Kun.

鯤之大，不知其幾千里也。化而為鳥，其名為鵬。

(Lin Yutang) I do not know how many thousand li in size. This kun changes into a bird, called the peng.

(A. C. Graham) the Kun's girth measures who knows how many thousand miles. It changes into a bird, its name is the Peng;

(David Chai) On Kun's size, no one knows how many thousand li it is. It transforms into a bird, its name is Peng.

鵬之背，不知其幾千里也，

(Lin Yutang) Its back is I do not know how many thousand li in breadth. When it is moved, it flies, its wings obscuring the sky like clouds.

(A. C. Graham) the Peng's back measures who knows how many thousand miles. When it puffs out its chest and flies off, its wings are like clouds hanging from the sky.

(David Chai) On Peng's back, no one knows how many thousand li it is. Rousing itself to flight, its wings hang like clouds in the sky.

怒而飛，其翼若垂天之雲。

(Lin Yutang) When it is moved, it flies, its wings obscuring the sky like clouds.

(A. C. Graham) When it puffs out its chest and flies off, its wings are like clouds hanging from the sky.

(David Chai) Rousing itself to flight, its wings hang like clouds in the sky.

是鳥也，海運則將徙於南冥。南冥者，天池也。

(Lin Yutang) When on a voyage, this bird prepares to start for the southern ocean, the Celestial Lake.

(A. C. Graham) This bird when the seas are heaving has a mind to travel the South Ocean. The South Ocean is the Lake of Heaven.

(David Chai) As a bird, it is carried by the winds of the surging sea as it heads for the southern sea. The southern sea is known as the pool of heaven.