ABSTRACT

The human body forms a natural border between the outside world and the inner human body, giving rise to the objective presence of “inner” and “outer”. Through our everyday encounter, we realize that the outside world is in a continuous state of dynamic. Changes from the outside often create an impact on our inner self. However, Zhuangzi believed that there was a ‘natural life’ that originally lived within the body of every human being. This ‘natural life’ resembled the state of the calmest water at all times. Hence, regardless of the happenings in the outside world, this ‘natural life’ remained undisturbed. However, Zhuangzi’s idea of the inner and outer was not one of complete separation. Rather, it displayed a relationship with the inner life as the fundamental and the outer world as the incidental. The ‘natural life’ moved along with every encounter that one met from the outside world, remaining unmoved or undisturbed through the process. A classic illustration that described the above would be a man standing on a moving cloud. In the image, it was the cloud that was in motion. The man remained motionless while appearing to be moving. An understanding of Zhuangzi’s idea of inside and outside shall provide the stepping stone into his world of happiness. The master notion of happiness is one that is absolute and complete, existing naturally within the ‘natural life’. It has an eternal life-span that overrides the idea of life and death. In the light of the recent Tsunamis attack, which exposed our human vulnerability before
nature, Zhuangzi’s idea of happiness seems to provide the possibility of eternity.

从内外观念看庄子的幸福观

2004 年 12 月 24 日，我们的地球震动了。突如其来的大地震带来的却是人类史上的一次大浩劫，发生于印度洋的大海啸，将人类宇宙间的渺小凸现无疑。无数的生命在宇宙的强大压力下显得脆弱而不堪一击。然而生命真的如此？死亡是否真是结束？若然，则过往的事迹不就显得索然无味了吗？幸福可否永恒？有感于此，笔者在阅读《庄子》时，总不自觉感受到庄子哲学中所绽放出的一种永恒生命力。那种永恒性，使幸福不再稍纵即逝。

第一节 前言

“幸福”一词虽并非庄子的原意，然而若依现代人对幸福的理解，却将发现庄子对“幸福”实有一套自己的想法。《庄子·缮性》云：

古之所谓得志者，非轩冕之谓也，谓其无以益其乐而已矣。今之所谓得志者，轩冕之谓也。轩冕在身，非独命也，物之傥来，寄者也。寄之，其来不可常，其去不可久。故不为轩冕劫志，不为穷困

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