

Lesson 3

Active Vocabulary

仁	<i>rén</i>	humaneness, benevolence
義	<i>yì</i>	righteousness, duty
德	<i>dé</i>	virtue, moral power
孝	<i>xiào</i>	filial piety
陰	<i>yīn</i>	dark, nurturing principle
陽	<i>yáng</i>	light, creative principle
此	<i>cǐ</i>	this, these
也	<i>yě</i>	final particle
謂	<i>wèi</i>	say, be called
即	<i>jí</i>	be the same as
為	<i>wéi</i>	be, do, act as
猶	<i>yóu</i>	be like
指	<i>zhǐ</i>	finger, point to, refer to
所	<i>suǒ</i>	place; that which
矣	<i>yǐ</i>	final particle showing change of state
若	<i>ruò</i>	if; like
則	<i>zé</i>	then
於, 于	<i>yú</i>	at, by, to, etc.
復	<i>fù</i>	again; return; repeat
未	<i>wèi</i>	not yet
亦	<i>yì</i>	also
吾	<i>wú</i>	I, my
止	<i>zhǐ</i>	stop, rest
由	<i>yóu</i>	from, by

至	zhì	arrive at, extreme, highest
臣	chén	minister; government servant; I, your servant
誠	chéng	sincere; sincerity
致	zhì	extend, give
閑	xián	at leisure
但	dàn	only
照	zhào	shine on

Proper Names

大學	Dàxué	<i>The Great Learning</i> , an early Confucian text
王維	Wáng Wéi	Tang poet (701-761)
宋	Sòng	name of an early Chinese kingdom, and a later dynasty
道德經	Dào Dé Jīng	<i>The Way and Its Power</i> , an early Daoist classic ascribed to Lao Zi

Vocabulary Notes

1. 仁，義 *rén, yì*

Rén is the primary virtue taught by Confucius. It involves treating people the way human beings should be treated, with concern and love. The character is formed from the elements 二 “two” and 人 “person”. Standard English translations include Benevolence, Humanity, and Humaneness.

Yì is a virtue much discussed by Mencius. Related to, but slightly different from, *rén*, it refers to the behavior appropriate to given social relations and given situations. It is usually translated as Righteousness or Duty. *Rén* and *yì* are often mentioned together as the two most fundamental Confucian virtues.

2. 德 *dé*

Dé sometimes means Virtue or Right Conduct, but sometimes it refers to a kind of moral power that comes from following the Dao or the Way. The term is used by Daoists and Confucians alike. It is part of the title of the work ascribed to Lao Zi, the *Dào Dé Jīng* 道德經, lit., The Classic of the Way and [Its] Power.

3. 孝 *xiào*

Xiào, or Filial Piety, is another of the traditional Confucian virtues. It means unquestioning obedience to one's parents.

4. 陰，陽 *yīn, yáng*

The terms *yīn* and *yáng* refer to the fundamental positions of darkness (*yīn*) and light (*yáng*), of passivity and activity, of decline and growth. Many pairs of objects and qualities can be classified as *yīn* and *yáng* in relation to each other, e.g., moon/sun; night/day; female/male; mother/father; earth/heaven; cool/warm; moist/dry; nurturing/creative. The terms are used in both Confucianism and Daoism, and are fundamental concepts in fields as diverse as medicine, painting, and the martial arts. The ideal is to have balance of *yīn* and *yáng*, with neither in excess.

5. 大學 **The Great Learning**

The main reading passage in this lesson is a well-known excerpt from a Confucian text called *The Great Learning*. This short text, ascribed to a grandson of Confucius, is one of the Four Books of Confucianism (*Analects*, *Mencius*, *Great Learning*, and *Doctrine of the Mean* 中庸) which formed the core of Chinese education from the Song dynasty to the beginning of the 20th century.

6. Structures of Identification or Definition

This lesson introduces some of the words and structures commonly used in both classical and modern commentaries and explanatory notes, including dictionary definitions. All these structures occur in ordinary texts too, when terms need to be defined or explained.

- a) One structure commonly used to define words or to express equivalence is
X (者) Y (也) X is/means Y

The *zhě* in this case marks the end of the topic to be defined or identified; the *yě* marks the end of the defining or identifying comment. One or both of the particles may be omitted.

仁者人也	<i>Rén</i> means “human, humanity.”
仁者心之德	Humanity is the virtue of the heart.
之是也	<i>Zhī</i> means “this.”
身我也	<i>Shēn</i> means “I,” “myself.”

- b) Among the other particles commonly used to define or identify terms are the following:

曰	<i>yuē</i>	is called
謂	<i>wèi</i>	is called, means
即	<i>jí</i>	is the same as
為	<i>wéi</i>	is, acts as
猶	<i>yóu</i>	is like
指	<i>zhǐ</i>	indicates, refers to

Examples:

東西南北曰四方	North, south, east, and west are called the four directions.
此謂知本	This is called “knowing the origin.”
不圖即不意	“Not to plan” is the same as “not to have in mind.”
日入為夜	[When] the sun goes down it is Night.
貴猶重	“To value” is like “to give weight to.”
君子指在上者	“ <i>Jūnzǐ</i> ” refers to the one on top [of the social hierarchy].

7. 也 *yě*

In addition to its use in sentences of identification or definition mentioned above, *yě* can serve as a final particle, giving force to an assertion, or simply marking the end of a phrase.

宋小國也	Song is a small kingdom.
天未欲平天下也	Heaven does not yet want to pacify the world.
小人不知天命而不畏也	Petty men do not know Heaven’s Mandate, yet are not afraid.

8. 由 *yóu*

Yóu sometimes means "from" or "by."

由生至死 from birth to death

由學而至 arrived at by learning

Sometimes it means "follow," "allow."

小大由之 In matters small or large, we follow him.

9. 此 *cǐ*

Cǐ means "this" or "these."

此生 this life

念此 think of this

不如此 not like this, not as good as this

此五人 these five people

由此可見 from this one can see. . .

此時 this time, now

10. 所 *suǒ*

a) *Suǒ* can mean "a place."

居於王所 [He] dwelt at the king's place.

得其所 [He] achieved his [rightful] place.

b) *Suǒ* can also mean "that which," "the place which."

其所不知 what he/she did not know

我所欲學 what I want to study

所居之室 the room where he/she/they lived

c) Common combinations with *suǒ*:

所以 with which

之所以 the reason why

所由 from whence

所謂 what is called

無所不 no place where it is not = everywhere

11. 矣 *yǐ*

Yǐ is a final particle showing completed action or change of state. It is similar to the modern Chinese particle *le* 了.

吾計已決矣 My plan is already decided. / I have made up my mind.

吾不欲觀之矣 I don't want to see it any more.

我不想看它了

12. 若，則 *ruò...zé...*

Zé is much like the modern particle *jiù* 就. It introduces the result of the preceding action or situation, which may or may not be preceded by the word *ruò* [if].

若此則天下治 If this is done, then the world will be in order. *子路*
 吾今則可以見矣 Now I can see it. *孟子*

13. 於，于 *yú*

Yú is a general preposition showing the relation between two elements. It can indicate place or time ("at"), spacial relationship ("by," "with"), transactions ("to," "from"), and comparison ("than"), among other things. Note that two different characters may be used interchangeably for this word.

遊於四方 travel in the four directions (all over the world)
 子路問於孔子曰：Zilu asked (of) Confucius, saying:
 無大于此 none bigger than this
 止於至善 stop at the highest good

14. 復 *fù*

Fù means "again," "repeatedly."

復問 ask again
 不復遠 not go far away again
 不復生 not come back to life again

15. 未 *wèi*

Wèi means "not" or "not yet."

未來 not yet come; the future
 未成 not yet completed, not finished
 未必 not necessarily
 未至十里 before they had gone ten *li*

16. 亦 *yì*

Yì means "also."

其父亦去 His father also left.
 生亦我所欲 Life is also something I desire. *孟子 孟子 孟子 (上)*
 道大天大地大人亦大 The Way is great, Heaven is great, Earth is great, and Man is also great.

17. Double Negatives

Double negatives are common in Chinese, and are often used for emphasis.

無人不知 No one does not know. = Everyone knows.

無所不去 No place he/she/it doesn't go. = He/she/it goes everywhere.

18. Full Words used as different parts of speech

Interesting stylistic effects can be achieved using the same word first as one part of speech and then as another. Here are two famous examples from the Confucian classics:

大學之道在明明德 ...

The Way of Great Learning is to *make bright* the *bright* virtue...

君君臣臣父父子子

A *lord* should *act like a lord*, a minister like a minister, a father like a father, and a son like a son.

19. 古之...者 *gǔ zhī...zhě*

“Those of old who. . .”

古之欲明明德于天下者

Those of old who wished to make bright their bright virtue in the world...

古之善為道者

Those of old who were good at ‘doing’ the Dao...

20. Punctuation

Note that traditionally Chinese texts were not printed with punctuation marks. Readers would sometimes mark pauses in their texts with a comma or dot, but the question marks, quotation marks, and other symbols used in modern editions did not come into general use until the 20th century. In many cases, scholars still dispute how certain classical texts should be punctuated.

Exercises

Definitions or explanations of words (1-6 with punctuation, 7-19 without).

1. 多，不少也。
2. 口，人所以言食也。
3. 人者，天地之德。
4. 人之陽曰男，陰曰女。
5. 好，美也，善也。
6. 父母，生我之人也。
7. 成人成年之人也
8. 大學者大人之學也
9. 老而無子曰獨
10. 春夏秋冬曰四時
11. 三月而為一時也
12. 種魚即養魚
13. 日謂太陽月謂太陰
14. 十十謂之百十百謂之千
15. 天地者生之始也
16. 禮義者治之始也
17. 君子小人之反也
18. 東日所出也
19. 義謂各得其宜 [宜 yí—appropriate]

Sentences using new grammatical particles or structures

1. 魚失水則死。
2. 父不父則子不子。
3. 孟子曰：魚我所欲也 ... 生亦我所欲也。
4. 民無所居。
5. 此非我能為也。
6. 臣之於君也，下之於上也，若子之事父。
7. 天下難事，必作於易。天下大事，必作於細。〔作，起也。〕
8. 此非人之所能為也。
9. 是知二五而不知十也。
10. 秋日非無熱。
11. 道一也。在天則為天道，在人則為人道。
12. 人之所教，我亦教之。
13. 吾今則可以見矣。
14. 吾欲去而未能也。

Sentences from Confucian texts

(The numbers in parentheses refer to chapter and verse in the *Analects* 論語.)

1. 四海之內，皆兄弟也。(12.5)
2. 子曰：過而不改，此謂過也。(15.29)
3. 子曰：學而不思則罔，思而不學則殆。
〔罔 wǎng，無所得。殆 dài，不安也。〕(2.15)
4. 知之為知之，不知為不知，是知也。(2.17)
5. 子曰：我未見好仁者，惡不仁者。(4.6)
6. 子曰：君子成人之美，不成人之惡。小人反是。(12.15)
7. 天即人，人即天，人之始生，得之於天也。既生此人，則天又在人也。(From Song Neo-Confucian writer Zhū Xī 朱熹)(既 jì—since)
8. 夫孝，德之本也，教之所由生也。...
夫孝，始於事親，中於事君，終於立身。(From 孝經 *Classic of Filial Piety*)
(夫 fū—introductory particle; 立 lì—stand, erect)

Reading Passage from *The Great Learning* 大學

大學之道，在明明德，在親民，在止於至善。知止而後有定，定而後能靜，靜而後能安，安而後能慮，慮而後能得。物有本末，事有終始，知所先後，則近道矣。

古之欲明明德於天下者，先治其國。欲治其國者，先齊其家。欲齊其家者，先修其身。欲修其身者，先正其心。欲正其心者，先誠其意。欲誠其意者，先致其知。致知在格物。物格而後知至，知至而後意誠，意誠而後心正，心正而後身修，身修而後家齊，家齊而後國治，國治而後天下平。

慮	<i>lù</i>	ponder
齊	<i>qí</i>	regulate
修	<i>xiū</i>	repair, perfect, cultivate
格物	<i>gé wù</i>	investigate things

Two Poems by Wang Wei 王維

鳥鳴澗

人閑桂花落，夜靜春山空。月出驚山鳥，時鳴春澗中。

桂	<i>guì</i>	cassia
驚	<i>jīng</i>	startle
鳴	<i>míng</i>	[bird] call
澗	<i>jiàn</i>	stream, brook

鹿柴

空山不見人，但聞人語響。返景入深林，復照青苔上。

鹿柴	<i>Lù Zhài</i>	Deer Hermitage
響	<i>xiǎng</i>	sound, echo
返	<i>fǎn</i>	return
景	<i>yǐng</i>	陽光
	返景	落日之返照
苔	<i>tái</i>	moss

Chengyu

1. 由淺入深
2. 聽天由命
3. 各有所長
4. 無所不為
5. 若有所失