

Lesson 5

Active Vocabulary

安	<i>ān</i>	how? where?
相	<i>xiāng</i>	each other, one to another
且	<i>qiě</i>	moreover
勿，無	<i>wù</i>	don't
足	<i>zú</i>	sufficient
固	<i>gù</i>	strong, rigid; definitely
而已	<i>éryǐ</i>	that is all
添	<i>tiān</i>	add
別	<i>bié</i>	separate, be apart
容易	<i>róngyì</i>	easy
初	<i>chū</i>	first, beginning
性	<i>xìng</i>	inborn nature
習	<i>xí</i>	practice
久	<i>jiǔ</i>	long time
勝	<i>shèng</i>	overcome, conquer
餘	<i>yú</i>	more than; excess
枝	<i>zhī</i>	branch
浮	<i>fú</i>	float
令	<i>lìng</i>	order, cause
忽	<i>hū</i>	suddenly
注	<i>zhù</i>	note, annotation
唯，惟	<i>wéi</i>	only
既	<i>jì</i>	already, since
經	<i>jīng</i>	pass through, experience; classic, scripture

Proper Names

莊子	<i>Zhuāng Zǐ</i>	Early Daoist philosopher (4th Cent. B.C.)
中庸	<i>Zhōng Yōng</i>	<i>Doctrine of the Mean</i> (The fourth of the four Confucian texts, or Four Books 四書, along with <i>Analects</i> , <i>Mencius</i> , and <i>Great Learning</i> .)
戰國策	<i>Zhàn Guó Cè</i>	<i>Intrigues of the Warring States</i> , an early historical work.

Vocabulary Notes

1. 安 ān

In addition to its common meaning of “peace, peaceful, pacify,” *ān* is used in *wényán* as a question word, meaning “how?”

安天下	pacify the world
無有安國	There is no country at peace.
安心坐	sitting with a peaceful heart
安知	How do you know?
安可得	How can one get it?
子安能為之	How can you do it?

2. 相 xiāng

Xiāng means “mutually” or “one toward another (but not necessarily mutually).”

相去	separated from each other
相思	thinking of each other (or) one thinking of the other
相看	looking at each other (or) one looking at the other
相似	resemble each other

3. 且 qiě

Qiě means “moreover” or “also.”

大且高	both large and high
得酒且歡喜	get some wine and enjoy oneself

4. 勿，無 wù

Wù means “don’t.”

無復道	Don’t talk about it again.
己所不欲，勿施於人。〔論語〕（施 <i>shī</i> —do）	
Do not do to others what you would not want done to yourself.	
欲人勿聞，莫若勿言。	
If you don’t want people to hear, it is better not to speak.	

5. 足 zú

Zú can mean “foot;” it can also mean “sufficient.”

畫蛇添足	draw a snake and add feet = do something superfluous
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不足	not enough
何足	how is it enough? how is it worth...?
不足觀	not worth looking at
知足	"know sufficiency," be satisfied with what one has
知足者富	One who is satisfied with what he has is "wealthy."

6. 固 *gù*

Gù can mean "strong" or "rigid." As a particle it means "definitely," "indeed."

固國	strengthen the state
蛇固無足	Snakes certainly do not have feet.
子固非魚也	You are definitely not a fish.

7. 而已 *éryǐ*

Éryǐ at the end of a phrase means something like "and that's all," "and that's the way it is."

學者學此而已	Scholars study this (and nothing else).
子曰：道二，仁與不仁而已。	

Confucius said, "There are only two paths—the humane and the inhumane."

8. Repeated words

It is common in *wényán*, especially in poetry, to repeat a word, indicating repetition of things or actions.

事事	everything
夜夜	every night
處處	every place
行行	walking and walking
冷冷	always cold, how cold!
念念	thinking and thinking

Cultural Notes

Daoist Texts—Lao Zi and Zhuang Zi 老子〔道德經〕，莊子

The second great Way of thought in China, after Confucianism, is Daoism. The two main texts of early Daoism are the *Dao De Jing*, ascribed to Lao Zi, and the *Zhuang Zi*, ascribed to Zhuang Zi and his followers. The authorship and date of composition of both texts is still under debate, but for practical purposes they can be considered late Zhou texts, approximately contemporary with *Mencius*.

Daoists share with Confucians a keen interest in following the Dao. They differ with the Confucians in their understanding of the nature of the Dao, and in their ideas of the role human beings should play in helping the Dao prevail in the world. Generally speaking, Confucians emphasize social order, rituals, virtuous behavior, and active regulation of society by worthy leaders, while Daoists emphasize non-action, letting the Way take its own course, and the rejection of human values such as wealth and status.

The *Dao De Jing* contains concise, often cryptic, comments and observations about the Way and its Power. It is valued for the way it embodies profound truths in a few short phrases. The *Zhuang Zi*, a much longer and more heterogeneous text, is especially prized for its illustrative stories and anecdotes, written in a humorous and lively style. Both texts are considered difficult, and individual passages in each are subject to widely varying interpretations.

Commentaries 注

All the major Confucian and Daoist texts have orthodox commentaries, and most of them have several sets of alternative commentaries and sub-commentaries as well. Commentaries are useful in finding the standard interpretation of unclear passages in the original texts.

The most important commentator for the Four Books of Confucianism is the Song dynasty writer Zhu Xi 朱熹. Lesson 5 includes a few short passages from *Mencius*, along with Zhu Xi's commentaries, to provide an introduction to this genre.

Exercises

Sentences

1. 小人安能知君子之意？
2. 四人相視而笑，遂相與為友。
3. 此物何足貴？
4. 別時容易，見時難。
5. 此事勿復道。
6. 是女知且美。
7. 人之初，性本善。性相近，習相遠。〔三字經〕
8. 是非不亂則天下治。
9. 子曰：父在，觀其志。父沒，觀其行。三年不改於父之道，可謂孝矣。
〔沒 *mò*—die〕〔論 1.11〕
10. 故君子，名之必可言也，言之必有行也。君子於其言，無所苟而已矣。
〔苟 *gǒu*—careless〕〔論 13.3〕
11. 禍莫大於不知足。〔老子〕〔禍 *huò*—disaster〕
12. 天與人不相勝也，是之謂真人。〔莊子〕
13. 誠者，自成也。是故君子誠之為貴。誠者，非自成己而已也，所以成物也。成己，仁也。成物，知也。〔中庸〕
14. 子曰：道不遠人。人之為道而遠人，不可以為道。〔中庸〕
15. 故君子以人治人，改而止。〔中庸〕
16. 子曰：道之不行也，我知之矣：知者過之，愚者不及也。〔中庸〕
〔愚 *yú*—foolish〕

From the *Nineteen Old Poems* 古詩十九首 (anonymous, probably first or second century A.D.)

行行重行行，與君生別離。相去萬餘里，各在天一涯。
道路阻且長，會面安可知？胡馬依北風，越鳥巢南枝。
相去日已遠，衣帶日已緩。浮雲蔽白日，遊子不顧返。
思君令人老，歲月忽已晚。棄捐勿復道，努力加餐飯。

重	<i>chóng</i>	again
涯	<i>yá</i>	limit, horizon
阻	<i>zǔ</i>	hinder, obstruct(ed)
胡	<i>hú</i>	barbarian, northwestern non-Chinese
依	<i>yī</i>	lean on, rely on
越	<i>yuè</i>	Yue (southern kingdom)
巢	<i>cháo</i>	nest
帶	<i>dài</i>	sash, belt
緩	<i>huǎn</i>	loose; slow
蔽	<i>bì</i>	cover
顧	<i>gù</i>	look back, pay attention to
返	<i>fǎn</i>	return
棄	<i>qì</i>	abandon, reject
捐	<i>juān</i>	reject, cast away
努	<i>nǚ</i>	work hard
餐	<i>cān</i>	meal

Poem by Mèng Hàorán 孟浩然 (689-740 A.D.) 春曉

春眠不覺曉，處處聞啼鳥。夜來風雨聲，花落知多少？

眠	<i>mián</i>	sleep
覺	<i>jué</i>	aware
曉	<i>xiǎo</i>	dawn
啼	<i>tí</i>	call, chirp

Selections from Mencius 4B, with notes and/or commentaries 注

a) 孟子曰：人不為也，而後可以有為。

注：有不為，不為非禮非義之事也。

b) 孟子曰：大人者，言不必信，行不必果，惟義所在。

朱注：主於義，則信、果在其中矣；主於信、果，則未必合義。

朱 *zhū* Zhū Xī 朱熹, Song dynasty philosopher and commentator.
主 *zhǔ* lord; important; emphasize

c) 孟子曰：大人者，不失其赤子之心者也。

朱注：大人之心，通達萬變。赤子之心，則純一無偽而已。然大人之所以為大人，正有以全其純一無偽之本然。是以擴而充之，則無所不知，無所不能，而極其大也。

赤 *chì* red
赤子 *chìzǐ* infant
達 *dá* reach to
純 *chún* pure
偽 *wěi* false
擴 *kuò* expand, enlarge
充 *chōng* fill
極 *jí* extreme, extend

Anecdote from the Zhan Guo Ce 戰國策

畫蛇添足

楚有祠者，賜其舍人卮酒。舍人相謂曰：「數人相飲之不足，一人飲之有餘。請畫地為蛇，先成者飲酒。」一人蛇先成，引酒且飲之。乃左手持卮，右手畫蛇曰：「吾能為之足。」未成，一人蛇先成，奪其卮。曰：「蛇固無足。子安能為之足？」遂飲其酒。為蛇足者，終亡其酒。

祠 *cí* offer sacrifice
賜 *cì* bestow, give
舍人 *shè rén* retainers, underlings
卮 *zhī* wine vessel

引	yǐn	pull toward oneself
奪	duó	grab
亡	wáng	lose

Lyric Poem 詞 by Bai Juyi 白居易
(a love poem, written as if spoken by a woman)

借問江潮與海水，何似君情與妾情？
相恨不如潮有信，相思始覺海非深。

借問	jiè wèn	(introductory phrase:) "May I ask...?"
潮	cháo	tide
妾	qiè	concubine [used by women as a humble way to refer to themselves]
恨	hèn	usually means 'hate'; here perhaps 'heartache,' 'pain of love'

From Zhuang Zi 莊子 — "The Joy of Fishes" 魚之樂
(This is a famous dialogue in which Zhuang Zi beats the logician Hui Zi at his own game.)

莊子與惠子遊於濠梁之上。

莊子曰：「儻魚出游從容。是魚之樂也。」

惠子曰：「子非魚，安知魚之樂？」

莊子曰：「子非我，安知我不知魚之樂？」

惠子曰：「我非子，固不知子矣。子固非魚也，子之不知魚之樂，全矣。」

莊子曰：「請循其本。子曰『女安知魚樂』云者，既已知我知之而問我。

我知之濠上也。」

惠子	Huìzǐ	early philosopher, frequent opponent of Zhuangzi
濠	Háo	name of a river
梁	liáng	bridge
儻	tiáo	a kind of fish 白魚 (acc. to Chen Guying's commentary).
從容	cóngróng	carefree
樂	lè	joy
循	xún	follow 尋 (acc. to Chen Guying) as in "let us go back to the basic premise".
女	rǚ	you
云	yún	say (here, indicates end of a quotation)

Three Chapters from *Lao Zi Dao De Jing* 老子 道德經

(Note that each of these passages is a complete chapter. The prose is concise and cryptic. A common theme in the three passages is the need to reexamine ordinary ideas about wisdom, strength, wealth, and action, and to see the paradoxical nature of such concepts.)

第三十三章

知人者智，自知者明。勝人者有力，自勝者強。

知足者富，強行者有志。不失其所者久，死而不亡者壽。

章	zhāng	chapter
智	zhì	clever, knowledgeable
亡	wáng	destroy, perish
壽	shòu	long life

第四十章

反者，道之動。弱者，道之用。天下萬物生於有，有生於無。

第四十八章

為學日益，為道日損。損之又損，以至於無為。無為而無不為。

取天下常以無事，及其有事，不足以取天下。

益	yì	increase
損	sǔn	decrease
無事		即無為

Chengyu

1. 畫蛇添足
2. 添枝加葉
3. 不足輕重
4. 惟利是圖
5. 千里之行，始於足下

[For reference—rough translations of one poem and the Lao Zi passages.]

From the *Nineteen Old Poems*:

Walking and walking some more, parted from you, my lord.
Separated by more than ten thousand *li*, each at opposite sides of the horizon.
The road is difficult and long; how can I know when we will meet again?
The barbarian horse leans against the north wind; the Yue bird nests on the southern branch.
We grow farther apart every day; my robe and belt grow looser every day.
Floating clouds cover the white sun; the traveller does not look back.
Thinking of you makes me old; the years and months are suddenly late.
Let it go! [*or* You have cast me aside!] Speak of it no more! Be sure you [*or* I] have enough to eat!

From Lao Zi *Dao De Jing*:

- Ch. 33 One who knows others is clever; one who knows himself is enlightened.
One who overcomes others has force; one who overcomes himself has strength.
One who knows sufficiency is rich; one who is strong in his actions has a goal.
One who does not lose his place lasts a long time; one who dies but does not perish is long-lived.
- Ch. 40 Reversal is the movement of the Dao; weakness [pliability] is the usefulness of the Dao.
The myriad creatures of the world are born from Being; Being is born from Nonbeing.
- Ch. 48 To study, one accumulates day by day. To “do” the Dao, one loses day by day.
Losing and again losing, until one arrives at Non-action.
With Non-action, there is nothing that is not done.
To take the empire one should use non-[interference in] affairs.
When one starts meddling in affairs, one will not be able to take the empire.

Chengyu

1. 畫蛇添足
2. 添枝加葉
3. 不足輕重
4. 惟利是圖
5. 千里之行，始于足下