

## Lesson 6

### Active Vocabulary

諸	zhū	all; it + preposition ( 之 + 於 )
乎	hū	final particle indicating question or exclamation
就	jiù	go toward
夫	fū	man, husband
夫	fú	introductory particle
豈	qǐ	how can it be?
哉	zāi	final particle indicating question or exclamation
他，它	tā	other
焉	yān	how; in it, by it, therefore, therefrom, etc.
將	jiāng	lead; take; indicates future
將	jiàng	general in the army
化	huà	change, transform
使	shǐ	cause, let, allow; if
放	fàng	let go
求	qiú	seek
亡	wáng	lose, decline, die
存	cún	exist, live
文	wén	pattern; writing; culture
理	lǐ	structure; reason; principle
法	fǎ	law, method
愁	chóu	feel sad
斷	duàn	cut short, break off
絕	jué	cut off, end, extreme

感	<i>gǎn</i>	feelings, emotion
俗	<i>sú</i>	custom; common, ordinary
戰	<i>zhàn</i>	war, battle
依	<i>yī</i>	lean on, rely on, follow
樂	<i>lè</i>	joy
桃	<i>táo</i>	peach
盡	<i>jìn</i>	disappear, exhaust
舟	<i>zhōu</i>	boat

### Proper Names

荀子	<i>Xún Zǐ</i>	Confucian thinker, 3rd cent. B.C.
陶潛	<i>Táo Qián</i>	poet (365-427 A.D.)

## Vocabulary Notes

### 1. 諸 *zhū*

*Zhū* has two distinct meanings:

a) more than one, numerous

諸位	all of you (respectful)
諸子	the Masters (early philosophers)
諸事	various matters

b) a contraction of the words 之 + 於, 之 + 于, or 之 + 乎  
meaning “it + in/by/at/etc.”

君子求諸己 The Gentleman seeks it (namely, humanity) in himself.

止諸至足 Stop it at the greatest sufficiency.

決諸東方則東流 If you lead it to the east, it will flow eastward.

(決 *jué*—here means to cut a channel for water)

### 2. 乎 *hū*

*Hū* also has two distinct uses:

a) a final particle indicating a question or exclamation

王信之乎	Does the king believe it?
其然乎其不然乎	Is that true or not?
其此之謂乎	This is what it means!
安有此事乎	How could this be?

b) a substitute for 於 or 于

好學近乎知	Loving to study is close to knowledge.
力行近乎仁	Acting with vigor is close to Humanity.
君子依乎中庸	The Gentleman relies on the Mean.

### 3. 就 *jiù*

*Jiù* in *wényán* means “go toward.”

就之	go to it
孔子就楚	Confucius went to Chu.
無罪而就死地	Go to the execution ground even though not guilty. (罪 <i>zuì</i> —crime)
然後可以就大事	Then you can attend to great matters.

4. 夫 *fū, fú*

As a noun, *fū* means “man,” and is used in compounds like these:

大夫	gentleman
馬夫	groom (man who takes care of horses)
夫子	sage (孔夫子 Confucius)
夫婦	husband and wife ( 婦 <i>fù</i> —woman)

夫 can also serve as an introductory particle, in which case it is pronounced *fú*.

夫誰與王敵      Then who would oppose the king?

夫所謂先王之教者何也

So, what is what they call “the teachings of the former kings”?

且夫天地之間 物各有主

Now, in the world everything has a master.

5. 哉 *zāi*

*Zāi* is a final exclamatory or interrogative particle.

善哉	Great! Wonderful!
何哉	How can that be?
諸君其亦念之哉	You gentlemen should also think about this!
子安知吾志哉	How can you know my ambition?

6. 豈 *qǐ*

*Qǐ* indicates a rhetorical question: “How can it be?”

豈不亦明乎	How can that not be clear?
豈敢問青天	How dare I ask the blue heaven?
王豈為是哉	How could the king be doing it for this reason?
豈非計久長	Isn't this planning for the long term?

7. 他, 它 *tā*

*Tā* means “other,” as in the following examples:

他人	other person
他日	another day
他國	other kingdoms
無他	nothing else
他家	other family (or other person)

8. 焉 *yān*

a) *Yān* sometimes means “how?”

焉得不老                      How can one not grow old?  
 未知生，焉知死              Not knowing about life, how can we know about death?  
 焉能使人不知哉              How can you keep people from knowing?

b) Another common use combines a prepositional meaning (“at, to, with, by, from,” etc.) and a previously mentioned or understood reference, to express meanings such as “therefore,” “thereby,” “from him,” “to it,” etc.

信不足焉，民不信焉

If [the king] is not sufficiently trustworthy, the people will not trust in him.

君子所性，雖大事不加焉

Even great actions can not add to a Gentleman’s given nature.

民焉而不事其事

That’s why (“therefore”) the people do not carry out their duties.

## 9. 將 *jiāng, jiàng*

*Jiāng* indicates the future:

明日將至

will arrive tomorrow

知楚之將亡

knew that Chu was about to be destroyed

子將安之

Where are you going?

*Jiàng* means “general” (in the army)

古之善將

the good generals of old

為將之道，當先治心

The way to be a general is first to control one’s heart.

## Cultural Note

### Mencius and Xun Zi on Human Nature

The exercises in this lesson contain famous passages from the two Confucian philosophers, Mencius and Xun Zi, discussing the major issue about which they disagreed, namely, the question of whether human nature is basically good 善 or basically ‘evil’ 惡 [or ‘disgusting’]. Mencius holds that human nature is basically good, but that it is corrupted through the vicissitudes of daily life, and that our task is to recover our lost heart. Xun Zi argues that human nature is fundamentally corrupt, but that we can perfect ourselves with civilizing influences such as rituals and study. (Gao Zi, a minor figure who appears in the Mencius passage, holds that human nature is neutral.) Xun Zi’s view prevailed in China until about the ninth century; Mencius’ view has been orthodox for the past thousand years.

## Exercises

### Sentences

1. 此不見于今，而將見于他日。
2. 天下事有難易乎？為之，則難者亦易矣。不為，則易者亦難矣。  
人之為學有難易乎？學之，則難者亦易矣。不學，則易者亦難矣。
3. 夫水行莫如舟，陸行莫如車。（陸 *lù*—dry land）
4. 戰之道，未戰養其財，將戰養其力，既戰養其氣，既勝養其心。  
〔財 *cái*—materials〕
5. 人性之善也，猶水之就下也。
6. 人性非金石，焉得久不老？
7. 歧路之中又有歧焉，吾不知所之，所以反也。  
〔歧 *qí*—fork in the road〕

### From the Confucian Classics

1. 子曰：三人行，必有我師焉。擇其善者而從之，其不善者而改之。  
〔論 7.21〕〔擇 *zé*—select〕
2. 子曰：學而時習之，不亦說乎！有朋自遠方來，不亦樂乎！  
人不知而不愠，不亦君子乎！〔論 1.1〕  
〔說 *yuè*—pleasant; 愠 *yùn*—complain〕
3. 孔子曰：君子有三畏。畏天命，畏大人，畏聖人之言。〔論 16.8〕
4. 君子如欲化民之俗，其必由學乎！〔禮記〕
5. 君子有不戰，戰必勝矣。〔孟 2b.1〕
6. 君子有三樂，而王天下不與存焉。〔孟 7a.21〕
7. 君子之道，... 雖聖人亦有所不知矣。〔中庸 12〕

## Four Tang Poems

### 1. 王之渙 Wang Zhihuan (8th Cent.) 登鶴雀樓

白日依山盡，黃河入海流，欲窮千里目，更上一層樓。

登	<i>dēng</i>	ascend, climb
鶴雀	<i>guànnquè</i>	stork, crane
窮	<i>qióng</i>	exhaust
目	<i>mù</i>	eye; view
層	<i>céng</i>	story (of a building)

### 2. 王維 Wang Wei 紅牡丹

綠艷閑且靜，紅衣淺復深，花心愁欲斷，春色豈知心？

牡丹	<i>mǔdān</i>	peony
艷	<i>yàn</i>	beautiful, charming

### 3. 崔護 Cuī Hù (8th Cent.) 題都城南莊

去年今日此門中，人面桃花相映紅。

人面不知何處去，桃花依舊笑春風。

題	<i>tí</i>	on the topic of
都城	<i>dū chéng</i>	the capital city, Changan
南莊	<i>nán zhuāng</i>	(place name)
映	<i>yìng</i>	reflect

### 4. 李白 Li Bai 觀放白鷹

八月邊風高，胡鷹白錦毛。孤飛一片雪，百里見秋毫。

鷹	<i>yīng</i>	falcon
胡	<i>hú</i>	Mongolian, Tartar
錦	<i>jǐn</i>	brocade, elegant
孤	<i>gū</i>	alone
片	<i>piàn</i>	(measure word) a strip, slice, flake
毫	<i>háo</i>	downy feathers

## Mencius on Human Nature and on Recovering the Lost Heart

[孟子 6a.2]

### 人性善

告子曰：「性，猶湍水也：決諸東方則東流，決諸西方則西流。人性之無分於善不善也，猶水之無分於東西也。」

孟子曰：「水信無分於東西，無分於上下乎？人性之善也，猶水之就下也。人無有不善，水無有不下。今夫水，搏而躍之，可使過額。激而行之，可使在山。是豈水之性哉。其勢則然也。人之可使為不善，其性亦猶是也。」

告子	<i>Gào Zǐ</i>	人名
湍	<i>tuān</i>	rapidly flowing
決	<i>jué</i>	lead water by opening a hole in a dike
信	<i>xìn</i>	固也
搏	<i>bó</i>	打也
躍	<i>yuè</i>	jump, leap
額	<i>sǎng</i>	forehead
激	<i>jī</i>	force, urge, stimulate
勢	<i>shì</i>	power

[孟子 6a.11]

### 求放心

孟子曰：「仁，人心也。義，人路也。舍其路而弗由，放其心而不知求，哀哉！人有雞犬放，則知求之。有放心，而不知求。學問之道無他，求其放心而已矣。」

舍	<i>shě</i>	set aside, let go
由	<i>yóu</i>	follow
哀	<i>āi</i>	alas!
犬	<i>quǎn</i>	dog



## Xun Zi on Human Nature 荀子：性惡篇

人之性惡，其善者偽也。今人之性，生而有好利焉，順是，故爭奪生而辭讓亡焉。生而有疾惡焉，順是，故殘賊生而忠信亡焉。生而有耳目之欲，有好聲色焉，順是，故淫亂生而禮義文理亡焉。然則從人之性，順人之情，必出於爭奪，合於犯文亂理而歸於暴。故必將有師法之化，禮義之道，然後出於辭讓，合於文理而歸於治。用此觀之，然則人之性惡明矣，其善者偽也。

篇	<i>piān</i>	chapter, section
偽	<i>wěi</i>	artificial
順	<i>shùn</i>	follow
爭	<i>zhēng</i>	strive, compete
奪	<i>duó</i>	grab
辭	<i>cí</i>	decline (a position or a favor)
讓	<i>ràng</i>	defer to someone else
疾惡	<i>jíwù</i>	jealousy and hatred
殘	<i>cán</i>	cruelty
賊	<i>zéi</i>	thief, theft
忠	<i>zhōng</i>	loyalty
色	<i>sè</i>	beauty, sex
淫	<i>yín</i>	lust, lewdness
犯	<i>fàn</i>	transgress
暴	<i>bào</i>	violence

## Two Poems

### 鮑照 Bao Zhao (5th Cent.) 行路難

瀉水置平地，各自東西南北流。  
人生亦有命，安能行嘆復坐愁。  
酌酒以自寬，舉杯斷絕歌路難。  
心非木石豈無感，吞聲躑躅不敢言。

瀉	<i>xiè</i>	drain, pour out
置	<i>zhì</i>	set up, place
嘆	<i>tàn</i>	sigh
酌	<i>zhuó</i>	pour
寬	<i>kuān</i>	wide, extend, relax
吞	<i>tūn</i>	swallow
躑躅	<i>zhízhú</i>	waver, be irresolute

### 薛濤 Xuē Tāo (女) (768-831) 柳絮

二月楊花輕復微，春風搖蕩惹人衣。  
他家本是無情物，一任南風又北風。

柳絮	<i>liǔ xù</i>	willow catkins
楊	<i>yáng</i>	willow
搖蕩	<i>yáodàng</i>	waver, float
惹	<i>rě</i>	provoke, raise
任	<i>rèn</i>	allow

Poem by Tao Qian 陶潛 歸園田居

種豆南山下，草盛豆苗稀。晨興理荒穢，帶月荷鋤歸。  
道狹草木長，夕露沾我衣。衣沾不足惜，但使願無違。

豆	dòu	beans
盛	shèng	多
稀	xī	少
晨	chén	清早
興	xīng	起
理	lǐ	put in order
荒	huāng	wilderness, barren land
穢	huì	田中雜草
帶	dài	carry, take along
荷	hè	carry
鋤	chú	hoe
狹	xiá	narrow
夕	xī	日落時
沾	zhān	moisten
惜	xī	regret
違	wéi	go against
願無違：不要違背了初願		

Tao Qian—Biographical Note

陶潛，字淵明。早年曾做過幾次小官，四十一歲任彭澤縣令，僅八十餘日即棄官歸隱田園，直到老死。

字	zì	alternate name, courtesy name
淵明	Yuānmíng	(陶潛之字)
曾	céng	[indicates past event]
任	rèn	hold office
彭澤	Péngzé	地名
縣令	xiànlìng	官名
僅	jǐn	only
棄	qì	abandon
隱	yǐn	hide, seclude
直	zhí	straight

## Two Anecdotes

### 1) 刻舟求劍 from 呂氏春秋 *Lü Shi Chunqiu* [漢代書名]

楚人有涉江者，其劍自舟中墮于水。遽契其舟，曰：「是吾劍之所從墮。」從其所契者入水求之。舟已行矣，而劍不行。求劍若此，不亦惑乎？

刻	<i>kè</i>	carve
涉	<i>shè</i>	ford
劍	<i>jiàn</i>	sword
墮	<i>duò</i>	fall in
遽	<i>jù</i>	immediately
契	<i>qì</i>	cut a notch
惑	<i>huò</i>	doubt, foolish

### 2) 狐假虎威 from 戰國策

虎求百獸而食之，得狐，狐曰：「子無敢食我也。天帝使我長百獸，今子食我，是逆天帝命也。子以我為不信，吾為子先行，子隨我後，觀百獸之見我而敢不走乎？」虎以為然，故遂與之行。獸見之皆走，虎不知獸畏己而走也，以為畏狐也。

狐	<i>hú</i>	fox
假	<i>jiǎ</i>	false, pretend, borrow
威	<i>wēi</i>	might, awe
獸	<i>shòu</i>	wild animal
天帝	<i>tiāndì</i>	God
逆	<i>nì</i>	go against
隨	<i>suí</i>	follow

[For Reference—Rough translations of the passages from Mencius and Xun Zi]

## Mencius

### 1) On Human Nature

Gao Zi said, "Human nature is like flowing water: if you lead it eastward it flows to the east; if you lead it westward it flows to the west. The way that human nature can not be categorized as [intrinsically] good or not good, is just like the way that water can not be categorized as [intrinsically] flowing eastward or westward."

Mencius said, "It is true that water may flow either east or west, but does it not distinguish between flowing upward or downward? The goodness of human nature is like the tendency of water to flow downward. There are no people who are not good, just as there is no water that does not flow downward. Now if you slap at water and splash it, you can make it go higher than your head, and if you force it along, you can make it go up a mountain. But how is this the nature of water? It does this because you force it to. The way you can make people do things that are not good is just like this."

### 2) On Recovering the Lost Heart

Mencius said, "Humanity is the human heart. Righteousness is the human path. If you cast aside the path and do not follow it, if you let go of your heart and do not seek it, how sad it is! If someone loses a chicken or a dog, he knows enough to go in search of it; but there are those who on losing their heart do not know enough to seek it out. The Way of Learning is nothing else but to seek out one's lost heart!"

## Xun Zi

Human nature is ugly; anything good in it is artificial. Now human nature is such that from birth we love advantage (or profit). Following this [tendency] gives rise to strife and competition, and causes an end to deference and humility. From birth we are jealous and hateful. If we let these qualities go unchecked, thieves and robbers will abound and loyalty and trustworthiness decline. From birth we have the desires of ear and eye, the love of sounds and beauty. If we follow these desires, lust and disorder will arise, and decorum, righteousness, civility and reason will perish.

Thus if we follow human nature and go along with human feelings, starting from strife, we will inevitably go against civility, throw reason into confusion, and return to violence. Therefore we must make use of the transforming power of teachers and laws, and the Way of decorum and righteousness, and then starting from deference and humility we will join with civility and reason, and return to order. Looking at it this way, it is clear that human nature is ugly, and that anything good in it is artificial.

## Chengyu

1. 更上一層樓
2. 刻舟求劍
3. 狐假虎威
4. 不入虎穴，焉得虎子 [穴 *xué*—cave, lair]
5. 豈有此理