Zhuangzi: The "Autumn Waters"

The Zhuāngzǐ is attributed to a philosopher of the fourth century B.C.E. and his disciples. It is a much longer work than the 孟子. The current text is divided into three parts: the 内篇 ("inner chapters"), seven in number; the 外篇 ("outer chapters"), fifteen in number; and the 雜篇 ("miscellaneous chapters"), eleven in number. Generally speaking, the "inner chapters" are said to be by 莊子 himself, the outer chapters are by his “school,” and the miscellaneous chapters are fragments from various sources that somehow found their way into the work. However, the real circumstances of the compilation of this work are much more complicated—the text seems to have been a dumping ground for all sorts of philosophical ideas that were vaguely related to those of 莊子. We will be reading the “Autumn Waters”秋水 chapter, which is the seventeenth and hence, one of the "outer" chapters. Although probably not by 莊子 himself, it is written in the style of the “inner chapters” and is one of the most admired parts of the book.

The style of the 莊子 is difficult; the author(s) enjoy playing with the laws of classical syntax, engaging in paradox, and generally writing in a loquacious manner that is probably meant to imitate real speech. If I were to write a thorough commentary on our lessons, I would probably end up translating the texts line by line. The best things to do when approaching the 莊子 is to keep the rules of grammar in your head but don't follow them rigidly, don't be put off by particles that seem to be there for no good reason, and look first for the overall shape of the sentence and the argument as clues to the meaning.

Lesson 33

莊子秋水(1)

秋水時至，百川灌河。涇流之大，兩涘渚崖之間，不辯牛馬。於是焉河伯欣然自喜，以天下之美為盡在己。順流而東行，至於北海，東面而視，不見水端。於是焉河伯始旋其面目，望洋向若而歎曰：「野語有之曰：『聞道百以爲莫己若者。』我之謂也！且夫我嘗聞少仲尼之聞而輕伯夷之義者，始吾弗信；今我睹子之難窮也，吾非至於子之門則殆矣，吾長見笑於大方之家！」北海若曰：「井蛙不可以語於海者，拘於虛也；夏蟲不可以語於冰者，篤於時也；曲士不可以語於道者，束於教也。今爾出於崖涘，觀於大海，乃知爾醜！爾將可與語大理矣。天下之水，莫大於海：萬川歸之，不知何時止而不盈；尾閭泄之，不知何時已而不虛。春秋不變，水旱不知。此其過江河之流，不可爲量數。而吾未嘗以此自多者，自以比形於天地而受氣於陰陽；吾在天地之間，猶小石小木之在大山也。方存乎見少，又奚以自多？四海之在天地之間也，不似礧空之在大澤乎？計中國之在海內，不似稊米之在大倉乎？號物之數，謂之萬；人處一焉。人卒九州；榖食之所生，舟車之所通，人處一焉。此其比萬物也，不似豪末之在於馬體乎？五帝之所運，三王之所爭，仁人之所憂，任士之
所勞，盡此矣！伯夷辭之以爲名，仲尼語之以爲博。此其自多也，不似爾向之自多於水乎？」

The dialogue between the River Earl and Ruo of the Northern Sea makes up the first two-thirds of the chapter, and the first four lessons of this unit. The argument is sophisticated and rather difficult to follow; an English language summary of it may be found after Lesson 36.

**VOCABULARY (1161—1194)**


Radical 47 (川).

1162. 涇 M: jīng J: kei ケイ, kyō キョウ K: gyeong 경 C: gīng To flow without obstruction; unobstructed current.
Radical 85 (水)

Radical 85 (水).

Radical 85 (水).

1165. 崖 M: yá J: gai ガイ, gake がけ K: ae 애 C: ngàaih Cliff, high bank; wall; limit, border, boundary.
Radical 46 (山).

1166. 辯 M: biàn J: ben ベン, wakimaeru わきまえる K: byeon 변 C: bihn To distinguish, to make out; debate, discussion.
This character is often used interchangeably with 辨 (1020). The presence of the 言 element here indicates that this word is used more regularly to mean “to make distinctions in speech”—that is, “to argue,” “to debate.” Radical 160 (辛).


206d. 伯夷 M: bó yí J: hakui はくい K: baek i 백이 C: baak yìh Boyi. A recluse who refused to serve the 周 dynasty because he remained loyal to the 商; he was often admired by Confucians. He went to live as a hermit in the mountains, where he eventually starved to death.

1169. 睹 M: dǔ J: to ト, tsu ツ, miru みる K: do 도 C: dóu To observe, to gaze at. Radical 109 (目).

1170. 蛙 M: wā J: a ア, kaeru かえる, kawazu かわず K: wa 와 C: wā
Frog.
Radical 142 (虫).

1171. 拘  M: jū  J: kōコウ, kakawaru かかわる  K: gu 구  C: kēui
To restrain, to restrict, to limit; to hold to stubbornly.
Radical 64 (手).

1172. 虚  M: xū  J: kyoキョ, koコ  K: heo 허  C: hēui
1. Empty. *
2. Locality, place of residence. *
Here, the second meaning is implied (虚 is substituted for 墟). The first meaning occurs in line 10. Radical 141 (虍).

1173. 蟲  M: chóng  J: chūチュウ, mushiむし  K: chung충  C: chūhng
Insect, bug.
This character is often used interchangeably with the radical alone (虫).
Radical 142 (虫).

1174. 冰  M: bīng  J: hyōキョウ, kōriこおり  K: bing 빙  C: bīng
Ice.
Radical 15(冫).

1175. 篤  M: dǔ  J: toku トク, atsushiあつし  K: dok 독  C: dūk
1. To restrict, to hamper. *
2. Large, substantial, generous.
3. Serious.
Radical 118 (竹).

1176. 曲  M: qǔ  J: kyokuキョク, magaruまがる, mageruまげる  K: gok 곱  C: kūk
Curved; cramped, one-sided; wrongdoing, "crooked, , behavior.
Radical 73 (曰).
1177. 束 M: shù J: soku ソク, tabaneru たばねる, tsukaneru つかねる K: sok  속 C: chūk
To tie up, to bind.
Radical 75 (木).

1178. 醜 M: chōu J: shū シュウ, minikui みにくい K: chu 졸 C: châu
Ugly, unsightly, disgraceful; inferiority.
Radical 164 (酉).

1179. 盈 M: yíng J: ei エイ, michiru みちる, mitsuru みつる K: yeong 영 C: yihng
To fill
Radical 108 (皿).

1180. 尾 M: wěi J: bi ビ, o お K: mi 미 C: méih
Tail.
Here, this character is part of a place-name. Radical 44 (尸).

1180a. 尾閭 M: wěi lǘ J: biryo びりょ K: mi lyeo 미려 C: méih lèuih
The Wěilü rock.
A mythical rock where water drains out of the ocean.

1181. 江 M: jiāng J: kō クウ K: gang 강 C: gōng
River (the southern term); the Yangtze River.
If a writer wants to be more specific, he will use 長江 to designate the
Yangtze. Radical 85 (水).

1182. 量 M: liáng J: ryō リョウ, hakaru はかる K: liyang 략 C: lèuhng
To measure.
Radical 166 (里).

1183. 比 M: bǐ (1); bì (2) J: hi ヒ, kabau かぼう, kura beru くらべる K: bi 비 C: běi (1); bei (2)
1. To compare.*
2. To protect, to lodge (used for 庇).*
The second meaning is used here; the first meaning occurs in line 15. Radical 81 (比).

155c. 奚以  M: xī yī  J: nanzo motte なんぞもって  K: hae i 해이  C: hài̊ yíh
How. [question phrase]
This term has the same meaning as 何以. Compare with 奚為(155a, Lesson 5) and 奚由 (155b, Lesson 7).

1184. 礈  M: lěi  J: rai  K: noe 뇌  C: leuih
Pile of rocks. Radical 112 (石).

1184a. 礈空  M: lěi kōng  J: raikū らいくう  K: noe gong 뇌 공  C: leuih hūng
Anthill, small hole.

1185. 稀  M: tí  J: tei  K: je  C: tàih
Tare (a kind of wild grass that produces an edible grain). Radical 115 (禾).

1186. 倉  M: cāng  J: sō ソウ, kura くら  K: chang 창  C: chōng
Storehouse, granary. Radical 9 (人).

1187. 州  M: zhōu  J: shū シュウ  K: ju 주  C: jāu
Province, district.
Radical 47 (川).

43oa. 九州  M: jiǔ zhōu  J: kyūshū きゅうしゅう  K: gu ju 구주  C: gău jāu
The Nine Provinces (i.e., all of China).

1188. 舟  M: zhōu  J: shū シュウ, fune ふね  K: ju 주  C: jāu
Boat.
Radical 137 (舟).
1189. 通  M: tōng  J: tsu, tsūjiru つうじる, tōru とる, etc.  K: tong  C: tōng
1. To pass through, to have access to, to communicate with. *
2. To be successful; success.
3. Unity.
Radical 162 (走).

1. Hair.*
Meaning #1, used here, is an error for 毫 (948). Radical 152 (豕).

1191. 帝  M: dì  J: tei テイ  K: je  C: dai
Deity; supreme deity; emperor.
In the pre-imperial period, this character could be applied to ancient sagely rulers (see 五帝 below). However, it did not become a set term for an earthly ruler until the establishment of the 秦 empire. Radical 50 (巾).

827b. 五帝  M: wǔ dì  J: gotei ごたい  K: o je  C: ĕng dai
The Five Emperors.
Five legendary rulers who are credited as the founders of civilization. The list varies depending on the authority citing the group, but Yao 堯 and Shun 舜 are always included.

260a. 三王  M: sān wáng  J: san'ō さんおう  K: sam wang  C: sāam wòhng
The Three Kings.
The founders of the 夏, 商, and 周 dynasties.

1192. 任  M: rèn  J: jin ジン, nin ニン, makasu まかす, makaseru まかせる  K: im  임  C: yahm
Responsible; to take responsibility; to entrust; to hold an office; duty, task.
Radical 9 (人).

1193. 勞  M: láo  J: rō ロウ  K: no  C: lōuh
To toil at, to make an effort.
Radical 19 (力).

1194. 博 M: bó J: haku K: bak C: bok
Learned, broad in learning.
Radical 24 (十).

**COMMENTARY**

33.1. 涇流之大，兩涘渚崖之間不辯牛馬 (l. 1): The first phrase is a topic for discussion: “As for the greatness of the unobstructed flow.” The second phrase describes the greatness, so you may want to add something like “it was such that...” or "it was so great that...". 涇流之大 is a place-topic; the style is verbose here and gives a good example of the style of the 莊子— it loves to pile words on top of one another. If one had to come up with a literal translation, one might say: "In between the sandbars and cliffs of the two banks." This is an elaborate way of saying "from either side of the river." The point of the entire sentence is that the floods were great enough to expand the banks of the river considerably on either side, so that if you were on one side of the river looking to the opposite bank, you would not be able to tell a horse from a cow.

33.2. 以天下之美爲盡在己 (l. 2): "He took all the beauty of the world to be exclusively in himself," that is, he thought he was the only marvelous thing in the world.

33.3. 於是焉 (l. 3): A good example of the nonspecific (even chatty) use of particles in the 莊子. 焉 serves no real purpose here other than as a vague sentence pauser, perhaps reflecting some quality of oral speech. 也 is also used frequently in this way.

33.4. 旋其面目 (l. 3): The use of 旋 here is a little puzzling, since it usually means "to turn," "to revolve." Normally this phrase should mean "he turned his face," but the river god is already looking out to sea. It could possibly mean "to turn his face from side to side." A. C. Graham thinks that 旋 means "to screw up the face," that is, to have an expression of irritation or disgust, but I cannot discover any precedent for this interpretation.

33.5. 若 (l.3): here is a proper name, the name of a sea god. Throughout this section, he is referred to as 北海若, "Ruo of the Northern Sea."
33.6. 閑道百以爲莫己若者 (l. 4): The final 者 here is probably a vague topic marker, setting off the end of the proverb (alternatively, the proverb could simply be an incomplete sentence, and 者 could only mean “a person who...”). The phrase divides into two parts: 閒道百 means “to hear the Way a hundred [times].” The second part commences with the verb 以爲, “to consider,” “to believe.” 莫己若 is an idiomatic inversion of 莫若已, “no one is as good as himself” (“himself” here refers back to the original subject of the sentence). Since 莫 is a negative word, it replaces 不 in the expression 不若, “not as good as.” The whole phrase can be translated as follows: "If one hears the Way a hundred times, he then believes that no one is as good as himself." The river god uses this expression to describe a person who has some minor accomplishment but nonetheless thinks himself superior to everyone around him.

33.7. 我嘗聞少仲尼之聞而輕伯夷之義者 (ll. 4-5): "I have heard of people (者) who belittled the fame of Confucius and scorned the righteousness of 伯夷." 聞 could also mean "learning," "knowledge" (i.e., what one hears).

33.8. 至於子之門 (l. 5): 門 here can be interpreted in the specialized sense of “gate of a teacher,” so that 至於門 can mean “become the disciple of.”

33.9. 見笑於大方之家 (l. 6): Notice that the author inserts an unnecessary 見 passive marker in order to emphasize the passive structure.

33.10. 爾將可與語大理 (ll. 8-9): The passive 可 with the coverb makes this phrase a little difficult to translate coherently. Literally, it says, “You will be possible with [me] to speak of the Great Principle,” that is, “I can now speak of the Great Principle with you.” Review 7.3 for this structure.

33.11. 不知何時止而不盈 (l. 9): The phrase 知 is frequently used in literary Chinese to emphasize the inability to know, and sometimes to give the idea of “never” “I don't know when [the process of rivers flowing into the sea] ever stops [i.e., “the process never stops”], and yet the ocean never fills up.”

33.12. 春秋不變，水旱不知 (l. 10): “It does not change in spring or autumn, and it does not know flood or drought.” In both phrases, antonym compounds (春秋,水旱) are placed in the front. The ocean is so vast that seasonal changes in water flow and temporary disasters have no effect on it.
33.13. 此其過江河之流不可爲量數 (ll. 10-11): The first part is a topic: “As for this its surpassing of the currents of the Yangtze and Yellow Rivers” (note the stylistic redundancy of 此 and 其). 可爲 is grammatically functioning like 可與 in line 8: “[the flow] is possible to receive the benefit of.” In better English: “The degree to which it surpasses the currents of the Yangtze and Yellow Rivers cannot be calculated.”

33.14. 而吾未嘗以此自多者 (l. ll): The nominalizing 者 here indicates that this is the first part of a "consequence-cause" sentence: “The reason why I have never magnified myself because of this (以此) is because....” The reason extends to the 也 in line 12.

33.15. 自以 (l. ll): Here, 以 is acting as a full verb equivalent to 以爲. Thus, the whole phrase means “I take myself to be....”

33.16. 見少 (l. 12): Here, 見 is a passive marker, and 少 is the transitive verb “to belittle,” to consider small. The two words function as a noun (like 見少者), “those things that are considered small.”

33.17. 號物之數謂之萬 (l. 14): “When we give a name to the number of things, we call them 'ten thousand.'” This is reference to the common idiom 萬物 used to describe all the phenomena in the world.

33.18. 人卒九州，穀食之所生，舟車之所，人處一焉 (ll. 14-15): The logic here is a little strange, but the overall point is clear. 卒 here is synonymous with 眾, though it's probably being used as a verb: "People crowd the Nine Provinces." The rest, then, is a comment that out of all the places that are habitable, people seem to occupy only one of them: "as for the places where edible grains grow, and as for the places where boats and carriages can reach, people occupy only one of them." One possible reading is that the author tends to think of 人 as synonymous with "people who belong to our cultural world," "civilized men." Thus, China is just one small part of the larger habitable world.

33.19. 盡此矣 (l. 16): That is, all of these things are merely/exclusively concerned with the human world (and consequently of no more significance than a hair on a horse).
33-20. 伯夷辭之以爲名 (l. I7): “伯夷 refused it [i.e., the human world] in order to make his fame.” 莊子 here means that even though 伯夷 seemingly rejected the human world, because the action of rejection only had significance within the context of human values, it was merely a way of making a reputation for himself in that same human world—thus he was just as much a part of the human world as Confucius.

33.21. 爾向之自多於水乎 (11. 17-18): "you just now are considering yourself great in relation to water/rivers?" Note that the nominalizing 之 particle comes after the adverb; more properly the phrase should read 爾之向自多.

Vocabulary Hints
秋(947) 灌(1073) 河(860) 流(222) 兩(446-1)
聞(221) 欣(1008) 喜(46) 美(551) 順(40)
面(381) 視(327) 海(953) 端(743) 始(884)
歉(544) 野(981) 少(219-2) 仲尼(113b, L25) 聞(124-3)
輕(963) 弗(1015) 窮(618-2) 殆(639-2) 方(212-3)
家(58-2) 向(1139) 語(637-2) 夏(688-2) 教(845)
爾(1017-2) 理(44) 泄(638) 旱(910) 形(519)
陰(427) 氣(1049) 石(1068-1) 存(811) 計(128)
四海(452a, L26) 澤(666) 米(1069) 號(722-2) 處(630-1)

Character List
i. 任勞博川州帝曲比江盈舟虛通(13)
ii. 倉冰尾崖旋束渚睹蟲豪辯醜量(13)
iii. 抟洋篤(3)
iv. 涇渇腺梯蛙(5)

Lesson 34
莊子秋水(2)

河伯曰：「然則吾大天地而小毫末，可乎？」北海若曰：「否。夫物，量無窮，時無止，分無常，終始无故。是故大知觀於遠近；故小而不寡，大而不多，知量無窮。證曏今故；故遙而不悶，掇而不跂，知時無止。察乎盈虛；故得而不喜，失而不憂，知分之無常也。明乎坦塗；故生而不說，死而不禍，知終始之不可故也。計人之所知不若其所不知，其生之時不若未生之時；以其至小求窮其至大之域，是故迷亂而不能自得也。由此觀之，又何以知毫末之足以定至細之倪？又何以知天地之足以窮至大之域？」河伯曰：「世之議者皆
曰：『至精无形，至大不可圍。是信情乎？』北海若曰：『夫自細視大者，不盡；自大視細者，不明。夫精，小之微也。垺，大之殷也。故異便，此勢之有也。夫精粗者，期於有形者也。无形者，數之所不能分也；不可圍者，數之所不能窮也。可以言論者，物之粗也；可以意致者，物之精也。言之所不能論，意之所不能察者，不期精粗焉。是故大人家之行，不出乎害人，不多仁恩；動不為利，不賤門隸；貨財弗爭，不多辭讓；事焉不借人，不多食乎力，不賤貪汙。行殊乎俗，不多辟異；為在從眾，不賤佞諂。世之爵祿不足以爲勸，戮恥不足以爲辱。知是非之不可爲分，細大之不可爲倪。聞曰：『道人不聞，至德不 得，大人无己。』約分之至也！』

**VOCABULARY (1195-1220)**

1195. 證  M: zhèng  J: shō  akashi  あかし  K: jeung 좋  C: jing
To verify; assured; proof.
Radical 149 (言).

1196. 暗  M: xiàng  J: kō  コウ, kyō キョウ  K: hyang 향  C: heung
To make clear.
Radical 72(日).

1197. 遙  M: yáo  J: yō  ヨウ, harukani  はるかに  K: yo 요  C: yìuh
Far, distant [in time or space].
Radical 162 (足).

1198. 閑  M: mèn  J: mon モン, modaeru もだえる  K: min 민  C: muhn
Bored, depressed, frustrated, worried.
Radical 61 (心).

1199. 撿  M: duó  J: tatsu タツ, tachi タチ, hirou ひろう  K: tal 철  C: jyut
To pluck, to pick up.
Here, this word is directed toward something so close in time that one can almost "pick it up." Radical 64 (手).

1200. 足  M: qì  J: ki キ, tsumatatsu つまさつ  K: gi 기  C: kéih
To stand on tiptoes [in anticipation].
Radical 157 (足).
Level, unvarying.
Radical 32 (土).

1201a. 坦塗  M: tǎn tú    J: tanto  K: tan do  C: táan tôuh
The level road (metaphorical for a calm life).

1202. 域  M: yù    J: iki  K: yeok  C: wihk
Scope, realm.
Radical 32 (土).

1203. 細  M: xì    J: sai  K: se  C: sai
Tiny, slender.
Radical 120 (糸).

1204. 倪  M: ní    J: gei  K: ye  C: ngàih
To distinguish; distinction, border, point of demarcation.
Radical 9 (人).

1205. 情  M: qíng    J: jō  K: jeong  C: chìhng
1. Conditions, circumstances. *
2. Feelings, emotions, passions.
The first meaning (used here) is more common in philosophical writing, but in
general meaning #2 is more common. Radical 61 (心).

1206. 微  M: wēi    J: bi  K: mi  C: mèih
Tiny; too small to see; subtle, mysterious.
Radical 60 (彳).

1207. 埋  M: fú    J: hō  K: bu  C: fū
Enormous, gigantic.
Radical 32 (土).
1208. 殷 M: yīn  J: in イン K: eun 은  C: yān
1. Great, large, flourishing. *
2. The Shang 商 dynasty (alternative name).
   Radical 79 (殳).

1209. 粗 M: cū  J: so ソ K: jo 조  C: yīn
2. Large, immense. *
   The second meaning is relatively rare, though it is the one used in this text.
   Radical 119 (米).

   To discuss, to debate.
   Radical 149 (言).

1211. 賤 M: jiàn  J: sen セン, iyashii いやしい, iyashimu いやしむ K: cheon 천
   Baseborn, of low social status; to despise, to consider base.
   Radical 154 (貝).

1212. 隸 M: lì  J: rei レイ K: ye 예  C: daih
   Servant.
   Radical 171 (隶, “to reach to”).

460a. 門隸 M: mén lì  J: monrei もんれい K: mun ye 문예  C: mūhn daih
   Gatekeeper, porter.

   Wealth, goods.
   Radical 154 (貝).

1214. 汚 M: wū  J: u ウ K: o 오  C: wū
   Dirty, polluted; sinful, corrupt.
Radical 85 (水).

1215. 殊 M: shū  J: shu  シュ, kotoni ことに  K: su  C: syūh
Different, distinct; special, exceptional.
Radical 78 (歹).

1216. 傾 M: ning  J: nei  ネイ  K: nyeong  C: nihng
To flatter.
Radical 9 (人).

1117. 諂 M: chǎn  J: ten  テン, hetsurau へつらう  K: cheom  C: chím
To flatter.
Radical 149 (言).

1218. 爵 M: jué  J: shaku  シャク  K: jak  C: jeuk
High station; noble title; official office.
Radical 87 (爪).

1219. 勸 M: quàn  J: kan  カン, susumeru すすめる  K: gwon  C: hyun
To persuade; persuasion.
Radical 19 (力).

1220. 恥 M: chǐ  J: chi  チ, haji はじ, hajiru はじる  K: chi  C: chí
Shame; to be ashamed.
Radical 61 (心).

386a. 約分 M: yuē fèn  J: yakubun  やくぶん  K: yak bun  C: yeuk fahn
To agree to one’s allotted fate.

**COMMENTARY**

34.1. 吾大天地而小毫末 (l. 1): Throughout this lesson, note again the use of size and quantity words in the putative sense: 夫, “to consider big”; 小, “to
consider small”；寡 “to consider few/insignificant”；多 (most important of all), "to make a big deal out of," "to consider significant."

34.2. 終始無故 (l. 2): "Endings and beginnings have no precedence," that is, it is impossible to guess when a process will begin or end simply by seeing how former processes began and ended. 故 here has the meaning of 285-2, referring to past activity or precedence.

34.3. 是故大知... (l. 2): This phrase introduces a series of phrases connected to the previous descriptions of things. Here, "Great Knowledge" (probably related to the idea of "Great Scope" 大方 mentioned in the last lesson) observes the world in several ways.

34.4. 觀於遠近；故小而不寡，大而不多，知量無窮 (ll. 2-3): I will guide you through the first part so that you can see the pattern. "It [Great Knowledge] observes both distant and near; consequently, though a thing be small it will not consider it insignificant, and though a thing be great it will not consider it significant; [thus] it knows that measuring [things] has no ending." The idea here is that you can never stop measuring things, because measuring is based completely on relative categories; for example, something may be big one time and then small the next, depending on what you are comparing it to.

34.5. 以其至小求窮其至大之域 (1. 6): The speaker has now switched over to discussing a person who does not possess 大知: "As for [one who] makes use of (以) [the standpoint of] the smallest to seek to fathom the realm of the greatest...."

34.6. 自得 (l. 7) is vague. Either (1) he will be able to "obtain himself," that is, understand himself; or, (2) he will be able to "get [things] for himself," that is, figure out the meaning of the world for himself.

34.7. 世之議者皆曰：「至精无形，至大不可圍。 (11. 8-9): The River Earl now puts forward a proposition: "Those in the world who deliberate [i.e., philosophers and the like] say that the smallest thing has no form, and the biggest thing cannot be encompassed." (The author uses 精 here in a somewhat peculiar sense, to mean "minute," "tiny." ) The Sea. God denies this proposition with an argument that is difficult to make out precisely (the text may be corrupt). Here is the Sea God's argument put forth in the following lines (based in part on A. C. Graham's interpretation):
1. It is true that when you look at something very big from a small standpoint, it may be too big to see; likewise, if you look at something very small from a big standpoint, it may be too small to see. This is what we mean by the terms 精 and 塍 (there is no way to know why the author uses this character for the second term when later on he uses 粗).

2. However, these are relative terms. 故異便，此勢之有也: “Consequently, as for the convenience of making distinctions, this is [something] possessed by circumstances," that is, making distinctions is something we do for our own convenience and can change as the situation changes. 此勢之有也 is best read as此勢之所有也.

3. Moreover, when we use terms like 精 and 粗, we are talking about things that are still tied to physical objects that we can conceive of in our minds and convey in words; we relate them to actual objects that have form (有形者). They may be too big or too small to see, but we can still conceive of them.

4. However, if you are talking about the "formless" 无形 and "that which cannot be encompassed" 不可圍, you are talking about things that can no longer be comprehended by the human mind, not simply things that are very small or very big. (It is likely that the author here is talking about the infinitesimal and the infinite.)

34.8. 夫自細視大者不盡 (ll. 9-10): “Now then, if you look at the big from the point of view of the tiny, then [the big thing will seem] to not end," that is, sometimes things will seem to be infinite, but they do so only because one's perspective makes them appear that way.

34.9. 可以言論者 (l. 12): Here, a passive 可 pattern is interrupted by a coverb and its object. Hence, we have 可論者, “a discussable thing”; 可以言論者, “a discussable by means of words thing.” The phrase 可以意致者 has the same pattern.

34.10. 不期精粗焉 (l. 13): “One does not determine categories of very small or very big in them," that is, they have transcended or gone beyond such finite measurements of size.期 (109), which tends to have meanings connected to the idea of "appointment" or "set time," here has a vaguer sense of “to determine," “to appoint."

34.11. 是故大人之行... (ll. 13-14): This passage to the end of the chapter may seem a non sequitur. What does a discussion of the behavior of the “Great Man" have to do with metaphysical categories of size analyzed earlier? Consequently, some have assumed that the rest of this lesson's text has been interpolated and have removed it. However, if the author is attempting to show how our mental categories are conventional and arbitrary, then he
can also claim that our behavior in the world should not be based on absolute and unchanging standards as well.

This passage sets the pattern for the next several lines. First, a type of conduct is described, followed by a phrase or phrases that suggest that the "Great Man" is not arrogant enough to brag of his own conduct or to condemn anyone who does the opposite. Hence, we have "For this reason, as for the conduct of the Great Man, it does not issue forth [manifest itself] in harming others, but it does not make much of benevolence and kindness."

34.12. 事焉不借人，不多食力，不賤貪汙 (l. 15): "When he works at something, he does not borrow anyone else's [labor]; however, he doesn't make a big deal over the fact that he eats from his labor [i.e., earns his food by working], and he doesn't denigrate the greedy or corrupt." It is not clear how this last clause fits in; perhaps the author means the greedy and corrupt are adept at making others do their work for them. There is also another possibility: Since this is the only item in the list that consists of three clauses rather than two, there might originally have been a phrase before 不賤貪汙 that got left out at some stage in the copying of the text.

34.13. 爲在從眾，不賤侫諂 (l. 16): "If his behavior lies with following the crowd nonetheless he does not despise the flatterers." In terms of Chinese rhetoric, this probably means that he is content to be a commoner and yet does not despise those who flatter the ruler in order to gain high status or office.

**Vocabulary Hints**

毫 (948) 末 (702) 否 (951) 量 (1182) 无 (836-1)
常 (1039-2) 始 (884) 寡 (546-1) 盈 (779) 虚 (1172-1)
喜 (46) 憂 (34) 染 (506-2) 說 (402-2) 禍 (9)
迷 (1159) 亂 (477) 定 (907) 議 (840) 精 (826)
圍 (263-1) 信 (100-2) 便 (972-3) 勢 (636) 期 (109-1)
大人 (105a, L16) 害 (797) 恩 (265) 動 (369) 財 (935)
俗 (1002) 辟 (595-4) 異 (343-2) 祿 (823) 戮 (721)
非 (151-2) 分 (63-2)

**Character List**

i. 勸微恥情殊殷論賤遙 (9)
ii. 汗爵細貨 (4)
iii. 傑域詭賺 (4)
iv. 倪坦坪悶掇暴粗證跤(9)

Lesson 35
莊子秋水(3)

河伯曰：「若物之外，若物之內，惡至而倪貴賤？惡至而倪小大？」北海若曰：「以道觀之，物無貴賤；以物觀之，自貴而相賤；以俗觀之，貴賤不在己。以差觀之，因其所大而大之，則萬物莫不大；因其所小而小之，則萬物莫不小。知天地之爲稊米也，知毫末之爲丘山也，则差數睹矣。以功觀之，因其所所有而有之，則萬物莫不有；因其所無而無之，則萬物莫不無。知東西之相反而不可以相無，則功分定矣。以趣觀之，因其所然而然之，則萬物莫不然；因其所非而非之，則萬物莫不非。知堯桀之自然而相非，則趣操睹矣。昔者堯舜讓而帝，之噲而絕；湯武爭而王，白公爭而滅。由此觀之，爭讓之禮，堯桀之行，貴賤有時，未可以爲常也。粱麗可以衝城，而不可以窒穴；言殊器也。騏驥驊騮一日而馳千里，捕鼠不如狸牲；言殊技也。騵鵐夜撮蚤，察毫末而見丘山；言殊性也。故曰：蓋師是而無非，師治而無亂乎？是未明天地之理，萬物之情者也！是猶師天而無地，師陰而無陽；其不可行明矣。然且語而不舍，非愚則誣也！帝王殊禪，三代殊繼；差其時，逆其俗者，謂之篡夫；當其時，順其俗者，謂之義之徒。默默乎河伯！女惡知貴賤之門，小大之家？

VOCABULARY (1221—1251)

1221. 差 M: chā (difference); cī (uneven) J: shi シ, sa サ K: cha 차 C: chā (difference); chī (uneven)
Difference, gap; uneven.
Radical 48 (工).

1222. 丘 M: qiū J: kyū キュウ, ku ク, oka おか K: gu 구 C: yāu Hill.
Radical 1 (一).


Radical 156 (走).
Emperor Yao.
A legendary sage-king of ancient times. Radical 32 (土).

[King] Jie.
Wicked last ruler of the 夏 dynasty. Radical 75 (木).

1226. Cao  M: cāo  J: sō サウ, ayatsuru あやつる  K: jo 조  C: chōu
To grasp, to hold.
Radical 64 (手).

1223a. Qù Cao  M: qù cāo  J: shu no sō しゅのそう  K: chwi jo 쌴조  C: cheui chōu
The selection (lit., “grasping”) of preferences.

[Emperor] Shun.
Virtuous successor to 堯. Radical 136 (舛).

Kuai. [a proper name]
A ruler of 燕; he surrendered the throne to 之 with disastrous results. See 35.7 below. Radical 30 (口).

1. [King] Wu (virtuous founder of the 周 dynasty). *
2. Military, martial
Many would consider 武's father, King Wen 文, the true founder, but 武 was the leader who actually overthrew the 商 dynasty. Radical 77 (止).

Lord Bo.
A nobleman who revolted against the King of 楚 and was defeated. Note: there is a tradition in Mandarin of reading the character 白 as bó when it is a part of a name; consult 2.7.

1230. 麗 M: lì J: rei レイ, rai ライ K: lyeo 레 C: laih
1. Beautiful, lovely.
2. Rafter.*
   This character is used here in meaning #2, in which it substitutes for 欄. Radical 198 (鹿).

1231. 衝 M: chōng J: shōショウ, tsukuつく K: chung 충 C: chūng
To strike, to hit, to pound.
Radical 144 (行).

1232. 宍 M: zhì J: chitsuチツ K: jil 칸 C: jaht
To stop up, to block.
Radical 116 (穴).

1233. 騏 M: qí J: kiキ K: gi 기 C: kèih
Dark blue horse.
Here, this character is part of a horse's name. Radical 187 (馬).

1233a. 騏騏 M: qí ji J: kikiきき K: gi gi기기 C: kèih kei
Qiji. [a proper name]
This horse was mentioned in Lesson 7 by an abbreviated name (騏; 236). He is also famous for being one of the eight horses that King Mu 穆 of the 周 employed during his legendary travels to the West. Radical 187 (馬).

1234. 驊 M: huá J: ka カ K: hwa 화 C: wàh
(Term for a good horse).
Here, this character is used in the name of a horse. Radical 187 (馬).

1235. 驴 M: liú J: ryū リュウ K: lyeu 류 C:
(Term for a good horse).
Here, this character is used in the name of a horse. Radical 187 (馬).

1234a. 驊騮

M: huá liú   J: karyū  か りゅ   K: hwa ryu 画류   C: wàh làuh
Hualiu. [a proper name]
Another of 穆王's horses. Radical 187 (馬).

1236. 捕

M: bǔ   J: bu, ho, と ら える, とる   K: po  포   C: bouh
To catch, to apprehend.
Radical 64 (手).

1237. 鼠

M: shǔ   J: so, ねずみ ねずみ   K: seo 서   C: syú
Rat, mouse.
Radical 208 (鼠).

1238. 狸

M: lí   J: ri, た ぬ き たぬき   K: li 릴   C: lèih
Badger.
Though this character is used in the modern Chinese compound for “fox” 狐狸 (so that some readers mistake it for such in this passage), it here refers to the Chinese badger—an animal somewhat resembling the North American raccoon in appearance and behavior. It is a close relative of the Japanese tanuki, which is written with the same character. Radical 94 (犬).

1239. 狛

M: shēng   J: sei セイ, shō ショウ   K: seong 성   C: sāng
Weasel.
Radical 94 (犬).

1240. 技

M: jì   J: gi, お じ ゥ, waza わざ   K: gi 기   C: geih
Art, technique.
Radical 64 (手).

1241. 鴟

M: chī   J: shi シ   K: chi 치   C: chī
Owl
Radical 196 (鳥).
1242. 鶴  M: xiū  J: kyu  K: hyu  C: yâu
Owl.
鶴鶴 is a synonym compound. Radical 196 (鳥).

1243. 撮  M: cuō  J: satsu  K: chwal  C: chyut
To snatch.
Radical 64 (手).

1244. 蚤  M: zǎo  J: sō  K: jo  C: jóu
Flea.
Radical 142 (虫).

1245. 睨  M: chēn  J: shin  K: jin  C: chān
To open the eyes wide; to glare; to be furious.
Radical 109 (目).

1246. 愚  M: yú  J: gu  K: u  C: yùh
Foolish, deceived, stupid.
Radical 61 (心).

1247. 謹  M: wū  J: fu, bu  K: mu  C: mòuh
False; to be deceptive.
Radical 149 (言).

1248. 禪  M: shàn  J: sen, zen  K: seon  C: sihn
1. To abdicate. *
2. To meditate; meditation.
Meaning #2 is a sinicization of the Sanskrit dhyana and does not occur until the arrival of Buddhism in China. Radical 113 (示).

1249. 代  M: dài  J: tai  K: dae  C: doih
1. Generation, era; reign, dynasty.
2. To trade, to exchange, to replace.

Radical 9 (人).

260b. 三代 M: sān dài J: santaiさんたい K: sam dae 삼대 C: sāam doih
The Three Dynasties.
This term refers to the 夏, 商, and 周 dynasties. Compare it with 三王 (260a, Lesson 33), which refers to the founders of the Three Dynasties.

1250. 継 M: jì J: keiケイ, tsuguつく K: gye계 C: gai
To continue, to inherit.
Radical 120 (糸).

1251. 篡 M: cuàn J: san サン K: chan찬 C: saan
To usurp.
Radical 118 (竹).

COMMENTARY
35.1. 若物之外, 若物之内 (l. 1): Although 若 has the meaning of “if” here, when the character is repeated like this in two contrasting phrases, it means “whether... or....”

35.2. 以道觀之... (l. 2): The following phrases are a little obscure. I will illustrate their meaning (in true 莊子 fashion) with a whimsical example. The Way does not see anything significant about silverware, and it doesn't privilege knives over spoons, or forks over knives. The silverware items themselves, however, tend to see themselves as most important: “We spoons are far superior to those stupid forks." However, the cook (identified here as 俗) values each item based on its utility—that is, he/she does not consider a utensil to have any intrinsic value: “This fork is good for stabbing, this knife for cutting," and so forth.

35.3. 因其所大而大之, 則萬物莫不大 (l. 3): The first of several similar phrases. The general point to all of them is this: If you define a certain thing based on a relative quality it possesses (and all qualities are relative), then one might agree (relatively speaking) that all things can be defined by that quality. Literally, the sentence reads: “if you go by its that-which-is-considered-big
and consider it big [i.e., if you use as your standard of judgment the quality in it that is considered “big”], then among all the things in the world there is nothing that is not big.

35.4. 差數睹矣 (l. 5): Notice that 差數 is placed at the beginning of the phrase, though it is the implied object of the verb 睹: “then as for the calculation of difference, we may see [it].” Best to translate this phrase as the passive: “the calculation of difference is seen.”

35.5. 以功觀之，因其所有而有之，則萬物莫不有 (l. 5): “If you observe it from the point of view of merit, then if you go by the quality in it that possesses [merit] and consider it to have [merit], then among all the things of the world there is nothing that does not possess [merit].” Note that (1) the second 有 must be taken as a putative verb meaning “to consider [something] to possess,” and (2) the pattern 莫不有 violates the general rule that 有 is negated and replaced by 无—he violation here comes about through the need to maintain parallelism stylistically.

35.6. 知堯桀之自然而相非，則趣操睹矣 (l. 9): “If we know that 堯 and 桀 considered themselves to be right and considered each other to be wrong, then the selection of preferences is seen.”

35.7. 昔者堯舜讓而帝，之嬗讓而絕 (ll. 8-9): 堯 and 舜, two of the greatest legendary rulers of primordial China, are both said to have abdicated their thrones to the most talented person available, rather than to their own sons: 堯 abdicated to 舜, whereas 舜 abdicated to 禹, who ended the practice of abdication by passing the throne to his own son (and thus beginning the 夏 dynasty). These legends of abdication became the focus of political debate in Chinese philosophy: Was it best for the empire for rulers to choose talented successors or to establish a more stable hereditary line? This issue emerged later in the person of 之, a minister of the state of 燕 in the fourth century B.C.E. He persuaded 嗌, the ruler of 燕, to abdicate the throne in imitation of the ancient sage rulers, but the result was anarchy rather than stability. These two phrases are somewhat awkward to translate cause of the succinctness of the style; writers will often use allusions in a vague way because they assume they are merely reminding their readers of something they already know. 帝 would be used as a verb here: "continued the rule of emperors.", 絕 similarly refers to a "severing" of coherent rule in 燕.

35.8. 蓋師是无非，師治而无亂乎？是未明天地之理，萬物之情者也 (ll. 12-13): “Do you no doubt take 'right', as your teacher and consider ‘wrong’ to be nothing, and take 'governing' as your teacher and consider 'chaos' to be nothing? This
is not yet understanding the principles of heaven and earth, and the conditions of all the things of the world."

35.9. 其不可行明矣(1. 14): "Its impracticability [lit., its not-able-to-be-practiced] is clear.

35.10 然且語而不舍, 非愚則誣也(ll. 14-15): "If it is thus [and yet] moreover you speak [in this manner] and do not give it up, then if you are not foolish you are being deceptive."

35.11 帝王殊禪，三代歹朱繼 (l. 15): This is another phrase that is awkward to translate. By saying 殊禪 the author doesn't mean that there are different kinds of abdications, but rather that the appropriateness of abdication manifests itself differently with different rulers. The same use applies to 繼 as well, which here refers to the inheritance of the throne by family members after the death of the ruler.

**Vocabulary Hints**
- 惡 (906-1) 倪(1024) 貴(81) 賤(1211) 稀(1185)
- 米(1069) 睹(1169) 功(613) 非(151-2) 昔(1023)
- 湯(223-2) 絕(225) 梁(851-2) 城(375) 穴(1052)
- 殊(1215) 器(497-2) 驥(236) 騎(735) 不如(4a, L4)
- 夜(282) 畫(742) 師(205-2) 理(44) 情(1025-1)
- 舍(771-2) 逆(66) 順(40) 俗(1002) 默(621)
- 女(195-2)

**Character List**
- i. 丘代堯愚武繼舜(7)
- ii. 差操桀衝趣麗(6)
- iii. 禪騏鴟鼠(4)
- iv. 嚐技捕撮狊狸瞋窒篡蚤誣騮驊鵂(14)

**Lesson 36**
- 莊子秋水 (4)

河伯曰：「然則我何為乎？何不為乎？吾辭受趣舍，吾終奈何？」北海若曰：「以道觀之，何貴何賤？是謂反衍。無拘而志，與道大蹇；何少何多，是謂謝施；無一而行，與道參差。
嚴乎若國之有君，其无私德；繇繇乎若祭之有社，其无私福；泛泛乎若四方之无窮，其无所畛域。兼懷萬物，其孰承翼？是謂无方。萬物一齊，孰短孰長？道无終始，物有死生，不恃其成，一虚一滿，不位乎其形；年不可舉，時不可止，消息盈虛，終則有始。是所以語大義之方，論萬物之理也。物之生也，若驟若馳，无動而不變，无時而不移。何為乎？何為乎？夫固將自化。」河伯曰：「然則何貴於道邪？」北海若曰：「知道者必達於理；達於理者必明於權；明於權者不以物害己。至德者：火弗能熱，水弗能溺，寒暑弗能害，禽獸弗能賊。非謂其薄之也；言察乎安危，寧於禍福，謹於去就，莫之能害也。故曰：『天在內，人在外，德在乎天。』知乎人之行，本乎天，位乎得，蹢躅而屈伸，反要而語極。」曰：「何謂天？何謂人？」北海若曰：「牛馬四足，是謂天；落馬首，穿牛鼻，是謂人。故曰：『无以人滅天，无以故滅命，无以得狗名；謹守而勿失，是謂反其實。』」

**VOCABULARY (1252-1274)**

1252. 衍 M: yǎn  J: en エン  K: yeon 연  C: hín
Overflow, extremes.
Radical 144 (行).

68a. 反衍 M: fǎn yǎn  J: han'en はんえん  K: ban yeon 반연  C: fáan hín
Opposites going to extremes (?); the reversal/return of overflowing (?).
This term is debated and is open to interpretation.

1253. 蹣 M: jiǎn  J: ken ケン  K: geon 건  C: gín
Difficulty, trouble.
Radical 157 (足).

587a. 謝施 M: xiè shī  J: shashi しゃし  K: sa si 사시  C: jeh sī
Cycles of fading and flourishing (lit., spreading).
For 施 see 979.

165a. 參差 M: cēn cī  J: shinshi しんし  K: cham chi 참치  C: chāam chī
Uneven; at odds.
Note the distinctive Mandarin pronunciation in this compound.

1254. 究 M: yóu  J: yō ヨウ  K: yu 요  C: yàuh
Far-reaching, impartial, generous.
Radical 120 (糸).

1255. 社  M: shè  J: sha シャ  K: sa 사  C: séh
God of the soil; altar to the god of the soil.
Radical 113 (示).

1256. 泛  M: fàn  J: han 漢, ukabu うかぶ  K: beom 범  C: faan
To float, to drift; broad, measureless (like a flood).
Radical 85 (水).

452C. 四方  M: sì fāng  J: shih しほう  K: sa bang 사방  C: sei fōng
The four directions; in all directions.

1257. 隈  M: zhěn  J: shin シン  K: jin 진  C: ján
Demarcated borders of a field.
Radical 102 (田).

1258. 承  M: chéng  J: jō ジョウ, shō しよう, ukeru うける  K: seung 승  C: sīhng
To receive [aid or support].
Radical 64 (手).

1259. 恃  M: shì  J: ji ジ, tanomu たのむ  K: si 시  C: chǐh
To depend on, to rely on.
Radical 61 (心).

1260. 満  M: mǎn  J: man マン, mitsuru みつる  K: man 만  C: múhn
Full filled up.
Radical 85 (水).

1261. 消  M: xiāo  J: shō ショウ, kesu けす, kieru きえる  K: so 소  C: sīu
To destroy, to erase, to extinguish; to vanish.
Radical 85 (水).
1261a. 消息 M: xiāo xī J: shōsoku しょうそく K: so sik 소식 C: sīu sīk
Cycles of dying and living; cycles of breathing.

1262. 驟 M: zhòu J: shū シュウ K: chwi 취 C: jaauh
To rush, to gallop.
Radical 187 (馬).

1263. 熱 M: rè J: netsu ネツ, atsui あつい K: yeol 열 C: yiht
To heat; to burn.
Radical 86 (火).

1264. 溺 M: nì J: deki デキ, oboreru おぼれる K: nyo 놘 C: nīk
To drown.
Radical 85 (水).

1265. 暑 M: shǔ J: sho ショ, atsusa あつさ, atsui あつい K: seo 서 C: syú
Heat (from the weather).
Radical 72 (日).

1266. 薄 M: bó J: haku ハク, usui うすい K: bak 박 C: bohk
Thin; to make light of, to consider unimportant.
Radical 140 (艸)

86a. 去就 M: qùjiù J: kyoshū きょうしゅう K: geo chwi 거취 C: heui jauh
Goings and comings; failure and success.

1267. 踐 M: zhí J: teki テキ K: cheok 착 C: jaak
To falter, to hesitate.
Radical 157 (足).

1268. 踏 M: zhú J: choku チョク K: chok 쥙 C: juhk
To falter, to hesitate.
ходим and 踢 occur most often as a two-character binome. Radical 157 (足).

1269. 屈 M: qū J: kutsu クツ, kogum コゴム K: gul 굴 C: wāt
To bend; wrongdoing; to be wronged.
Radical 44 (尸).

1270. 伸 M: shēn J: shin シン, nobiru のびる, nobasu のぼす K: sin 신 C: sān
To stretch.
This character is a different version of 伸(728). Radical 9 (人).

1271. 落 M: luò J: raku ラク K: nak 낙 C: lohk
1. To fall
2. To halter, to bridle. *
Though meaning #2 is used here, in a substitution for 絡, meaning #1 is the one you should learn. Radical 140 (艸).

1272. 穿 M: chuān J: sen セン, ugatsu うがつ K: cheon 천 C: chyūn
To pierce.
Radical 116.

1273. 鼻 M: bí J: bi ビ, hana はな K: bi 비 C: beih
Nose.
Radical 209 (鼻).

1274. 殉 M: xùn J: jun ジュン, junjiru ジュンジル K: sun 손 C: sēun
1. To die or commit suicide for one's lord.
2. To seek, to follow. *
In meaning #2 this character is used for 徑. Radical 78 (歹).

**COMMENTARY**

36.1. 吾辭受趣舎(l. 1): “If I refuse or accept things; if I prefer them or discard them.”
36.2. 何貴何賤？是謂反衍。无拘而志，與道大蹇 (l. 2): These phrases and many of the phrases that follow are written in the aphoristic style characteristic of Taoist “wisdom” literature (for example, you may find some resemblances here to the poetic rhythms of the Laozi 老子, if you've read that text before). Notice how everything is balanced in parallel structures; many of the lines also rhyme (although one cannot always detect the rhyme in Mandarin pronunciation). I will render these phrases to help get you started: "What is noble? What is base? This is called 'opposites going to extreme'; do not restrain your aspirations, or else you will be in great trouble with the Way." Incidentally, 而 he is a substitution for 爾(1017-2), "you" (here, possessive: 而志, “your aspirations”). What many of these phrases actually mean is open to interpretation.

36.3. 嚴乎若國之有君 (l. 3): This is a rhetorical structure; a literal translation produces a strange number of sentences: "Be solemn! Like the state's possessing a ruler." Whereas the meaning is more or less “Be solemn like the ruler of a state," the use of the nominalize sentence 國之有君 (rather than the simpler 國之君) is probably meant to emphasize the lord's behavior in the way he treats his state. Likewise, 祭之有社 in the next sentence probably puts the emphasis not simply on the god of the soil, but on his behavior during the sacrifice itself. These subtleties are very difficult to express in English. Notice the differences in the two main English translations: Watson simply ignores the structure for the sake of fluency: "Be stern like the ruler of a state—he grants no private favor." Graham tries to express the structure: "Stern! As a lord to his state, no private favours."

36.4. 兼懷萬物，其孰承翼 (l. 5): This phrase continues the passage's emphasis on the necessity of treating others with impartiality. "Equally cherish all the things in the world; then, which of them would receive your shelter?" That is, no one specific person would receive your shelter—everyone would receive it, or no one. Here,其孰 would mean "which of them," and the term can be considered analogous to 其一, “one of them” (73c, Lesson 27).

36.5. 年不可舉 (l. 6): The verb 舉 here has its basic meaning of “to raise," but the ideal is to “hold up" the years so that they do not continue to progress.

36.6. 无動而不變 (l. 8): This phrase contains an idiomatic double negative: "there is no movement [that it] then doesn't change,” that is, it changes every time it moves.
36.7. 知道者必達於理 (ll. 10): It is often difficult in philosophical arguments to determine immediately how 必 is functioning. Sometimes it gives the preconditions that must exist before a goal can be obtained: “In order to achieve A, one must do B.” Here, however, the meaning is opposite: “If one can do A, then one certainly will be able to do B.”

The point here can be made clearer through another whimsical example. If you understand physics (an example of 道), then you'll understand the law of gravity (理); if you understand gravity, then you'll understand applicable circumstances or contingencies (權) where gravity applies (e.g., if you see a heavy safe hanging from a fraying rope, you know it will soon fall). If you understand these contingencies, then you won't let things harm you (i.e., you won't stand under the safe).

36.8. 非謂其薄之也，言察乎安危 (ll. 11-12): "It is not that I mean that he makes light of these things; [rather, this] means that he examines closely safety and danger."

36.9. 知乎人之行 (ll. 13): This and the following phrases are also written in aphoristic style and are open to interpretation. One tentative suggestion: "If you are knowledgeable about human conduct, and you root yourself in 'Heaven' and find your place in 'obtaining' [but see following note], then even if you hesitate, or find yourself bent over or stretched out, you'll still be able to return to the essential and speak of the ultimate" [or "your words will reach the ultimate"]. Regardless how you translate it, the passage does seem to argue that maintaining a link with 天 will allow one to deal with the vagaries of everyday life. In the following lines, it becomes clear that 天 is "the natural" or "the pre-civilized," whereas 人 is "the artificial."

36.10. 位乎得 (l. 13): This phrase is potentially problematic, since it means "find one's place in gain/profit." Usually 得 as a noun is denigrated in Taoist writing, because it implies a preoccupation with worldly gain. Consequently, some commentators feel that the 得 here is a mistake for 德.

**Vocabulary Hints**

趣(1223) 奈何(677a, L18) 貴(81) 拘(1171) 私(407)
祭(415) 福(14) 方(212-4) 域(1022) 兼(1011)
懷(535-1) 孰(810) 翼(635) 齊(102-2) 短(964)
虛(1171-2) 位(383) 盈(1179) 論(1210) 騦(735)
移(862) 化(690-1) 達(824) 害(797) 火(749)
寒(901) 禽(938) 獸(939) 賊(655-2) 寧(796-1)
Character List
i. 屈承満社落薄(6)
ii. 暑熱穿蹇(4)
iii. 恃泛消溺衍驟鼻(7)
iv. 伸殉畛繇蹢躅(6)

Summary of Lessons 33—36
1. The Earl of the Yellow River, pleased with his power, is suddenly confused when he reaches the sea and realizes that his great size is nothing compared with that of the ocean. This confusion puts his mind in a state of readiness, so that he is prepared to discuss the relativity of conceptual categories with the sea god.

2. The sea god devalues the category of "greatness" by pointing out that even the sea is small when seen in the context of the universe. He then moves from a discussion of abstract categories to a discussion of human society (a move often made by 莊子 and his disciples)—perhaps social relations, politics, and philosophy, concerned as they are with human matters, deal with only a very small part of the universe at large (this is an "anti-Confucian" move).

3. The earl now asks: Does this mean that there are absolute categories, but we must be careful to realize the full scale of things? No, says the sea god, categories are always relative. And since everything is relative, a wise person will keep himself open to change and not be upset when things don't follow predictable patterns. After all, one's own life is insignificant in relation to other things. If one tries to base everything on absolute categories, he will only end by confusing himself.

4. In a rather sophisticated digression, the earl asks about the conceptions of the infinitesimal and the infinite. When we talk about the smallest and largest things we can conceive of, are these in fact infinitesimal and infinite (or, as he puts it, "without form" and “unable to be encompassed")? No, says the sea god, as long as we can conceive of the size of a thing, no matter how big or small it is from our perspective, it is still finite. The infinitesimal and the infinite are beyond human conception and are independent of any corporeal entity.
5. The sea god then goes on to continue the lesson relativity offers for human conduct: The wise man will follow a code of conduct, but he will not boast of his conduct, nor will he make it an absolute code that he expects others to follow.

6. The River Earl, however, still finds that he must make judgments, and asks what procedure he should follow. The sea god suggests that different judgments will result from different perspectives: It isn't so much that one should not make judgments at all, but rather that when one does make them, one should be aware that such judgments are rooted in contingent factors present only in that situation. Opposites are dependent on each other to come into existence; different things are good for different tasks. History's lessons are not absolute, but rooted in circumstances.

7. The River Earl is now completely frustrated, because he feels that the contingency of circumstances will make it impossible for him to ever make any decisions or choices. The sea god tells him that if he remains aloof and as tolerant as possible among all the possible choices, he can “go with the flow" and pick what seems best at any given moment. The important thing is to not try to deliberately change things or alter the forces of transformation. If the wise man acts in this way, he will become a sort of "magician," seemingly indifferent to the constraints of the physical cosmos—or rather, he will remain indifferent to the forces of change and will be happy in them. The important thing above all is to not be "deliberate" or try to violate the natural inclinations of things.

Lesson 37

Vocabulary (1275-1289)

1275. Kui

The Kui.
A mythological beast said to have only one leg. Radical 35 (文).

1276. 蝟 M: xián J: ken ケン, gen ゲン K: hyeon 현 C: yihn
Millipede.
Radical 142 (虫).

1277. 風 M: fēng J: fū, kaze かぜ K: pung 풍 C: fűng
Wind, breeze.
Radical 182 (風).

1278. 跷 M: chěn J: chin チン K: cham 참 C: chám
Hop along, limp.
Radical 157 (足).

1279. 踐 M: chuō J: taku タク K: tak 탕 C: cheuk
Hop along, limp.
跷蹣 is a synonym compound. Radical 157 (足).

1280. 唾 M: tuò J: da ダ, tsuba つば K: ta 타 C: téuh
To spit; spittle.
Radical 30 (口).

1281. 噴 M: pēn J: fun フン, fuku ふく K: bun 분 C: pan
To spit, to emit violently.
Radical 30 (口).

1282. 霧 M: wù J: mu ム, kiri きり K: mu 무 C: mouh
Fog, mist.
Radical 173 (雨).

1283. 雑 M: zá J: zō ゾウ, zatsu サツ, majiru まじる K: jap 잭 C: jaahp
To be mixed together.
Radical 172 (隹).
6d. 天機 M: tiān jī J: tenki てんき K: cheon gi 천기 C: tīn gēi
Natural capability.
This meaning is derived from the generalized use of 機 (848-2) to mean “mechanism”; hence, this term is literally "Heaven[endowed] mechanism."

1284. 脊 M:jǐ seki セキ K: cheok 척 C: jek
bone, spine.
Radical 130 (肉).

1285. 臆 M: xié J: kyō キョウ K: hyeop 협 C: hip
Ribs
Radical 130 (肉).

1286. 蓬 M: péng J: hō ホウ K: bong 봉 C: fūng, pūng
1. Tumbleweed, artemisia plant.
2. Booming, roaring. [onomatopoetic]*
Radical 140 (艸).

1287 指 M: zhǐ J: shi シ, yubi ゆび, sasu さす K: ji 지 C: jí
Finger; to point to; to head toward.
Here, the sense of this character is "to hold up a finger against"—that is, the wind cannot "blow over" one's finger. Radical 64 (手).

1288. 鰈 M: qiū (1); yóu (2) J: shō ショウ; fumu ふむ (2) K: chu 추 C: chāu (1); yàuh (2)
1. The loach (a kind of fish).
2. To trample. *
Meaning #2, used here, is a substitution for 輯. Radical 195 (魚).

1289. 蜜 M: fēi J: hi ヒ, tobu とぶ K: bi 비 C: fēi
To fly.
This character is a nonstandard version of 飛 used here in a causative sense. Radical 142 (虫).
COMMENTARY

37.1. The 秋水 chapter here proceeds to give a series of short anecdotes. It is likely that the original editor of the 庄子 had a large body of miscellaneous material that he added to longer texts whenever he thought there was a similarity in content. Most of these anecdotes seem to emphasize (1) the relativity of human knowledge and of conceptual categories, (2) the importance of being content with one's fate, and (3) the dangers caused by limitations in one's perspective.

37.2. 予如矣 (l. 2): Here, it seems likely that the 夔 is boasting of his ability to get along with one leg and is surprised at the success of the millipede. Thus, most readers take it as “as for me, there is nothing that comes up to [me]” (although the usual way of expressing this idea would have been 莫予如). This is thus a variant of the 不如 pattern (4.6).

37.3. 予重力吾脊脅而行，则有似也 (l. 6): Note the use of 則 here, which introduces a reason or cause.似 (“to resemble,” “to imitate”; 338) is also used in an unusual way and is probably best interpreted as “a physical form” (i.e., something that resembles bodies in general). "I go by moving my backbone and ribs—[but] then I have a physical form [unlike you]."

37.4. 以眾小不勝為大勝 (l. 9): "I make the multitude of little non-victories into a big victory."

Vocabulary Hints
憐(I065) 蛇(I036) 予(I056-2) 珠(I026) 勝(270)
及(296-1) 動(369) 安(620-1) 起(132) 折(954)
屋(84) 聖(17)

Character List
i. 指雜風(3)
ii. 蓬霧(2)
iii. �⼤(1)
iv. 唾噴脊脅 蟲蜚鱻(9)
孔子遊於匡，宋人圍之數匝，而絃歌不惙。子路入見曰：「何夫子之娛也？」孔子曰：「來！吾語女。我諱窮久矣，而不免，命也。求通久矣，而不得，時也。當堯舜之時而天下無窮人，非知得也。當桀紂之時而天下無通人，非知失也。時勢適然。夫水行不避蛟龍者，漁夫之勇也。陸行不避兕虎者，獵夫之勇也。白刃交於前，視死若生者，烈士之勇也。知窮之有命，知通之有時，臨大難而不懼者，聖人之勇也。由，處矣！吾命有所制矣。」無幾何，將甲者進，辭曰：「以為陽虎也，故圍之。今非也，請辭而退。」

VOCABULARY (1290-1303)
1290. 匡 M: kuāng  J: kyō  K: gwang  C: hōng
Kuang. [a place-name]
Name of a territory, part of 宋.Radical 22 (匚).

1291. 宋 M: sòng  J: sōウ K: song  C: sung
The state of Song.
Name of an early Chinese state, located just north of 楚.Radical 40 (宀).

1292. 匝 M: zā  J: sōウ K: jap  C: jaap
To go around; a surrounding circle.
Radical 22 (匚).

1293. 絃 M: xián  J: gen ゲン, itoいと K: hyeon 현  C: yìhn
String; a stringed instrument.
Here, this character is used as a verb: "to play an instrument." Radical 120 (糸).

1294. 慣 M: chuò  J: tetsu テツ; yamu やむ (2)  K: cheol 철  C: jyut
1. To be grieved, to be distraught.
2. To stop. *
Here, meaning #2 is a substitution for 輯. Radical 61 (忄).

29b. 子路 M: zī lù  J: shiro しろ  K: ja ro 자로  C: jí louh
Zilu.
One of 孔子's most famous disciples; his full name was 仲由 and his polite name was 子路. Note that 孔子 later addresses him by his personal name.

1295. 娱 M: yú J: go ゴ, tanoshimu たのしむ K: o オ C: yûh
Pleasure, enjoyment; to enjoy; to be happy.
Radical 38 (女).

1296. 諱 M: huì J: ki キ, imu いむ K: hwi 悪 C: wâih
Jo avoid, to seek to avoid.
Radical 149 (言)。

1297. 紂 M: zhòu J: chū チャウ K: ju 주 C: jauh
[King] Zhou.
Wicked last ruler of the 商 dynasty. Radical 120 (糸).

1298. 蛟 M: jiāo J: kō コウ K: gyo 敎 C: gāau
River serpent.
Radical 142 (虫).

1299. 漁 M: yú J: gyo ギョ, ryō リョウ, sunadoru すなどる, isaru いさる K: eo エ C: yûh
Fishing; fisherman.
Radical 85 (水).

1300. 陸 M: lù J: roku ロク, riku リク, oka おか K: yuk 由 C: luhk
dry land.
Radical 170 (阝).

1301.兕 M: sì J: shi シ, ji ジ K: si 西 C: jih
Rhinoceros.
Chinese illustrations picture the animal this character designates more as a sort of fierce wild bull. Radical 10 (儿).
Tiger.
Radical 141 (虍).

To be on the edge of; to overlook; temporary.
Radical 131 (臣).

836a. 无幾何  M: wú jǐ hé J: ikubaku mo naku shite いくばくもなくて  K: mu gi ha 무기하 C: mòuh géi hòh
n no time at all, soon.
Obviously, this phrase will also appear as 無幾何

571a. 陽虎  M: yáng hǔ J: yō ko ようこ  K: yang ho 悠호  C: yèuhng fú
Yang Hu.
A notorious adventurer.

**COMMENTARY**

38.1. The 莊子 enjoys telling stories about 孔子. Sometimes it makes fun of him; sometimes it appropriates him as a sage of special wisdom with a perspective quite different from that of a conventional 儒. This anecdote is an elaboration of an enigmatic passage in the collection of Confucius' aphorisms, the *Analects* 論語, that states that the Master (Confucius) "was put in mortal danger" in 匡. Later accounts suggest that this occurred because while traveling he was mistaken for an unsavory adventurer from 魯 by the name of 陽虎.

38.2. 而絃歌惙 (l. 1): Because most readers know the story alluded to here, there is little chance they would be confused by this otherwise ambiguous passage. Context eventually makes it clear to us: The people of 宋 are besieging the house that Confucius presently occupies, but he shows no alarm, instead playing his zither and singing.

38.3. 何夫子之娛(l. 1-2): A rhetorical pattern; equivalent to 夫子何娛, but more strongly stated.
38.4. 由, 處矣! (l. 7): "You, be calm!" 由 here is the personal name of 子路. See 29b.處, "to dwell," "to reside," has to be expanded to something like "be still," "be calm."

38.5. 吾命有所制矣 (1. 7): "In my fate there is that which is [already] controlled," that is, there are some things I can do nothing about. The 矣 suggests "already" here.

Vocabulary Hints
遊(287) 歌(1092) 女(195-2) 通(1189-2) 墾(1224)
舜(1227) 桀(1225) 勢(636) 宜(425-3) 避(329)
龍(691) 勇(348) 獵(737) 白(897) 刃(867)
交(600-3) 烈(673) 聖(17) 遺(786)

Character List
i. 宋臨虎陸(4)
ii. 娛漁紂蚿蛟(5)
iii. 匡(1)
iv. 兌匝惙諱(4)

Lesson 39
莊子秋水(7)
公孫龍問於魏牟曰：「龍少學先王之道，長而明仁義之行。合同異，離堅白，然不然，可不可。困百家之知，窮眾辯。吾自以為至達已。今吾聞莊子之言，茫焉異之。不知論之不及與，知之弗若與。吾無所開吾喙，敢問其方。」公孫牟隱機大息，仰天而笑曰：「子獨不聞夫埳井之蛙乎? 謂東海之鰲曰：『吾樂與! 出跳梁乎井榦之崖，入休乎缺甃之崖，赴水則接腋持頤，蹶泥則沒足滅跗。還虷蟹與科斗，莫吾能若也。且夫擅一壑之水，而跨跱埳井之樂，此亦至矣! 夫子奚不時來入觀乎?』東海之鰲，左足未入，而右膝已縶矣。於是逡巡而卻，告之海曰：『夫千里之遠，不足以舉其大。千仞之高，不足以極其深。禹之時十年九潦，而水弗為加益。湯之時八年七旱，而崖為加損。夫不為頃久推移，不以多少進退者，此亦東海之大樂也。』於是埳井之蛙聞之，適適然驚，規規然自失也。且夫知不知是非之竟，而猶欲觀於莊子之言，是猶使蚊負山，商蚷駭河也，必不勝任矣。且夫知不知論極妙之言而自適一時之利者，是非埳井之蛙與? 彼方趾黃泉而登大皇，無南無北，奭然四解，淪於不測。無東無西，始於玄冥，反於大通。子乃規規然而求之以察，索之以辯，是直用管窺天，用錐指地也，不亦小乎! 子往矣! 且子獨不聞夫壽陵餘子之行於邯鄲與? 未得國能，又失其故行矣，直匍匐而歸耳。今子不去，將忘子之故，失子之業。」公孫龍口呿而不合，舌舉而不下，乃逸而走。
**VOCABULARY (1304-1358)**

1304. 孫  M: sūn  J: son  ソ, mago まご  K: son  손  C: syūn

Grandson, grandchild.

Here, the character is part of a two-character surname,公孫, “grandson of the duke.” This is typical of some early surnames, which seem to have been granted to relatives of royal families once they were no longer eligible to inherit noble positions. Radical 39 (子).

104c. 公孫龍  M: gōng sūn lóng  J: kōson ryū こうそんりゅ  K: gong son ryong  공손룡  C: gūng syūn lūhng

Gongsun Long.

Name of a prominent logician and philosopher. The logicians, like the Sophists in ancient Greece, were famous for being more interested in the technical side of argumentation and persuasion than in uncovering philosophical wisdom. 莊子 was influenced by their love of paradox, but he was also critical of them; he felt that their manipulation of language demonstrated that it was ultimately inadequate as a tool to convey reality, and that ultimate reality lay beyond language. 公孫龍 became most notorious for his paradox 白馬非馬, “a white horse is not a horse.”

1305. 牟  M: móu  J: bō ボウ  K: mo  모  C: màuh

Barley.

This character is relatively rare, except in names (as it is used here). Radical 93 (牛).

492a. 魏牟  M: wèi móu  J: gi bō ぎぼう  K: wi mo 위모  C: ngaih màuh

Mou of Wei.

Name of a 魏 prince. Later in the text he is referred to as 公子牟, “Prince Mou.”

1306. 堅  M: jiān  J: ken ケン, katai かたい  K: gyeon 견  C: gīn

Hard, unyielding.

Radical 32 (土).

1307. 茫  M: máng  J: bō ボウ  K: mang 망  C: mòhng

To be confused; dim, hard to make out.

This character is one of a series of descriptive words in literary Chinese that can describe both one's surroundings and one's mental state. Radical 140 (艸).
1308. 喙 M: huì  J: kai, kuchibashi くちばし  K: hwe  C: fui  
Beak.
Here, this word is used comically to describe the mouth. Radical 30 (口).

1309. 机 M: jī  J: ki, tsukue つくえ  K: gwe  C: gēi  
Armrest.
A long, narrow, bench-shaped piece of furniture used to lean on while sitting on a mat. Radical 75 (木).

580a. 隱机 M: yǐn jī  J: ki wo yoru きをよる  K: eun gwe 은궤  C: yán gēi  
To lean on an armrest.
This meaning of 隱 tends to occur almost exclusively in the expression 隱机.

1310. 坯 M: kǎn  J: kan カン, kon 콘  K: gam 감  C: hám  
Caved in, crumbling.
Radical 32 (土).

1311. 跳 M: tiào  J: chōチョウ, haneru はねる, tobu とぶ  K: do 도  C: tiu  
To leap, to jump.
Radical 157 (足).

1311a. 跳梁 M: tiào liáng  J: chōryō ちょうりょう  K: do ryang 도량  C: tiu lèuhng  
To hop about (often in a superior or boasting manner). [idiomatic phrase]

1312. 坪 M: hán  J: kan カン  K: han 간  C: hòn  
Well rim; railing around a well
Radical 75 (木).

1313. 休 M: xiū  J: kyūキュウ, yasumu やすむ, ikou いこう  K: hyu 휴  C: yāu  
To rest.
Radical 9 (人).

1314. 缺  M: quē  J: ketsu ケ, kaku かく, kakeru かける  K: gyeol 결  C: kyut
To lack; to be missing.
Radical 121 (缶, “pot”).

1315. 瓦  M: zhòu  J: shū シュウ  K: chu 추  C: jau
Tile.
Radical 98 (瓦, “tile”).

1316. 腋  M: yè  J: eki エキ  K: aek 악  C: yihk
Armpits.
Radical 130 (肉).

1317. 頚  M: yí  J: i イ, otogai おとがい, ago あご  K: i 이  C: yìh
Chin, jaw.
Radical 181 (頁).

1318. 懸  M: jué  J: ketsu ケ, K: gwol 궨  C: kyut
To slip, to stumble.
Radical 157 (足).

1319. 泥  M: ní  J: dei デイ, doro どろ  K: ni 니  C: nàih
Mud, mire, dirt.
Radical 85 (水).

1320. 没  M: mò  J: botsu ボツ, motsu モツ, bossuru ぼっする  K: mol 몰  C: muht
To sink.
Note: The modern Mandarin use of this character (i.e., 没有) does not occur in literary Chinese. Radical 85 (水).
1321. 趾  M: fū  J: fu  K: bu  부  C: fū  
Heel
Radical 157 (足).

1322. 虫  M: hán  J: kan  カン  K: han  간  C: hōhn  
Mosquito larva.
Radical 142 (虫).

1323. 螃  M: xiè  J: kai カイ, kani かに  K: hae  해  C: háaih  
Crab.
Radical 142 (虫).

1324. 科  M: kē  J: ka  K: gwa  과  C: fō  
Class, order, series.
Here, this character is used in a compound. Radical 115 (禾).

1325. 斗  M: dǒu  J: to  ト  K: du  두  C: dáu  
Dou (A dry measurement, usually translated as “peck”). Here, this character is used in a compound. Radical 68 (斗).

1324a. 科斗   M: kē dǒu  J: kato かと  K: gwa du  과두  C: fō dáu  
Wadpole.

1326. 壑  M: huò  J: gaku ガク, kaku カク  K: hak  학  C: kok  
Ravine; hole.
Radical 32 (土).

1327. 跨  M: kuà  J: ko  コ, ka カ, matagaru またがる  K: gwa 과  C: kwā  
To bestride, to occupy.
Radical 157 (足).

1328. 腳  M: zhì  J: chi  チ  K: chi  치  C: jih  
To stay; at peace; calm.
Radical 157 (足).

1329. 膝 M: xī J: shitsu シツ, hiza ひざ K: seul 슬 C: sāt
Knee.
Radical 130 (肉).

1330. 繁 M: zhí J: chitsu チツ K: jip 접 C: jāp
To jam, to get stuck.
Radical 120 (糸).

1331. 遁 M: qūn J: shun シュン K: jun 준 C: sēun
To hesitate, to fall back.
Here, this character is part of a compound. Radical 162 (辵).

1332. 巡 M: xún J: jun ジュン, meguru めぐる K: sun 순 C: chèuhn
To patrol, to make rounds.
Here, this character is part of a compound. Radical 162 (辵).

1331a. 遁巡 M: qūn xún J: shunjun しゅんじゅん K: jun sun 준순 C: sēun chèuhn
To hesitate, to fall back, to withdraw.

1333. 却 M: què J: kyaku キャク, shirizoku しりぞく K: gak 각 C: keuk
To withdraw, to move back.
Radical 26 (卩).

1334. 仞 M: rèn J: jin ジン K: in 인 C: yahn
“Fathom” (measurement for height or depth, equal to approximately 6 feet)
Radical 9 (人).

1335. 禹 M: yǔ J: u ウ K: u 우 C: yúh
[Emperor] Yu.
Ancient sage-ruler, controller of the floods and founder of the 夏. Radical 114 (肉).

1336. 漏 M: lào J: ryō リョウ, rō ロウ K: lye 룡 C: louh
Heavy rains; floods.
Radical 85 (水).

1337. 損 M: sǔn J: son ソン, sonsuru そんする K: son 손 C: syún
Loss, diminishment; to lose.
Radical 64 (手).

To be startled. See 39.7 below.

1338. 規 M: guī J: ki キ K: gyu 규 C: kwāi
Compass, rule; to regulate, to measure.
Radical 147 (見).

1338a. 規規然 M: guī guī rán J: kikizen ききぜん K: gyu gyu yeon 규규연 C: kwāi kwāi yìhn
To be at a loss; nit-picking, overparticular.
See 39.7 below.

1339. 蚊 M: wén J: bun ブン, ka か K: mun 문 C: mān
Mosquito.
Radical 142 (虫).

1340. 蚻 M: jù J: kyo キョ K: geo 거 C: geuih
Centipede; fly.
Here, this character is part of a compound. Radical 142 (虫).

982a. 商蚷 M: shāng jù J: shōkyo しょうきょ K: sang geo 상거 C: sēung geuih
Millipede

1341. 妙 M: miào J: myō K: myo 묘 C: miuh  
Marvelous, mysterious, exceptional.  
Radical 38 (女).

1342. 足 M: cǐ J: shi, fumu ふむ K: cha 차 C: chí  
To tread on, to trample on.  
Radical 157 (足).

1343. 泉 M: quán J: sen セン, izumi いずみ K: cheon 천 C: chyùhn  
Creek, spring, stream.  
Radical 85 (水).

582b. 黄泉 M: huáng quán J: kōsen こうセン, yomi よみ K: hwang cheon 황천 C: wòhng chyùhn  
The Yellow Springs (the underworld).

1344. 登 M: dēng J: tō トウ, noboru のぼる K: deung 동 C: dāng  
To climb, to ascend.  
Radical 105 (％).

1345. 皇 M: huáng J: kō コウ, ō オウ K: hwang 황 C: wòhng  
Supreme, exalted; the emperor.  
Radical 106 (白).

105d. 大皇 M: dà huáng J: taikō たいこう K: dae hwang 대황 C: daaih wòhng  
The sky.  
This term is a poetic expression.

1346. 畑 M: shì J: seki セキ, shaku シャク K: seok 석 C: sīk  
Open, spacious, spread out.
Radical 37 (大).

1347. 淪 M: lún J: rin リン, shizumu しずむ K: lyun 르恩 C: lèuhn
Engulfed, sunk, lost.
Radical 85 (水).

1348. 測 M: cè J: soku ソク, hakaru はかる K: cheuk 채악 C: chāak
To predict, to fathom.
Radical 85 (水).

1349. 冥 M: míng J: mei メイ, myō ミョウ K: myeong 명 C: míhng
Dark, obscure, unseen; mysterious; mystery.
Radical 14 (冖).

1350. 窥 M: kuī J: ki キ, ukagau うかがう K: gyu 규 C: kwāi
To peer at, to look at secretly.
Radical 116 (穴).

1351. 鑿 M: zhuī J: sui スイ, kirī きり K: chu 쥐 C: jěui
Awl
Radical 167 (隹).

585a. 壽陵 M: shòu líng J: juryō ジュリョウ K: su neung 수능 C: sauh līhng
Shouling.
A town located in 燕.

301b. 餘子 M: yúzǐ J: yoshi よし K: yeo ja 여자 C: yùh jí
Young boy.
This term is rare.

1352. 邯 M: hán J: kan カン K: han 한 C: hòhn
Han. [a place-name] (Used in place-name below.)
Radical 163 (邑).

1353. 邕  M: dān  J: tan  K: dan 단  C: dāan
Dan. [a place-name] (Used in place-name below.)
Radical 163 (邑).

1352a. 邈רוצים  M: hán dān  J: kantan かんたん  K: han dan 한단  C: hònndāan
Handan.
A city that was the capital of 趙.

1354. 匍  M: pú  J: ho  K: po 포  C: pòuh
(Used in binome compound below.)
Radical 20 (卄).

1355. 臈  M: fú  J: fuku フク  K: bok 복  C: baahk
(Used in binome compound below.)
Radical 20 (卄).

1354a. 匍匐  M: pú fú  J: hofuku ほふく  K: po bok 포복  C: pòuh baahk
To crawl on the hands and knees.

1356. 業  M: yè  J: gyō ギョウ  K: eop 업  C: yihp
Occupation, profession.
Radical 75 (未).

1357. 呀  M: qū  J: ka  K: geo 거  C: kēui
To gape.
Radical 30 (口).

1358. 逸  M: yì  J: itsu 이ツ  K: il 일  C: yaht
To withdraw; to let go; liberated, free-spirited.
Radical 162 (卄).
Commentary

39.1. 堅白 (l. 2) were set examples employed by logicians to discuss the inherent qualities a physical substances. “To distinguish hard and white” meant to engage in logical debate.

39.2. 然不然，可不可 (l. 2): “I said that what was not true was true, and what was not feasible was feasible.”

39.3. 知論之不及與，知之弗若與 (l. 3): This is a sentence incorporating two indirect questions. An indirect question structure is relatively rare in literary Chinese, but it bears some attention. You may remember that indirect statements (12.5) tend to follow a verb of knowing or perception, are nominalized by 之, and usually close with a 也:

我知秦軍之將侵楚也。I know that the Qin army is about to invade Chu.

Indirect questions are marked by a final question particle, rather than by 也. Instead of describing an event or fact that is perceived or known by the subject, they merely inform the reader that the subject knows the truth of an event or fact. An indirect question can be represented in English by “whether”:

我知秦軍之將侵楚與。I know whether the Qin army is about to invade Chu.

Do not be confused by the fact that sentences that contain indirect questions end with a question particle—they aren't questions per se.

In our lesson text here, we have 不知 governing two indirect questions:

不知論之不及與: I don't know whether my discussions do not come up [to his]. [不知]知之弗若與: [I don't know] whether my knowledge doesn't compare with his.

弗若 can of course be analyzed as 不之若=不若之, “not as good as it.”

Since the 不知 controls two contrasting possibilities, we have a “whether... or...” sentence: “I don't know whether my discussions do not come up to his, or whether my knowledge doesn't compare with his.” 公孫龍 is unsure whether the difficulty he has understanding 莊子 is because his understanding of argumentation (論)is inadequate, or because his level of knowledge (知) is inadequate.

39.4. 子獨不聞夫塗井之蛙乎 (ll. 4-5): “Have you alone not heard about that frog in a crumbling well?” 子獨不聞 is used at times to introduce a parable or fable; the implication of the phrase is “are you the only one clueless enough not to have heard the famous story of ....?” The use of the demonstrative 夫 (190-3)
also suggests the introduction of an example or parable—compare Lesson 24, line 4: 王知夫苗乎. For yet another example, see this lesson's text, lines 17-18: 且子獨不聞夫壽陵餘子之學行於邯鄲與.

39.5. 夫子奚不時來入觀乎 (ll. 7-8): Here, a rhetorical question 奚不 (“why don't you...”; same as 何不) fuses with the expression 不時 (“anytime”; 4b, Lesson 19) because two 不 in a row (i.e., 奚不不時) would be awkward.

39.6. 告之海日 (l. 9): “told him about the sea, saying....” Note the similarities between this parable and the account in Lesson 33: Just as the sea god had to describe the inexhaustibility of the sea to the River Earl, so the sea turtle has to describe the sea to the well frog.

39.7. 而水弗為加益 (l. 10): “and yet the water did not because of it [lit., “for its sake”] add to its increasing.” Note (1) 弗 as a fusion of 不之, which means that the coverb 為 has its object preceding it in an idiomatic inversion, and (2) the use of 加 to indicate comparative increase or decrease (47-3).

39.8. 不為頃久推移，不以多少進退者 (l. 11): These parallel sentences are saying the same sort of thing. Properly speaking, 以 should be used in both clauses; instead, the author presses 為 into a function very close to 以 so that he doesn't have to repeat the same word in both clauses (this is a rule sometimes followed in constructing parallel patterns). “To not for either a short or long period of time move or shift, nor for either a great bit or little bit advance or recede.”

39.9. 適適然，規規然 (l. 12): Good examples of how nuances of binomes become lost. 適 [normally means “to go,” “to be appropriate,” and 規 normally means “compass,” “rule.” Here, they are used in a strange manner, and the best the traditional commentators can do is say, “適適 is the manner of being surprised or frightened, and 規規 is the manner of being at a loss 自失.” Obviously, they are simply extrapolating meanings from the verbs these adverbial binomes modify.

39.10. 且夫知不知是非之竟，而猶欲觀於莊子之言 (ll. 1 2-13): "Moreover, if you know that you don't understand the borders of 'what is' and 'what isn't,' and yet you still want to observe Zhuangzi's words ...." The prince now drives the point home—公孫龍 should realize that he doesn't have the ability to understand 莊子 (no more than the frog can understand the turtle).
39.11. 且夫知不知論極妙之言而自適一時之利者 (l. 14): "Moreover, if you know that you don't know how to discuss [his] most mysterious words and [instead] pursue a moment's profit...." The prince suggests that 公孫龍's ability is employed only as a profession (which he later defines by the term 業); he can use his logic and philosophy to make money for himself (as a teacher and adviser), but he cannot use them to understand the cosmos as profoundly as 莊子 does.

39.12. 且彼方跐黃泉而登大皇 (ll. 14-15): "Moreover, that one [i.e., 莊子] happens to be treading the Yellow Springs and climbing up to the Heavens."

39.13. 學行於邯郭(ll. 17-18): "studied how to walk in 邯鄲." Evidently, the inhabitants of the city walked in an attractive, sinuous manner that others attempted to imitate.

**Vocabulary Hints**

學(782) 合(493-1, 493-2) 困(447) 辯(1155) 達(824) 論(1210)
開(1141) 仰(994) 蛙(1170) 嶂(877) 崖(1165) 赴(984)
接(233) 遠(198) 擅(284) 高(92) 益(632)
預(514) 推(962) 負(898) 驒(735) 任(1192) 竟(604-2)
適(425-4) 解(186) 玄(705) 通(1189-3) 索(1056) 直(643-2)
管(112) 指(1287) 忘(293) 吠(126)

**Character List**

i. 休孫損業没泉登皇禹 (9)
ii. 冥卻堅壑妙斗泥窺茫規逸 (11)
iii. 沖測科缺膝跳跨蹶邯頤 (10)
iv. 仞匍匐呋喙掐奭机榦潦牟甃縶腋奸蚊蚷蟹附跨眦巡逡鄲錐 (25)

**Lesson 40**

莊子秋水(8)

莊子釣於濮水，楚王使大夫二人往先焉，曰：「願以境內累矣！」莊子持竿不顧，曰：「吾聞楚有神龜，死已三千歲矣，王巾笥而藏之廟堂之上。此龜者，寧其死為留骨而貴乎？寧其生而曳尾於塗中乎？」二大夫曰：「寧生而曳尾塗中。」莊子曰：「往矣！吾將曳尾於塗中。」
惠子相梁，莊子往見之。或謂惠子曰：「莊子來，欲代子相！」於是惠子恐，搜於國中三日三夜。莊子往見之，曰：「南方有鳥，其名爲鵷鶵，子知之乎？夫鵷鶵，發於南海而飛於北海，非梧桐不止，非練實不食，非醴泉不飲。於是鴟得腐鼠，鵷鶵過之，仰而視之曰：『嚇！』今子欲以子之梁國而嚇我邪？」

莊子與惠子遊於濠梁之上。莊子曰：「鯈魚出遊從容，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『汝安知魚樂』云者，既已知吾知之而問我。我知之濠上也！」

Vocabulary (1359-1374)
1359. 養 M: diào J: cho チョウ, tsuru つる K: jo 조 C: diu
To fish [with a line and hook].
Radical 167 (金).

1360. 竿 M: gān J: kan カン, sao さお K: gan 간 C: gŏn
Fishing pole.
Radical 118 (竹).

1361. 龜 M: guī J: ki, kin キン, kame かめ K: gwi 귀 C: gwāi
Tortoise.
Radical 213 (龜).

1362. 巾 M: jīn J: kin キン, haba はば K: geon 건 C: gān
Kerchief; cloth; head turban.
Here, this character is used as a verb: “to wrap in a cloth.” Radical 50 (巾).

1363. 箇 M: sì J: suス, shi シ, ke け K: sa 사 C: jih
Box, trunk.
Here, this character is used as a verb: “to put in a trunk.” Radical 118 (竹).

65c. 惠子 M: hui zi J: eshi えし K: hye ja 혜자 C: waih jí
Master Hui.
Name of a philosopher and friend of 莊子; like 公孫龍 (104c, Lesson 39), he is associated with the logician school.
1364. 求  M: sōu  J: sō ソウ, sagasu さがす  K: su  C: sáu
To search.
Radical 64 (手).

1365. 兮  M: yuān  J: en エン  K: won  C: yūn
[Part of a name (see below).]
Radical 196 (鳥).

1366. 稲  M: chū  J: sū スウ  K: chu  C: chòh
Chick, fledgling.
Here, this character is part of a bird's name. Radical 196 (鳥).

1365a. 龫direccion  M: yuān chú  J: ensū えんすう  K: won chu  C: yūn
"Phoenix."
This mythological bird never became famous in Chinese lore, but later traditions identify it as being the same as the 鳳凰 (usually translated as "phoenix").

1367. 梧  M: wú  J: go ゴ  K: o  C: ñgh
[Part of a tree name (see below).]
Radical 75 (木).

1368. 桐  M: tóng  J: dō ドウ  K: dong  C: tùhng
[Part of a tree name (see below).]
Radical 75 (木).

1367a. 梧桐  M: wú tóng  J: godō ごどう  K: o dong  C: ñgh tùhng
The pawlonia tree.
A semitropical tree with large leaves resembling those of the banana plant; it is related to the beech.

1369. 練  M: liàn  J: ren レン  K: lyeon  C: lihn
1 To train, to practice.
2. Fine quality bamboo (used for 棟)*
Meaning #2 is implied here, but you should learn meaning #1 for this character. Radical 120.糸.

1370. 醴 M: lǐ J: rei rai K: lye 려 C: láih
Sweet (of liquids).
Radical 164 酉.

1371. 腐 M: fǔ J: fu, kusar eru くされる K: bu 부 C: fuh
Rotten, decaying.
Radical 130 肉.

1372. 懼 M: hè J: kaku カク K: hyeok 혁 C: haak
Shoo, scat, [imperative]
Radical 30 口.

1373. 濠 M: háo J: gō ゴウ K: ho 호 C: hòuh
The Hao River.
Radical 85 水.

1374. 鯈 M: chóu J: cho チョ K: jo 조 C: yàuh
Minnow.
Radical 195 魚.

625a. 從容 M: cóng róng J: shōyō そうよう K: jong yong 종용 C: chòuhng yûhng
At ones ease, comfortably; calm, tranquil.
A rhyming binome.

**Commentary**
40.1. 往先焉 (l.1): The emissaries are announcing in advance what the King of Chu wishes to tell 莊子; thus, even though this is not a typical meaning of the character, 先 is best taken as "to announce" here. Compare English usage, "to forward a message."
40.2. 願以境內累矣 (l. 1): This is the euphemistic language of request: "I wish to burden you with [affairs] within the borders," that is, I wish to employ you in my government. Of course, 莊子 takes the sense of "burden" literally.

40.3. 子之不知魚之樂全矣 (ll.13-14): 全(167) is used here in an almost technical logical sense, meaning "decisively proven" (derived from the sense of "to be complete").

40.4. 子曰汝安矢口魚樂云者 (ll. 14-16): Note the use of 云(762) here: It sometimes comes at the end of a phrase to mark the end of the quotation ("end quote") or gestures vaguely toward the rest of the thought ("etcetera").

"You said 'how do you know that the fish are happy' and so forth." The joke here is that by phrasing the question in this way, 惠子 supposedly admits that 莊子 did know and only wanted to know how he knew. Later, the joke rests on the multiple meanings of 安 as both "how" and "where." It is nearly impossible to convey the pun in English, though the rather archaic word "whence" (meaning both "from where" and "how") works somewhat: "Whence do you know the fish are happy?"

**Vocabulary Hints**

濮(570) 大夫(105b, L22) 境(378) 累(575) 顧(532-1)
歲(905-2) 藏(697) 廟(1067) 寧(796-3) 留(817)
曳(868) 尾(1180) 塗(506-1) 代 (1249-2) 飛(1123)
實(339-1) 泉(1343) 鳥(1241) 鼠(1237) 仰(944)
梁(851-1 and 851-3) 全(167) 循(43)

**Character List**

i. 巽桐練釣鼈 (5)

iii. 梧(1)

iv. 嚴搜濠竿筍腐髀條鴨鷹(10)