

莊子

Zhuāng-Zi

The Inner Chapters

Translation Workbook

Traditional Characters + Pīnyīn

Lines Parsed for convenience

Jim Cleaver LAc.

君子 Jūn-Zǐ Publications

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莊子

庄子

(Simplified Characters)

Zhuang Zí

Master Zhuang

Zhuang Zhou

Surname: Zhuang / personal name: Zhou
Zhuang-zhou flourished between 370 & 285 BCE
(traditional dates are 369–286 BCE)

Introduction

Zhuangzi – The Person

Dates:

- tradition dates him –369-286. (i.e. 4th century BCE)
- Graham & Mair date him during the reigns of:
King Hui of Liang (–370-355), King Wei of Ch’u (–339-329), and King Xuan of Qi (–319-301).
- This is gleaned from Si Ma Qian’s (~104 BCE) Shi Ji (Records of the Grand Historian), scroll 63.

Life & Times:

Little is actually known about ZZ.

- He came from the district of Meng in the state of Song,
[south of the Yellow R., but near the southern state of C’hu],
in present day Henan province, near border with Shandong.
- He was a contemporary of Meng Zi/Mencius (–372-289).
- perhaps studied with Hui Shi (–380-305?) & Kung-sun Lung^{WG} (Gong-sun Long)
leaders of the School of Names [Ming Jia], or [Ming Bian], Names and Debate, (aka Sophists/Logicians)
who figure prominently in the text as foils for ZZ’s arguments.

His Name: 莊子 *simplified:* 庄子

莊 zhuāng = a village; **solemn/dignified**; a shop/store; a thoroughfare/highway
77/132 = plants + sturdy, robust [strong plank + scholar = warrior-scholar] (~ same as Hex 34)
simplified = yan = lean-to/shelter over tu/earth/soil = flourishing

周 zhōu = circle/circular, circuit, round; general, whole, entire; complete, thorough; a week
69/76 = use (yong), the mouth (kou = R.), intelligently (shi/scholar)
caution; all around; help, assist [as in Zhou dynasty & Zhou Yi]

translates as: Dignified & Round (as Heaven) is round & complete/universal
Universal Dignity, Completely Dignified

zǐ = a child, a seed
zi = honorific suffix meaning master

Zhuāng Zǐ = The Village Master; The Solemn Master; Dignified Master
The Storefront Master, The Master of the Highways

Zhuangzi – The Book

The Text: is comprised of 33 chapters.
said to have originally contained 52 chapters,
it was rearranged & consolidated by Guo Xiang (d. 312 CE)

Divided into 3 sections:

內篇 Nèi Piān = Inner chapters	(1-7)	7 chapters	with 3 character titles
外篇 Wài Piān = Outer chapters	(8-22)	15 chapters	with 2 character titles
雜篇 Zá Piān = Mixed/Misc. chapters	(23-33)	11 chapters	with 2 character titles

- It is only the Inner chapters that are thought to have been written by ZZ himself.
Thus many translations stop there, which is what I have done here.
I will complete the other chapters (8-33) in another volume.

- The Outer Chapters are supposed to have been written by his students/followers.
- The Mixed chapters are written by other and later thinkers.

* By contrast **A.C. Graham** (1981) identifies four strains of thinking in the book:

- 1) the ideas of Zhuangzi and/or his disciples; which he calls "the school of Chuang-Tzu"
- 2) a strain of thinking similar to Laozi; which he calls "Primitivist"
- 3) a strain represented in chapters 8-11, similar to the philosophy espoused by Yang Zhu called "Yangist" sometimes referred to as "Anarchist".
- 4) a strain which may be associated with the philosophical school known as Huang-Lao, called "Syncretist" because it blends Daoist, Confucian, and Legalist philosophies.

* **Livia Kohn** modernizes the four strains of thinking and chapters like this:

- 1) the school of Zhuang Zhou (chapters 1-7, 16-27, & 32)
- 2) the Primitivists (chapters 8-10)
- 3) the Hedonists (chapters 28-31)
- 4) the Syncretists (chapters 11-15 & 33)

莊子 *Zhuāng Zi* – Intro

Translation

Translation of the Text into English:

F.H. Balfour	1881	Shanghai	(from Legge preface p.xviii, and Wang p. 70–)
Herbert Giles	1886	London	(was the first to attempt a translation into English)
James Legge	1891	London	(succeeded Wade as professor of Sinology at Cambridge in 1896)
* see bibliography by Hellmut Wilhelm in			(Legge says he started in 1879 & finished in 1887)
			<i>Experimental Essays on Chuang-tsu</i> 1983 (p. 158)
			(including Western languages other than English)

#	Translator	Publ. Date	Translation Features (all use Wade-Giles until Wang & Kjellberg #13 2001)
1.	James Legge	1891	all 33 chapters accurate, but stuffy
2.	Fung Yu-lan	1928	Inner 7 w/ Guo Xiang's commentary
3.	Burton Watson (Basic)	1964	Inner 7 + 17, 18, 19, 26 = 11
4.	Burton Watson (Complete)	1968	all 33 (expensive) respected translation & well written
5.	Feng & English	1974	Inner 7 good balance betw. translation & prose, w/ calligraphy and photos
6.	A.C. Graham	1981	most, but not all chapters, chapters reorganized, quite technical
7.	Thomas Cleary	1991	Inner 7 Lao-zi & ZZ in one volume, reads well
8.	Victor Mair	1994	all 33 all round best, excellent intro and appendices
9.	Martin Palmer	1996	all 33 reads well
10.	David Hinton	1997	Inner 7 translates names
11.	Hamill & Seaton	1998	Inner 7 + 8-12, 17-20, 22-27, 29-31 = 15 poets tackle ZZ
12.	Rongpei Wang	1999	all 33 chapters with commentary in 2 volumes simplified characters & English; names in pinyin
13.	Paul Kjellberg	2001	Inner 7 (chapter 5 of Readings in Classical Chinese Philosophy)
14.	Lin Yu-tang	<i>in progress</i>	at www.
15.	Arthur Waley	1939	Three Ways of Thought in Ancient China (organized according to topic, not complete)
16.	Thomas Merton	1965	(favorite vignettes from complete work, more or less in order Chapter & section are noted. Not translated, but re-worded, probably based on Legge?)
17.	Brook ZiPoRyn	2009	Essential Writings with Commentaries (22 chapters)
18.	Livia Kohn	2011	Chuang-tzu The Tao of Perfect Happiness (selections topically rearranged with annotation)

Books About the Zhuang Zi:

When the Shoe Fits (10 talks from Oct. 1974)	Rajneesh	Rajneesh Foundation	1976
Chuang-Tzu: World Philosopher at Play	Kuang-ming Wu	AAR	1982
Experimental Essays on Chuang-tzu	Victor Mair	Hawaii	1983
Chuang-Tzu for Spiritual Transformation	Robert Allison	SUNY	1989
The Butterfly As Companion: Meditations on Chuang Tzu	Kuang-ming Wu	SUNY	1990
Essays on Skepticism, Relativism and Ethics in the ZZ	Kjellberg & Ivanhoe	SUNY	1996
Wandering at Ease in the Zhuangzi	Roger Ames	SUNY	1998
A Companion to Angus C. Graham's Chuang Tzu	Harold Roth	Hawaii	2003

莊子 *Zhuāng Zi – Intro*

Chapter Titles

Translators:

BW = Burton Watson	ACG = A.C. Graham	VM = Victor Mair	Wang = Rongpei Wang
TC = Thomas Cleary	DH = David Hinton	MP = Martin Palmer	Fung = Yu-lan Fung
PK = Paul Kjellberg	JC = Jim Cleaver		

<i>Nei Pian</i> 7 Inner Chapters	<i>Watson</i> (1968)	<i>Graham</i> (1981)	<i>Mair</i> (1994)	<i>Wang</i> (1999)
1. Xiao Yao You	Free and Easy Wandering	Going Rambling Without a Destination	Carefree Wandering	Wandering in Absolute Freedom
2. Qi Wu Lun	Discussion on Making All Things Equal	The Sorting Which Evens Things Out	On the Equality of Things	On the Uniformity of All Things
3. Yang Sheng Zhu	The Secret of Caring for Life	What Matters in the Nurture of Life	Essentials for Nurturing Life	Essentials for Keeping Good Health
4. Ren Jian Shi	In the World of Men	Worldly Business Among Men	The Human World	Ways of the Human World
5. De Chong Fu	The Sign of Virtue Complete	The Signs of the Fullness of Power	Symbols of Integrity Fulfilled	Signs of Complete Integrity
6. Da Zong Shi	The Great & Venerable Teacher	The Teacher Who is the Ultimate Ancestor	The Great Ancestral Teacher	The Most Venerable Teacher
7. Ying Di Wang	Fit for Emperors & Kings	Repsonding to the Emperors & Kings	Repsonses for Emperors & Kings	Competent Emperors & Kings

內篇 *Nèi Piān = 7 Inner Chapters*

- | | | |
|-------------------|----|--|
| 1. Xiao Yao You | PK | Wandering Round and About |
| 2. Qi Wu Lun | | |
| 3. Yang Sheng Zhu | TC | Mastery of Nurturing Life |
| 4. Ren Jian Shi | JC | In the Human Realm, In the Realm of Humans |
| 5. De Chong Fu | | |
| 6. Da Zong Shi | | |
| 7. Ying Di Wang | | |

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外篇 <i>Wài Piān</i> 15 <i>Outer Chapters</i>	<i>Watson</i> (1968)	<i>Graham</i> (1981)	<i>Mair</i> (1994)	<i>Wang</i> (1999)
8. Pian Mao	Webbed Toes	Webbed Toes	Webbed Toes	Webbed Toes
9. Ma Ti	Horses' Hooves	Horses' Hooves	Horses' Hooves	The Hooves of Horses'
10. Chu Jie	Rifling Trunks	Rifling Trunks	Ransacking Coffers	Break Open the Boxes
11. Chu Yu	Let It Be, Leave It Alone	Keep it in Place & Within Bounds	Preserving and Accepting	Let Be & Let Alone
12. Tian Di	Heaven and Earth	X	Heaven and Earth	The Heaven & The Earth
13. Tian Dao	The Way of Heaven	The Way of Heaven	The Way of Heaven	The Natural Course of Events
14. Tian Yun	The Turning of Heaven	X	Heavenly Revolutions	The Movements of the Heavens
15. Ke Yi (ideas)	Constrained in Will	Finicky Notions	Ingrained Opinions	A Strained Mind
16. Shan Xing	Mending the Inborn Nature	Menders of Nature	Mending Nature	Cultivation of the Inborn Nature
17. Qiu Shui	Autumn Floods	lit. Autumn Water(s)	Autumn Floods	Autumn Floods
18. Ji Le	Perfect Happiness	X	Ultimate Joy	Perfect Happiness
19. Da Sheng	Mastering Life	X	Understanding Life	A Thorough Understanding of Life
20. Shan Mu	The Mountain Tree	X	The Mountain Tree	A Mountain Tree
21. Tian Zi-fang	T'ien T'zu-fang	X	Sir Square Field	Tian Zifang
22. Zhi Bei Yu	Knowledge Wandered North	Knowledge Roams North	Knowledge Wanders North	Knowledge Travels North

16. Those who would try/want to fix/mend/repair nature – Those Who Want to Fix Nature (me*)

(*JC following Skaja from *Wandering at Ease* in ZZ p. 101–)

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雜篇 <i>Zá Piān</i> 11 Mixed or Miscellaneous Chapters	<i>Watson</i> (1968)	<i>Graham</i> (1981)	<i>Mair</i> (1994)	<i>Wang</i> (1999)
23. Geng-sang Chu	Keng-sang Ch'u	X	Kengsang Ch'u	Gengsang Chu
24. Xu Wu Gui	Hsü Wu-kuei	X	Ghostless Hsu	Xu Wugui
25. Ze Yang	Tse-Yang	X	Sunny	Peng Zeyang
26. Wai Wu	External Things	X	External Things	External Things
27. Yu Yan	Imputed Words	X	Metaphors	Fables
28. Zang Wang	Giving Away a Throne	Yielding the Throne	Abdicating Kingship	Declining the Throne
29. Dao Zhi	Robber Chih	Robber Chih	Robber Footpad	Zhi the Robber
30. Yue	Discoursing on Swords	The Discourse on Swords	Discoursing on Swords	Persuasion with Swordplay
31. Yu Fu	The Old Fisherman	The Old Fisherman	An Old Fisherman	The Fisherman
32. Lie Yu-kou	Lieh Yü-k'ou	X	Lieh Yü-k'ou	Liezi
33. Tian Xia	The World	Below in the Empire	All Under Heaven	Under the Heaven

Notes About This Workbook

*This book is dedicated to Bill Doub
my first Chinese language teacher.
Bill always insisted that ZhuangZi was/is "the greatest book ever written"*

I got the characters for this workbook from CHANT. I changed the character font to Ming (16 pt)
I used the CHANT version and their emendations.

There are approximately 14,000 characters in the 7 Inner Chapters.
This number includes additions as well as the characters intended for deletion.

() means to delete **[] means to insert**

From Their Introduction

The text was compiled based on the *Xuguyi congshu* (XGYCS) edition.
As all extant editions are marred by serious corruptions, other editions and
Wang Shumin *Zhuangzi jiaoquan* have been consulted for collation purposes.

Round brackets signify deletions while square ones signify additions. This convention is also used for
emendations. An emendation of character a to character b is indicated by (a) [b], e.g.,

〔剝〕則辱 The character 剝, missing in the XGYCS edition, has been added on the authority of Wang
Shumin *Zhuangzi jiaoquan*.

(不)足以自反邪 The character 不 in the XGYCS edition, being an interpolation, is deleted on the authority
of Wang Shumin *Zhuangzi jiaoquan*.

(搶)〔槍〕榆枋 The character 搶 in the XGYCS edition has been emended to 槍 on the authority of the
Shidetang (SDT) edition.

For all characters used, only the standard form is displayed. Variant or incorrect forms have been replaced by the
standard forms as given in Morohashi Tetsuji *Dai Kan-Wa jiten* (Tokyo: Taishō an shoten, 1974), and the *Hanyu*
da zidian (Hubei cishu chubanshe and Sichuan cishu chubanshe, 1986-1990).

The textual notes are mainly based on Wang Shumin *Zhuangzi jiaoquan* (Taipei: Institute of History and Philology,
Academia Sinica, 1994) and the *Shidetang* (SDT) edition.

Missing Characters

In some instances CHANT does not provide a character.

If I could find the character, I inserted it and highlight it,

Most of these concerned the ambiguity between the two forms of wú 無/无
and a few instances of dòu 斗.

Both confusions involve the fact that 无 and 斗 are used as simplified forms,
but are in fact traditional characters as well.

If I could not find the character, I inserted a highlighted question mark.

In (6:52), I have the components, but not a full character. No other source seems to have it either.

In (6:88), I am not completely sure, but yóu seems to work, so I went with it.

In (6:118), I could only come up with a Cantonese pronunciation.

In the end, I think the only character I could not find is in Chapter 6, Sentence 81.

莊子 *Zhuāng Zi – Intro*

Chapters

I have provided a title page to mark the transitions, and provide a translation for their titles. (see note above)

Punctuation

CHANT has provided punctuation marks, dividing the text into phrases and sentences.

I think these are helpful to young translators, though they should not be considered absolute.

I have hi-lited some which I feel are questionable, but there are others.

I have numbered each sentence within each chapter, using the following notation:

P: stands for Part (or paragraph), these are to help separate the vignettes within each chapter.

I coordinated my numbering with Victor Mair on this.

Most translators do not make this distinction and those who do are quite varied.

Mair's partitioning seemed more accurate and resulted in more than most other sources.

S: stands for sentence; within each chapter, I number these consequetively.

Thus, **P1.S1 = first Part/paragraph, first Sentence.** The Chapters are noted in the header.

In addition, I have left several lines of space below each line for translating line by line, and hence sentence by sentence.

Character Ambiguities

I have included the pinyin in order to facilitate the translation project and reduce the dictionary time to determining definitions and subsequently the translation of the passage.

However, many characters have more than one pronunciation. I have included many of these ambiguities so you will have to decide for yourself which meaning is intended.

These alternative pronunciations are separated by a slash / .

I also eliminated some of them when I thought the option to be untenable (a clearly modern meaning for instance).

I list all of them in the appendix, alphabetically by the first pinyin syllable.

I also provide definitions and clearly identify which ones I eliminated.

Thus you can use this as a dictionary when you encounter a slash.

I have made a notation as to which chapter the character first occurs.

Thus ZZ1 means this first occurs in chapter one.

Capitalization

I have capitalized the pinyin at the beginning of sentences and also for proper nouns, (names of people and places) to make it easier to recognize them. Otherwise it is very difficult for Westerners to realize that a proper noun is in play. And ZhuangZi (ZZ) is full of them. I have not been complete in this regard however; my apologies.

Proper Nouns (Names & Places)

Names are abundant in ZZ and pose a significant obstacle to translation. Normally I would say one would not need to bother rendering a translation of a name, but in ZZ where many of the characters are fictional and are consciously named by him with all the tongue-in-cheekness that they suggest, it is probably essential to at least make an attempt. To this end I have included a list of names and places at the end of each chapter and a complete list in two Appendices to help guide you through this maze.

Chapter I

逍 遙 遊

Xiāo Yáo Yū

Carefree Far&Wide Meandering

- | | | | |
|----|------|--------------|--------------------------------------|
| 1. | 1928 | Fung | The Happy Excursion |
| 2. | 1964 | Watson | Free and Easy Wandering |
| 3. | 1974 | Feng&English | Happy Wandering |
| 4. | 1981 | Graham | Going Rambling Without A Destination |
| 5. | 1991 | Cleary | Freedom |
| 6. | 1994 | Mair | Carefree Wandering |
| 7. | 1997 | Hinton | Wandering Boundless and Free |
| 8. | 1999 | Wang | Wandering In Absolute Freedom |
| 9. | 2001 | Kjellberg | Wandering Round and About |

This Chapter has 5 parts (P) and 69 sentences (S).

莊子 *Zhuāng Zi* – Chapter 1

Chapter 1 逍遙遊 <i>Xiāo Yáo Yóu</i>			
	W-G	=	Hsiao Yao Yu
	(all 3 characters contain radical #162 chuò = go (see W. L112E))		
逍	xiāo	=	ease, free & unrestrained
遙	yáo	=	distant, remote, far away
遊	yóu	=	variant of 游 yóu = travel
游	yóu	=	v. swim; float; b.f. ①travel ②rove
L: swim; wandering/moving all the time, nomadic; walk without haste, enjoy oneself, roam, tour			

Legge = Enjoyment in Untroubled Ease p.164
on p.127 Legge suggests Sauntering or Rambling at Ease, but it is the untroubled mind that is most important

Fung = The Happy Excursion p.27

Watson = Free & Easy Wandering p.29

Feng & English = Happy Wandering p.2

Graham = Going Rambling without a Destination (yu = roam, travel; ramble) p.43

Cleary = Freedom p.63

Mair = Carefree Wandering yu = wander(ing) p.3

Palmer = Wandering where You Will p.1

Hinton = Wandering Boundless and Free p.1

Hamill & Seaton = Free and Easy Wandering p.1

Wang = Wandering in Absolute Freedom p.3

Kjellberg = Wandering Round and About p.204

Lin = A Happy Excursion p.1

Kuang = Soaring and Roaming p.46

JC = Easy, Boundless Meandering or Meandering Completely Unrestrained/Unfettered
Roaming, Ambling, Rambling, Saunter (watching carp swim may be a perfect example)

* classic formula named Xiao Yao San = Free Wanderer Powder^{NW} or Rambling Powder^{DB} (B. p.147)
from Tai Ping Hui Min He Ji Ju Fang = Imperial Grace Formulary of the Tai Ping Era ~1078

xiào = laugh, grin, laughter (sound of the heart); to laugh at, mock, jeer, tease, ridicule

莊子 *Zhuāng Zi* – Chapter 1

Synopsis of Subsections/Stories

1.1 *Exemplars Defined*

- 1.1.1 *Kun & Peng* *a fish transforms into a bird*
- 1.1.2 *Cicada & Dovelet*
- 1.1.3 *Packing a Lunch*
- 1.1.4 *Small v. Great Knowledge/Experience/Knowing/Wisdom/Understanding*

1.2 *Yao Wants to Cede the Empire* *Xu Yu/Hsu Yu Declines*

1.3 *The Sage of Mt Gu She/Ye*

1.4a *Caps for the Yue/Yueh*

1.4b *Yao Visits the 4 Masters (in the Ku mts) & Forgets the Kingdom*

1.5 *Conversation between ZZ & Master Hui / Hui Zi / Hui Shi(h)*

- 1.5a *Huge Gourds*
- 1.5b *Salve for Chapped Hands and more imaginative uses for big gourds* *Thinking Big*
- 1.5c *Big Useless Tree*

莊子 *Zhuāng Zi – Chapter 1*

P1.S1

北冥有魚，其名為鯤。

Běi Míng yǒu yú , qí míngwéi Kūn.

P1.S2

鯤之大，不知其幾千里也。

Kūn zhī dà , bùzhī qí jǐqiān lǐ yě.

P1.S3

化而為鳥，其名為鵬。

Huà ér wèi/wéi niǎo , qí míngwéi Péng.

P1.S4

鵬之背，不知其幾千里也；

Péng zhī bèi/bēi , bùzhī qí jǐqiān lǐ yě ;

怒而飛，其翼若垂天之雲。

nù ér fēi , qí yì ruò chuí tiān zhī yún.

P1.S5

是鳥也，海運則將徙於南冥。

Shì niǎo yě , hǎiyùn zé jiāng/jiàng/qiāng xǐ yú/wū Nán Míng.

P1.S6

南冥者，天池也。

Nán Míng zhě , Tiān Chí yě.

莊子 *Zhuāng Zi – Chapter 1*

P1.S7

齊諧者，志怪者也。

Qí/~~zhāi~~ Xié zhě , zhìguài zhě yě.

P1.S8

諧之言曰： "鵬之徙於南冥也，水擊三千里，

Xié zhī yán yuē : "Péng zhī xǐ yú/wū Nán Míng yě , shuǐ jī sānqiān lǐ ,

搏扶搖而上者九萬里，去以六月息者也。"

tuán fúyáo érshàng zhě jiǔwàn lǐ , qù yǐ Liùyuè xī zhě yě."

P1.S9

野馬也，塵埃也，生物之以息相吹也。

Yěmǎ yě , chén'āi yě , shēngwù zhī yǐ xī xiāng/xiàng chuī yě.

P1.S10

天之蒼蒼，其正色邪？

其遠而無所至極邪？

Tiān zhī cāngcāng , qí zhèngsè yé/xié ?

qí yuǎn ér wú suǒ zhìjí yé/xié ?

其視下也，亦若是則已矣。

qí shì xià yě , yì ruòshì zé yǐyǐ.

P1.S11

且夫水之積也不厚，則負大舟也無力。

Qiě fū/fú shuǐ zhī jī yě bù hòu , zé fù dà zhōu yě wú lì.

莊子 *Zhuāng Zi – Chapter 1*

P1.S12

覆杯水於坳堂之上，則芥為之舟；

Fùbēi shuǐ yú/wū ào táng zhī shàng , zé jiè wèi zhī zhōu ;

置杯焉則膠，水淺而舟大也。

zhì bēi yān zé jiāo , shuǐ qiǎn ér zhōu dà yě.

P1.S13

風之積也不厚，則其負大翼也無力。

Fēng zhī jī yě bù hòu , zé qí fù dà yì yě wú lì.

P1.S14

故九萬里，則風斯在下矣，而後乃今培風；

Gù jiǔ wàn lǐ , zé fēng sī zài xià yǐ , ér hòu nǎi jīn péi fēng ;

背負青天，而莫之夭闕者，而後乃今將圖南。

bēi fù qīng tiān , ér mò zhī yāo è zhě , ér hòu nǎi jīn jiāng/jiàng/qiāng tú nán.

P1.S15

蜩與學鳩笑之曰： "我決起而飛，（搶）〔槍〕榆枋，

Tiáo yǔ/yù/yú xué jiū xiào zhī yuē : "wǒ jué qǐ ér fēi , (qiǎng/qiāng) [chēng] yú fāng ,

時則不至，而控於地而已矣，奚以之九萬里而南為？"

shí zé bù zhì , ér kòng yú/wū de/dì éryǐ yǐ , xī yǐ zhī jiǔ wàn lǐ ér nán wèi/wéi ? "

莊子 *Zhuāng Zi* – Chapter 1

適莽蒼者，三餐而反，腹猶果然；
shì mǎngcāng zhě , sān cān ér fǎn , fù yóu guǒrán ;

適百里者，宿舂糧；適千里者，三月聚糧。
shì bǎi lǐ zhě , xiǔ/sù/xiù chōng liáng ; shì qiānlǐ zhě , sānyuè jù liáng.

P1.S16

之二蟲又何知！ 小知不及大知，小年不及大年。
Zhī èr chóng yòu hé zhī/zhì ! xiǎo zhī/zhì bùjí dà zhī/zhì , xiǎonián bùjí dànían.

P1.S17

奚以知其然也？ 朝菌不知晦朔，蟪蛄不知春秋，此小年也。
Xī yǐ zhī/zhì qí rányě ? zhāojùn bùzhī huìshuò , huìgū bùzhī chūn qiū , cǐ xiǎonián yě.

P1.S18

楚之南有冥靈者，以五百歲為春，五百歲為秋；
Chǔ zhī nán yǒu Míng Líng zhě , yǐ wǔbǎi suì wèi/wéi chūn , wǔbǎi suì wèi/wéi qiū ;

上古有大椿者，以八千歲為春，八千歲為秋。
shànggǔ yǒu dà chūn zhě , yǐ bāqiān suì wèi/wéi chūn , bāqiān suì wèi/wéi qiū.

P1.S19

而彭祖乃今以久特聞，眾人匹之，不亦悲乎！
Ér Péng Zǔ nǎi jīn yǐ jiǔ tè wén , zhòng rén pǐ zhī , bù yì bēi hū !

湯之問棘也是已。

Tāng zhī wèn Jí yěshì yǐ.

P1.S20

窮髮之北有冥海者，天池也。

Qióngfàzhīběi yǒu míng hǎi zhě , Tiān Chí yě.

P1.S21

有魚焉，其廣數千里，未有知其脩者，其名為鯤。

Yǒu yú yān , qí guǎng shù/shǔ/shuò qiānlǐ , wèiyǒu zhī/zhì qí xiū zhě , qí míngwéi kūn.

P1.S22

有鳥焉，其名為鵬，背若泰山，翼若垂天之雲，

Yǒu niǎo yān , qí míngwéi Péng , bèi/bēi ruò Tài Shān , yì ruò chuí tiān zhī yún ,

搏扶搖羊角而上者九萬里，絕雲氣，

tuán fúyáoyángjiǎo érshàng zhě jiǔwàn lǐ , jué yúnqì ,

負青天，然後圖南，且適南冥也。

fù qīngtiān , ránhòu tú nán , qiě shì Nán Míng yě.

P1.S23

斥鴳笑之曰：

Chì yàn xiào zhī yuē :

"彼且奚適也？

"bǐ qiě xī shì yě ?

我騰躍而上，

wǒ téngyuè érshàng ,

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P1.S24

不過數仞而下，翱翔蓬蒿之間，此亦飛之至也。

bùguò shù/shǔ/shuò rèn érxia , áoxiáng péngāo zhījiān , cǐ yì fēi zhīzhì yě.

P1.S25

而彼且奚適也？" 此小大之辯也。

Ér bǐ qiě xī shì yě ? " cǐ xiǎo dà zhī biàn yě.

P1.S26

故夫知效一官，行比一鄉，德合一君，

Gùfū zhī/zhì xiào yī guān , xíng/háng/hàng bǐ/bì yī xiāng , dé héyī jūn ,

而徵一國者，其自視也亦若此矣。

ér zhēng/zhǐ yī guó zhě , qí zìshì yě yì ruòcǐ yǐ.

P1.S27

而宋榮子猶然笑之。

Ér Sòng Róng Zǐ yóurán xiào zhī.

P1.S28

且舉世而譽之而不加勸，舉世而非之而不加沮，

Qiě jǔshì ér yù zhī ér bùjiā quàn , jǔshì ér fēi zhī ér bùjiā jù/jǔ ,

定乎內外之分，辯乎榮辱之竟斯已矣。

dìng hū nèiwài zhī fēn/fèn , biàn hū róng-rǔ zhī jìng sī yǐyǐ.

P1.S29

彼其於世未數數然也。

Bǐ qí yú/wū shì wèi shǔshù/shuòshuò rányě.

P1.S30

雖然，猶有未樹也。

Suīrán , yóu yǒu wèi shù yě.

P1.S31

夫列子御風而行，泠然善也，旬有五曰而後反。

Fū/Fú Liè Zǐ yùfēng ér xíng/háng/hàng , líng rán shàn yě , xún yǒu wǔ rì ér hòu fǎn.

P1.S32

彼於致福者，未數數然也。

Bǐ yú/wū zhì fú zhě , wèi shǔshù/shuòshuò rányě.

P1.S33

此雖免乎行，猶有所待者也。

Cǐ suī miǎn hū xíng/háng/hàng , yóu yǒusuǒ dài/dāi zhě yě.

P1.S34

若夫乘天地之正，而御六氣之辯，

Ruòfū chéng/shèng tiāndì zhī zhèng/zhēng , ér yù liùqì zhī biàn ,

以遊無窮者，彼且惡乎待哉！

yǐ yóu wúqióng zhě , bǐ qiě è/ě/wù hū dài/dāi zāi !

故曰：至人無己，神人無功，聖人無名。
gù yuē : zhìrénwújǐ , shénrén wú gōng , shèngrén wúmíng.

P2.S35

堯讓天下於許由，曰： "日月出矣，而燭火不息，
Yáo ràng tiānxià yú/wū Xǔ Yóu , yuē : "rìyuè chū yǐ , ér juéhuǒ bùxī ,

其於光也，不亦難乎！ 時雨降矣，
qí yú/wū guāng yě , bù yì nán/nàn hū ! shíyǔ jiàng/xiáng yǐ ,

而猶浸灌，其於澤也，不亦勞乎！
ér yóu jìn guàn , qí yú/wū zé yě , bù yì láo/lào hū !

夫子立而天下治，而我猶尸之，吾自視缺然。 請致天下。"
Fū Zǐ lì ér tiānxià zhì , ér wǒ yóu shī zhī , wú zìshì quē rán. Qǐng zhì tiānxià."

P2.S36

許由曰： "子治天下，天下既已治也。
Xǔ Yóu yuē : "zǐ zhì tiānxià , tiānxià jì yǐ zhì yě.

P2.S37

而我猶代子，吾將為名乎？ 名者，實之賓也。
Ér wǒ yóu dài zǐ , wú jiāng/jiàng/qiāng wèi/wéi míng hū ? míng zhě , shí zhī bīn yě.

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P2.S38

吾將為賓乎？

Wú jiāng/jiàng/qiāng wèi/wéi bīn hū ?

鷦鷯巢於深林，不過一枝；

jiāoliáo cháo yú/wū shēnlín , bùguò yī zhī/qí ;

偃鼠飲河，不過滿腹。

yǎn shǔ yǐn hé , bùguò mǎnfù.

P2.S39

歸休乎君，予無所用天下為！

Guīxiū hū jūn , yǔ/yú wú suǒ yòng tiānxià wèi/wéi !

庖人雖不治庖，尸祝不越樽俎而代之矣。"

páorén suī bùzhì páo , shī zhù bù yuè zūnzǔ ér dài zhī yǐ."

P3.S40

肩吾問於連叔曰：

Jiān Wú wèn yú/wū Lián Shū yuē :

"吾聞言於接輿，大而無當，往而不反。"

"wú wén yán yú/wū Jiē Yú , dà'érwúdāng , wǎng ér bù fǎn.

吾驚怖其言，猶河漢而無極也；大有逕庭，不近人情焉。"

Wú jīng bù qí yán , yóu Hé Hàn ér wújí yě ; dàyǒu jìngtíng , bù jìn rénqíng yān."

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P3.S41

連叔曰： "其言謂何哉？"

Lián Shū yuē : "qí yán wèihé zāi ?"

曰："藐姑射之山，有神人居焉，肌膚若冰雪，淖約若處子。

yuē : "Miǎo Gū Shè zhī Shān , yǒushén rén jū yān , jīfū ruò bīng-xuě , nào yuē/yāo ruò chǔzǐ.

P3.S42

不食五穀，吸風飲露。

Bù shí/sì wǔgǔ , xīfēngyǐnlù.

P3.S43

乘雲氣，御飛龍，而遊乎四海之外。

Chéng/Shèng yúnqì , yù fēilóng , ér yóu hū sìhǎizhīwài.

P3.S44

其神凝，使物不疵癘而年穀熟，吾以是狂而不信也。"

Qí shén níng , shǐ wù bù cǐlì ér niángǔ shú/shóu , wú yǐshì kuáng ér bù xìn yě."

P3.S45

連叔曰： "然。瞽者無以與乎文章之觀，

Lián Shū yuē : "rán. Gǔzhě wú yǐ yǔ/yù/yú hū wénzhāng zhī guān ,

聾者無以與乎鍾鼓之聲。

lóng zhě wú yǐ yǔ/yù/yú hū zhōng gǔ/gū zhī shēng.

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P3.S46

豈唯形骸有聾 (盲) [瞽] 哉？ 夫知亦有之。
Qǐ wéi/wěi xíng hái yǒu lóng (máng) [gǔ] zāi? fū/fú zhī/zhì yì yǒu zhī.

P3.S47

是其言也，猶時女也。
Shì qí yán yě, yóu shí nǚ yě.

P3.S48

之人也，之德也，將旁礪萬物以為一，世蘄乎亂，
Zhī rén yě, zhī dé yě, jiāng/jiàng/qiāng páng/bàngbó wànwù yǐwéi yī, shì qí hū luàn,

孰弊弊焉以天下為事！ 之人也，物莫之傷，
shú bì bì yān yǐ tiānxià wèi/wéi shì! zhī rén yě, wù mò zhī shāng,

大浸稽天而不溺，大旱金石流土山焦而不熱。
dàjìn qǐ/jī tiān ér bù niào/nì, dà hàn jīnshí liú tǔshān jiāo ér bù rè.

P3.S49

是其塵垢秕糠，將猶陶鑄堯舜者也，孰肯以物為事！
Shì qí chéngòu bǐkāng, jiāng/jiàng/qiāng yóu táo zhù Yáo-Shùn zhě yě, shú kěn yǐ wù wèi/wéi shì!

P4.S50

"宋人資章甫而適諸越，越人斷髮文身，無所用之。
"Sòng rén zī zhāng fǔ ér shì zhū Yuè, Yuè rén duàn fà wén shēn, wú suǒ yòng zhī.

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P4.S51

堯治天下之民，平海內之政，往見四子藐姑射之山，

Yáo zhì tiānxià zhī mín , píng hǎinèi zhī zhèng , wǎng jiàn/xiàn sì zǐ Miǎo Gū Shè zhī Shān ,

汾水之陽，窅然喪其天下焉。"

Fén Shuǐ zhī yáng , yǎorán sàng/sāng qí tiānxià yān."

P5.S52

惠子謂莊子曰： "魏王貽我大瓠之種，

Huì Zǐ wèi Zhuāng Zǐ yuē : "Wèi Wáng/wàng yí wǒ dà hù zhī zhǒng/zhòng ,

我樹之成而實五石，以盛水漿，其堅不能自舉也。

wǒ shù zhī chéng ér shí wǔ shí/dàn , yǐ chéng/shèng shuǐ jiāng/jiàng , qí jiān bùnéng zì jǔ yě.

P5.S53

剖之以為瓢，則瓠落無所容。

Pōu zhī yǐwéi piáo , zé hùluò wú suǒ róng.

P5.S54

非不呺然大也，吾為其無用而掊之。"

Fēi bù xiāo/háo/hào/hǒu rán dà yě , wú wèi/wéi qí wúyòng ér pǒu zhī."

P5.S55

莊子曰： "夫子固拙於用大矣。

Zhuāng Zǐ yuē : "Fū Zǐ gù zhuōyú yòng dà yǐ.

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P5.S56

宋人有善為不龜手之藥者，世世以泝澠統為事。

Sòng rén yǒu shàn wèi/wéi bù jūnshǒu zhī yào zhě , shìshì yǐ píngpì kuàng wèi/wéi shì.

P5.S57

客聞之，請買其方百金。

Kè wén zhī , qǐng mǎi qí fāng bǎi jīn.

P5.S58

聚族而謀曰： "我世世為泝澠統，不過數金；

Jù zú ér móu yuē : "wǒ shìshì wèi/wéi píngpì kuàng , bùguò shù/shǔ/shuò jīn ;

今一朝而鬻技百金，請與之。"

jīn yīzhāo ér yù jì bǎi jīn , qǐng yǔ/yù/yú zhī."

P5.S59

客得之，以說吳王。

Kè de/děi/dé zhī , yǐ shuō/shuì Wú Wáng/wàng.

P5.S60

越有難，吳王使之將，冬與越人水戰，

Yuè yǒu nán/nàn , Wú Wáng/wàng shǐ zhī jiāng/jiàng/qiāng , dōng yǔ/yù/yú Yuè rén shuǐzhàn ,

大敗越人，裂地而封之。

dàbài Yuè rén , liè/liě de/dì ér fēng zhī.

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P5.S61

能不龜手，一也；或以封，或不免於汧澼絖，則所用之異也。

Néngbù guī shǒu, yī yě; huò yǐ fēng, huò bùmiǎn yú/wū píngpì kuàng, zé suǒ yòng zhī yì yě.

P5.S62

今子有五石之瓠，何不慮以為大樽而浮乎江湖，

Jīn zǐ yǒu wǔ shí/dàn zhī hù, hébù lǜ yǐwéi dà zūn ér fú hū jiānghú,

而憂其瓠落無所容？ 則夫子猶有蓬之心也夫！"

ér yōu qí hùluò wú suǒ róng? zé Fū Zǐ yóu yǒu péng zhī xīn yě fū/fú! "

惠子謂莊子曰： "吾有大樹，人謂之樗。

Huì Zǐ wèi Zhuāng Zǐ yuē: "wú yǒu dàshù, rén wèi zhī chū.

P5.S63

其大本擁腫而不中繩墨，其小枝卷曲而不中規矩，

Qí dàběn yōngzhǒng ér bùzhōng shéngmò, qí xiǎozhī juǎnqū ér bùzhōng guījǔ,

立之塗，匠者不顧。

lì zhī tú/tú/tū, jiàng zhě bù gù.

P5.S64

今子之言，大而無用，眾所同去也。"

Jīn zǐ zhī yán, dà ér wúyòng, zhòng suǒ tóng/tòng qù yě."

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P5.S65

莊子曰： "子獨不見狸狌乎？ 卑身而伏，以候敖者；
Zhuāng Zǐ yuē : "zǐ dú bùjiàn lí shēng/xīng/xìng hū ? bēi shēn ér fú , yǐ hòu áo zhě ; Wang p.12

東西跳梁，不避高下；中於機辟，死於罔罟。

dōngxi/dōng-xī tiàoliáng , bù bì gāoxià ; zhōng/zhòng yú/wū jī pì/pì/bì , sǐ yú/wū wǎng gǔ.

P5.S66

今夫斄牛，其大若垂天之雲。

Jīn fū/fú lì/lái/tāi niú/niū , qí dà ruò chuí tiān zhī yún.

P5.S67

此能為大矣，而不能執鼠。

Cǐ néngwéi dà yǐ , ér bùnéng zhí shǔ.

P5.S68

今子有大樹，患其無用，何不樹之於無何有之鄉，

Jīn zǐ yǒu dàshù , huàn qí wúyòng , hébù shù zhī yú/wū wúhéyǒuzhīxiāng ,

廣莫之野，彷徨乎無為其側，逍遙乎寢臥其下。

guǎng mò zhī yě , pánghuáng hū wúwéi qí cè/zhāi , xiāoyáo hū qǐn wò qí xià.

P5.S69

不夭斤斧，物無害者，無所可用，安所困苦哉！"

Bù yāo jīn fǔ , wù wúhài zhě , wú suǒ kěyòng , ān suǒ kùnkǔ zāi ! "

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(Proper Nouns) Names & Places in Chapter One

Names

S:1	鯤	Kūn	name of a (great/huge) fish	
S:3	鵬	Péng	name of a (great/enormous) bird	
S:7	齊諧	Qí Xié	name of a book (a collection of mysterious/fantastic stories)	Wang does not translate
			Wu translates as <i>Tall Tales of Universal Harmony</i>	(in the next line it is referred to simply as [the] Tales)
			DH: The Book of Laughter and Harmony	VM: The Drolleries of Ch'i (record of marvels)
S:18	冥靈	Míng Líng	Dark Spirit	(VM: says this is the name of a tortoise)
S:19	彭祖	Péng Zǔ	Chinese Methuselah	Progenitor Peng ^{VM}
S:19	湯	Tāng	1st king of the Shang	(~1766 BCE)
S:19	棘	Jí	Tang's minister	DateBramble ^{DH}
S:27	宋榮子	Sòng Róng Zǐ	Master Song	(a philosopher)
S:31	列子	Liè Zǐ	Master Lie	(an important philosopher)
S:35	堯	Yáo	King Yao	(legendary emperor (2357-2255 BCE), model of wisdom & virtue)
S:35	許由	Xǔ Yóu	a minister of Yao's	PledgedOrigin ^{DH}
S:40	肩吾	Jiān Wú	fictional practitioner of the Way	BearingMeUp ^{DH} [see also chapter 7]
S:40	連叔	Lián Shū	fictional practitioner of the Way	EldersGather ^{DH} [only in this chapter]
S:40b	接輿	Jiē Yú	the madman Jie Yu	CrazyCart ^{DH} [see chapter 4 & 7]
S:40c	河漢	Hé Hàn	Milky Way (lit. river of Han people; also has the meaning of empty/hollow words)	
S:49	舜	Shùn	King Shùn	Shun (2255-2208 BCE), is Yao's successor & another paragon of virtue
S:52	惠子	Huì Zǐ	Master Hui	(Hui Shi is an important philosopher of the Sophist/Logician school)
S:52	莊子	Zhuāng Zǐ	Master Zhuang	(the author of this work in conversation with Hui Zi)
S:52	魏王	Wèi Wáng	King Wei	(ruler of Wei)
S:59	吳王	Wú Wáng	King Wu	(ruler of Wu/Ngwa ^{VM} in the SE) (Wu defeats Yue/Viet in 496 BCE)

Places

S:1	北冥	Běi Míng	Northern Dark/Gloom/underworld	
S:5	南冥	Nán Míng	Southern Dark/Gloom/underworld	
	aka 天池	Tian Chi	Celestial Pond (name of Pc-1)	
S:18	楚	Chǔ	the state of Chu	(in modern Hubei-Hunan region)
S:41b	藐姑射山	Miǎo Gū Shè Shān	Mt. MiaoGuShe	(VM: Mt GuYe DH: Gu-She mountains)
			(lit. insignificant aunt/sister shoot mt)	[also in S:51]
S:50	宋人	Sòng (rén)	Song people / men/people from/of Song	
S:50	越人	Yuè (rén)	Yue people / men/people from/of Yue	(VM: Viet)
S:51b	汾水	Fén Shuǐ	the Fen river / River Fen (river in Shanxi)	(lit. Fen water)

Notes for Chapter 1

1.1.1 *Kun & Peng* *a fish transforms into a bird*

- BW says Kun means fish roe (therefore the smallest & largest fish in one)
- see Cleary note p.161 for symbolism of fish & bird etc.

BW, DH & H & S translate Northern & Southern *Darkness*, others as Northern & Southern *Oceans* VM as the darkness of the Northern Ocean; for Southern Ocean, darkness is omitted.

There is a famous painting entitled Northern Darkenss by Chou Ch'en (see Hinton p.xviii, cover & plates)
Southern Ocean = Lake of Heaven (most transl.) I would translate as Celestial pond (tian chi)

In the later verse Celestial Lake is associated with North Ocean/Sea?

In the North ocean there is a fish, all symbols of Water, storage & potential, as well as mystery.

It changes/transforms/metamorphs (hua) into a bird

which flies South, associated with Fire, direction of light & illumination,

it is also associated with the phoenix (feng), the bird's name or type is Peng.

Fish and birds are symbols of water & land (yin-yang divisions of the world) i.e. H & E

when the story is repeated Peng is likened to Mt Tai

I think the great fish & bird are metaphors for winter & summer respectively (takes 6 mos for Peng to fly south)

there is a line that suggests smt in the water stirs the peng into flight vs. arising/rousing within itself?

The book he refers to Ch'i Hsieh (Qi Xie) = Marvels/Wonders/Phantasmagoria/Tall Stories of/from Qi
Watson calls it Universal Harmony, Hinton calls it the Book of Laughter & Harmony
this is in contrast to the scientific explanation ZZ provides about the mass of air

1.1.2 *Cicada & Dovelet* compare their comments to the sparrow/quail (ignorance vs. arrogance)?

1.1.3 *Packing a Lunch*

last line 'what do these two creatures know?' referring back to the cicada & dove, but

H & S translate 'a couple of weevils in the meal won't know the difference' (referring to 3 month vs 3 day journey)

莊子 *Zhuāng Zi* – Chapter 1

1.1.4 Small v. Great Knowledge/Experience/Knowing/Wisdom/Understanding

Scale & Lifespan suggests perspective (the small cannot compare, this is then extrapolated to knowledge: xiao zhi? vs. da zhi?)
the Chinese Methuselah (also named) P'eng (age 7-800 years) is interesting that ZZ is deprecating of people trying to emulate him, presumably because even this lifespan is short in comparison with true longevity. (Legge has lengthy note on Peng p.167) calls him Patriarch vs Progenitor
Graham seems to hit it best: *"is it not sad that common men should think him insurpassable"*
Cleary seems to miss the boat/point: *"are not ordinary people pitiful by comparison"*

Some confusion about Ming-Ling, is it a tree or a tortoise?

Hinton says a tree called Dark Spirit; Mair says it's a tortoise

Legge translates as tree, but footnote says it can be a tree or a tortoise

*Legge says all these are also mentioned in the Lie Zi chapter 5, Questions of Tang, p.98 (LZ is a subject in the next story in ZZ)

Tang is the first ruler of the Shang, Chi is his wise minister

the tree mentioned here seems to be the same as the one at the end of the chapter (Ch'un/Ch'u = cedrela/ailanthus),

Watson calls it a great Rose of Sharon, but also translates ming-ling as a caterpillar.

F & E translate the older tree as the tortoise instead of ming-ling?

• paraphrasing: the man who rides the true course... uses the 6 Qi as his chariot (can travel freely in both space & time)

The Six Qi/Energies: ACG says traditionally these are yin & yang, wind & rain, light & dark.

Liu Qi in medicine usually means: wind, cold, summerheat, dampness, dryness, & fire (see SW71)

6 Qi can also mean jing, qi, jin, ye, xue, mai (essence, energy, body fluids, lit. liquids & humors, blood & vessels/pulse) NW

莊子 *Zhuāng Zi* – Chapter 1

至人 無己	zhìrén wújǐ	= reach/arrive; most/super man/person lacks/is without a sense of self; privacy (is selfless)
神人 無功	shénrén wúgōng	= spirit(ual) man/person lacks/is without merit, good deeds; achievement
聖人 無名	shèngrén wúmíng	= the sage / holy man/person lacks/is without identity, name, fame
simplified = ku ¹ ren		

see SuWen #1 where same three terms are used to describe men of old [achieved men, immortals & sages] Ni p.3-4
+ a fourth called natural men = *zi ran ren*.

Later in ZZ (Chapter 6) we encounter the concept of the *zhēnrén* 真人 = true, authentic, genuine person.
see Daniel Coyle p.197 advocates for genuine person.

Legge

the perfect man	has no [thought of] self
the spirit-like man	has no [thought of] merit
the sagely-minded man	has no [thought of] fame

Watson

the perfect man	has no self
the holy man	has no merit
the sage	has no fame (says they are not 3 categories, but 3 names for the same thing)

Feng & English

the perfect man	has no self
the holy man	has no merit
the sage	has no reputation

Graham

the utmost man	is selfless
the daemonic man	takes no credit for his deeds
the sage	is nameless zhen² ren² = xian² ren²

Cleary

complete people	have no self
spiritual people	have no merit
the saintly people	have no name

Mair

the ultimate man	has no self
the spiritual person	has no accomplishment
the sage	has no name

Hinton

the realized	remain selfless
the sacred	remain meritless
the enlightened	remain nameless

Hamill & Seaton

the one who's made it <i>there</i>	has no self
the spiritual leader	does no deed
the true sage	has no name

莊子 *Zhuāng Zi* – Chapter 1

Lin

the perfect man	ignores self
the divine man	ignores achievement
the true sage	ignores reputation

Wang

the perfect man	(characters on p. 6)	for zhenren ZZ 6 see p.88-89
the holy man	cares for no self	
the sage	cares for no merit	
	cares for no name	

Vincent Shen in Encyl. p. 872

zhi ren	= supreme person	has no self	poke at Confucianism
shen ren	= marvelous person	has no particular achievements	poke at Mohism
sheng ren	= sagely person	has no name	poke at School of Names

zhēn rén = authentic person [in ZZ 33 two are named Guan Yin & Lao Dan]
locus classicus and only occurrence in Inner Chapters is 6.

I suggest ‘has no need of/for; seeks not for’ self, accomplishment, name or fame’

莊子 *Zhuāng Zi* – Chapter 1

1.2 *Yao Wants to Cede the Empire* *Hsu Yu / Xu Yu Declines*
 see also 1.4.2 6.8

<u>tian¹ xia⁴</u>	= <u>sky/heaven under/below</u>	
Mair	= all under heaven	translates Hsü Yu as Promise Allow
H & S	= all under heaven	
Hinton	= all beneath heaven, this world	translates Hsü Yu as Pledged Origin
Watson	= the empire	
Graham	= the empire	
Feng	= the empire	
Legge	= the throne	see notes p.169

variety of animals are translated: (bold = most common)

bird: tit, **sparrow**, wild bird, **tailor-bird**, wren

(a tailor-bird is a small Asian passerine (perching bird) [genus Orthotomus] that stitch leaves together to form & conceal their nests)

animal: beaver, **mole**, wild animal, muskrat, tapir

<u>shi¹ ???</u>	= <u>corpse invoker^{VM}</u>
Mair	= impersonator of the dead
Watson	= (the priest and) the impersonator of the dead (at the sacrifice)
Graham	= (the priest and) the medium
Feng	= (the priests and) the representatives of the dead
H & S	= personator (official at sacrifices who's duty it is to represent the spirits of departed ancestors)
Hinton	= the kid posing as the corpse
Legge	= representative of the dead (and the officer of prayer)
Lin	= representative of the worshipped spirit [and the officer of prayer], the cook is unable to prepare the funeral sacrifices

莊子 *Zhuāng Zi* – Chapter 1

1.3 *The Sage of Mt Gu She/Ye*

* H & S translate the sage persona as a woman (I think it works well)

- Hinton translates the names of the conversationalists:

Chien Wu = BearingMeUp

Lien Shu = EldersGather

Chieh Yu = ConvergenceCrazyCart

Chieh Yu, the madman of Chu, is known to us from Confucius (Analects 18.5)
and in ZZ 4.8 & 7.2 (ACG p.74 & 95)

- the rivers Hé & Hàn are used to denote the Milky Way (celestial river)
also means hollow words, empty talk, which fits here just as well

Legge p.170

DeFrancis p.233

- the mt mentioned in this chapter & the next 1.4

JL	Ku-shih	a hill/mt 'in the North Sea'	Legge p.170
		char composed of ke R:41 = shè or shi	Wieger p.695 to shoot out, dart
		Fenn shè/shí adds: to spurt	phonetic is 634 = shēn = body (no ref. to ye)
BW	Ku-she mt		
F & E	Mt Ku		
ACG	Ku-yi	(in the mts of far off Ku-yi)	
VM	Kuyeh		
DH	Ku-she mts		
H & S	Ku-she mt		

1.4.1 *Caps for the Yue/Yueh*

(Yue is in the southeast, present day Zhejiang, Fujian, & Guangdong)

1.4.2 *Yao Visits the 4 Masters (in the Gu mts) & Forgets the Kingdom*

the 4 masters remain unidentified

I'm curious about this vignette compared to 1.2 in which he tries to cede the kingdom
which should come first?

莊子 *Zhuāng Zi* – Chapter 1

1.5 *Conversation between ZZ & Master Hui / Hui Zi / Hui Shi(h)*

Watson note p.28: Hui Shi stands for intellectualization, ZZ stands for imagination (Waley p.12)

1.5.1 *Huge Gourds*

Calabash = bottle gourd (later)? symbol of Daoist adepts (luo han guo)

Cleary says (p.162): the huge gourd represents a human being,
its usefulness depends on what you do with it.

‘To hollow it out’ means to become inwardly empty & [outwardly] open.

‘To sail...’ means to be free in the world.

1.5.2 *Salve for Chapped Hands and more imaginative uses for big gourds* *Thinking Big*

1.5.3 *Big Useless Tree*

Cleary says (p.162): the huge tree represents a mind beyond convention.
to be useless means to be unexploitable.

? is useless & uselessness *bùyòng?* or *wúyòng?*

seems to be *wú suǒ* (78/14) *kěyòng* = none which can be used?

the ending nicely sums up the entire chapter and the chapter title

I like Watson, Graham, F & E, Cleary, & Hinton, also Waley p.17-20

Ailanthus = Chun (Pi) = Tree of Heaven (astringent for damp-heat type dysentery (bacillary), esp. w/ blood; or chronic vaginal discharge d/t DH; kills parasites (roundworm); externally for itching (tinea like skin rashes)

Smith & Stuart state: Ch’un = *Cedrela* (Rutacea) has fragrant leaves that can be eaten,
while Ch’u = *Ailanthus* (Simarubacea) has offensive leaves that cannot. aka Stinky Cedar
Ailanthus grows rapidly, its wood being used only for fuel.

chū lì zhī cái is a figure of speech meaning something is 'useless or worthless'
(*chū* = *ailanthus* & useless *lì* = scrub oak & worthless *cái* = material, stuff)

莊子 *Zhuāng Zi* – Chapter 1

Passages that seem to describe:

free & easy wandering and the qualities of a “sage” (following Mair unless noted otherwise)

1.1

Peng’s flight once it is aloft blue sky touching its back
Tang asks: do up & down and the four directions have a limit?
Chi responds: beyond their limitlessness there is another limitlessness.
Sung Jung is neither concerned with praise nor censure, honor or disgrace (he is above them)
 because he is not embroiled (in worldly affairs)
Master Lieh rides upon the wind, drifts wherever he pleases,
 he was able to dispense with walking because he is not embroiled
 [in the pursuit of blessings] (? affairs of Heaven?)
One who could ride the Truth (of H & E): wanders in infinity

1.3

speaking of Chieh Yu: he goes off on a tangent and never comes back
 his words are limitless like the Milky Way

speaking of the sage of Mt Kuyeh: skin like snow/snowflakes and gentle as a (virgin)
 does not eat [any the 5 grains], inhales the wind & drinks the dew
 rides the clouds, drives a dragon, wanders beyond the 4 seas
 spirit is concentrated
 saves things from corruption
 brings bountiful harvests
 is of such integrity that mingles with the myriad of things and becomes one with them
 nothing can harm [such a one] can’t be drowned or burnt
 One could mold a Yao or Shun from [his] dust & residue

1.4

after Yao returned from visiting the 4 Masters of Mt Kuyeh:
 he fell into a daze and forgot all about the empire
?should 1.2, in which Yao wants to cede the throne to Hsu Yu follow this story?

1.5 ZZ to Hui Shi

concerning the use of big gourds:

ZZ suggests making bouys so one could go floating (on lakes & rivers), instead of worrying

concerning the big tree:

why don’t you plant it in Never-never-land somewhere with wide open spaces
where you can roam (freely in wu wei) at its side
sleep carefree beneath it
being useless, how could it/you ever come to grief?

Hui Shi accuses ZZ’s words of being like his tree: big, useless, and heeded by no one.

Chapter II

齊物論

Zhāi/Qí Wù Lùn

Discussions that Equalize Things

Arguments that Even Things Out

Debates that Level Things (Reduce Things to Essentials)

1. 1928 Fung
2. 1964 Watson
3. 1974 Feng&English
4. 1981 Graham
5. 1991 Cleary
6. 1994 Mair
7. 1997 Hinton
8. 1999 Wang
9. 2001 Kjellberg

This Chapter has 14 parts (P) and 148 sentences (S).

莊子 *Zhuāng Zi* – Chapter 2

Chapter 2	齊物論	Zhāi/Qí Wù Lùn
	W-G =	Ch'i Wu Lun
qí	= even, equal, arrange; in order; together, alike; complete, all; to be the same (as)	
wù	= things, objects, articles; content, substance	
lùn	= talk about, discourse, discuss, debate, argue; composition, essay, thesis, treatise	
	ACG says its more basic meaning is 'to sort' (things out), he suggests this fits ZZ and corresponds better to other chapter titles.	

Legge	= The Adjustment of Controversies	p.176
	Legge discusses Balfour's misinterpretation (Essay on the Uniformity of All Things) on p.128	
Fung	= The Equality of Things and Opinions	p.43
Watson	= Discussion on Making All Things Equal	p.31
Feng & English	= The Equality of All Things	p.18
Graham	= The Sorting Which Evens Things Out	p.48
Cleary	= On Equalizing Things	p.69
Mair	= On The Equality of Things	p.10
Palmer	= Working Everything Out Evenly	p.8
Hinton	= A Little Talk About Evening Things Out	p.15
Hamill & Seaton	= All Things Being Equal	p.8
Wang	= On the Uniformity of All Things	p.15
Kjellberg	= On Equalizing Things	p.209
Lin	= On Levelling All Things	p.5
Kuang	= Things, Theories – Sorting Themselves Out	p.134
JC	I like Graham's <i>The Sorting Which Evens Things Out</i> Discussions that Equalize Things Arguments that Even Things Out Debates that Level Things	

莊子 *Zhuāng Zi* – Chapter 2

Synopsis of Subsections/Stories

- 2.1 Tsu Chi Spaces Out (conversing with his student Tsu Yu)
The music/pipes of Man, Earth, and Heaven
- 2.2 Great Knowledge vs Small, Little fear & Big Fear
the Emotions Come & Go; Just Let Them Be
- 2.3 I and Other
The Organs: Is there One who is Master?
Is Life really this absurd?
- 2.4 Being True to One's Self
If not true to self, then must choose between right & wrong
 Setting out today and arriving yesterday
 How can the Dao be so obscure? (and yet admit of truth & falsehood)
The Best Thing to Do (is to look beyond right & wrong)
- 2.5 This and That
- 2.6 Is and Is Not, acceptable & unacceptable, separation & oneness
Three in the Morning
The Sage Harmonizes Right & Wrong
- 2.7 When Right & Wrong Appear The Dao Declines
The Three Masters
 trying to teach what cannot be taught

莊子 *Zhuāng Zi* – Chapter 2

- 2.8 The Beginning that has no beginning
Something & Nothing
The One and the Two make Three
- 2.9 Because of words, there are distinctions
Those who dispute/debate do not see
- 2.10 The Great Dao Knowing When to Stop
Yao wants to attack 3 small states, Shun advises: Why Bother
- 2.11 How Should I Know?
What is Considered Beautiful
The Sage is Not Concerned with Good & Evil
- 2.12a The Unfathomable Dao [these words would confuse even the Yellow Emperor]
- 2.12b How Can I Tell?
Waking, Dreaming
The Great Awakening, The Great Sage
- 2.12c Arguing, Judging the Argument, Leaving Opinions & Viewpoints Behind
- 2.13 Penumbra/Shade & Shadow
- 2.14 Zhuang-zi's Butterfly Dream

莊子 *Zhuāng Zi – Chapter 2*

P1.S1

南郭子綦隱几而坐，仰天而噓，嗒焉似喪其耦。

Nán Guō Zǐ Qí yǐn jǐ/jī/jī ér zuò, yǎngtiān ér xū/shī, tà/dā yān sì sàng/sāng qí ǒu.

P1.S2

顏成子游立侍乎前，曰：

Yán Chéng Zǐ Yóu lì shì hū qián, yuē:

"何居乎？ 形固可使如槁木，而心固可使如死灰乎？

"hé jū hū? xíng gù kě shǐ rú gǎomù, ér xīn gù kě shǐ rú sǐhuī hū?

今之隱几者，非昔之隱几者也。"

jīn zhī yǐn jǐ/jī/jī zhě, fēi xī zhī yǐn jǐ/jī/jī zhě yě."

P1.S3

子綦曰： "偃，不亦善乎，而問之也！ 今者吾喪我，汝知之乎？

Zǐ Qí yuē: "yǎn, bù yì shàn hu, ér wèn zhī yě! jīn zhě wú sàng/sāng wǒ, rǔ zhī/zhì zhī hū?

女聞人籟而未聞地籟，女聞地籟而未聞天籟夫！"

nǚ wén rén lài ér wèi wén de/dì lài, nǚ wén de/dì lài ér wèi wén tiānlài fū/fú! "

P1.S4

子游曰： "敢問其方。"

Zǐ Yóu yuē: "gǎnwèn qí fāng."

莊子 *Zhuāng Zi – Chapter 2*

P1.S5

子綦曰： "夫大塊噫氣，其名為風。

Zǐ Qí yuē : "fū/fú DàKuài yīqì , qí míngwéi fēng.

P1.S6

是唯无作，作則萬竅怒呿。

Shì wéi/wěi wú zuò , zuò zé wàn qiào nù xiǎo/háo/hào/hǒu.

而獨不聞之寥寥乎？

Ér dú bù wén zhī liào liào hū ?

山林之畏佳，大木百圍之竅穴，

shānlín zhī wèi jiā , dà mù bǎi wéi zhī qiào xué ,

似鼻，似口，似耳，似枅，似圈，似臼，似洼者，似污者；

sì bí , sì kǒu , sì ěr , sì jiān/jī , sì quān/juàn/juān , sì jiù , sì wā zhě , sì wū zhě ;

激者，謫者，叱者，吸者，叫者，譟者，突者，咬者，

jī zhě , xuè/hè/xiào zhě , chì zhě , xī zhě , jiào zhě , háo/huò/xià zhě , yǎo/yāo/yào zhě , yǎo zhě ,

前者唱于而隨者唱喁。

qiánzhě chàng yú ér suí zhě chàng yóng.

P1.S7

冷風則小和，飄風則大和，厲風濟則眾竅為虛。

Líng fēng zé xiǎo hé , piāofēng zé dà hé , lì fēng jǐ/jì zé zhòng qiào wèi/wéi xū.

莊子 *Zhuāng Zi* – Chapter 2

P1.S8

而獨不見之調調，之（刁刁）〔刀刀〕乎？"

Ér dú bùjiàn zhī diàodiao , zhī (diāodiāo) [dāo dāo] hū ? "

P1.S9

子游曰： "地籟則眾竅是已，人籟則比竹是已。 敢問天籟。"

Zǐ Yóu yuē : "de/dì lài zé zhòng qiào shì yǐ , rénlài zé bǐ/bì zhú shì yǐ. Gǎnwèn tiānlài."

P1.S10

子綦曰： "夫吹萬不同，而使其自己也，咸其自取，怒者其誰邪！"

Zǐ Qí yuē : "fū/fú chuī wàn bùtóng , ér shǐ qí zìjǐ yě , xián qí zìqǔ , nù zhě qí shuí yé/xié ! "

P2.S11

大知閑閑，小知閒閒；大言炎炎，小言詹詹。

dà zhī/zhì xián xián , xiǎo zhī/zhì xián xián ; dà yán yán yán , xiǎo yán zhānzhān.

P2.S12

其寐也魂交，其覺也形開，與接為構，日以心斗。

Qí mèi yě hún jiāo , qí jué/jiào yě xíng kāi , yǔ/yù/yú jiē wèi/wéi gòu , rì yǐ xīn dòu.

P2.S13

縵者，絜者，密者。

Màn zhě , jiào zhě , mì zhě.

P2.S14

小恐惴惴，大恐縵縵。

Xiǎo kǒng zhuìzhuì , dà kǒng màn màn.

P2.S15

其發若機括，其司是非之謂也；

Qí fā ruò jī guā , qí sī shì-fēi zhī wèi yě ;

其留如詛盟，其守勝之謂也；

qí liú rú zǔméng , qí shǒu shèng zhī wèi yě ;

其殺如秋冬，以言其日消也；

qí shā rú qiū dōng , yǐ yán qí rì xiāo yě ;

其溺之所為之，不可使復之也；

qí niào/nì zhī suǒwéi zhī , bùkě shǐ fù zhī yě ;

其厭也如緘，以言其老洊也；

qí yàn/yān yě rú jiǎn , yǐ yán qí lǎo xiàn yě ;

近死之心，莫使復陽也。

jìn sǐ zhī xīn , mò shǐ fù yáng yě.

P2.S16

喜、怒、哀、樂、慮、嘆、變、慤、

Xǐ, nù, āi, lè/yuè, lǜ, tàn, biàn, zhí/jí/ní/zhé,

姚、佚、啟、態；

yáo, yì, qǐ, tài ;

樂出虛，蒸成菌。

lè/yuè chū xū , zhēng chéng jūn/jùn.

P2.S17

日夜相代乎前，而莫知其所萌。

Rìyè xiāng/xiàng dài hū qián , ér mò zhī/zhì qí suǒ méng.

P2.S18

已乎，已乎！ 旦暮得此， 其所由以生乎！

Yǐ hū , yǐ hū ! dàn mù de/děi/dé cǐ , qí suǒ yóu yǐ shēng hū !

P2.S19

非彼無我，非我無所取。

fēi bǐ wú wǒ , fēi wǒ wú suǒ qǔ.

P2.S20

是亦近矣，而不知其所為使。

Shì yì jìn yǐ , ér bù zhī qí suǒ wéi shǐ.

P3.S21

若有真宰，而特不得其朕。

Ruò yǒu zhēn zǎi , ér tè bù dé qí zhèn.

P3.S22

可行己信，而不見其形，有情而無形。

Kě xíng jǐ xìn , ér bù jiàn qí xíng , yǒu qíng ér wú xíng.

莊子 *Zhuāng Zi* – Chapter 2

P3.S23

百骸，九竅，六藏，賅而存焉，吾誰與為親？

Bǎihái , jiǔqiào , liù cáng/zàng , gāi ér cún yān , wú shuí yǔ/yù/yú wèi/wéi qīn/qīng ?

P3.S24

汝皆說之乎？ 其有私焉？ 如是皆有為臣妾乎？

rǔ jiē shuō/shuì zhī hū ? qí yǒu sī yān ? rúshì jiē yǒuwéi chénqiè hū ?

其臣妾不足以相治乎？ 其遞相為君臣乎？ 其有真君存焉？

qí chénqiè bùzú yǐ xiāng/xiàng zhì hū ? qí dì xiāng/xiàng wèi/wéi jūn chén hū ? qí yǒu zhēnjūn cún yān ?

如求得其情與不得，無益損乎其真。

rú qiúdé qí qíng yǔ/yù/yú bùdé , wúyì sǔn hū qí zhēn.

P3.S25

一受其成形，不亡以待盡。

Yī shòu qí chéngxíng , bù wáng yǐ dài jìn.

P3.S26

與物相刃相靡，其行盡如馳，而莫之能止，不亦悲乎！

Yǔ/Yù/Yú wù xiāng/xiàng rèn xiāng/xiàng mǐ/mí , qí xíng/háng/hàng jìn rú chí , ér mò zhī néng zhǐ , bù yì bēi hū !

終身役役而不見其成功，茶然疲役而不知其所歸，

Zhōngshēn yìyì ér bùjiàn qí chénggōng , nié rán pí yì ér bùzhī qí suǒ guī ,

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可不哀邪！ 人謂之不死，奚益！
kěbù āi yé/xié! rén wèi zhī bù sǐ, xī yì!

其形化，其心與之然，可不謂大哀乎？
qí xíng huà, qí xīn yǔ/yù/yú zhī rán, kěbù wèi dà āi hū?

人之生也，固若是芒乎？ 其我獨芒，而人亦有不芒者乎？
rén zhī shēng yě, gù ruòshì máng hū? qí wǒ dú máng, ér rén yì yǒu bù máng zhě hū?

P4.S27

夫隨其成心而師之，誰獨且無師乎？
Fū/fú suí qí chéngxīn ér shī zhī, shuí dú qiě wú shī hū?

奚必知代而心自取者有之？ 愚者與有焉。
xī bì zhī/zhì dài ér xīn zìqǔ zhě yǒu zhī? yúzhě yǔ/yù/yú yǒu yān.

P4.S28

未成乎心而有是非，是今日適越而昔至也。
Wèi chéng hū xīn ér yǒu shì-fēi, shì jīnrì shì Yuè ér xī zhì yě.

P4.S29

是以無有為有。
Shiyǐ wúyǒu wèi/wéi yǒu.

P4.S30

無有為有，雖有神禹，且不能知，吾獨且柰何哉！
Wúyǒu wèi/wéi yǒu, suī yǒu shén Yǔ, qiěbù néng zhī/zhì, wú dú qiě nài hézāi!

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P5.S31

夫言非吹也，言者有言，其所言者特未定也。

Fū/fú yán fēi chuī yě , yán zhě yǒu yán , qí suǒ yán zhě tè wèidìng yě.

P5.S32

果有言邪？ 其未嘗有言邪？

Guǒ yǒu yán yé/xié ? qí wèicháng yǒu yán yé/xié ?

其以為異於齔音，亦有辯乎，其無辯乎？

qí yǐwéi yìyú kǒuyīn , yì yǒu biàn hū , qí wú biàn hū ?

P5.S33

道惡乎隱而有真偽？ 言惡乎隱而有是非？

Dào/dǎo è/ě/wù hū yǐn ér yǒu zhēn-wěi ? yán è/ě/wù hū yǐn ér yǒu shì-fēi ?

道惡乎往而不存？

dào/dǎo è/ě/wù hū wǎng ér bù cún ?

言惡乎存而不可？

yán è/ě/wù hū cún ér bùkě ?

道隱於小成，言隱於榮華。

dào/dǎo yǐn yú/wū xiǎochéng , yán yǐn yú/wū rónghuá.

P5.S34

故有儒墨之是非，以是其所非而非其所是。

Gù yǒu Rú Mò zhī shì-fēi , yǐshì qí suǒ fēi ér fēi qí suǒ shì.

P5.S35

欲是其所非而非其所是，則莫若以明。

Yù shì qí suǒ fēi ér fēi qí suǒ shì , zé mòruò yǐ míng.

P5.S36

物無非彼，物無非是。

Wù wúfēi bǐ , wù wúfēi shì.

P5.S37

自彼則不見，（自知）〔自喻〕則知之。

Zì bǐ zé bùjiàn , (zìzhī) [zìyù] zé zhī/zhì zhī.

P5.S38

故曰彼出於是，是亦因彼。

Gù yuē bǐ chūyú shì , shì yì yīn bǐ.

P5.S39

彼是方生之說也，雖然，方生方死，方死方生；

Bǐ shì fāng shēng zhī shuō/shuì yě , suīrán , fāng shēng fāng sǐ , fāng sǐ fāng shēng ;

方可方不可，方不可方可；因是因非，因非因是。

fāng kě fāng bùkě , fāng bùkě fāng kě ; yīnshì yīn fēi , yīn fēi yīnshì.

P5.S40

是以聖人不由，而照之于天，亦因是也。

Shìyǐ shèngrén bù yóu , ér zhào zhī yú tiān , yì yīnshì yě.

P5.S41

是亦彼也，彼亦是也。

Shì yì bǐ yě , bǐ yì shì yě.

P5.S42

彼亦一是非，此亦一是非。

Bǐ yì yīshì fēi , cǐ yì yīshì fēi.

果且有彼是乎哉？

Guǒ qiě yǒu bǐ shì hū zāi ?

果且無彼是乎哉？

guǒ qiě wú bǐ shì hū zāi ?

彼是莫得其偶，謂之道樞。

bǐ shì mò de/děi/dé qí ǒu , wèi zhī dào/dǎo shū.

P5.S43

樞始得其環中，以應無窮。

Shū shǐ de/děi/dé qí huán zhōng/zhòng , yǐ yīng/yìng wúqióng.

P5.S44

是亦一無窮，非亦一無窮也。

Shì yì yīwú qióng , fēi yì yīwú qióng yě.

P5.S45

故曰莫若以明。

Gù yuē mòruò yǐ míng.

P6.S46

以指喻指之非指，不若以非指喻指之非指也；

Yǐ zhǐ yù zhǐ zhī fēi zhǐ , bùruò yǐ fēi zhǐ yù zhǐ zhī fēi zhǐ yě ;

以馬喻馬之非馬，不若以非馬喻馬之非馬也。
yǐ mǎ yù mǎ zhī fēi mǎ , bùruò yǐ fēi mǎ yù mǎ zhī fēi mǎ yě.

P6.S47

天地一指也，萬物一馬也。
Tiāndì yī zhǐ yě , wànwù yī mǎ yě.

P6.S48

（可乎可），（不可乎不可）。
（Kě hū kě） , （bùkě hū bùkě） .

P6.S49

道行之而成，物謂之而然。
Dàoháng/Dàoheng/Dàoxíng zhī ér chéng , wù wèi zhī ér rán.

P6.S50

惡乎然？ 然於然。
È/Ě/Wù hū rán ? rán yú/wū rán.

P6.S51

惡乎不然？ 不然於不然。
È/Ě/Wù hū bùrán ? bùrán yú/wū bùrán.

P6.S52

物固有所然，物固有所可。
Wù gùyǒu suǒ rán , wù gùyǒu suǒ kě.

P6.S53

無物不然，無物不可。

Wúwù bùrán , wúwù bùkě.

P6.S54

〔可乎可〕，〔不可乎不可〕。

〔 Kě hū kě 〕，〔 bùkě hū bùkě 〕.

P6.S55

〔不可乎不可〕，〔而可乎可〕。

〔 Bùkě hū bùkě 〕，〔 ér kě hū kě 〕.

P6.S56

故為是舉莛與楹，厲與西施，恢惓憊怪，道通為一。

Gù wèishì jǔ tíng yǔ/yù/yú yíng , lì yǔ/yù/yú Xī Shī , huī guǐ/wéi jué guài , dào/dǎo tōng/tòng wèi/wéi yī.

P6.S57

其分，成也；其成也，毀也。

Qí fēn/fèn yě , chéng yě ; qí chéng yě , huǐ yě.

P6.S58

凡物無成與毀，復通為一。

Fánwù wúchéng yǔ/yù/yú huǐ , fù tōng/tòng wèi/wéi yī.

P6.S59

唯達者知通為一，為是不用而寓諸庸。

Wéi/Wěi dázhe zhī/zhì tōng/tòng wèi/wéi yī , wèishì bù yòng ér yù zhū yōng.

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P6.S60

庸也者，用也；用也者，通也；通也者，得也；適得而幾矣。

Yōng yě zhě , yòng yě ; yòng yě zhě , tōng/tòng yě ; tōng/tòng yě zhě , de/děi/dé yě ; shì de/děi/dé ér jǐ/jī yǐ.

P6.S61

因是已。已而不知其然，謂之道。

Yīnshì yǐ. Yǐ'ér bùzhī qí rán , wèi zhī dào/dǎo.

Wang p.24

P6.S62

勞神明為一而不知其同也，謂之朝三。

何謂朝三？

Láo shén míng wèi/wéi yī ér bùzhī qí tóng/tòng yě , wèi zhī cháo/zhāo sān.

Héwèi cháo/zhāo sān ?

P6.S63

曰狙公賦茅，曰："朝三而暮四"，[Wang does not include, Wu does] 眾狙皆怒。

yuē Jūgōng fù xù/yú/zhù , yuē : "cháo/zhāo sān ér mù sì" zhòng jū jiē nù.

P6.S64

曰："然則朝四而暮三"，眾狙皆悅。

Yuē : "ránzé cháo/zhāo sì ér mù sān" zhòng jū jiē yuè.

P6.S65

名實未虧而喜怒為用，亦因是也。

Míng-shí wèi kuī ér xǐ nù wèi/wéi yòng , yì yīnshì yě.

P6.S66

是以聖人和之以是非而休乎天鈞，是之謂兩行。

Shìyǐ shèngrén hé zhī yǐshì fēi ér xiū hū tiān jūn , shì zhī wèi liǎng xíng/háng/hàng.

P7.S67

古之人，其知有所至矣。

Gǔ zhī rén , qí zhī/zhì yǒusuǒ zhì yǐ.

P7.S68

惡乎至？ 有以為未始有物者，至矣，盡矣，不可以加矣。

È/Ě/Wù hū zhì ? yǒu yǐwéi wèishǐ yǒu wù zhě , zhì yǐ , jìn yǐ , bù kěyǐ jiā yǐ.

P7.S69

其次以為有物矣，而未始有封也。

Qícì yǐwéi yǒu wù yǐ , ér wèishǐ yǒu fēng yě.

P7.S70

其次以為有封焉，而未始有是非也。

Qícì yǐwéi yǒu fēng yān , ér wèishǐ yǒu shì-fēi yě.

P7.S71

是非之彰也，道之所以虧也。

Shì-fēi zhī zhāng yě , dào/dǎo zhīsuǒyǐ kuī yě.

P7.S72

道之所以虧，愛之所以成。

Dào/dǎo zhīsuǒyǐ kuī , ài zhīsuǒyǐ chéng.

P7.S73

果且有成與虧乎哉？

Guǒ qiě yǒuchéng yǔ/yù/yú kuī hū zāi ?

果且無成與虧乎哉？

guǒ qiě wúchéng yǔ/yù/yú kuī hū zāi ?

有成與虧，故昭氏之鼓琴也；

yǒuchéng yǔ/yù/yú kuī , gù Zhāo shì/~~zhī~~ zhī gǔ/gū qín yě ;

無成與虧，故昭氏之不鼓琴也。

wúchéng yǔ/yù/yú kuī , gù Zhāo shì/~~zhī~~ zhī bù gǔ/gū qín yě.

P7.S74

昭文之鼓琴也，師曠之枝策也，惠子之據梧也，

Zhāo Wén zhī gǔ/gū qín yě , Shī Kuàng zhī zhī/qí cè yě , Huì Zǐ zhī jù/jū wú yě ,

三子之知幾乎，皆其盛者也，故載之末年。

sān zǐ zhī zhī jǐ hū , jiē qí chéng/shèng zhě yě , gù zài/zǎi zhī mònián.

P7.S75

唯其好之也，以異於彼，其好之也，欲以明之。

Wéiqí hǎo/hào/hāo zhī yě , yǐ yìyú bǐ , qí hǎo/hào/hāo zhī yě , yù yǐ míng zhī.

P7.S76

彼非所明而明之，故以堅白之昧終。

Bǐ fēi suǒ míng ér míng zhī , gù yǐ jiānbó zhī mèi zhōng.

P7.S77

而其子又以文之綸終，終身無成。

Ér qí zǐ yòu yǐ wén zhī lún/guān zhōng , zhōngshēn wúchéng.

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P7.S78

若是而可謂成乎？ 雖我亦成也。
Ruòshì ér kěwèi chéng hū? suī wǒ yì chéng yě.

P7.S79

若是而不可謂成乎？ 物與我無成也。
Ruòshì ér bùkě wèi chéng hū? wù yǔ/yù/yú wǒ wúchéng yě.

P7.S80

是故滑疑之耀，聖人之所圖也。
Shìgù huá yí zhī yào, shèngrén zhī suǒ tú yě.

P7.S81

為是不用而寓諸庸，此之謂以明。
Wèishì bù yòng ér yù zhū yōng, cǐ zhī wèi yǐ míng.

P8.S82

今且有言於此，不知其與是類乎？ 其與是不類乎？
Jīn qiě yǒu yán yú cǐ, bùzhī qí yǔ/yù/yú shì lèihu? qí yǔ/yù/yú shìbù lèihu?

類與不類，相與為類，則與彼無以異矣。
lèi yǔ/yù/yú bùlèi, xiāngyǔ wèi/wéi lèi, zé yǔ/yù/yú bǐ wú yǐ yì yǐ.

P8.S83

雖然，請嘗言之。：
Suīrán, qǐng cháng yán zhī:

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有始也者，有未始有始也者，有未始有夫未始有始也者。；

Yǒu shǐ yě zhě , yǒu wèishǐ yǒu shǐ yě zhě , yǒu wèishǐ yǒu fū/fú wèishǐ yǒu shǐ yě zhě;

有有也者，有無也者，有未始有無也者，有未始有夫未始有無也者。

Yǒu yǒu yě zhě , yǒuwú yě zhě , yǒu wèishǐ yǒuwú yě zhě , yǒu wèishǐ yǒu fū/fú wèishǐ yǒuwú yě zhě.

P8.S84

俄而有無矣，而未知有無之果孰有孰無也。

É'ér yǒuwú yǐ , ér wèizhī yǒuwú zhī guǒ shú yǒu shú wú yě.

P8.S85

今我則已有謂矣，而未知吾所謂之其果有謂乎？

其果無謂乎？

Jīn wǒ zé yǐ yǒu wèi yǐ , ér wèizhī wú suǒwèi zhī qí guǒ yǒu wèi hū?

qí guǒ wúwèi hū?

P8.S86

天下莫大於秋豪之末，而大山為小；

Tiānxià mòdà yú/wū qiū háo zhī me/mò , ér Dàshān wèi/wéi xiǎo ;

莫壽乎殤子，而彭祖為夭。

mò shòu hū shāng zǐ , ér Péng Zǔ wèi/wéi yāo.

P8.S87

天地與我並生，而萬物與我為一。

Tiāndì yǔ/yù/yú wǒ bìng shēng , ér wànwù yǔ/yù/yú wǒ wèi/wéi yī.

P8.S88

既已為一矣，且得有言乎？

Jì yǐ wèi/wéi yī yǐ , qiě de/děi/dé yǒu yán hū ?

既已謂之一矣，且得無言乎？

jì yǐ wèi zhīyī yǐ , qiě de/děi/dé wúyán hū ?

一與言為二，二與一為三。

yī yǔ/yù/yú yán wèi/wéi èr , èr yǔ/yù/yú yī wèi/wéi sān.

P8.S89

自此以往，巧歷不能得，而況其凡乎！

Zìcǐ yǐwǎng , qiǎo lì bùnéng de/děi/dé , érkuàng qí fán hū !

故自無適有以至於三，而況自有適有乎！

gù zì wú shìyǒu yǐzhìyú sān , érkuàng zìyǒu shìyǒu hū !

無適焉，因是已。

wú shì yān , yīnshì yǐ.

P9.S90

夫道未始有封，言未始有常，為是而有畛也，請言其畛：

Fū/Fú dào/dǎo wèishǐ yǒu fēng , yán wèishǐ yǒu cháng , wèishì ér yǒu zhěn yě , qǐng yán qí zhěn :

有左，有右，（有倫），（有義）〔有論〕，〔有議〕，

yǒu zuǒ , yǒu yòu , (yǒu lún) , (yǒu yì) [yǒu lùn/lún] , [yǒu yì] ,

有分，有辯，有競，有爭，此之謂八德。

yǒufèn , yǒu biàn , yǒu jìng , yǒu zhēng , cǐ zhī wèi bā dé.

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P9.S91

六合之外，聖人存而不論；六合之內，聖人論而不議。
Liùhé zhīwài, shèngrén cún'érbùlùn; liùhé zhīnèi, shèngrén lùn/lún ér bù yì.

P9.S92

春秋經世，先王之志，聖人議而不辯。
Chūn Qiū jīngshì, xiānwáng zhī zhì, shèngrén yì ér bù biàn.

P9.S93

故分也者，有不分也；辯也者，有不辯也。
Gù fēn/fèn yě zhě, yǒu bù fēn yě; biàn yě zhě, yǒu bù biàn yě.

P9.S94

曰：何也？ 聖人懷之，眾人辯之以相示也。
Yuē: hé yě? shèngrén huái zhī, zhòngrén biàn zhī yǐ xiāng/xiàng shì yě.

P9.S95

故曰：辯也者，有不見也。
Gù yuē: biàn yě zhě, yǒu bùjiàn yě.

P9.S96

夫大道不稱，大辯不言，大仁不仁，大廉不嗛，大勇不忮。
Fū/Fú dàdào bù chēng/chèn, dà biàn bù yán, dà rén bù rén, dà lián bù qiān, dà yǒng bù zhì.

P9.S97

道昭而不道，言辯而不及，仁常而不（成）〔周〕，
Dào/dǎo zhāo ér bùdào, yán biàn ér bùjí, rén cháng ér bù (chéng) [zhōu] ,

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廉清而不信，勇伎而不成。

lián qīng ér bù xìn , yǒng zhì ér bùchéng.

P9.S98

五者^園而幾向方矣，故知止其所不知，至矣。

Wǔ zhě ^{yuán} ér jǐ/jī Xiàng fāng yǐ , gùzhī zhǐ qí suǒ bùzhī , zhì yǐ.

P9.S99

孰知不言之辯，不道之道？

Shúzhī bù yán zhī biàn , bùdào zhī dào/dǎo ?

若有能知，此之謂天府。

ruò yǒu néng zhī/zhì , cǐ zhī wèi tiānfǔ.

P9.S100

注焉而不滿，酌焉而不竭，而不知其所由來，此之謂葆光。

Zhù/Zhù yān ér bùmǎn , zhuó yān ér bù jié , ér bùzhī qí suǒyóu lái , cǐ zhī wèi bǎoguāng.

P10.S101

故昔者堯問於舜曰：

Gù xīzhě Yáo wèn yú/wū Shùn yuē :

"我欲伐宗、膾、胥敖，南面而不釋然。

"wǒ yù fá Zōng, Kuài, Xū-áo , nánmiàn ér bù shìrán.

P10.S102

其故何也？ "舜曰： "夫三子者，猶存乎蓬艾之間。

Qí gù héyě ? "Shùn yuē : "fū/fú sān zǐ zhě , yóu cún hū péng yì/ài zhījiān. Wang p.32

P10.S103

若不釋然，何哉？ 昔者十日並出，萬物皆照，而況德之進乎日者乎！"

Ruòbù shìrán , hézāi ? xīzhě shí rì bìngchū , wànwù jiē zhào , érkuàng dé zhī jìn hū rìzhě hū ! "

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P11.S104

齧缺問乎王倪曰： "子知物之所同是乎？"
Niè Quē wèn hū Wáng Ní yuē： "zǐ zhī/zhì wù zhī suǒ tóngshì hū？"

P11.S105

曰："吾惡乎知之！" "子知子之所不知邪？"
yuē："wú è/ě/wù hū zhī/zhì zhī！" "zǐ zhī/zhì zǐ zhī suǒ bùzhī yé/xié？"

P11.S106

曰："吾惡乎知之！" "然則物無知邪？"
yuē："wú è/ě/wù hū zhī/zhì zhī！" "ránzé wù wúzhī yé/xié？"

P11.S107

曰："吾惡乎知之！" "雖然，嘗試言之。
yuē："wú è/ě/wù hū zhī/zhì zhī！" "suīrán，chángshì yán zhī.

P11.S108

庸詎知吾所謂知之非不知邪？
Yōng jùzhī wú suǒwèi zhī/zhì zhī fēi bùzhī yé/xié？

P11.S109

庸詎知吾所謂不知之非知邪？
yōng jùzhī wú suǒwèi bùzhī zhī fēi zhī/zhì yé/xié？

P11.S110

且吾嘗試問乎女：民溼寢則腰疾偏死，**鯀**然乎哉？
qiě wú chángshì wèn hū nǚ：mín shī qīn zé yāo jí piān sǐ，**qiū** ránhū zāi？

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P11.S111

木處則惴慄恟懼，猿猴然乎哉？ 三者孰知正處？

mù chù/chǔ zé zhuìlì xún jù , yuán hóu ránhū zāi ? sān zhě shúzhī zhèng/zhēng chù/chǔ ?

民食芻豢，麋鹿食薦，螂且甘帶，鴟鴞耆鼠，四者孰知正味？

mínshí chúhuàn , mílù shí/sì jiàn , láng qiě gān dài , chī yā qí shǔ , sì zhě shúzhī zhèngwèi ?

猿獼狌以為雌，麋與鹿交，鯀與魚游。

yuán biān/piàn jū yǐwéi cí , mí yǔ/yù/yú lù jiāo , gǒu yǔ/yù/yú yú yóu.

P11.S112

毛嬙、麗姬，人之所美也；

Máo Qiáng, Lì Jī , rén zhī suǒ měi yě ;

魚見之深入，鳥見之高飛，麋鹿見之決驟。

yú jiàn/xiàn zhī shēnrù , niǎo jiàn/xiàn zhī gāofēi , mílù jiàn/xiàn zhī jué zhòu.

P11.S113

四者孰知天下之正色哉？ 自我觀之，仁義之端，

Sì zhě shúzhī tiānxià zhī zhèngsè zāi ? zìwǒ guān zhī , rényì zhī duān ,

是非之塗，樊然殽亂，吾惡能知其辯！

shì-fēi zhī tú/tú/tū , fánrán xiáo luàn , wú è/ě/wù néng zhī/zhì qí biàn !

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P11.S114

齧缺曰： "子不知利害，則至人固不知利害乎？"
Niè Quē yuē : "zǐ bùzhī lìhài , zé zhìrén gù bùzhī lìhài hū ? "

P11.S115

王倪曰： "至人神矣！ 大澤焚而不能熱，
Wáng Ní yuē : "zhìrén shén yǐ ! dà zé fén ér bùnéng rè ,

河漢沍而不能寒，疾雷破山、風振海而不能驚。
Hé Hàn hù ér bùnéng hán , jíléi pò shān, fēng zhèn hǎi ér bùnéng jīng.

P11.S116

若然者，乘雲氣，騎日月，而遊乎四海之外。
Ruò rán zhě , chéng/shèng yúnnì , qí rìyuè , ér yóu hū sìhǎizhīwài.

P11.S117

死生無/无變於己，而況利害之端乎！"
Sǐshēng wú biàn yú/wū jǐ , érkuàng lìhài zhī duān hū ! "

P12.S118

瞿鵲子問乎長梧子曰： "吾聞諸夫子，聖人不從事於務，
Qú Què Zǐ wèn hū Cháng Wú Zǐ yuē : "wú wén zhū Fū Zǐ , shèngrén bù cóngshì yú/wū wù ,

不就利，不違害，不喜求，不緣道；
bù jiù lì , bù wéi hài , bù xǐ qiú , bù yuán dào/dǎo ;

無/无謂有謂，有謂無/无謂，而遊乎塵垢之外。

Wú wèi yǒu wèi , yǒu wèi wú wèi , ér yóu hū chéngòu zhīwài.

P12.S119

夫子以為孟浪之言，而我以為妙道之行也。

Fū Zǐ yǐwéi mènglàng zhī yán , ér wǒ yǐwéi miào dào/dǎo zhī xíng/háng/hàng yě.

P12.S120

吾子以為奚若？"

Wúzǐ yǐwéi xīruò ? "

P12.S121

長梧子曰： "是黃帝之所聽熒也，而丘也何足以知之！

Cháng Wú Zǐ yuē : "shì Huáng Dì zhī suǒ tīng yíng yě , ér Qiū yě hézú yǐ zhī/zhì zhī !

且女亦大早計，見卵而求時夜，見彈而求鴉炙。

qiě nǚ yì dà zǎojì , jiàn/xiàn luǎn ér qiú shí yè , jiàn/xiàn dàn/tán ér qiú xiāozhì.

P12.S122

予嘗為女妄言之，女以妄聽之，奚旁日月，

Yǔ/Yú cháng wèi/wéi nǚ wàngyán zhī , nǚ yǐ wàng tīng zhī , xī páng/bàng rìyuè ,

挾宇宙，為其脗合，置其滑湑，以隸相尊。

脗 Wu p.119 C:242 = 吻

xié yǔzhòu , wèi/wéi qí chún hé/gě , zhì qí huá zhuō/hūn/hùn , yǐ lì xiāng/xiàng zūn.

莊子 *Zhuāng Zi* – Chapter 2

P12.S123

眾人役役，聖人愚菴，參萬歲而一成純。

Zhòng rén yì yì , shèng rén yú tún/chūn , cēn/cān/shēn wàn suì ér yī chéng chún.

P12.S124

萬物盡然，而以是相蘊。

Wàn wù jìn rán , ér yǐ shì xiāng/xiàng yùn.

P12.S125

予惡乎知說生之非惑邪！

Yǔ/Yú è/ě/wù hū zhī/zhì shuō/shuì shēng zhī fēi huò yé/xié !

予惡乎知惡死之非弱喪而不知歸者邪！

yǔ/yú è/ě/wù hū zhī/zhì è/ě/wù sǐ zhī fēi ruò sàng/sāng ér bù zhī guī zhě yé/xié !

麗之姬，艾封人之子也。

Lì zhī Jī , 艾/Ai fēng rén zhī zǐ yě.

P12.S126

晉國之始得之也，涕泣沾襟；

Jìnguó zhī shǐ de/děi/dé zhī yě , tìqì zhānjīn ;

及其至於王所，與王同筐床，食芻豢，而後悔其泣也。

jíqí zhìyú wáng/wàng suǒ , yǔ/yù/yú wáng/wàng tóng/tòng kuāngchuáng , shí/sì chúhuàn , ér hòu huǐ qí qì yě.

莊子 *Zhuāng Zi* – Chapter 2

P12.S127

予惡乎知夫死者不悔其始之蘄生乎！

Yǔ/Yú è/ě/wù hū zhī/zhì fū/fú sǐzhě bù huǐ qí shǐ zhī qí shēng hū !

"夢飲酒者，旦而哭泣；夢哭泣者，旦而田獵。

"mèng yǐnjiǔ zhě , dàn ér kūqì ; mèng kūqì zhě , dàn ér tiánliè.

P12.S128

方其夢也，不知其夢也。

Fāng qí mèng yě , bùzhī qí mèng yě.

P12.S129

夢之中又占其夢焉，覺而後知其夢也。

Mèng zhīzhōng yòu zhàn/zhān qí mèng yān , jué/jiào érhòu zhī/zhì qí mèng yě.

P12.S130

且有大覺而後知此其大夢也，而愚者自以為覺，竊竊然知之。

Qiě yǒu dàjué érhòu zhī/zhì cǐ qí dà mèng yě , ér yúzhě zì yǐwéi jué/jiào , qièqiè rán zhī/zhì zhī.

P12.S131

君乎，牧乎，固哉！

Jūn hū , mù hū , gù zāi !

丘也與女，皆夢也；

qiū yě yǔ/yù/yú nǚ , jiē mèng yě ;

予謂女夢，亦夢也。

yǔ/yú wèi nǚ mèng , yì mèng yě.

P12.S132

是其言也，其名為弔詭。

Shì qí yán yě , qí míngwéi diào guǐ.

莊子 *Zhuāng Zi* – Chapter 2

P12.S133

萬世之後而一遇大聖，知其解者，是旦暮遇之也。

Wànshìzhīhòu ér yī yù dàshèng , zhī/zhī qí jiě/jiè/xiè zhě , shì dàn mù yù zhī yě.

P12.S134

"既使我與若辯矣，若勝我，我不若勝，若果是也，我果非也邪？

"Jì shǐ wǒ yǔ/yù/yú ruò biàn yǐ , ruò shèng wǒ , wǒ bùruò shèng , ruòguǒ shì yě , wǒ guǒ fēiyě yé/xié ?

我勝若，若不吾勝，我果是也，而果非也邪？

wǒ shèng ruò , ruòbù wú shèng , wǒ guǒ shì yě , ér guǒ fēiyě yé/xié ?

其或是也，其或非也邪？

qí huòshì yě , qí huò fēiyě yé/xié ?

其俱是也，其俱非也邪？

qí jù shì yě , qí jù fēiyě yé/xié ?

我與若不能相知也，則人固受其黜闇。

wǒ yǔ/yù/yú ruòbù néng xiāngzhī yě , zé rén gù shòu qí dǎn àn.

P12.S135

吾誰使正之？

Wú shuí shǐ zhèng/zhēng zhī ?

使同乎若者正之？

shǐ tóng/tòng hū ruò zhě zhèng/zhēng zhī ?

既與若同矣，惡能正之！

jì yǔ/yù/yú ruò tóng/tòng yǐ , è/ě/wù néng zhèng/zhēng zhī !

莊子 *Zhuāng Zi* – Chapter 2

使同乎我者正之？ 既同乎我矣，惡能正之！
shǐ tóng/tòng hū wǒ zhě zhèng/zhēng zhī? jì tóng/tòng hū wǒ yǐ, è/ě/wù néng zhèng/zhēng zhī!

使異乎我與若者正之？ 既異乎我與若矣，惡能正之！
shǐ yì hū wǒ yǔ/yù/yú ruò zhě zhèng/zhēng zhī? jì yì hū wǒ yǔ/yù/yú ruò yǐ, è/ě/wù néng zhèng/zhēng zhī!

使同乎我與若者正之？ 既同乎我與若矣，惡能正之！
shǐ tóng/tòng hū wǒ yǔ/yù/yú ruò zhě zhèng/zhēng zhī? jì tóng/tòng hū wǒ yǔ/yù/yú ruò yǐ, è/ě/wù néng zhèng/zhēng zhī!

然則我與若與人俱不能相知也，而待彼也邪？
ránzé wǒ yǔ/yù/yú ruò yǔ/yù/yú rén jù bùnéng xiāngzhī yě, ér dài/dāi bǐ yě yé/xié?

P12.S136

〔化聲之相待〕，〔若其不相待〕。
〔huà shēng zhī xiāngdài〕，〔ruò qí bù xiāngdài〕。

P12.S137

〔和之以天倪〕，〔因之以曼衍〕，〔所以窮年也〕。
〔Hé zhī yǐ tiān ní〕，〔yīnzhī yǐ mànyǎn〕，〔suǒyǐ qióng nián yě〕。

P12.S138

何謂和之以天倪？ 曰：是不是，然不然。
Héwèi hé zhī yǐ tiān ní? yuē: shìbùshì, rán bùrán.

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P12.S139

是若果是也，則是之異乎不是也亦無辯；

Shì ruòguǒ shì yě , zéshì zhī yì hū bù shì yě yì wú biàn ;

然若果然也，則然之異乎不然也亦無辯。

rán ruòguǒ rányě , zé rán zhī yì hū bùrán yě yì wú biàn.

P12.S140

（化聲之相待），（若其不相待）。

（Huà shēng zhī xiāngdài），（ruò qí bù xiāngdài）。

P12.S141

（和之以天倪），（因之以曼衍），（所以窮年也）。

（Hé zhī yǐ tiān ní），（yīnzhī yǐ mànyǎn），（suǒyǐ qióng nián yě）。

P12.S142

忘年忘義，振於無竟，故寓諸無竟。"

Wàngnián wàng yì , zhèn yú/wū wú jìng , gù yù zhū wú jìng."

P13.S143

罔兩問景曰： "曩子行，今子止；

Wǎng Liǎng wèn Jǐng yuē : "nǎng zǐ xíng/háng/hàng , jīn zǐ zhǐ ;

曩子坐，今子起；何其無特操與？"

nǎng zǐ zuò , jīn zǐ qǐ ; héqí wú tècāo yǔ/yù/yú ? "

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P13.S144

景曰： "吾有待而然者邪？ 吾所待又有待而然者邪？
Jǐng yuē : "wú yǒudài ér rán zhě yé/xié ? wú suǒ dài/dāi yòu yǒudài ér rán zhě yé/xié ?

吾待蛇蚺蜺翼邪？ 惡識所以然！ 惡識所以不然！ "
wú dài/dāi shé/yí fù/pú tiáo yì yé/xié ? èshí suǒyǐrán ! èshí suǒyǐ bùrán ! "

P14.S145

昔者莊周夢為胡蝶，栩栩然胡蝶也，自喻適志與！ 不知周也。
Xīzhě Zhuāng Zhōu mèng wèi/wéi húdié , xǔxǔrán húdié yě , zìyù shìzhì yǔ/yù/yú ! bùzhī Zhōu yě.

P14.S146

俄然覺，則蘧蘧然周也。
Érán jué/jiào , zé qúqú rán Zhōu yě.

P14.S147

不知周之夢為胡蝶與，胡蝶之夢為周與？
Bùzhī Zhōu zhī mèng wèi/wéi húdié yǔ/yù/yú , húdié zhī mèng wèi/wéi Zhōu yǔ/yù/yú ?

周與胡蝶，則必有分矣。
Zhōu yǔ/yù/yú húdié , zé bì yǒufèn yǐ.

P14.S148

此之謂物化。
Cǐ zhī wèi wùhuà.

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(Proper Nouns) Names & Places in Chapter Two

Names

S:1	南郭子綦	Nán Guō Zǐ Qí = South Wall Master Extremely/Very / Master Qi of South(ern) Wall <i>hereafter referred to simply as:</i>
S:3	子綦 Zǐ Qí	Master Qi Adept Piebald ^{DH} Sir Motley ^{VM}
S:2	顏成子游	Yán Chéng Zǐ Yóu = Dignity Accomplished Master Meander VM: Sir Wanderer of Countenance Complete DH: Adept Adrift Looking Realized <i>hereafter referred to simply as:</i>
S:4	子游 Zǐ Yóu	Master You (Zǐ Qí's disciple) (Sir Wanderer ^{VM} / Adrift ^{DH})
S:5	大塊 Dà Kuài	Big Dirtball/Mudball/Dirtclod/Clod (Wu: Huge Clod VM: the Great Clod DH: Mighty Mudball)
S:30	禹 Yǔ	King Yǔ (sage ruler following Shun, from 2205-2197 BCE, founder of the Xia dynasty) (Wu: a spirit-filled Yu VM: Holy Yu DH: great sage-emperor Yu)
S:34	儒墨 Rú Mò	Confucians & Mohists (Confucianism and Mohism)
S:56	西施 Xī Shī	a woman famous/reknown for her beauty (lit. West carry out/execute/Bestowed)
S:73	昭氏 Zhāo shì	Zhao family/clan (see next line)
S:74	昭文 Zhāo Wén	PatternsLuminous ^{DH} a master of the qin (Wang & VM call it a lute; DH: ch'in)
S:74	師曠 Shī Kuàng	MaestroWildlands ^{DH} (Wang says a drummer, VM: beats out rhythm with a stick)
S:74	惠子 Huì Zǐ	a thinker/philosopher/lecturer/debater [see chapter 1:S:52]
S:86b	彭祖 Péng Zǔ	Chinese Methuselah (see above S:18)
S:92	春秋 Chūn Qiū	Spring & Autumn Annals (chronicles of the middle Zhou period 722–484 BCE)
S:101	堯 Yáo	famous ruler of antiquity (see above S:34)
S:101	舜 Shùn	Yao's minister and successor, and like him a paragon of virtue (see 1:49)
S:104	齧缺 Niè Quē	(GapTooth ^{DH} / Mr. Chew Chipped ^{Wu} / Gnaw Gap ^{VM})
S:104	王倪 Wáng Ní	King Ni (HorizonImperial ^{DH} , Mr. Royal Horizon ^{Wu} / Princely Scion ^{VM})
S:112	毛嬙 Máo Qiáng	a famous beautiful concubine (lit. Hair ladies-in-waiting, female court attendant)
S:112	麗姬 Lì Jī	Lady Li may be the same as Xi Shi referred to in L:56 (lì means beautiful)
S:118	瞿鵲子 Qú Què Zǐ	Master QuQue (Master TimidMagpie ^{DH} / Mr. Jittery Magpie ^{Wu} / Master Timid Magpie ^{VM})
S:118	長梧子 Cháng Wú Zǐ	Master ChangWu (Master NobleTree ^{DH} / Mr. Tall Dryandra-Tree ^{Wu} / Master Tall Tree ^{VM})
S:118	夫子 Fū Zǐ	Master-Teacher (usu. means Confucius, but may refer to the teacher under discussion)
S:121	黃帝 Huáng Dì	the Yellow Emperor (reigns from 2698-2598 BCE)
S:121	丘 Qiū	Hill (VM: Hillock) usually understood as referring to Confucius (Qiu is his given name) but could refer back to Changwuzi as a humble way of referring to oneself
S:143	罔兩 Wǎng Liǎng	Penumbra (lit. deceive two-sides) (Wang, VM, DH: Penumbra; Wu: Double Nothing)
S:143	景 Jǐng	Shadow (lit. scene/scenery) (Wang, Wu & VM: Shadow, DH: Umbra)
S:145	莊周 Zhuāng Zhōu	Zhou is Zhuangzi's given name, also just called Zhou

Places

S:28	越 Yuè	the state of Yue/Viet (southeastern China)
S:86	大山 Dàshān	could be interpreted simply as a large mountain (I think it refers to Mt Tai)
S:101	宗, 膾, 胥敖 Zōng, Kuài, Xū-áo	three tribes and their territories
S:126	晉國 Jìnguó	the state of Jin

Notes for Chapter 2

2.2

Legge	their utterances are like arrows from a bow,
Watson	They bound off like an arrow or a crossbow pellet,
Feng	Our words fly off like arrows,
Graham	It shoots like a trigger releasing the string from its notch
<i>Hansen</i>	<i>the heart shoots its thoughts like bolts from a crossbow</i>
Cleary	In action they are like a bolt, an arrow ... In stillness ...
Mair	Some there are who express themselves as swiftly as the release of a crossbow mechanism
Hinton	We set out like ingenious machines, declaring
H & S	Some souls fly off like an arrow from the crossbow,
Lin	Now the mind flies forth like an arrow from a crossbow,

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2.3

zhēnzǎi = true/real/genuine ruler/minister P3.S21 p.47
M.6655 = ruler, chief minister; steward, servant; to govern, rule

Legge = true Governor
 Watson = True Master
 Feng & English = some primal force
 Graham = something genuinely in command
 Cleary = real director
 Mair = True Ruler
 Hinton = something true seems to govern
 Hamill & Seaton = True Lord
 Lin = It would seem there was a soul (note 9: lit. true lord)

zhèn = _____
 Wang p.19 = signs
 Wu p.137 = clues
 Legge =
 Watson =
 Feng & English =
 Graham =
 Cleary =
 Mair =
 Hinton =
 Hamill & Seaton =
 Lin =

last sentence(s) following his discussion of life's futility & the inevitability of death;
 the decomposition of mind along with body

Legge Is this not **deplorable**? Is the life of man indeed enveloped in such **darkness**?
 Is it I alone to whom it appears so? Does it not appear so to other men?
 Watson can you deny that this is **great sorrow**? Man's life has always been a **muddle** like this.
 How could I be the only muddled one, and other men not muddled?
Feng Is this not **great sorrow**? Is life really this **absurd**?
 Am I the only one who sees this absurdity? Don't others see it too?
 Graham How can we not call this our **supreme regret**? Is man's life really as **stupid** as this?
 Or is it that I am the only stupid one, and there are others not so stupid?
 Cleary How can this not be considered a **great sorrow**? Is all human life **benighted**?
 Is it just that I alone am benighted, and there are others that are not benighted?
 Mair May we not say that this is the **most lamentable** of all? Is human life really so **deluded** as this?
 Am I the only one who is so deluded? Are there some individuals who are not deluded?
 Hinton How could it be called anything but **great sorrow**? Life is total **confusion**.
 Or is it that I'm the only one who's confused?
 H & S Can't we call this truly **pitiful**? But this is human life. Can it be **lost** among small weeds?
 Is it only I, myself, who am lost? Are others not equally lost?
 Lin is this not a great cause for **sorrow**? Can the world be so **dull** as not to see this?
 Or is it I alone who am dull and others not so?

Chapter III

養生主

Yǎng Shēng Zhǔ

On Mastering the Nourishment of Life

1. 1928 Fung
2. 1964 Watson
3. 1974 Feng&English
4. 1981 Graham
5. 1991 Cleary
6. 1994 Mair
7. 1997 Hinton
8. 1999 Wang
9. 2001 Kjellberg

This Chapter has 6 parts (P) and 35 sentences (S).

莊子 *Zhuāng Zi* – Chapter 3

Chapter 3	養生主	Yǎng Shēng Zhǔ
W-G	=	Yang Sheng Chu
yǎng	=	to bring up; support, sustain; feed, rear, raise; nourish, refresh, care for; protect, maintain; cultivate; adopt
shēng	=	to give rise to, produce; give birth to; grow; live, exist, survive; person, member; life; live, living
zhǔ	=	ruler, lord; to govern; master, owner; landlord; host; foretell

Legge	= Nourishing the Lord of Life	p.198
Fung	= The Fundamentals for the Cultivation of Life	p.65
Watson	= The Secret of Caring For Life	p.46
Feng & English	= The Secret of Growth	p.50
Graham	= What Matters in the Nurture of Life	p.62
Cleary	= Mastery of Nurturing Life	p.81
Mair	= Essentials for Nurturing Life	p.25
Palmer	= The Nurturing of Life	p.22
Hinton	= To Care For This Life	p.37
Hamill & Seaton	= Nurturing Life	p.19
Wang	= Essentials for Keeping Good Health	p.40
Kjellberg	= The Key to Nourishing Life	p.219
Lin	= The Preservation of Life	p.14
Kuang	= Nourishing Life – Its Inner Principle	p.284
JC	= Nourishing Life Mastery (as a host cares for a guest) Mastering the Nourishment of Life	

莊子 *Zhuāng Zi* – Chapter 3

Synopsis of Subsections/Stories

- 3.1 Life Has a Limit
- 3.2 Prince Wen Hui's Cook
- 3.3 The One-Footed General
- 3.4 The Marsh Pheasant
- 3.5 Lao-zi's Funeral
- 3.6 Fire

莊子 *Zhuāng Zi – Chapter 3*

P1.S1

吾生也有涯，而知也無/无涯。

wú shēngyěyǒuyá , ér zhī/zhì yě wú yá.

P1.S2

以有涯隨無/无涯，殆已；已而為知者，殆而已矣。

Yǐ yǒu yá suí wú yá , dài yǐ ; yǐ'ér wèi/wéi zhīzhě , dài éryǐ yǐ.

P1.S3

為善無/无近名，為惡無/无近刑。

Wéishàn wú jìn míng , wéi'è wú jìn xíng.

P1.S4

緣督以為經，可以保身，可以全生，可以養親，可以盡年。

Yuán dū yǐwéi jīng , kěyǐ bǎoshēn , kěyǐ quán shēng , kěyǐ yǎngqīn , kěyǐ jìnnián.

P2.S5

庖丁為文惠君解牛，手之所觸，肩之所倚，足之所履，

Páodīng wèi/wéi Wén Huì Jūn jiě/jiè/xiè niú/niū , shǒu zhī suǒ chù , jiān zhī suǒ yǐ , zú zhī suǒ lǚ ,

膝之所踣，砉然騞然，奏刀騞然，莫不中音。

xī zhī suǒ qí , huā rán xiàng rán , zòudāo huò/mò/tī rán , mòbù zhōngyīn.

P2.S6

合於桑林之舞，乃中經首之會。

Héyú Sāng Lín zhī wǔ , nǎi Zhōng/zhòng Jīng-Shǒu zhī huì/huǐ/kuài.

莊子 *Zhuāng Zi* – Chapter 3

P2.S7

文惠君曰： "嘻，善哉！ 技蓋至此乎？"

Wén Huì jūn yuē : "xī , shàn zāi ! jì gài zhìcǐ hū ? "

P2.S8

庖丁釋刀對曰： "臣之所好者道也，進乎技矣。"

Páodīng shì dāo duì yuē : "chén zhī suǒ hào zhě dào/dǎo yě , jìn hū jì yǐ.

P2.S9

始臣之解牛之時，所見無/无非牛者。

Shǐ chén zhī jiě/jiè/xiè niú/niū zhī shí , suǒ jiàn wú fēi niú/niū zhě.

P2.S10

三年之後，未嘗見全牛也。

Sān nián zhī hòu , wèi cháng jiàn/xiàn quán niú/niū yě.

P2.S11

方今之時，臣以神遇而不以目視，官知止而神欲行。

Fāngjīn zhī shí , chén yǐ shén yù ér bù yǐ mùshì , guān zhīzhǐ ér shén yù xíng/háng/hàng.

P2.S12

依乎天理，批大郤，導大窾，因其固然。

Yī hū tiānlǐ , pī dà xì , dǎo dà kuǎn , yīn qí gùrán.

P2.S13

技經肯綮之未嘗，而況大軋乎！ 良庖歲更刀，割也；

Jì jīng kěngqǐng zhī wèi cháng , ér kuàng dà gū hū ! liáng páo suì gèng/gēng dāo , gē yě ;

族庖月更刀，折也。

zú páo yuè gèng/gēng dāo , zhé/zhē/shé yě.

P2.S14

今臣之刀十九年矣，所解數千牛矣，而刀刃若新發於硎。

Jīn chén zhī dāo shíjiǔ nián yǐ , suǒ jiě/xièshù qiān niú/niū yǐ , ér dāorèn ruò xīn fā yú/wū xíng.

P2.S15

彼節者有間，而刀刃者無/无厚；

Bǐ jié/jiē zhě yǒujiàn , ér dāorèn zhě wú hòu ;

以無/无厚入有間，恢恢乎其於遊刃必有餘地矣，

yǐ wú hòu rù yǒujiàn , huīhuī hū qí yú/wū yóu rèn bì yǒuyú de/dì yǐ ,

是以十九年而刀刃若新發於硎。

shìyǐ shíjiǔ nián ér dāorèn ruò xīn fā yú/wū xíng.

P2.S16

雖然，每至於族，吾見其難為，怵然為戒，視為止，行為遲。

Suīrán , měi zhìyú zú , wú jiàn/xiàn qí nánwéi , chùrán wèi/wéi jiè , shìwéi zhǐ , xíngwéi chí/zhì.

P2.S17

動刀甚微，謦然已解，如土委地。

Dòngdāo shènwēi , huò/tè/xì rán yǐ jiě/jiè/xiè , rú tǔ wēi/wěi de/dì.

莊子 *Zhuāng Zi – Chapter 3*

P2.S18

提刀而立，為之四顧，為之躊躇滿志，善刀而藏之。"

Tí/Dī dāo ér lì , wèizhī sìgù , wèizhī chóuchú mǎnzhi , shàndāo'ercáng zhī."

P2.S19

文惠君曰： "善哉！ 吾聞庖丁之言，得養生焉。"

Wén Huì jūn yuē : "shàn zāi ! wú wén Páodīng zhī yán , de/děi/dé yǎngshēng yān."

P3.S20

公文軒見右師而驚曰：

Gōng Wén Xuān jiàn/xiàn Yòu Shī ér jīng yuē :

"是何人也？ 惡乎介也？ 天與，其人與？"

"shì hérén yě ? è/ě/wù hū jiè yě ? tiān yǔ/yù/yú , qí rén yǔ/yù/yú ? "

P3.S21

曰："天也，非人也。

yuē : "tiān yě , fēirén yě.

P3.S22

天之生是使獨也，人之貌有與也。

Tiān zhī shēngshì shǐ dú yě , rén zhī mào yǒu yǔ/yù/yú yě.

P3.S23

以是知其天也，非人也。

Yǐshì zhī/zhì qí tiān yě , fēirén yě.

莊子 *Zhuāng Zi* – Chapter 3

P4.S24

澤雉十步一啄，百步一飲，不蕲畜乎樊中。

Zé zhì shí bù yī zhuó , bǎi bù yī yǐn , bù qí xù/chù hū fán zhōng/zhòng.

P4.S25

神雖王，不善也。"

Shén suī wáng/wàng , bùshàn yě."

P5.S26

老聃死，秦失弔之，三號而出。

Lǎo Dān sǐ , Qín Shī diào zhī , sān hào/háo ér chū.

P5.S27

弟子曰： "非夫子之友邪？"

Dìzǐ yuē : "fēi Fū Zǐ zhī yǒu yé/xié ? "

P5.S28

曰："然。 然則弔焉若此，可乎？"

yuē : "Rán. Ránzé diào yān ruòcǐ , kě hū ? "

P5.S29

曰："然。 始也吾以為其人也，而今非也。

yuē : "Rán. Shǐ yě wú yǐwéi qí rén yě , érjīn fēiyě.

P5.S30

向吾入而弔焉，有老者哭之，如哭其子；

Xiàng wú rù ér diào yān , yǒu lǎozhě kū zhī , rú kū qí zǐ ;

少者哭之，如哭其母。

shǎo/shào zhě kū zhī , rú kū qí mǔ.

P5.S31

彼其所以會之，必有不蘄言而言，不蘄哭而哭者。

Bǐ qí suǒyǐ huì/huǐ/kuài zhī , bì yǒu bù qí yán ér yán , bù qí kū ér kū zhě.

P5.S32

是遁天倍情，忘其所受，古者謂之遁天之刑。

Shì dùntiān bèi qíng , wàng qí suǒ shòu , gǔ zhě wèi zhī dùntiān zhī xíng.

P5.S33

適來，夫子時也； 適去，夫子順也。

Shì lái , Fū Zǐ shí yě ; shì qù , Fū Zǐ shùn yě.

P5.S34

安時而處順，哀樂不能入也，古者謂是帝之縣解。"

Ān shí'ér chù/chǔ shùn , āiyuè/lè bùnéng rù yě , gǔ zhě wèi shì dì zhī xiàn jiě/jiè/xiè."

P6.S35

指窮於為薪，火傳也，不知其盡也。

Zhǐ qióngyú wèi/wéi xīn , huǒ chuán/zhuàn yě , bùzhī qí jìn yě.

莊子 *Zhuāng Zi* – Chapter 3

(Proper Nouns) Names & Places in Chapter Three

Names and Titles (of cultural/art works)

S:5	庖丁	Páodīng	Páodīng simply means a cook, but is sometimes interpreted as Cook Ding
S:5	文惠君	Wén Huì jūn	Lord/Ruler Wen Hui
S:6	桑林之舞	Sāng Lín zhī wǔ	dance of the Mulberry Grove (VM, DH, Wu: Forest, Wang: Trees)
S:6	中經首之會	Zhōng Jīng Shǒu zhī huì	opera/symphony(ies) of (Wang: music of King Yao's time) (DH: Origin Constant & Essential; VM: The Managing Chief)
S:20	公文軒	Gōng Wén Xuān	Duke Wen Xuan (His Honor Decorated Chariot ^{VM} ; ParadeElegance ^{DH})
S:20	右師	Yòu Shī	Right Army [commander]; Right Instructor ^{VM}
S:26	老聃	Lǎo Dān	another name for Laozi (Old Longears ^{VM})
S:26	秦失	Qín Shī	Idle Intruder ^{VM} ; ModestEase ^{DH}
S:27	弟子	Dìzǐ	disciple (FuZi in this line refers to LaoDan as the Master)

S:

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Places

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莊子 *Zhuāng Zi* – Chapter 3

Notes for Chapter 3

Chapter IV

人間世

Rén Jiān Shì
In the Human Realm

1. 1928 Fung
2. 1964 Watson
3. 1974 Feng&English
4. 1981 Graham
5. 1991 Cleary
6. 1994 Mair
7. 1997 Hinton
8. 1999 Wang
9. 2001 Kjellberg

This Chapter has 9 parts (P) and 137 sentences (S).

莊子 *Zhuāng Zi* – Chapter 4

Chapter 4	人間世	Rén Jiān Shì
	W-G =	Jen Chien Shi
rén		= human being, person, man, mankind, adult
jiān		= between, among; space, interval
	jiàn	= opening; partition; to set apart, interrupt
shì		= life-time; generation, an age; the world

Legge	= Man in the World, Associated with Other Men	p.203
Fung	= The Human World	p.75
Watson	= In the World of Men	p.50
Feng & English	= Human Affairs	p.60
Graham	= Worldly Business Among Men	p.66
Cleary	= The Human World	p.84
Mair	= The Human World	p.29
Palmer	= Out and About in the World	p.26
Hinton	= The Human Realm	p.45
Hamill & Seaton	= In The Human World	p.22
Wang	= Ways of the Human World	p.49
Kjellberg	= The Human Realm	p.221
Lin	= This Human World	p.16

JC	= In the Human Realm	Human Space & Age	The Age & Space of Humans
		The Space of a Person's Lifetime	

莊子 *Zhuāng Zi* – Chapter 4

Synopsis of Subsections/Stories

- 4.1a-d Yen Hui wants to instruct the corrupt Prince of Wei (conversation with Confucius)

- 4.2a-c Zi Gao consults Confucius concerning his upcoming mission to Chi

- 4.3a Yen Ho consults Chu Po Yu about becoming tutor to the crown prince (of Wei, son of Duke Ling)
- 4.3b Arrogant Mantis, Tiger Trainer, & Horse Lover (Instructions on Being Careful)

- 4.4a & b Carpenter Shi and the sacred tree [at Chu Yuan village]
- 4.4c Tsu Chi and the good-for-nothing tree in Shang Qiu
The useful trees of Ching Shih [The Hazards of Being Useful]

- 4.5 Shu, the Hunchback [gets along quite well in spite of his afflictions]

- 4.6 Song of Jie Yu/Chieh Yu, the Madman of Chu

莊子 *Zhuāng Zi – Chapter 4*

P1.S1

顏回見仲尼，請行。

Yán Huí jiàn Zhòng Ní , qǐng xíng/háng/hàng.

曰："奚之？"

Yuē : "xī zhī ? "

P1.S2

曰："將之衛。"

yuē : "jiāng/jiàng/qiāng zhī Wèi."

P1.S3

曰："奚為焉？"

Yuē : "xī wèi/wéi yān ? "

P1.S4

曰："回聞衛君，其年壯，其行獨；

yuē : "Huí wén Wèi Jūn , qí nián zhuàng , qí xíng/háng/hàng dú ;

輕用其國，而不見其過；

qīng yòng qí guó , ér bùjiàn qí guò ;

輕用民死，死者以國量乎 澤若蕉，民其無/无如矣。

qīng yòng mín sǐ , sǐzhě yǐ guó liàng/liáng hū zé ruò jiāo , mín qí wú rú yǐ.

P1.S5

回嘗聞之夫子曰：

Huí cháng wén zhī Fū Zǐ yuē :

"治國去之，亂國就之，醫門多疾。"

"zhìguó qù zhī , luànguó jiù zhī , yī mén duō jí."

莊子 *Zhuāng Zi – Chapter 4*

P1.S6

願以所聞思其則，庶幾其國有瘳乎！"

Yuàn yǐ suǒ wén sī/qí zé , shùjī qí guóyǒu chōu hū ! "

P1.S7

仲尼曰： "謔！ 若殆往而刑耳！

Zhòng Ní yuē : "xī ! ruò dài wǎng ér xíng ěr !

夫道不欲雜，雜則多，多則擾，擾則憂，憂而不救。

fū/fú dào/dǎo bù yù zá/zā , zá/zā zé duō , duō zé rǎo , rǎo zé yōu , yōu ér bù jiù.

P1.S8

古之至人，先存諸己而後存諸人。

Gǔ zhīzhì rén , xiān cún zhū jǐ ér hòu cún zhū rén.

P1.S9

所存於己者未定，何暇至於暴人之所行！

Suǒ cún yú/wū jǐ zhě wèidìng , hé xiá zhìyú bào/pù rén zhī suǒ xíng/háng/hàng !

且若亦知夫德之所蕩而知之所為出乎哉？

qiě ruò yì zhī/zhì fū/fú dé zhī suǒ dàng ér zhī/zhì zhī suǒwéi chūhū zāi ?

德蕩乎名，知出乎爭。

dé dàng hū míng , zhī/zhì chūhū zhēng.

莊子 *Zhuāng Zi* – Chapter 4

P1.S10

名也者，相軋也；知也者，爭之器也。

Míng yě zhě , xiāng/xiàng yà/zhá/gá yě ; zhī/zhì yě zhě , zhēng zhī qì yě.

P1.S11

二者凶器，非所以盡行也。

Èrzhě xiōngqì , fēi suǒyǐ jìn xíng/háng/hàng yě. Wang p.48-50

P1.S12

且德厚信礪，未達人氣，名聞不爭，未達人心。

Qiě dé hòu xìn qiāng/gāng/jiāng/kòng , wèi dárén qì , míng wén bù zhēng , wèi dárén xīn.

P1.S13

而彊以仁義繩墨之言術暴人之前者，

Èr qiáng/jiàng yǐ rényì shéngmò zhī yán shù/zhú bào/pù rén zhīqián zhě ,

是以人惡有其美也，命之曰菑人。

shìyǐ rén è/ě/wù yǒu qí měi yě , mìng zhī yuē zī rén.

P1.S14

菑人者，人必反菑之，若殆為人菑夫！

Zī rén zhě , rén bì fǎn zī zhī , ruò dài wèi rén zī fū/fú !

且苟為悅賢而惡不肖，惡用而求有以異？

qiě gǒu wèi/wéi yuè xián ér è/ě/wù bùxiào , è/ě/wù yòng ér qiú yǒu yǐ yì ?

若唯無/无詔，王公必將乘人而斗其捷。

ruò wéi/wěi wú zhào , wánggōng bìjiāng chéng/shèng rén ér dòu/dǒu qí jié.

P1.S15

而目將熒之，而色將平之，

ér mù jiāng/jiàng/qiāng yíng zhī , ér sè/shǎi jiāng/jiàng/qiāng píng zhī ,

口將營之，容將形之，心且成之。

kǒu jiāng/jiàng/qiāng yíng zhī , róng jiāng/jiàng/qiāng xíng zhī , xīn qiě chéng zhī.

P1.S16

是以火救火，以水救水，名之曰益多。

Shìyǐ huǒ jiùhuǒ , yǐshuǐjiùshuǐ , míng zhī yuē yìduō.

P1.S17

順始無/无窮，若殆以不信厚言，必死於暴人之前矣！

Shùn shǐ wú qióng , ruò dài yǐ bù xìn hòu yán , bìsǐ yú/wū bào/pù rén zhīqián yǐ !

P1.S18

且昔者桀殺關龍逢，紂殺王子比〔干〕，

Qiě xīzhě Jié shā Guān Lóng Féng , Zhòu shā wángzǐ Bǐ/Bì Gàn/Gān ,

是皆脩其身以（下）偃拊人之民，

shì jiē xiū qí shēn yǐ (xià) yǎn fǔ rén zhī mín ,

以下拂其上者也，故其君因其脩以擠之，/。

yǐxià fú/bì qí shàng/shǎng zhě yě , gù qí jūn yīn qí xiū yǐ jǐ zhī.

是好名者也。

Shì hǎomíng zhě yě.

P1.S19

昔者堯攻叢、枝、胥敖，禹攻有扈，/。

Xīzhě Yáo gōng Cóng, Zhī/qí, Xū-áo , Yǔ gōng Yǒu Hù ,

國為虛厲，身為刑戮，/。

guó wèi/wéi xū lì , shēnwéi xínglù ,

其用兵不止，其求實無/无已，/。

qí yòngbīng bùzhǐ , qí qiúshí wú yǐ.

是皆求名實者也，/。

Shì jiē qiú míng shí zhě yě.

而獨不聞之乎？

ér dú bù wén zhī hū ?

P1.S20

名實者，聖人之所不能勝也，而況若乎！

Míng-shí zhě , shèngrén zhī suǒ bùnéng shèng yě , érkuàng ruò hū !

雖然，若必有以也，嘗以語我來！"

suīrán , ruò bì yǒu yǐ yě , cháng yǐ yǔ/yù wǒ lái ! "

莊子 *Zhuāng Zi* – Chapter 4

P1.S21

顏回曰： "端而虛，勉而一，則可乎？"

Yán Huí yuē : "duān ér xū , miǎn ér yī , zé kě hū ?"

P1.S22

曰："惡！ 惡可！ 夫以陽為充孔揚，采色不定，

yuē : "è/ě/wù ! è/ě/wù kě ! fū/fú yǐ yáng wèi/wéi chōng kǒng yáng , cǎisè bùdìng ,

常人之所不遘，因案人之所感，以求容與其心。

cháng rén zhī suǒ bù wéi , yīn àn rén zhī suǒ gǎn , yǐ qiú róng yǔ qí xīn.

P1.S23

名之曰日漸之德不成，而況大德乎！

Míng zhī yuē rì jiàn zhī dé bù chéng , ér kuàng dà dé hū !

將執而不化，外合而內不訾，其庸詎可乎！"

jiāng/jiàng/qiāng zhí ér bù huà , wài hé/gě ér nèi bù zǐ , qí yōng jù kě hū ! "

"然則我內直而外曲，成而上比。

"rán zé wǒ nèi zhí ér wài qū/qū , chéng ér shàng bǐ/bì.

P1.S24

內直者，與天為徒。

Nèi zhí zhě , yǔ/yù/yú tiān wèi/wéi tú.

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P1.S25

與天為徒者，知天子之與己皆天之所子，

Yǔ/Yù/Yú tiān wèi/wéi tú zhě , zhī/zhì tiānzǐ zhī yǔ/yù/yú jǐ jiē tiān zhī suǒ zǐ ,

而獨以己言蘄乎而人善之，蘄乎而人不善之邪？

ér dú yǐ jǐ yán qí hū ér rén shàn zhī , qí hū ér rén bùshàn zhī yé/xié ?

若然者，人謂之童子，是之謂與天為徒。

ruò rán zhě , rén wèi zhī tóngzǐ , shì zhī wèi yǔ/yù/yú tiān wèi/wéi tú.

P1.S26

外曲者，與人（之）為徒也。

Wài qū/qū zhě , yǔ/yù/yú rén (zhī) wèi/wéi tú yě.

P1.S27

擎蹠曲拳，人臣之禮也，人皆為之，吾敢不為邪！

Qíng jì qǔ/qū quán , rénchén zhī lǐ yě , rén jiē wèizhī , wú gǎn bù wèi/wéi yé/xié !

為人之所為者，人亦無/无疵焉，是之謂與人為徒。

wèi rén zhī suǒwéi zhě , rén yì wú/ wú cǐ yān , shì zhī wèi yǔ/yù/yú rénwéi tú.

P1.S28

成而上比者，與古為徒。

Chéng érshàng bǐ/bì zhě , yǔgǔwéitú.

P1.S29

其言雖教，**謫**之實也。

Qí yán suī jiāo/jiào , **zhé** zhī shí yě.

P1.S30

古之有也，非吾有也。

Gǔ zhī yǒu yě , fēi wú yǒu yě.

P1.S31

若然者，雖直不為病，是之謂與古為徒。

Ruò rán zhě , suī zhí bù wèi/wéi bìng , shì zhī wèi yǔgǔwéitú.

P1.S32

若是則可乎？"

Ruòshì zé kě hū ? "

P1.S33

仲尼曰： "惡！ 惡可！ 大多政，法而不諫，雖固亦**無/无**罪。

Zhòng Ní yuē : "è/ě/wù ! è/ě/wù kě ! dàduō zhèng , fǎ ér bù dié , suī gù yì **wú** zuì.

P1.S34

雖然，止是耳矣， 夫胡可以及化！ 猶師心者也。"

Suīrán , zhǐ shì ěr yǐ , fū/fú hú kěyǐ jí huà ! yóu shī xīn zhě yě."

P1.S35

顏回曰： "吾**無/无**以進矣，敢問其方。"

Yán Huí yuē : "wú **wú** yǐ jìn yǐ , gǎnwèn qí fāng."

莊子 *Zhuāng Zi* – Chapter 4

P1.S36

仲尼曰： "齋，吾將語若！ 有而為之，其易邪？
Zhòng Ní yuē： "zhāi，wú jiāng/jiàng/qiāng yǔ/yù ruò！ yǒu ér wèizhī，qí yì yé/xié？

易之者，**皦**天不宜。"
yì zhī zhě，hào/gāo tiān bù yí."

P1.S37

顏回曰： "回之家貧，唯不飲酒不茹葷者數月矣。
Yán Huí yuē： "Huí zhī jiā pín，wéi/wěi bù yǐnjiǔ bù rúhūn zhě shùyuè yǐ.

P1.S38

若此，則可以為齋乎？"
Ruòcǐ，zé kěyǐ wèi/wéi zhāi hū？"

曰： "是祭祀之齋，非心齋也。"
yuē： "shì jìsì zhī zhāi，fēi xīnzhāi yě."

P1.S39

回曰： "敢問心齋**？**"
Huí yuē： "gǎnwèn xīnzhāi？"

P1.S40

仲尼曰： "若一〔汝〕志，**無/无**聽之以耳而聽之以心，
Zhòng Ní yuē： "ruò yī〔rǔ〕zhì，**wú** tīng zhī yǐ ěr ér tīng zhī yǐ xīn，

無/无聽之以心而聽之以氣！ 聽止於耳，心止於符。
wú tīng zhī yǐ xīn ér tīng zhī yǐ qì ! tīng zhǐyú ěr , xīn zhǐyú fú.

P1.S41

氣也者，虛而待物者也。
Qì yě zhě , xū ér dàiwù zhě yě.

P1.S42

唯道集虛。 虛者，心齋也。"
Wéi/Wěi Dào/dǎo jí xū. Xū zhě , xīnzhāi yě."

P1.S43

顏回曰： "回之未始得使，實自回也；
Yán Huí yuē : "Huí zhī wèishǐ de/děi/dé shǐ , shí zì Huí yě ;

得使之也，未始有回也； 可謂虛乎？"
de/děi/dé shǐ zhī yě , wèishǐ yǒu Huí yě ; kěwèi xū hū ? "

P1.S44

夫子曰： "盡矣。
Fū Zǐ yuē : "jìn yǐ.

P1.S45

吾語若！ 若能入遊其樊而無/无感其名，入則鳴，不入則止。
Wú yǔ/yù ruò ! ruò néng rù yóu qí fán ér wú gǎn qí míng , rù zé míng , bù rù zé zhǐ.

P1.S46

無/无門無/无毒，一宅而寓於不得已，則幾矣。
wú mén wú dú , yī zhái ér yùyú bùdényǐ , zé jǐ/jī yǐ.

P1.S47

絕跡易，無/无行地難。
Jué jì Yì , wú xíng/háng/hàng de/dì nán/nàn.

P1.S48

為人使易以偽，為天使難以偽。
Wèi rén shǐ yì yǐ wěi , wèi/wéi tiānshǐ nányǐ wěi.

P1.S49

聞以有翼飛者矣，未聞以無/无翼飛者也；
Wén yǐ yǒu yì fēi zhě yǐ , wèi wén yǐ wú yì fēi zhě yě ;

聞以有知知者矣，未聞以無/无知知者也。
wén yǐ yǒu zhī/zhì zhīzhě yǐ , wèi wén yǐ wú zhī/zhì zhīzhě yě.

P1.S50

瞻彼闕者，虛室生白，吉祥止（止）〔矣〕。
Zhān bǐ què zhě , xū shì shēng bái , jíxiáng zhǐ (zhǐ) [yǐ] .

P1.S51

夫且不止，是之謂坐馳。
Fū/Fú qiě bù zhǐ , shì zhī wèi zuò chí.

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P1.S52

夫徇耳目內通而外於心知，鬼神將來舍，而況人乎！

Fū/Fú xùn ěrmù nèi tōng/tòng érwài yú/wū xīnzhī , guǐshén jiāng lái shě/shè , érkuàng rén hū !

是萬物之〔所〕化也，禹舜之所紐也，

shì wànwù zhī [suǒ] huà yě , Yǔ Shùn zhī suǒ niǔ yě ,

伏戲几蘧之所行終，而況散焉者乎！"

Fú Xì Jǐ/jī Qú zhī suǒ xíng/háng/hàng zhōng , érkuàng sàn/sǎn yān zhě hū ! "

P2.S53

葉公子高將使於齊，問於仲尼曰：

Yè Gōng Zǐ Gāo jiāng/jiàng/qiāng shǐ yú/wū Qí/zhāi , wèn yú/wū Zhòng Ní yuē :

"王使諸梁也甚重，齊之待使者，蓋將甚敬而不急。

"wáng shǐ Zhū ~~liáng~~/Liáng yě shèn zhòng/chóng , Qí zhī dài/dāi shǐzhě , gài jiāng/jiàng/qiāng shèn jìng ér bù jí.

P2.S54

匹夫猶未可動也，而況諸侯乎！ 吾甚慄之。

Pǐfū yóu wèikě dòng yě , érkuàng zhūhóu hū ! wú shèn lì zhī.

P2.S55

子嘗語諸梁也曰： "凡事若小若大，

Zǐ cháng yǔ/yù Zhū ~~liáng~~/Liáng yě yuē : "fánshì ruò xiǎo ruò dà ,

(寡不道以懽成)〔寡有不道以成懽〕。

(guǎ bùdào yǐ huān chéng)〔guǎ yǒu bùdào yǐ chéng huān〕。

P2.S56

事若不成，則必有人道之患；事若成，則必有陰陽之患。

Shì ruòbù chéng , zé bì yǒurén dào/dǎo zhī huàn ; shì ruò chéng , zé bì yǒu yīnyáng zhī huàn.

P2.S57

若成若不成而後無/无患者，唯有德者能之。"

Ruò chéng ruòbù chéng ér hòu wú huànzhě , wéiyǒu dé zhě néng zhī."

P2.S58

吾食也執粗而不臧，爨無/无欲清之人。

Wú shí/sì yě zhí cū ér bù zāng , cuàn wú yù qīng zhī rén.

P2.S59

今吾朝受命而夕飲冰，我其內熱與！

Jīn wú cháo/zhāo shòumìng ér xī yǐnbīng , wǒ qínèi rè yǔ/yù/yú !

吾未至乎事之情，而既有陰陽之患矣；

wú wèi zhì hū shì zhī qíng , ér jì yǒu yīnyáng zhī huàn yǐ ;

事若不成，必有人道之患。

shì ruòbù chéng , bì yǒurén dào/dǎo zhī huàn.

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P2.S60

是兩也，為人臣者不足以任之，子其有以語我來！"

Shì liǎng yě , wèi rén chén zhě bùzú yǐ rèn/Rén zhī , zǐ qí yǒu yǐ yǔ/yù wǒ lái ! "

P2.S61

仲尼曰： "天下有大戒二：其一，命也；其一，義也。

Zhòng Ní yuē : "tiānxià yǒu dà jiè èr : qíyī , mìng yě ; qíyī , yì yě.

P2.S62

子之愛親，命也，不可解於心；

Zǐ zhī ài qīn/qīng , mìng yě , bùkě jiě/jiè/xiè yú/wū xīn ;

臣之事君，義也，無/无適而非君也，無/无所逃於天地之間。

chén zhī shì jūn , yì yě , wú shì ér fēi jūn yě , wú suǒ táo yú/wū tiāndì zhījiān.

P2.S63

是之謂大戒。

Shì zhī wèi dà jiè.

P2.S64

是以夫事其親者，不擇地而安之，孝之至也；

Shìyǐ fū/fù shì qí qīn/qīng zhě , bù zédì ér ān zhī , xiào zhīzhì yě ;

夫事其君者，不擇事而安之，忠之盛也；

fū/fù shì qí jūn zhě , bù zé/zhái shì ér ān zhī , zhōng zhī chéng/shèng yě ;

自事其心者，哀樂不易施乎前，
zì shì qí xīn zhě , āiyuè/lè bù yì shī hū qián ,

知其不可奈何而安之若命，德之至也。
zhī/zhì qí bùkě nài hé ér ān zhī ruò mìng , dé zhīzhì yě.

P2.S65

為人臣子者，固有所不得已。
Wèi rén chénzǐ zhě , gùyǒu suǒ bùdé yǐ.

P2.S66

行事之情而忘其身，何暇至於悅生而惡死！ 夫子其行可矣！
Xíngshì zhī qíng ér wàng qí shēn , hé xiá zhìyú yuè shēng ér è/ě/wù sǐ ! Fū Zǐ qí xíng/háng/hàng kě yǐ !

丘請復以所聞： 凡交近則必相靡以信，
qiū qǐng fù yǐ suǒ wén : fán jiāo jìn zé bì xiāng/xiàng mǐ/mí yǐ xìn ,

遠則必忠之以言，言必或傳之。
yuǎn zé bì zhōng zhī yǐ yán , yán bì huò chuán/zhuàn zhī.

P2.S67

夫傳兩喜兩怒之言，天下之難者也。
Fū/Fú chuán/zhuàn liǎng xǐ liǎng nù zhī yán , tiānxià zhī nán/nàn zhě yě.

莊子 *Zhuāng Zi* – Chapter 4

P2.S68

夫兩喜必多溢美之言，兩怒必多溢惡之言。

Fū/Fú liǎng xǐ bì duō yìměizhīyán , liǎng nù bì duō yì'è zhī yán.

P2.S69

凡溢之類妄，妄則其信之也莫，莫則傳言者殃。

Fán yì zhīlèi wàng , wàng zé qí xìn zhī yě mò , mò zé chuányán zhě yāng.

P2.S70

故法言曰："傳其常情，無/无傳其溢言，則幾乎全。"

Gù Fǎ Yán yuē : "chuán/zhuàn qí chángqíng , wú chuán/zhuàn qí yì yán , zé jīhū quán."

P2.S71

且以巧斗力者，始乎陽，常卒乎陰，泰至則多奇巧；

Qiě yǐ qiǎo dòu/dǒu lì zhě , shǐ hū yáng , cháng zú/cù hū yīn , tài zhì zé duō qíqiǎo ;

以禮飲酒者，始乎治，常卒乎亂，泰至則多奇樂。

yǐ lǐ yǐnjiǔ zhě , shǐ hū zhì , cháng zú/cù hū luàn , tài zhì zé duō qí lè/yuè.

P2.S72

凡事亦然。

Fánshì yìrán.

P2.S73

始乎諒，常卒乎鄙；其作始也簡，其將畢也必巨。

Shǐ hū liàng , cháng zú/cù hū bǐ ; qí zuò shǐ yě jiǎn , qí jiāng/jiàng/qiāng bì yě bì jù.

P2.S74

〔夫〕言者，風波也；行者，實喪也。
〔Fū/Fú〕 yán zhě , fēngbō yě ; xíngzhě , shí sàng/sāng yě.

P2.S75

（夫）風波易以動，實喪易以危。
（Fū/Fú） fēngbō yì yǐ dòng , shí sàng/sāng yì yǐ wēi.

P2.S76

故忿設無/无由，巧言偏辭。
Gù fèn shè wú yóu , qiǎoyán piāncí.

P2.S77

獸死不擇音，氣息茆然，於是並生心厲。
Shòu sǐbù zéyīn , qìxī fú rán , yúshì bìng shēngxīn lì.

P2.S78

剋核太至，則必有不肖之心應之，而不知其然也。
Kèhé tài zhì , zé bì yǒu bùxiào zhī xīn yīng/yìng zhī , ér bùzhī qí rányě.

P2.S79

苟為不知其然也，孰知其所終！
Gǒu wèi/wéi bùzhī qí rányě , shúzhī qí suǒ zhōng !

故法言曰： "無/无遷令，無/无勸成，過度益也。"
gù Fǎ Yán yuē : "wú qiān lìng , wú quàn chéng , guòdù yì yě."

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P2.S80

遷令勸成殆事，美成在久，惡成不及改，可不慎與！

Qiān lìng quàn chéng dài shì , měi chéng zài jiǔ , è/ě/wù chéng bùjí gǎi , kěbù shèn yǔ/yù/yú !

且夫乘物以遊心，託不得已以養中，至矣。

qiě fū/fú chéng/shèng wù yǐ yóu xīn , tuō bùdéyǐ yǐ yǎng zhōng/zhòng , zhì yǐ.

P2.S81

何作為報也！

Hé zuòwéi bào yě !

莫若為致命。

mòruò wèi/wéi zhìmìng.

此其難者。"

Cǐ qí nán/nàn zhě."

P3.S82

顏闔將傳衛靈公太子，而問於蘧伯玉曰：

Yán Hé jiāng/jiàng/qiāng fù Wèi Líng Gōng dàzǐ , ér wèn yú/wū Qú Bó Yù yuē :

"有人於此，其德天殺。

"yǒurén yúci , qí dé tiān shā.

P3.S83

與之為無/无方，則危吾國；與之為有方，則危吾身。

Yǔ/Yù/Yú zhī wèi/wéi wú fāng , zé wēi wú guó ; yǔ/yù/yú zhī wèi/wéi yǒufāng , zé wēi wúshēn.

P3.S84

其知適足以知人之過，而不知其所以過。

Qí zhī/zhì shì zúyǐ zhīrén zhī guò , ér bùzhī qí suǒyǐ guò.

P3.S85

若然者，吾柰之何？"

Ruò rán zhě , wú nài zhī hé ? "

P3.S86

蘧伯玉曰： "善哉問乎！ 戒之，慎之，正女身哉！

Qú Bó Yù yuē : "shàn zāi wèn hū ! jiè zhī , shèn zhī , zhèng/zhēng nǚ shēn zāi !

形莫若就，心莫若和。

xíng mòruò jiù , xīn mòruò hé.

P3.S87

雖然，之二者有患。

Suīrán , zhī èrzhě yǒu huàn.

P3.S88

就不欲入，和不欲出。

Jiù bù yù rù , hé bù yù chū.

P3.S89

形就而入，且為顛為滅，為崩為蹶。

Xíng jiù ér rù , qiě wèi/wéi diān wèi/wéi miè , wèi/wéi bēng wèi/wéi jué/juě.

P3.S90

心和而出，且為聲為名，為妖為孽。

Xīn hé ér chū , qiě wèi/wéi shēng wèi/wéi míng , wèi/wéi yāo wèi/wéi niè.

P3.S91

彼且為嬰兒，亦與之為嬰兒；

Bǐ qiě wèi/wéi yīng'ér , yì yǔ/yù/yú zhī wèi/wéi yīng'ér ;

彼且為無/无町畦，亦與之為無/无町畦；

bǐ qiě wèi/wéi wú tǐngqí , yì yǔ/yù/yú zhī wèi/wéi wú tǐngqí ;

彼且為無/无崖，亦與之為無/无崖。

bǐ qiě wèi/wéi wú yá , yì yǔ/yù/yú zhī wèi/wéi wú yá.

P3.S92

達之，入於無/无疵。

Dá/Dā/Tà zhī , rù yú/wū wú cǐ.

P3.S93

汝不知夫螳螂乎？ 怒其臂以當車轍，

Rǔ bùzhī fū/fù táng liáng/láng hū ? nù qí bì yǐ dāng/dàng/dǎng chēzhé ,

不知其不勝任也，是其才之美者也。

bùzhī qí bùshèng rèn/Rén yě , shì qí cái/cái zhī měi zhě yě.

P3.S94

戒之，慎之！

Jiè zhī , shèn zhī !

積伐而美者以犯之，幾矣。

jī fá ér měi zhě yǐ fàn zhī , jǐ/jī yǐ.

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P3.S95

汝不知夫養虎者乎？

Rǔ bùzhī fū/fú yǎng hǔ/hū/hù zhě hū ?

不敢以生物與之，為其殺之之怒也；

bù gǎn yǐ shēngwù yǔ/yù/yú zhī , wèi/wéi qí shā zhī zhī nù yě ;

不敢以全物與之，為其決之之怒也；時其飢飽，達其怒心。

bù gǎn yǐ quán wù yǔ/yù/yú zhī , wèi/wéi qí jué zhī zhī nù yě ; shí qí jībǎo , dá/dā/tà qí nù xīn.

P3.S96

虎之與人異類而媚養己者，順也；故其殺者，逆也。

Hǔ/Hū/Hù zhī yǔ/yù/yú rén yìlèi ér mèi yǎng jǐ zhě , shùn yě ; gù qí shā zhě , nì yě.

P3.S97

夫愛馬者，以筐盛矢，以蜃盛溺。

Fū/Fú ài mǎ zhě , yǐ kuāng chéng/shèng shǐ , yǐ zhèn/shèn/zhěn chéng/shèng niào/nì.

P3.S98

適有蚊虻僕緣，而拊之不時，則缺銜毀首碎胸。

Shìyǒu wén há/méng pú yuán , ér fǔ zhī bùshí , zé quē xián huǐ shǒu suì xiōng.

P3.S99

意有所至而愛有所亡，可不慎邪！"

Yì yǒusuǒ zhì ér ài yǒusuǒ wáng , kěbù shèn yé/xié ! "

P4.S100

匠石之齊，至乎曲轅，見櫟社樹。

Jiàng Shí/dàn zhī Qí/zhāi , zhì hū Qǔ/Qū Yuán , jiàn/xiàn lì shè shù.

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P4.S101

其大蔽〔數千〕牛，絜之百圍，
Qí dà bì 〔shù/shǔ/shuò qiān〕 niú/niū , xié zhī bǎi wéi ,

其高臨山十仞而後有枝，其可以為舟者旁十數。
qí gāo lín shān shí rèn ér hòu yǒu zhī/qí , qí kěyǐ wèi/wéi zhōu zhě páng/bàng shí shù/shǔ/shuò.

P4.S102

觀者如市，匠伯不顧，遂行不輟。
Guān zhě rú fú/pó , jiàng bó bù gù , suì xíng/háng/hàng bù chuò.

P4.S103

弟子厭觀之，走及匠石，曰：
Dìzǐ yàn/yān guān zhī , zǒu jí jiàng Shí/dàn , yuē :

"自吾執斧斤以隨夫子，未嘗見材如此其美也。
"zì wú zhí fǔjīn yǐ suí Fū Zǐ , wèicháng jiàn/xiàn cái/cái rúcǐ qí měi yě.

P4.S104

先生不肯視，行不輟，何邪？"
Xiānsheng bù kěn shì , xíng/háng/hàng bù chuò , hé yé/xié ? "

P4.S105

曰："已矣，勿言之矣！ 散木也，以為舟則沈，以為棺槨則速腐，
yuē : "yǐyǐ , wù yán zhī yǐ ! sǎnmù yě , yǐwéi zhōu zé Shěn/shěn , yǐwéi guānguǒ zé sù fǔ ,

以為器則速毀，以為門戶則液櫨，以為柱則蠹。
yǐwéi qì zé sù huǐ , yǐwéi ménhù zé yè mén/lǎng/mán , yǐwéi zhù zé dù.

P4.S106

是不材之木也，無/无所可用，故能若是之壽。"
Shibu cái/cái zhī mù yě , wú suǒ kěyòng , gù néng ruòshì zhī shòu."

P4.S107

匠石歸，櫟社見夢曰："女將惡乎比予哉？
Jiàng Shí/dàn guī , lì shè jiàn/xiàn mèng yuē : "nǚjiàng è/ě/wù hū bǐ/bì yǔ/yú zāi ?

若將比予於文本邪？
ruò jiāng/jiàng/qiāng bǐ/bì yǔ/yú yú/wū wén mù yé/xié ?

夫柤梨橘柚，果蓏之屬，實熟則剝，〔剝〕則辱；
fū/fú zǔ/zhā/chā/jū/zhú lí jú yóu/yòu/zhú , guǒ luǒ zhī shǔ/zhǔ , shí shú/shóu zé bō/bāo , [bō/bāo] zé rǔ ;

大枝折，小枝泄。
dà zhī/qí zhé/zhē/shé , xiǎozhī xiè/yì.

P4.S108

此以其能苦其生者也，故不終其天年而中道夭，自掊擊於世俗者也。
Cǐ yǐ qí néng kǔ qí shēng zhě yě , gù bù zhōngqítiānnián ér zhōngdào yāo , zì pǒujī yú/wū shìsú zhě yě.

P4.S109

物莫不若是。

Wù mòbù ruòshì.

P4.S110

且予求無/无所可用久矣，幾死，乃今得之，為予大用。

Qiě yǔ/yú qiú wú suǒ kěyòng jiǔ yǐ , jǐ/jī sǐ , nǎi jīn de/děi/dé zhī , wèi/wéi yǔ/yú dà yòng.

P4.S111

使予也而有用，且得有此大也邪？

Shǐ yǔ/yú yě ér yǒuyòng , qiě de/děi/dé yǒu cǐ dà yě yé/xié ?

且也若與予也皆物也，柰何哉其相物也？

qiě yě ruò yǔ/yù/yú yǔ/yú yě jiē wù yě , nài hézāi qí xiāng/xiàng wù yě ?

而幾死之散人，又惡知散木！"

ér jǐ/jī sǐ zhī sǎnrén , yòu è/ě/wù zhī/zhì sǎnmù ! "

P4.S112

匠石覺而診其夢。

Jiàng Shí/dàn jué/jiào ér zhěn qí mèng.

P4.S113

弟子曰： "趣取無/无用，則為社何邪？"

Dìzǐ yuē : "qù qǔ wú yòng , zé wèi/wéi shè hé yé/xié ? "

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P4.S114

曰："密！ 若無/无言！ 彼亦直寄焉，以為不知己者詬厲也。
yuē："mì！ ruò wú yán！ bǐ yì zhí jì yān，yǐwéi bùzhī jǐ zhě gòu lì yě.

P4.S115

不為社者，且幾有翦乎！ 且也彼其所保與眾異，
Bù wèi/wéi shè zhě，qiě jǐ/jī yǒu jiǎn hū！ qiě yě bǐ qí suǒ bǎo yǔ/yù/yú zhòng yì，

而以義譽之，不亦遠乎！"
ér yǐ yì yù zhī，bù yì yuǎn hū！"

P5.S116

南伯子綦遊乎商之丘，見大木焉有異，
Nán Bó Zǐ Qí yóu hū Shāng zhī Qiū，jiàn/xiàn dà mù yānyǒu yì，

結駟千乘，（隱將）〔將隱〕芘其所賴。
jié/jiē sì qiānshèng，（yǐn jiāng/jiàng/qiāng）〔jiāng/jiàng/qiāng yǐn〕pí qí suǒ lài.

P5.S117

子綦曰："此何木也哉？此必有異材夫！"
Zǐ Qí yuē："cǐ hé mù yě zāi？ cǐ bì yǒuyì cái/cái fū/fú！"

仰而視其細枝，則拳曲而不可以為棟梁；
yǎng ér shì qí xìzhī，zé quánqū ér bù kěyǐ wèi/wéi dòngliáng；

俯而視其大根，則軸解而不可以為棺槨；

fǔ ér shì qí dà gēn , zé zhóu/zhòu jiě/jiè/xiè ér bù kěyǐ wèi/wéi guānguǒ;

啗其葉，則口爛而為傷；嗅之，則使人狂醒，三日而不已。

huài/huà/shì qí yè , zé kǒu làn/lān ér wèi/wéi shāng ; xiù zhī , zé shǐ rén kuáng chéng , sān rì ér bù yǐ.

P5.S118

子綦曰： "此果不材之木也，以至於此其大也。

Zǐ Qí yuē : "cǐ guǒ bùcái zhī mù yě , yǐ zhì yú cǐ qí dà yě.

P5.S119

嗟乎神人，以此不材！"

Jiē hū shén rén , yǐ cǐ bùcái ! "

P6.S120

宋有荊氏者，宜楸柏桑。

Sòng yǒu Jīng Shì/zhī zhě , yí qiū bǎi/bó/bò sāng.

P6.S121

其拱把而上者，求狙猴之杙者斬之；

Qí gǒngbǎ érshàng zhě , qiú jū hóu zhī chǐ/lí/yì zhě zhǎn zhī ;

三圍四圍，求高名之麗者斬之；

sānwéi sìwéi , qiú gāomíng zhī lì zhě zhǎn zhī ;

七圍八圍，貴人富商之家求禪傍者斬之。

qī wéi bā wéi , guìrén fùshāng zhī jiā qiú shàn/chán bàng zhě zhǎn zhī.

P6.S122

故未終其天年，而中道之夭於斧斤，此材之患也。

Gù wèi zhōngqítiānnián , ér zhōngdào zhī yāo yú/wū fǔjīn , cǐ cái/cái zhī huàn yě.

P6.S123

故解之以牛之白顙者與豚之亢鼻者，

Gù jiě/jiè/xiè zhī yǐ niú/niū zhī bái sāng zhě yǔ/yù/yú tún zhī kàng bí zhě ,

與人有痔病者不可以適河。

yǔ/yù/yú rén yǒu zhì bìng zhě bù kěyǐ shì hé.

P6.S124

此皆巫祝以知之矣，所以為不祥也。

Cǐ jiē wūzhù yǐ zhī/zhì zhī yǐ , suǒyǐ wèi/wéi bùxiáng yě.

P6.S125

此乃神人之所以為大祥也。

Cǐ nǎi shénrén zhīsuǒyǐ wèi/wéi dàxiáng yě.

P7.S126

支離疏者，頤隱於齊，肩高於頂，

Zhī Lí Shū zhě , yí yǐn yú/wū qí/zhāi , jiān gāoyú dǐng ,

會撮指天，五管在上，兩髀為脅。

huì/huǐ/kuài cuō/zuǒ zhǐ tiān , wǔ guǎn zài shàng/shǎng , liǎng bì wèi/wéi xié.

P7.S127

挫鍼治繅，足以飭口； 鼓箴播精，足以食十人。

Cuò zhēn zhì jiè , zúyǐ zhān/hú/hù kǒu ; gǔ/gū jiǎ bō jīng , zúyǐ shí/sì shí rén.

P7.S128

上徵武士，則支離攘臂於其間；

Shàng/shǎng zhēng/zhǐ wǔshì , zé zhīlí rǎngbì yú/wū qíjiān ;

上有大役，則支離以有常疾不受功；

shàng/shǎng yǒu dà yì , zé zhīlí yǐ yǒu cháng jí bù shòu gōng ;

上與病者粟，則受三鍾與十束薪。

shàng/shǎng yǔ/yù/yú bìng zhě sù , zé shòu sān zhōng yǔ/yù/yú shí shù xīn.

P7.S129

夫支離其形者，猶足以養其身，終其天年，又況支離其德者乎！

Fū/Fú zhīlí qí xíng zhě , yóu zúyǐ yǎng qí shēn , zhōngqítíānnián , yòu kuàng zhīlí qí dé zhě hū !

P8.S130

孔子適楚，楚狂接輿遊其門曰：

"鳳兮鳳兮，何如德之衰也！

Kǒng Zǐ shì Chǔ , Chǔ kuáng Jiē Yú yóu qí mén yuē :

"fèng xī fèng xī , hérú dé zhī shuāi/cuī yě !

來世不可待，往世不可追也。

láishì bùkě dài/dāi, wǎng shì bùkě zhuī yě.

P8.S131

天下有道，聖人成焉；天下無/无道，聖人生焉。

Tiānxià yǒudào, shèngrén chéng yān; tiānxià wú dào/dǎo, shèngrén shēng yān.

P8.S132

方今之時，僅免刑焉。

Fāngjīn zhī shí, jǐn miǎnxíng yān.

P8.S133

福輕乎羽，莫之知載；禍重乎地，莫之知避。

Fú qīng hū yǔ, mò zhī zhī/zhì zài/zài; huò zhòng/chóng hū de/dì, mò zhī zhī/zhì bì.

P8.S134

已乎已乎，臨人以德！ 殆乎殆乎，畫地而趨！

Yǐ hū yǐ hū, lín rén yǐ dé! dài hū dài hū, huà de/dì ér qū!

迷陽迷陽，無/无傷吾行！

mí yáng mí yáng, wú shāng wú xíng/háng/hàng!

（吾行）〔卻曲〕卻曲，無/无傷吾足！"

（wú xíng/háng/hàng）〔xì qǔ/qū〕xì qǔ/qū, wú shāng wú zú!"

P9.S135

山木自寇也，膏火自煎也。

Shānmùzikòu yě , gāohuǒzìjiān yě.

P9.S136

桂可食，故伐之；漆可用，故割之。

Guì kěshí , gù fá zhī ; qī kěyòng , gù gē zhī.

P9.S137

人皆知有用之用，而莫知無/无用之用也。

Rén jiēzhī yǒuyòng zhīyòng , ér mò zhī/zhì wú yòng zhīyòng yě.

莊子 *Zhuāng Zi* – Chapter 4

Names & Places (Proper Nouns) in Chapter Four

Names

S:1	顏回	Yán Huí	student of Confucius (his favorite and most highly regarded)
S:1	仲尼	Zhòng Ní	another name for Confucius (this is his <i>style</i> name)
S:4	衛君	Wèi jūn	lord/ruler/prince of Wei
S:5	夫子	Fū Zǐ	referring to Confucius simply as master-teacher
S:18	桀	Jié	King Jie (ruler during the Xia dynasty)
S:18	關龍逢	Guān Lóng Féng	a good man Jie has executed
S:18	紂	Zhòu	King Zhou (ruler during the Shang dynasty)
S:18	比干	Bǐ/Bì Gàn/Gān	Bi Gan 王子 wángzǐ = uncle of King Zhou, who had him executed
S:19	堯	Yáo	legendary emperor (2200 BCE), model of wisdom and virtue
S:19	叢枝, 胥敖	Cóng, Zhī, Xū-áo	three tribes (VM & DH treat as two tribes: Cong-zhi & Xu-ao)
S:19	禹	Yǔ	King Yu (founder of the Xia dynasty) (see 2:S:30)
S:19	有扈	Yǒu Hù	another tribe (lit. 'there is a Hu'; VM: freehold at Hu)
S:52b	禹舜	Yǔ Shùn	King Yu & King Shun
S:52c	伏羲	Fú Xì	Fu Xi (progenitor of Chinese people)
S:52c	几蘧	Jǐ/Jī Qú	Ji Qu (a cultural hero)
S:53	公子高	Gōng Zǐ Gāo	Duke Zi Gao (Adept Heights ^{DH} / Sir High ^{VM} (of She)
S:53b	諸梁	Zhū Liáng	this might be Duke Zi Gao's personal name (usu. translated as 'me')
S:70	法言	Fǎ Yán	Legal Sayings (Legal Counsels ^{VM} Wang 'ancient saying') repeated in S:79
S:82	顏闔	Yán Hé	VeiledVisage ^{DH} (tutor for Ling Gong's son, see next)
S:82	衛靈公	Wèi Líng Gōng	Duke Ling (Duke Ling of Wei)
S:82	蘧伯玉	Qú Bó Yù	Sudden ElderJade ^{DH} a teacher YanHe consults for advice
S:100	匠石	jiàng Shí	carpenter Shi (of Qi) (RipRap ^{DH}) see next
S:103	弟子	Dìzǐ	here means apprentice rather than disciple (see chapter 3:S:27)
S:116	南伯子綦	Nán Bó Zǐ Qí	aka Zǐ Qí (AdeptPiebald ^{DH})
S:126	支離疏	Zhī Lí Shū	a hunchback (Scattered Apart ^{VM} / Scatterment ^{DH})
S:130	孔子	Kǒng Zǐ	Master Kong (Confucius)
S:130	接輿	Jiē Yú	JieYu is a 'crazy/mad' man in Chu 楚狂 (Convergence CrazyCart ^{DH})

Places

S:2	衛	Wèi	the state of Wei
S:53	齊	Qí	the state of Qi
S:53b	諸	Zhū	the state of Zhu/Chu (Wang p.57 spells it Chu)
S:100	曲轅	Qǔ/Qū Yuán	name of a town (BentShaft Village ^{DH})
S:116	商之丘	Shāng zhī Qiū	Shang Qiu (name of a district) (the hills of Shang)
S:120	宋	Sòng	the state of Song
S:120	荊氏	Jīng Shì	name of a town? (a place/area/region in Song) or Jing family/Bramble Clan
S:130	楚	Chǔ	ancient kingdom

莊子 *Zhuāng Zi* – Chapter 4

Notes for Chapter 4

Chapter V

德 充 符

Dé Chōng Fú

Virtue/Integrity Fulfilled Signs

1. 1928 Fung
2. 1964 Watson
3. 1974 Feng&English
4. 1981 Graham
5. 1991 Cleary
6. 1994 Mair
7. 1997 Hinton
8. 1999 Wang
9. 2001 Kjellberg

This Chapter has 6 parts (P) and 100 sentences (S).

莊子 *Zhuāng Zi* – Chapter 5

Chapter 5	德 充 符	Dé Chōng Fú
W-G	=	Tè Ch'ung Fu
dé	=	power, virtue, integrity
chōng	=	to fill, satisfy, fulfill; to act as or in place of
fú	=	seal; mark, sign; correspond/coincide/agree with; spell, talisman

Legge	= The Seal of Virtue Complete	p.223
Fung	= The Evidence of Virtue Complete	p.97
Watson	= The Sign of Virtue Complete	p.64
Feng & English	= Signs of Full Virtue	p.90
Graham	= The Signs of Fullness of Power	p.76
Cleary	= Tallying with Fulfillment of Virtue	p.96
Mair	= Symbols of Integrity Fulfilled	p.42
Palmer	= Signs of Real Virtue	p.38
Hinton	= The Talisman of Integrity Replete	p.65
Hamill & Seaton	= The Sign & Seal of the Power of Virtue Standing on its Own Two Feet	p.33
Wang	= Signs of Complete Integrity	p.73
Kjellberg	= Signs of Abundant Virtue	p.226
Lin	= Deformities, or Evidence of a Full Character	p.21
JC	= Full Virtue Signs Signs of Full Virtue Signs of Integrity Fulfilled	

莊子 *Zhuāng Zi* – Chapter 5

Synopsis of Subsections/Stories

- 5.1a-b Wang Tai the sage with only one foot
- 5.2.a-b Shen-tu Chia (who is one footed or legged) argues with Prime Minister Tsu Chan
they are both students of (Old Muddle-Head), Shen-tu for 19 years.
- 5.3 Shu Shan (No Toes) visits Confucius & Lao-zi
- 5.4a-b Duke Ai Queries Confucius about Ugly Ai-tai Tou
- 5.5 The Beloved Hunchback & Goiter Man (Lessons on Sageliness)
- 5.6 Conversation between Hui-zi & Zhuang-zi.
 Can a man really live without desire?
 If a man has no desire, can one call him a man?

莊子 *Zhuāng Zi* – Chapter 5

P1.S1

魯有兀者王骀，從之遊者與仲尼相若。

Lǔ yǒu wù zhě Wáng Tái , cóng/zòng/cōng zhī yóu zhě yǔ/yù/yú Zhòng Ní xiāngruò.

P1.S2

常季問於仲尼曰：

Cháng Jì wèn yú/wū Zhòng Ní yuē :

"王骀，兀者也，從之遊者與夫子中分魯。

"Wáng Tái , wù zhě yě , cóng/zòng/cōng zhī yóu zhě yǔ/yù/yú Fū Zǐ zhōngfēn Lǔ.

P1.S3

立不教，坐不議，虛而往，實而歸。

Lì bù jiāo/jiào , zuò bù yì , xū ér wǎng , shí ér guī.

P1.S4

固有不言之教，無/无形而心成者邪？ 是何人也？"

Gùyǒu bù yán zhī jiāo/jiào , wú xíng ér xīn chéng zhě yé/xié ? shì hérén yě ? "

P1.S5

仲尼曰： "夫子，聖人也，丘也直後而未往耳。

Zhòng Ní yuē : "Fū Zǐ , shèngrén yě , qiū yě zhí hòu ér wèi wǎng ěr.

P1.S6

丘將以為師，而況不若丘者乎！

Qiū jiāng/jiàng/qiāng yǐwéi shī , érkuàng bùruò qiū zhě hū !

莊子 *Zhuāng Zi* – Chapter 5

奚假魯國！ 丘將引天下而與從之。"
xī jiǎ/jià Lǔ guó ! qiū jiāng/jiàng/qiāng yǐn tiānxià ér yǔ/yù/yú cóng/zòng/cōng zhī."

P1.S7

常季曰： "彼兀者也，而王先生，其與庸亦遠矣。
Cháng Jì yuē : "bǐ wù zhě yě , ér wáng/wàng xiānsheng , qí yǔ/yù/yú yōng yì yuǎn yǐ.

P1.S8

若然者，其用心也獨若之何？"
Ruò rán zhě , qí yòngxīn yě dú ruò zhī hé ? "

P1.S9

仲尼曰： "死生亦大矣，而不得與之變；
Zhòng Ní yuē : "sǐshēng yì dà yǐ , ér bùdé yǔ/yù/yú zhī biàn ;

雖天地覆墜，亦將不與之遺。
suī tiāndì fù zhùi , yì jiāng/jiàng/qiāng bù yǔ/yù/yú zhī wèi/yí.

P1.S10

審乎無/无假而不與物遷，命物之化，而守其宗也。"
Shěn hū wú jiǎ/jià ér bù yǔ/yù/yú wù qiān , mìng wù zhī huà , ér shǒu qí zōng yě."

P1.S11

常季曰： "何謂也？"
Cháng Jì yuē : "héwèi yě ? "

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P1.S12

仲尼曰： "自其異者視之，肝膽楚越也；
Zhòng Ní yuē : "zì qí yì zhě shì zhī , gāndǎn Chǔ Yuè yě ;

自其同者視之，萬物皆一也。
zì qí tóng/tòng zhě shì zhī , wànwù jiē yī yě.

P1.S13

夫若然者，且不知耳目之所宜，而遊心乎德之和；
Fū/Fú ruò rán zhě , qiěbù zhī/zhì ěrmù zhī suǒ yí , ér yóu xīn hū dé zhī hé ;

物視其所一而不見其所喪，視喪其足猶遺土也。"
wù shì qí suǒ yī ér bùjiàn qí suǒ sàng/sāng , shì sàng/sāng qí zú yóu wèi/yí tǔ yě."

P1.S14

常季曰： "彼為己，以其知得其心，以其心得其常心，物何為最之哉？"
Cháng Jì yuē : "bǐ wèijǐ , yǐ qí zhī/zhì de/děi/dé qí xīn , yǐ qí xīndé qí cháng xīn , wù héwéi zuì zhī zāi ? "

P1.S15

仲尼曰： "人莫鑑於流水而鑑於止水，唯止能止眾止。
Zhòng Ní yuē : "rén mò jiàn yú/wū liúshuǐ ér jiàn yú/wū zhǐshuǐ , wéi/wěi zhǐ néng zhǐ zhòng zhǐ.

P1.S16

受命於地，唯松柏獨也在冬夏青青；
Shòumìng yú/wū de/dì , wéi/wěi sōng-bǎi dú yě zài dōngxia qīngqīng ;

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受命於天，唯舜獨也正，幸能正生，以正眾生。

shòumìngyútiān , wéi/wěi Shùn dú yě zhèng/zhēng , xìng néng zhèngshēng , yǐ zhèng/zhēng zhòngshēng.

P1.S17

夫保始之徵，不懼之實。

Fū/Fú bǎo shǐ zhī zhēng/zhǐ , bùjù zhī shí.

P1.S18

勇士一人，雄入於九軍。

Yǒngshì yī rén , xióng rù yú/wū jiǔ jūn.

P1.S19

將求名而能自要者，而猶若是，而況官天地，

Jiāng/Jiàng/Qiāng qiú míng ér néng zì yào/yāo zhě , ér yóuruò shì , érkuàng guān tiāndì ,

府萬物，直寓六骸，象耳目，一知之所知，而心未嘗死者乎！

fǔ wànwù , zhí yù liù hái , xiàng ěrmù , yī zhī/zhì zhī suǒzhī , ér xīn wèicháng sǐzhě hū !

彼且擇日而登假，人則從是也。

bǐ qiě zérì ér dēng jiǎ/jià , rén zé cóng/zòng/cōng shì yě.

P1.S20

彼且何肯以物為事乎！"

Bǐ qiě hé kěn yǐ wù wèi/wéi shì hū ! "

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P2.S21

申徒嘉，兀者也，而與鄭子產同師於伯昏無/无人。

Shēn Tú Jiā, wù zhě yě, ér yǔ/yù/yú Zhèng Zǐ Chǎn tóng/tòng shī yú/wū Bó Hūn Wú Rén.

P2.S22

子產謂申徒嘉曰： "我先出則子止，子先出則我止。"

Zǐ Chǎn wèi Shēn Tú Jiā yuē: "wǒ xiān chū zé zǐ zhǐ, zǐ xiān chū zé wǒ zhǐ."

P2.S23

其明日，又與合堂同席而坐。

Qí míng rì, yòu yǔ/yù/yú hé/gě táng tóngxí ér zuò.

P2.S24

子產謂申徒嘉曰： "我先出則子止，子先出則我止。"

Zǐ Chǎn wèi Shēn Tú Jiā yuē: "wǒ xiān chū zé zǐ zhǐ, zǐ xiān chū zé wǒ zhǐ."

P2.S25

今我將出，子可以止乎，其未邪？

Jīn wǒ jiāng/jiàng/qiāng chū, zǐ kěyǐ zhǐ hū, qí wèi yé/xié?

且子見執政而不違，子齊執政乎？"

qiě zǐ jiàn/xiàn zhízhèng ér bù wéi, zǐ qí/zhāi zhízhèng hū?

P2.S26

申徒嘉曰： "先（王）〔生〕之門，固有執政焉如此哉？

" Shēn Tú Jiā yuē: "xiān (wáng) [shēng] zhī mén, gùyǒu zhízhèng yān rúcǐ zāi?

子而說子之執政而後人者也？

zǐ ér shuō/shuì zǐ zhī zhízhèng érhòu rén zhě yě ?

P2.S27

聞之曰： "鑑明則塵垢不止，止則不明也。

Wén zhī yuē : "jiàn míng zé chéngòu bùzhǐ , zhǐ zé bù míng yě.

P2.S28

久與賢人處則無/无過。"

Jiǔ yǔ/yù/yú xiánrén chù/chǔ zé wú guò."

P2.S29

今子之所取大者，先生也，而猶出言若是，不亦過乎！"

Jīn zǐ zhī suǒ qǔ dà zhě , xiānsheng yě , ér yóu chūyán ruòshì , bù yì guò hū ! "

P2.S30

子產曰： "子既若是矣，猶與堯爭善，計子之德，（不）足以自反邪？"

Zǐ Chǎn yuē : "zǐ jì ruòshì yǐ , yóu yǔ Yáo zhēng shàn , jì zǐ zhī dé , (bù) zúyǐ zìfǎn yé/xié ? "

P2.S31

申徒嘉曰： "自狀其過以不當亡者眾，不狀其過以不當存者寡。

Shēn Tú Jiā yuē : "zì zhuàng qí guò yǐ bùdàng wángzhě zhòng , bù zhuàng qí guò yǐ bùdàng cún zhě guǎ.

P2.S32

知不可奈何而安之若命，唯有德者能之。

Zhī/Zhì bùkě nài hé ér ān zhī ruò mìng , wéiyǒu dé zhě néng zhī.

P2.S33

遊於羿之彀中。

Yóu yú/wū yì zhī gòuzhōng.

P2.S34

中央者，中地也；然而不中者，命也。

Zhōngyāng zhě , zhōng/zhòng de/dì yě ; rán'ér bùzhōng zhě , mìng yě.

P2.S35

人以其全足笑吾不全足者眾矣，我怫然而怒；

Rén yǐ qí quán zú xiào wú bùquán zú zhě zhòng yǐ , wǒ fú/fèi rán'ér nù ;

而適先生之所，則廢然而反。

ér shì xiānsheng zhī suǒ , zé fèirán ér fǎn.

P2.S36

不知先生之洗我以善邪？

Bùzhī xiānsheng zhī xǐ/Xiǎn wǒ yǐ shàn yé/xié ?

吾與夫子遊十九年矣，而未嘗知吾兀者也。

wú yǔ/yù/yú Fū Zǐ yóu shíjiǔ nián yǐ , ér wèicháng zhī/zhì wú wù zhě yě.

P2.S37

今子與我遊於形骸之內，而子索我於形骸之外，不亦過乎！"

Jīn zǐ yǔ wǒ yóu yú/wū xíng hái zhīnèi , ér zǐ suǒ/suō wǒ yú/wū xíng hái zhīwài , bù yì guò hū ! "

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P2.S38

子產蹴然改容更貌曰：

"子無/无乃稱！"

Zǐ Chǎn cùrán gǎiróng gèng/mào yuē：

"zǐ wú nǎi chēng/chèn！"

P3.S39

魯有兀者叔山無/无趾，踵見仲尼。

Lǔ yǒu wù zhě Shū Shān Wú Zhǐ，zhǒngjiàn Zhòng Ní.

P3.S40

仲尼曰："子不謹，前既犯患若是矣。

Zhòng Ní yuē："zǐ bù jǐn，qián jì fàn huàn ruòshì yǐ.

P3.S41

雖今來，何及矣！"

Suī jīn lái，hé jí yǐ！"

P3.S42

無/无趾曰："吾唯不知務而輕用吾身，吾是以亡足。

Wú Zhǐ yuē："wú wéi/wěi bùzhī wù ér qīng yòng wúshēn，wú shìyǐ wáng zú.

P3.S43

今吾來也，猶有尊足者存，吾是以務全之也。

Jīn wú lái yě，yóu yǒu zūn zú zhě cún，wú shìyǐ wùquán zhī yě.

P3.S44

夫天無/无不覆，地無/无不載，吾以夫子為天地，安知夫子之猶若是也！"

Fū/Fú tiān wú bù fù，de/dì wú bù zài/zǎi，wú yǐ Fū Zǐ wéi/wéi tiāndì，ānzhī Fū Zǐ zhī yóuruò shì yě！"

P3.S45

孔子曰： "丘則陋矣。

Kǒng Zǐ yuē : "Qiū zé lòu yǐ.

P3.S46

夫子胡不入乎，請講以所聞！ " 無/无趾出。

Fū Zǐ hú bù rù hū , qǐngjiǎng yǐ suǒ wén ! " Wú Zhǐ chū.

P3.S47

孔子曰： "弟子勉之！ 夫無/无趾，兀者也，

Kǒng Zǐ yuē : "dìzǐ miǎn zhī ! fū/fú wú zhǐ , wù zhě yě ,

猶務學以復補前行之惡，

yóu wù xué yǐ fù bǔ qián xíng/háng/hàng zhī è/ě/wù ,

而況全德之人乎！ "

érkuàng quándé zhī rén hū ! "

P3.S48

無/无趾語老聃曰：

Wú Zhǐ yǔ/yù Lǎo Dān yuē :

"孔丘之於至人，其未邪？

"Kǒng Qiū zhī yú/wū zhìrén , qí wèi yé/xié ?

彼何賓賓以學子為？

bǐ hé bīn bīn yǐ xué zǐ wèi/wéi ?

彼且蘄以詭詭幻怪之名聞，

bǐ qiě qí yǐ zhù/chù/jí guǐ huàn guài zhī míng wén ,

不知至人之以是為己桎梏邪？ "

bùzhī zhìrén zhī yǐshì wèijǐ zhìgù yé/xié ? "

P3.S49

老聃曰： "胡不直使彼以死生為一條，

Lǎo Dān yuē : "hú bù zhí shǐ bǐ yǐ sǐshēng wèi/wéi yī tiáo ,

以可不可為一貫者，解其桎梏，其可乎？"

yǐ kěbù kě wèi/wéi yīguàn zhě , jiě/jiè/xiè qí zhìgù , qí kě hū ? "

P3.S50

無/无趾曰： "天刑之，安可解！"

Wú Zhǐ yuē : "tiān xíng zhī , ān kě jiě/jiè/xiè ! "

P4.S51

魯哀公問於仲尼曰： "衛有惡人焉，曰哀駘它。

Lǔ Āi Gōng wèn yú/wū Zhòng Ní yuē : "Wèi yǒu èrén yān , yuē Āi Dài/Tái Tā.

P4.S52

丈夫與之處者，思而不能去也。

Zhàngfū yǔ/yù/yú zhī chù/chǔ zhě , sī/sāi ér bùnéng qù yě.

P4.S53

婦人見之，請於父母曰 '與為人妻寧為夫子妾' 者，

Fùrén jiàn/xiàn zhī , qǐng yú/wū fùmǔ yuē "yǔ/yù/yú wèi rén qī nìng/níng wèi/wéi Fū Zǐ qiè" zhě ,

十數而未止也。

shí shù/shǔ/shuò ér wèi zhǐ yě.

莊子 *Zhuāng Zi* – Chapter 5

P4.S54

未嘗有聞其唱者也，常和人而已矣。

Wèicháng yǒu wén qí chàng zhě yě , cháng hé rén éryǐ yǐ.

P4.S55

無/无君人之位以濟乎人之死，無/无聚祿以望人之腹。

Wú jūn rén zhī wèi yǐ jǐ/jì hū rén zhī sǐ , wú jù lù yǐ wàng rén zhī fù.

P4.S56

又以惡駭天下，和而不唱，知不出乎四域，且而雌雄合乎前。

Yòu yǐ è/ě/wù hài tiānxià , hé ér bù chàng , zhī/zhì bù chūhū sì yù , qiě ér cíxióng héhū qián.

P4.S57

是必有異乎人者也。

Shìbì yǒuyì hū rén zhě yě.

P4.S58

寡人召而觀之，果以惡駭天下。

Guǎrén zhào ér guān zhī , guǒ yǐ è/ě/wù hài tiānxià.

P4.S59

與寡人處，不至以月數，而寡人有意乎其為人也；

Yǔ/Yù/Yú guǎrén chù/chǔ , bù zhì yǐ yuè shù/shǔ/shuò , ér guǎrén yǒuyì hū qí wèi rén yě ;

不至乎期年，而寡人信之。

bù zhì hū jīnián , ér guǎrén xìn zhī.

P4.S60

國無/无宰，寡人傳國焉。

Guó wú zǎi , guǎrén chuánguó yān.

P4.S61

悶然而後應，汜（而若）〔若而〕辭。

Mēn/Mèn rán'ér hòuyìng , fàn (ér ruò) [ruò ér] cí.

P4.S62

寡人醜乎，卒授之國。

Guǎrén chǒu hū , zú/cù shòu zhī guó.

P4.S63

無/无幾何也，去寡人而行，寡人（？）〔卹〕焉，

Wú jǐhé yě , qù guǎrén ér xíng/háng/hàng , guǎrén (?) [Xù] yān ,

若有亡也，若無/无與樂是國也。

ruò yǒu wáng yě , ruò wú yǔ/yù/yú lè/yuè shì guó yě.

P4.S64

是何人者也？"

Shì hérén zhě yě ? "

P4.S65

仲尼曰： "丘也嘗使於楚矣，

Zhòng Ní yuē : "qiū yě cháng shǐ yú/wū Chǔ yǐ ,

適見^狔豚子食於其死母者，少焉眴若皆棄之而走。

shì jiàn/xiàn tún zǐ shí/sì yú/wū qí sǐ mǔ zhě , shǎoyān xuàn/rún/shùn/xūn ruò jiē qì zhī ér zǒu.

P4.S66

不見已焉爾，不得類焉爾。

Bùjiàn yǐ yān ěr , bùdé lèi yān ěr.

P4.S67

所愛其母者，非愛其形也，愛使其形者也。

Suǒ ài qí mǔ zhě , fēi ài qí xíng yě , ài shǐ qí xíng zhě yě.

P4.S68

戰而死者，其人之葬也不以翬資；

Zhàn ér sǐzhě , qí rén zhī zàng yě bù yǐ shà zī ; (according to Wang 'zǐ' belongs in the next line i.e. the ; is in the wrong place)

刳者之屨，^無為愛之；皆^無其本矣。

yuè zhě zhī jù , ^{wú} wèi/wéi ài zhī ; jiē ^{wú} qí běn yǐ.

P4.S69

為天子之諸御，不爪翦，不穿耳；取妻者止於外，不得復使。

Wèi/Wéi tiānzǐ zhī zhū yù , bù zhuǎ/zhǎo jiǎn , bù chuān'ěr ; qǔ qī zhě zhǐyú wài , bùdé fù shǐ.

P4.S70

形全猶足以為爾，而況全德之人乎！

Xíng quán yóu zúyǐ wèi/wéi ěr , érkuàng quán dé zhī rén hū !

今哀駘它未言而信，

jīn Āi Tái Tā wèi yán ér xìn ,

無/无功而親，使人授己國，唯恐其不受也，是必才全而德不形者也。"
wú gōng ér qīn/qīng, shǐ rén shòu jǐ guó, wéi kǒng qí bù shòu yě, shì bì cái/cái quán ér dé bù xíng zhě yě."

P4.S71

哀公曰： "何謂才全？"
Āi Gōng yuē: "hé wèi cái/cái quán ? "

P4.S72

仲尼曰： "死生存亡，窮達貧富，賢與不肖毀譽，
Zhòng Ní yuē: "sǐ shēng cún wáng, qióng dá pín fù, xián yǔ/yù/yú bù xiào huǐ-yù ,

飢渴寒暑，是事之變，命之行也；
jī kě hán-shǔ, shì shì zhī biàn, mìng zhī xíng/háng/hàng yě ;

日夜相代乎前，而知不能規乎其始者也。
rì yè xiāng/xiàng dài hū qián, ér zhī/zhì bù néng guī hū qí shǐ zhě yě.

P4.S73

故不足以滑和，不可入於靈府。
Gù bù zú yǐ huá hé, bù kě rù yú/wū líng fǔ.

P4.S74

使之和豫，通而不失於兌；
Shǐ zhī hé Yù, tōng/tòng ér bù shī yú/wū duì ;

使日夜無/无卻而與物為春，是接而生時乎心者也。

shǐ rì yè wú/xì ér yǔ/yù/yú wù wèi/wéi chūn , shì jiē ér shēng shí hū xīn zhě yě.

P4.S75

是之謂才全。"

Shì zhī wèi cái/cái quán."

P4.S76

"何謂德不形？"

曰："平者，水停之盛也。

"Héwèi dé bù xíng ?"

yuē : "píng zhě , shuǐ tíng zhī chéng/shèng yě.

P4.S77

其可以為法也，內保之而外不蕩也。

Qí kěyǐ wèi/wéi fǎ yě , nèi bǎo zhī érwài bù dàng yě.

P4.S78

德者，成和之脩也。

Dé zhě , chéng hé zhī xiū yě.

P4.S79

德不形者，物不能離也。"

Dé bù xíng zhě , wù bùnéng lí yě."

P4.S80

哀公異日以告閔子曰：

Āi Gōng yìrì yǐ gào/gù Mǐn Zǐ yuē :

"始也吾以南面而君天下，

"shǐ yě wú yǐnán miàn/miàn ér jūn tiānxià ,

執民之紀而憂其死，吾自以為至通矣。

zhí mín zhī jì ér yōu qí sǐ , wú zì yǐwéi zhì tōng/tòng yǐ.

P4.S81

今吾聞至人之言，恐吾無/无其實，輕用吾身而亡吾國。

Jīn wú wén zhìrén zhī yán , kǒng wú wú qíshí , qīng yòng wúshēn ér wáng wú guó.

P4.S82

吾與孔丘，非君臣也，德友而已矣。"

Wú yǔ/yù/yú Kǒng Qiū , fēi jūn chén yě , dé yǒu éryǐ yǐ."

P5.S83

闔跂支離無/无脤說衛靈公，靈公說之；

Yīn/ㄩㄢ Qi/qì/qǐ Zhī Lí Wú Shèn shuō/shuì Wèi Líng Gōng , Líng Gōng shuō/shuì zhī ;

而視全人，其脰肩肩。

ér shì quánrén , qí dòu jiān jiān.

P5.S84

甕盎大癭說齊桓公，桓公說之；

Wèng Àng Dà Yǐng shuō/shuì Qí/zhāi Huán Gōng , Huán Gōng shuō/shuì zhī ;

而視全人，其脰肩肩。

ér shì quánrén , qí dòu jiān jiān.

莊子 *Zhuāng Zi* – Chapter 5

P5.S85

故德有所長而形有所忘，人不忘其所忘而忘其所不忘，此謂誠忘。

Gù dé yǒusuǒ cháng/zhǎng ér xíng yǒusuǒ wàng , rén bùwàng qí suǒ wàng ér wàng qí suǒ bùwàng , cǐ wèi chéng wàng.

P5.S86

故聖人有所遊，而知為孽，約為膠，德為接，工為商。

Gù shèngrén yǒusuǒ yóu , ér zhī/zhì wèi/wéi niè , yuē/yāo wèi/wéi jiāo , dé wèi/wéi jiē , gōng wèi/wéi shāng.

P5.S87

聖人不謀，惡用知？

不斲，惡用膠？

Shèngrén bù móu , è/ě/wù yòng zhī/zhì ? bù zhuó , è/ě/wù yòng jiāo ?

無/无喪，惡用德？

不貨，惡用商？

四者，天鬻也。

wú sàng/sāng , è/ě/wù yòng dé ?

bù huò , è/ě/wù yòng shāng ?

sì zhě , tiān yù yě.

天鬻也者，天食也。

Tiān yù yě zhě , tiān shí/sì yě.

P5.S88

既受食於天，又惡用人！

有人之形，無/无人之情。

Jì shòu shí/sì yú/wū tiān , yòu è/ě/wù yòng rén !

yǒurén zhī xíng , wú rén zhī qíng.

P5.S89

有人之形，故群於人，無/无人之情，故是非不得於身。

Yǒurén zhī xíng , gù qún yú/wū rén , wú rén zhī qíng , gù shì-fēi bùdé yú/wū shēn.

莊子 *Zhuāng Zi* – Chapter 5

P5.S90

眇乎小哉，所以屬於人也！ 瞀乎大哉，獨成其天！
Miǎo hū xiǎo zāi , suǒyǐ shǔyú rén yě ! áo hū dà zāi , dú chéng qí tiān !

P6.S91

惠子謂莊子曰： "人故無/无情乎？" "莊子曰："然。"
Huì Zǐ wèi Zhuāng Zǐ yuē : "rén gù wú qíng hū ?" "Zhuāng Zǐ yuē : "rán."

P6.S92

惠子曰： "人而無/无情，何以謂之人？"
Huì Zǐ yuē : "rén ér wú qíng , héyǐ wèi zhī rén ?"

P6.S93

莊子曰： "道與之貌，天與之形，惡得不謂之人？"
Zhuāng Zǐ yuē : "dào/dǎo yǔ/yù/yú zhī mào , tiān yǔ/yù/yú zhī xíng , è/ě/wù de/děi/dé bùwèi zhī rén ?"

P6.S94

惠子曰： "既謂之人，惡得無/无情？"
Huì Zǐ yuē : "jì wèi zhī rén , è/ě/wù de/děi/dé wú qíng ?"

P6.S95

莊子曰： "是非吾所謂情也。
Zhuāng Zǐ yuē : "shì-fēi wú suǒwèi qíng yě."

P6.S96

吾所謂無/无情者，言人之不以好惡內傷其身，常因自然而不益生也。"
Wú suǒwèi wú qíng zhě , yán rén zhī bù yǐ hǎo-è/wù nèishāng qí shēn , cháng yīn zìrán ér bù yì shēng yě."

莊子 *Zhuāng Zi* – Chapter 5

P6.S97

惠子曰： "不益生，何以有其身？"

Huì Zǐ yuē : "bù yì shēng , héyǐ yǒu qí shēn ? "

P6.S98

莊子曰： "道與之貌，天與之形，無/无以好惡內傷其身。

Zhuāng Zǐ yuē : "dào/dǎo yǔ/yù/yú zhī mào , tiān yǔ/yù/yú zhī xíng , wú yǐ hǎo-è/wù nèishāng qí shēn.

P6.S99

今子外乎子之神，勞乎子之精，倚樹而吟，據槁梧而瞑。

Jīn zǐ wài hū zǐ zhī shén , láo/lào hū zǐ zhī jīng , yǐ shù ér yín , jù/jū gǎowú ér mián/míng.

P6.S100

天選子之形，子以堅白鳴！"

Tiān xuǎn zǐ zhī xíng , zǐ yǐ jiānbó míng ! "

莊子 *Zhuāng Zi* – Chapter 5

Names & Places (Proper Nouns) in Chapter Five

Names

S:1	王駘	Wáng Tái	King Tumbledown (a crippled teacher) (Princely Nag ^{VM} Tumbledown Imperial ^{DH})
S:1	仲尼	Zhòng Ní	Confucius
S:2	常季	Cháng Jì	a student of Confucius (ConstantSeason ^{DH})
S:16b	舜	Shùn	King Shun (see 1:49)
S:21	申徒嘉	Shēn Tú Jiā	student of Bohun Wuren (Adept EmptyExcellence ^{DH})
S:21	鄭子產	Zhèng Zǐ Chǎn	prime minister of Zheng & student of Bohun Wuren (Sir Chan ^{VM} , Adept Engenderment ^{DH})
S:21	伯昏無/无人	BóHūn WúRén	a teacher (Uncle Obscure Nobody ^{VM} , Elder TwilightNobody ^{DH})
S:30	堯	Yáo	King Yao
S:39	叔山無趾	Shū Shān Wú Zhǐ	Shu Shan the Toeless (Toeless Nuncle Hill ^{VM} , NoToes Elder Mountain ^{DH})
S:42	無趾	Wú Zhǐ	hereafter referred to simply as WuZhi = WithoutToes or Toeless
S:39	仲尼	Zhòng Ní	Confucius
S:48	老聃	Lǎo Dān	Master Lao
S:48	孔丘	Kǒng Qiū	Confucius
S:51	魯哀公	Lǔ Āi Gōng	Duke Ai of Lu
S:51	哀駘它	Āi Tái Tā	deformed man in Wei (Nag the Hump ^{VM} , Hunch Tumbledown ^{DH}) (Wang p. 81 says Ai Tai Tuo)
S:80	哀公	Āi Gōng	Duke Ai (see S:51)
S:80	閔子	Mǐn Zǐ	Master Min
S:83	闔跂支離無脤	Yīn Qí Zhī Lí Wú Shèn	counsel to Duke Ling of Wei (see next) (Lipless Clubfoot Scattered ^{VM} , advisor NoLips LamelIrrelevance ^{DH}) (Wang p. 85 a man with club feet, hunchback and no lips)
S:83	衛靈公	Wèi Líng Gōng	Duke Ling of Wei (see chapter 4:S:82)
S:84	甕盎大癭	Wèng Àng Dà Yǐng	advisor to Duke Huan of Qi (Jar Goiter ^{VM} , JugBowl WhoppingGoiter ^{DH})
S:84	齊桓公	Qí Huán Gōng	Duke Huan of Qi
S:91	惠子	Huì Zǐ	Master Hui (famous debater/logician)
S:91	莊子	Zhuāng Zǐ	Master Zhuang

Places

S:1	魯	Lǔ	the state of Lu (homeland of Confucius)
S:12	楚越	Chǔ Yuè	the states of Chǔ and Yuè
S:21	鄭	Zhèng	state of Zheng
S:51	衛	Wèi	state of Wèi

莊子 *Zhuāng Zi* – Chapter 5

Notes for Chapter 5

Chapter VI

大宗師

Dà Zōng Shī

The Great Ancestral Teacher

1. 1928 Fung
2. 1964 Watson
3. 1974 Feng&English
4. 1981 Graham
5. 1991 Cleary
6. 1994 Mair
7. 1997 Hinton
8. 1999 Wang
9. 2001 Kjellberg

This Chapter has 10 parts (P) and 139 sentences (S).

莊子 *Zhuāng Zi* – Chapter 6

Chapter 6	大宗師	Dà Zōng Shī
	W-G =	Ta Tsung Shi
dà	=	big, great
zōng	=	ancestor
shī	=	teacher, instructor, tutor; example, lesson; imitate; army

Legge	= The Great and Most Honored Master	p.236
Fung	= The Great Teacher	p.111
Watson	= The Great and Venerable Teacher	p.73
Feng & English	= The Great Master	p.110
Graham	= The Teacher Who is the Ultimate Ancestor	p.84
Cleary	= The Great Teacher of the Source	p.104
Mair	= The Great Ancestral Teacher	p.51
Palmer	= The Great and Original Teacher	p.47
Hinton	= The Great Ancestral Master	p.81
Hamill & Seaton	= The Great Ancestral Teacher	p.41
Wang	= The Most Venerable Teacher	p.89
Kjellberg	= The Great Ancestral Teacher	p.230
Lin	= The Great Supreme	p.26
JC	= The Great Ancestral Teacher	

莊子 *Zhuāng Zi* – Chapter 6

Synopsis of Subsections/Stories

- 6.1a There must be a True Man Before there can be True Knowledge
- 6.1b What is A True Man
- 6.1c Losing Life by Doing the Bidding of Others
- 6.1d The True Man of Old
- 6.1e Losing Oneself in Dao

- 6.2 The Sage Dwells Among Things that can Never be Lost

- 6.3 Those Who Have Attained the Dao

- 6.4 Hunchback Woman (talent vs dao) where she learned it

- 6.5a 4 Friends (Tsu Yu falls ill)
- 6.5b 4 Friends (Tsu Lai falls ill)

- 6.6a 3 Friends (Tsu Sang Hu dies)
- 6.6b 3 Friends (Tsu Kang reports to Confucius, their improper behavior, Confucius explains)
(Confucius admits he is condemned by Heaven to his path)
(fish lose themselves in water, men should likewise lose themselves in Dao)

- 6.7 Meng Sun's mother dies

- 6.8 Yi Er Zi wants to study with Xu Yu (at first he is rebuked)

- 6.9 Yen Hui is Making Progress (conversation with Confucius)

- 6.10 Tsu Yang's Wretched State (it must be fate)

莊子 *Zhuāng Zi* – Chapter 6

P1.S1

知天之所為，知人之所為者，至矣。

Zhī/zhì tiān zhī suǒwéi , zhīrén zhī suǒwéi zhě , zhì yǐ.

P1.S2

知天之所為者，天而生也；

Zhī/Zhì tiān zhī suǒwéi zhě , tiān ér shēng yě ;

知人之所為者，以其知之所知以養其知之所不知，

zhīrén zhī suǒwéi zhě , yǐ qí zhī/zhì zhī suǒzhī yǐ yǎng qí zhī/zhì zhī suǒ bùzhī ,

終其天年而不中道夭者，是知之盛也。

zhōngqítiānnián ér bùzhōng dào/dǎo yāo zhě , shì zhī/zhì zhī chéng/shèng yě.

P1.S3

雖然，有患。

Suīrán , yǒu huàn.

P1.S4

夫知有所待而後當，其所待者特未定也。

Fū/Fú zhī/zhì yǒusuǒ dài/dāi érhòu dāng/dàng/dǎng , qí suǒ dài/dāi zhě tè wèidìng yě.

P1.S5

庸詎知吾所謂天之非人乎？ 所謂人之非天乎？ 且有真人而後有真知。

Yōng jùzhī wú suǒwèi tiān zhī fēirén hū ? suǒwèi rén zhī fēi tiān hū ? qiě yǒu zhēnrén érhòu yǒu zhēnzhī.

莊子 *Zhuāng Zi* – Chapter 6

P1.S6

何謂真人？ 古之真人，不逆寡，不雄成，不謨士。
Héwèi zhēnrén? gǔ zhī zhēnrén, bù nì guǎ, bù xióng chéng, bù mó shì.

P1.S7

若然者，過而弗悔，當而不自得也。
Ruò rán zhě, guò ér fú huǐ, dāng/dàng/dǎng ér bù zìdé yě.

P1.S8

若然者，登高不慄，入水不濡，入火不熱。
Ruò rán zhě, dēnggāo bù lì, rùshuǐ bù rú, rù huǒ bù rè.

P1.S9

是知之能登假於道也若此。
Shì zhī/zhī zhī néng dēng jiǎ/jià yú/wū dào/dǎo yě ruòcǐ.

P1.S10

古之真人，其寢不夢，其覺無/无憂，其食不甘，其息深深。
Gǔ zhī zhēnrén, qí qǐn bù mèng, qí jué/jiào wú yōu, qí shí/sì bùgān, qí xī shēnshēn.

P1.S11

真人之息以踵，眾人之息以喉。
Zhēnrén zhī xī yǐ zhǒng, zhòng rén zhī xī yǐ hóu.

P1.S12

屈服者，其嗑言若哇。
Qūfú zhě, qí yì yán ruò wa/wā.

P1.S13

其耆欲深者，其天機淺。

Qí qí yù shēn zhě , qí tiānjī qiǎn.

P1.S14

古之真人，不知說生，不知惡死；

Gǔ zhī zhēnrén , bùzhī shuō/shuì shēng , bùzhī è/ě/wù sǐ ;

其出不訢，其入不距；翛然而往，翛然而來而已矣。

qí chū bù xīn , qí rù bù jù ; xiāorán ér wǎng , xiāorán ér lái éryǐ yǐ.

P1.S15

不（忘）〔志〕其所始，不求其所終；

Bù (wàng) [zhì] qí suǒ shǐ , bù qiú qí suǒ zhōng ;

受而喜之，忘而復之，是之謂不以心捐道，不以人助天。

shòu ér xǐ zhī , wàng ér fù zhī , shì zhī wèi bù yǐ xīn juān dào/dǎo , bù yǐ rén zhù tiān.

P1.S16

是之謂真人。

Shì zhī wèi zhēnrén.

P1.S17

若然者，其心（志）〔忘〕，其容寂，其顙顙；

Ruò rán zhě , qí xīn (zhì) [wàng] , qí róng jì , qí sǎng kuí/kuài/kuǐ/qiú ;

淒然似秋，煖然似春，喜怒通四時，與物有宜而莫知其極。

qī rán sì qiū , xuān/nuǎn rán sì chūn , xǐ nù tōng/tòng sìshí , yǔ/yù/yú wù yǒu yí ér mò zhī/zhì qí jí.

P1.S18

故聖人之用兵也，亡國而不失人心；

Gù shèngrén zhīyòng bīng yě , wángguó ér bùshī rénxīn;

利澤施乎萬世，不為愛人。

lì zé shī hū wànshì , bù wèi/wéi àirén.

P1.S19

故樂通物，非聖人也；有親，非仁也；

Gù lè/yuè tōng/tòng wù , fēi shèngrén yě ; yǒu qīn/qīng , fēi rén yě ;

天時，非賢也；利害不通，非君子也；

tiānshí , fēi xián yě ; lìhài bùtōng , fēi jūnzǐ yě ;

（行）〔徇〕名失己，非士也；

（xíng/háng/hàng）〔xùn〕 míng shī jǐ , fēi shì yě ;

亡身不真，非役人也。

wáng shēn bù zhēn , fēi yìrén yě.

莊子 *Zhuāng Zi* – Chapter 6

P1.S20

若狐不偕、務光、伯夷、叔齊、箕子、胥餘、紀他、申徒狄，
Ruò Hú Bù Xié, Wù Guāng, Bó Yí, Shū Qí, Jī Zǐ, Xū Yú, Jì Tā, Shēn Tú Dī ,

是役人之役，適人之適，而不自適其適者也。
shì yì rén zhī yì , shì rén zhī shì , ér bù zì shì qí shì zhě yě.

P1.S21

古之真人，其狀義而不朋，若不足而不承；
Gǔ zhī zhēnrén , qí zhuàng yì ér bù péng , ruòbù zú ér bù chéng ;

與乎其觚而不堅也，張乎其虛而不華也；
yǔ/yù/yú hū qí gū ér bù jiān yě , zhāng hū qí xū ér bù Huà/huá yě ;

邴邴乎其似喜乎！	崔乎其不得已乎！
bǐng bǐng hū qí sì xǐ hū !	cuī hū qí bùdéyǐ hū !

濬乎進我色也，與乎止我德也；
chù hū jìn wǒ sè/shǎi yě , yǔ/yù/yú hū zhǐ wǒ dé yě ;

厲乎其似世乎！	警乎其未可制也；
lì hū qí sì shì hū !	áo hū qí wèikě zhì yě ;

連乎其似好閉也，悞乎忘其言也。

lián hū qí sì hǎo/hào/hāo bì yě , mèn/mán/měnn hū wàng qí yán yě.

P1.S22

以刑為體，以禮為翼，以知為時，以德為循。

Yǐ xíng wèi/wéi tǐ/tī , yǐ lǐ wèi/wéi yì , yǐ zhī/zhì wéishí , yǐ dé wèi/wéi xún.

P1.S23

以刑為體者，綽乎其殺也；

Yǐ xíng wèi/wéi tǐ/tī zhě , chuò hū qí shā yě ;

以禮為翼者，所以行於世也；

yǐ lǐ wèi/wéi yì zhě , suǒyǐ xíng/háng/hàng yú/wū shì yě ;

以知為時者，不得已於事也；

yǐ zhī/zhì wéishí zhě , bùdéyǐ yú/wū shì yě ;

以德為循者，言其與有足者至於丘也；

yǐ dé wèi/wéi xún zhě , yán qí yǔ/yù/yú yǒu zú zhě zhìyú qiū yě ;

而人真以為勤行者也。

ér rén zhēn yǐwéi qín xíngzhě yě.

P1.S24

故其好之也一，其弗好之也一。

Gù qí hǎo/hào/hāo zhī yě yī , qí fú hǎo/hào/hāo zhī yě yī.

P1.S25

其一也一，其不一也一。

Qíyī yě yī , qí bù yī yě yī.

P1.S26

其一與天為徒，其不一與人為徒。

Qíyī yǔ/yù/yú tiān wèi/wéi tú , qí bù yī yǔ/yù/yú rén wéi tú.

P1.S27

天與人不相勝也，是之謂真人。

Tiān yǔ/yù/yú rén bù xiāng/xiàng shèng yě , shì zhī wèi zhēnrén.

P2.S28

死生，命也，其有夜旦之常，天也。

Sǐshēng , mìng yě , qí yǒu yè dàn zhī cháng , tiān yě.

P2.S29

人之有所不得與，皆物之情也。

Rén zhī yǒusuǒ bùdé yǔ/yù/yú , jiē wù zhī qíng yě.

P2.S30

彼特以天為父而身猶愛之，而況其卓乎！

Bǐ tè yǐ tiān wèi/wéi fù/fǔ ér shēn yóu ài zhī , érkuàng qí zhuó hū !

人特以有君為愈乎己，而身猶死之，而況其真乎！
rén tè yǐ yǒu jūn wèi/wéi yù hū jǐ , ér shēn yóu sǐ zhī , érkuàng qí zhēn hū !

泉涸，魚相與處於陸，相呴以濕，
quán hé , yú xiāngyǔ chǔyú lù/liù , xiāng/xiàng xū/gòu/hōu/xǔ/xù yǐ shī ,

相濡以沫，不如相忘於江湖。
xiāngrúyǐmò , bùrú xiāng/xiàng wàng yú/wū jiānghú.

P2.S31

與其譽堯而非桀也，不如兩忘而化其道。
Yǔqí yù Yáo ér fēi Jié yě , bùrú liǎng wàng ér huà qí dào/dǎo.

P2.S32

夫大塊載我以形，勞我以生，佚我以老，息我以死。
Fū/Fú DàKuài zài/zǎi wǒ yǐ xíng , láo/lào wǒ yǐ shēng , yì wǒ yǐ lǎo , xī wǒ yǐ sǐ.

P2.S33

故善吾生者，乃所以善吾死也。
Gù shàn wú shēng zhě , nǎi suǒyǐ shàn wú sǐ yě.

P2.S34

夫藏舟於壑，藏山於澤，謂之固矣。
Fū/Fú cáng/zàng zhōu yú/wū hè , cáng/zàng shān yú/wū zé , wèi zhī gù yǐ.

P2.S35

然而夜半有力者負之而走，昧者不知也。

Rán'ér yèbàn yǒulìzhě fù zhī ér zǒu , mèi zhě bùzhī yě.

P2.S36

藏小大有宜，猶有所遯。

Cáng/zàng xiǎo dà yǒu yí , yóu yǒu suǒ dùn.

P2.S37

若夫藏天下於天下而不得所遯，是恆物之大情也。

Ruòfū cáng/zàng tiānxià yú/wū tiānxià ér bùdé suǒ dùn , shì héng wù zhī dà qíng yě.

P2.S38

特犯人之形而猶喜之。

Tèfàn rén zhī xíng ér yóu xǐ zhī.

P2.S39

若人之形者，萬化而未始有極也，其為樂可勝計邪！

Ruò rén zhī xíng zhě , wàn huà ér wèi shǐ yǒu jí yě , qí wèi/wéi lè/yuè kě shèng jì yé/xié !

故聖人將遊於物之所不得遯而皆存。

gù shèngrén jiāng/jiàng/qiāng yóu yú/wū wù zhī suǒ bùdé dùn ér jiē cún.

P2.S40

善夭善老，善始善終，人猶效之，

Shàn yāo shàn lǎo , shàn shǐ shàn zhōng , rén yóu xiào zhī ,

又況萬物之所係，而一化之所待乎！

yòu kuàng wànwù zhī suǒ xì , ér yī huà zhī suǒ dài/dāi hū !

P3.S41

夫道，有情有信，無/无為無/无形；

Fū/Fú Dào/dǎo , yǒuqíng yǒu xìn , wú wèi/wéi wú xíng ;

可傳而不可受，可得而不可見；

kě chuán/zhuàn ér bùkě shòu , kě de/děi/dé ér bùkě jiàn/xiàn ;

自本自根，未有天地，自古以固存；

zì běn zì gēn , wèiyǒu tiāndì , zìgǔ yǐ gù cún ;

神鬼神帝，生天生地；

shén-guǐ shén dì , shēng tiānshēng de ;

在太極之先而不為高，在六極之下而不為深，

zài Tàijí zhīxiān ér bù wèi/wéi gāo , zài liù jí zhīxià ér bù wèi/wéi shēn ,

先天地生而不為久，長於上古而不為老。

xiāntiān de/dì shēng ér bù wèi/wéi jiǔ , chángyú shànggǔ ér bù wèi/wéi lǎo.

P3.S42a

狶韋氏得之，以挈天地；

Xī/~~Chī~~/Shǐ/~~Xī~~/Yí Wéi shì/~~zhī~~ de/děi/dé zhī , yǐ qiè Tiān Dì ;

伏戲得之，以襲氣母；

Fú Xì de/děi/dé zhī , yǐ xí Qì Mǔ ;

維斗得之，終古不忒；

Wéi Dǒu de/děi/dé zhī , zhōnggǔ bù tè/~~tuī~~/tēi ;

日月得之，終古不息；

Rì Yuè de/děi/dé zhī , zhōnggǔ bùxī ;

堪坏得之，以襲崑崙；

Kān ~~huài~~/Pī de/děi/dé zhī , yǐ xí Kūn Lún ;

馮夷得之，以遊大川；

Féng Yí de/děi/dé zhī , yǐ yóu Dà Chuān ;

P3.S42g

肩吾得之，以處大山；

Jiān Wú de/děi/dé zhī , yǐ chù/chǔ Dà Shān ;

P3.S42h

黃帝得之，以登雲天；

Huáng Dì de/dei/dé zhī , yǐ dēng Yún-Tiān ;

顓頊得之，以處玄宮；

Zhuān Xū de/dei/dé zhī , yǐ chù/chǔ Xuán Gōng ;

禹強得之，立乎北極；

Yú Qiáng/qiǎng/jiàng de/dei/dé zhī , lì hū Běi Jí ;

西王母得之，坐乎少廣，莫知其始，莫知其終；

Xī Wáng Mǔ de/dei/dé zhī , zuò hū Shǎo/Shào Guǎng , mò zhī/zhì qí shǐ , mò zhī/zhì qí zhōng ;

彭祖得之，上及有虞，下及五伯；

Péng Zǔ de/dei/dé zhī , shàng/shǎng jí yǒu yú , xià jí Wǔ Bó ;

傅說得之，以相武丁，奄有天下，

Fù shuō dé zhī , yǐ xiāng/Xiàng Wǔ Dīng , yǎnyǒu Tiān Xià ,

P3.S42n

乘東維，騎箕尾，而比於列星。

chéng/shèng Dōng Wéi , qí Jī Wěi , ér bǐ/bì yú/wū lièxīng.

莊子 *Zhuāng Zi* – Chapter 6

P4.S43

南伯子葵問乎女偶曰： "子之年長矣，而色若孺子，何也？"

Nán Bó Zǐ Kuí wèn hū Nǚ Yǔ yuē : "zǐ zhī niánzhǎng yǐ , ér sè/shǎi ruò rú zǐ , hé yě ?"

P4.S44

曰： "吾聞道矣。"

yuē : "wú wéndào yǐ."

P4.S45

"南伯子葵曰： "道可得學邪？"

Nán Bó Zǐ Kuí yuē : "dào/dǎo kě de/děi/dé xué yé/xié ?"

P4.S46

曰： "惡！ 惡可！ 子非其人也。"

yuē : "è/ě/wù ! è/ě/wù kě ! zǐ fēi qí rén yě."

P4.S47

夫卜梁倚有聖人之才，而無/无聖人之道；

Fū/Fú Bǔ/bē liáng/Liáng Yǐ yǒu shèngrén zhī cái/cái , ér wú shèngrén zhī dào/dǎo ;

我有聖人之道，而無/无聖人之才。

wǒ yǒu shèngrén zhī dào/dǎo , ér wú shèngrén zhī cái/cái.

P4.S48

吾欲以教之，庶幾其果為聖人乎！

wú yù yǐ jiāo/jiào zhī , shùjī qí guǒ wéi/wéi shèngrén hū !

不然，以聖人之道告聖人之才，亦易矣。

bùrán , yǐ shèngrén zhī dào/dǎo gào/gù shèngrén zhī cái/cái , yì yì yǐ.

P4.S49

吾猶守而告之，參日而後能外天下；

Wú yóu shǒu ér gào/gù zhī , cān/cān/shēn rì érhòu néng wài tiānxià ;

已外天下矣，吾又守之，七日而後能外物；

yǐ wài tiānxià yǐ , wú yòu shǒu zhī , qī rì érhòu néng wài wù ;

已外物矣，吾又守之，九日而後能外生；

yǐ wài wù yǐ , wú yòu shǒu zhī , jiǔrì érhòu néng wài shēng ;

已外生矣，而後能朝徹；朝徹，而後能見獨；

yǐ wài shēng yǐ , érhòu néng cháo/zhāo chè ; cháo/zhāo chè , érhòu néng jiàn/xiàn dú ;

見獨，而後能無/无古今；無/无古今，而後能入於不死不生。

jiàn/xiàn dú , érhòu néng wú gǔ-jīn ; wú gǔ-jīn , érhòu néng rù yú/wū bù sǐbù shēng.

P4.S50

殺生者不死，生生者不生。

Shāshēng zhě bù sǐ , shēngshēng zhě bù shēng.

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P4.S51

其為物，無/无不將也，無/无不迎也；無/无不毀也，無/无不成也。
Qí wèi/wéi wù , wú bù jiāng/jiàng/qiāng yě , wú bù yíng yě ; wú bù huǐ yě , wú bùchéng yě.

P4.S52

其名為撓寧。

Qí míngwéi Yīng nìng/Níng.

P4.S53

撓寧也者，撓而後成者也。"

Yīng nìng/Níng yě zhě , yīng ér hòu chéng zhě yě."

P4.S54

南伯子葵曰： "子獨惡乎聞之？"

Nán Bó Zǐ Kuí yuē : "zǐ dú è/ě/wù hū wén zhī ?"

P4.S55

曰： "聞諸副墨之子，副墨之子聞諸洛誦之孫，

yuē : "wén zhū Fù Mò zhī zǐ , Fù Mò zhī zǐ wén zhū Luò Sòng zhī sūn ,

洛誦之孫聞之瞻明，瞻明聞之聶許，聶許聞之需役，

Luò Sòng zhī sūn wén zhī Zhān Míng , Zhān Míng wén zhī Niè Xǔ/Hǔ , Niè Xǔ/Hǔ wén zhī Xū Yì ,

需役聞之於謳，於謳聞之玄冥，

Xū Yì wén zhī Yú/Wū Ōu , Yú/Wū Ōu wén zhī Xuán Míng ,

玄冥聞之參寥，參寥聞之疑始。"

Xuán Míng wén zhī Cēn/Cān/Shēn Liáo , Cēn/Cān/Shēn Liáo wén zhī Yí Shǐ."

P5.S56

子祀、子輿、子犁、子來四人相與語曰："孰能以無/无為首，
Zǐ Sì, Zǐ Yú, Zǐ Lǐ, Zǐ Lái sì rénxiàng yǔ/yù/yú yǔ/yù yuē : "shú néng yǐ wú wéishǒu ,

以生為脊，以死為尻，孰知死生存亡之一體者，吾與之友矣。"

yǐ shēngwéi jǐ , yǐ sǐ wéi/wéi kāo , shúzhī sǐshēng cúnwáng zhīyī tǐ/tī zhě , wú yǔ/yù/yú zhī yǒu yǐ."

P5.S57

四人相視而笑，莫逆於心，遂相與為友。

Sì rénxiàng shì ér xiào , mòniyúxīn , suì xiāngyǔ wèi/wéi yǒu.

P5.S58

俄而子輿有病，子祀往問之。

É'ér Zǐ Yú yǒubìng , Zǐ Sì wǎng wèn zhī.

P5.S59

曰："偉哉夫造物者，將以予為此拘拘也！

Yuē : "wěi zāi fū/fú ZàoWù zhě , jiāng/jiàng/qiāng yǐ yǔ/yú wèicǐ jūjū yě !

P5.S60

曲僂發背，上有五管，頤隱於齊，肩高於頂，句贅指天。"

qū/qū lǚ/lóu fābèi , shàng/shǎng yǒu wǔ guǎn , yí yǐn yú/wū qí/zhāi , jiān gāoyú dǐng , jù zhuì zhǐ tiān."

P5.S61

陰陽之氣有沴，其心間而無/无事，/。

Yīnyáng zhī qì yǒu lì , qí xīn jiān/jiàn ér wú shì.

P5.S62

蹠 (跣 + 鮮) [unicode 281e4] 而鑑于井，

bèng/pián/bǐng (?pronunciation?) ér jiàn yú jǐng ,

曰："嗟乎！ 夫造物者又將以予為此拘拘也！"

yuē : "jiē hū ! fū/fú ZàoWù zhě yòu jiāng/jiàng/qiāng yǐ yǔ/yú wèicǐ jūjū yě ! "

P5.S63

子祀曰："女惡之乎？"

Zǐ Sì yuē : "nǚ è/ě/wù zhī hū ? "

P5.S64

曰："亡，予何惡！

yuē : "wáng , yǔ/yú hé è/ě/wù !

P5.S65

浸假而化予之左臂以為雞，予因以求時夜；

jìnjiǎ ér huà yǔ/yú zhī zuǒbì yǐwéi jī , yǔ/yú yīn yǐqiú shí yè ;

浸假而化予之右臂以為彈，予因以求鶚炙；

jìnjiǎ ér huà yǔ/yú zhī yòubì yǐwéi dàn/tán , yǔ/yú yīn yǐqiú xiāozhì ;

浸假而化予之尻以為輪，以神為馬，予因而乘之，豈更駕哉！

jìnjiǎ ér huà yǔ/yú zhī kāo yǐwéi lún , yǐ shén wèi/wéi mǎ , yǔ/yú yīn'ér chéng/shèng zhī , qǐ gèng/gēng jià zāi !

P5.S66

且夫得者，時也；失者，順也；

qiě fū/fú de/děi/dé zhě , shí yě ; shī zhě , shùn yě;

安時而處順，哀樂不能入也。

ān shí'ér chù/chǔ shùn , āiyuè/lè bùnéng rù yě.

P5.S67

此古之所謂縣解也，而不能自解者，物有結之。

Cǐ gǔ zhī suǒwèi xiàn jiě/jiè/xiè yě , ér bùnéng zìjiě zhě , wù yǒu jié/jiē zhī.

P5.S68

且夫物不勝天久矣，吾又何惡焉！"

Qiě fū/fú wù bùshèng tiān jiǔ yǐ , wú yòu hé è/ě/wù yān ! "

P5.S69

俄而子來有病，喘喘然將死，其妻子環而泣之。

É'ér Zǐ Lái yǒubìng , chuǎn chuǎn rán jiāngsǐ , qí qīzi/zǐ huán ér qì zhī.

P5.S70

子犁往問之，曰："叱！避！無/无怛化！"

Zǐ Lǐ wǎng wèn zhī , yuē : "chì ! bì ! wú dáhuà ! " (I added the period above & Zǐ here per Wang etc.)

P5.S71

倚其戶與之語曰："偉哉造化！

Yǐ qí hù yǔ/yù/yú zhī yǔ/yù yuē : "wěi zāi zàohuà !

又將奚以汝為，將奚以汝適？

yòu jiāng/jiàng/qiāng xī yǐ rǔ wèi/wéi , jiāng/jiàng/qiāng xī yǐ rǔ shì ?

以汝為鼠肝乎？ 以汝為蟲臂乎？"

yǐ rǔ wèi/wéi shǔ gān hū ? yǐ rǔ wèi/wéi chóng bì hū ? "

P5.S72

子來曰： "父母於子，東西南北，唯命之從。

Zǐ Lái yuē : "fùmǔ yú/wū zǐ , dōngxīnánběi , wéi/wěi mìng zhī cóng/zòng/cōng.

P5.S73

陰陽於人，不翅於父母；彼近吾死而我不聽，我則悍矣，彼何罪焉！

Yīnyáng yú/wū rén , bù chì yú/wū fùmǔ ; bǐ jìn wú sǐ ér wǒ bù tīng , wǒ zé hàn yǐ , bǐ hé zuì yān !

夫大塊載我以形，勞我以生，佚我以老，息我以死。

fū/fú DàKuài zài/zǎi wǒ yǐ xíng , láo/lào wǒ yǐ shēng , yì wǒ yǐ lǎo , xī wǒ yǐ sǐ.

P5.S74

故善吾生者，乃所以善吾死也。

Gù shàn wú shēng zhě , nǎi suǒyǐ shàn wú sǐ yě.

P5.S75

今大冶鑄金，金踊躍曰："我且必為鑄鐏！"，大冶必以為不祥之金。

Jīn dà yězhù jīn , jīn yǒng yuè yuē: "wǒ qiě bì wèi/wéi Mòyé!" , dà yě bì yǐwéi bùxiáng zhī jīn.

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P5.S76

今一犯人之形，而曰"人耳人耳"，夫造化者必以為不祥之人。

Jīn yī fàn rén zhī xíng , ér yuē "rén ěr rén ěr" , fū/fú zàohuà zhě bì yǐwéi bùxiáng zhī rén.

P5.S77

今一以天地為大鑪，以造化為大冶，惡乎往而不可哉！"

Jīn yī yǐ tiāndì wèi/wéi dà lú/là , yǐ zàohuà wèi/wéi dà yě , è/ě/wù hū wǎng ér bùkě zāi ! "

成然寐，蘧然覺。

chéng rán mèi , qúrán jué/jiào.

P6.S78

子桑戶、孟子反、子琴張三人相與友，

Zǐ Sāng Hù, Mèng Zǐ Fǎn, Zǐ Qín Zhāng sān rénxiàng yǔ/yù/yú yǒu ,

曰："孰能相與於無/无相與，相為於無/无相為？

yuē : "shú néng xiāngyǔ yú/wū wú xiāngyǔ , xiāng/xiàng wèi/wéi yú/wū wú xiāng/xiàng wèi/wéi ?

孰能登天遊霧，撓挑無/无極；

shú néng dēngtiān yóu wù , náo tiāo/tiǎo/tāo wú jí ;

相忘以生，無/无所終窮？"

xiāng/xiàng wàng yǐ shēng , wú suǒ zhōng qióng ? "

三人相視而笑，莫逆於心，遂相與友。
sān rénxiàng shì ér xiào , mòniyúxīn , suì xiāngyǔ yǒu.

P6.S79

莫然有間，而子桑戶死，未葬。
Mò rán yǒujiàn , ér Zǐ Sāng Hù sǐ , wèi zàng.

P6.S80

孔子聞之，使子貢往待事焉。
Kǒng Zǐ wén zhī , shǐ Zǐ Gòng wǎng dài/dāi shì yān.

P6.S81

或編曲，或鼓琴，相和而歌曰：
Huò biānqǔ , huò gǔ/gū qín , xiāng/xiàng hé ér gē yuē :

"嗟來桑戶乎！ 嗟來桑戶乎！ 而已反其真，而我猶為人猗！"
"jiē lái sāng hù hū ! jiē lái sāng hù hū ! éryǐ fǎn qí zhēn , ér wǒ yóu wèi rén ē/yī ! "

P6.S82

子貢趨而進曰： "敢問臨尸而歌，禮乎？"
Zǐ Gòng qū ér jìn yuē : "gǎnwèn lín shī ér gē , lǐ hū ? "

二人相視而笑曰： "是惡知禮意！"
" è rénxiàng shì ér xiào yuē : "shì è/ě/wù zhīlǐ yì ! "

P6.S83

子貢反，以告孔子，曰：

Zǐ Gòng fǎn , yǐ gào/gù Kǒng Zǐ , yuē :

"彼何人者邪？

"bǐ hérén zhě yé/xié ?

脩行無/无有，而外其形骸，

xiū xíng/háng/hàng wú yǒu , érwài qí xíng hái ,

臨尸而歌，顏色不變，無/无以命之。

lín shī ér gē , yánsè/se/shǎi bùbiàn , wú yǐ mìng zhī.

P6.S84

彼何人者邪？"

Bǐ hérén zhě yé/xié ? "

P6.S85

孔子曰：

Kǒng Zǐ yuē :

"彼，遊方之外者也；

"bǐ , yóu fāng zhīwài zhě yě ;

而丘，遊方之內者也。

ér qiū , yóu fāng zhīnèi zhě yě.

P6.S86

外內不相及，而丘使女往弔之，丘則陋矣。

Wài nèi bù xiāng/xiàng jí , ér qiū shǐnǚ wǎng diào zhī , qiū zé lòu yǐ.

P6.S87

彼方且與造物者為人，而遊乎天地之一氣。

Bǐfāng qiě yǔ/yù/yú ZàoWù zhě wèi rén , ér yóu hū tiāndì zhīyī qì.

P6.S88

彼以生為附贅縣疣，以死為決？[char missing]潰癰，
Bǐ yǐ shēngwéi fù zhuì xiàn yóu , yǐ sǐ wèi/wéi jué ? kuì/huì yōng ,

夫若然者，又惡知死生先後之所在！

fū/fú ruò rán zhě , yòu è/ě/wù zhī/zhì sǐshēng xiān-hòu zhī suǒzài !

假於異物，託於同體；忘其肝膽，遺其耳目；

jiǎ/jià yú/wū yìwù , tuō yú/wū tóng/tòng tǐ/tī ; wàng qí gāndǎn , wèi/yí qí ěrmù ;

反覆終始，不知端倪；

fǎnfù zhōngshǐ , bùzhī duānní ;

芒然彷徨乎塵垢之外，逍遙乎無/无為之業。

máng rán pánghuáng hū chéngòu zhīwài , xiāoyáo hū wú wèizhī yè.

P6.S89

彼又惡能憤憤然為世俗之禮，以觀眾人之耳目哉！"

Bǐ yòu è/ě/wù néng kuikuì rán wèi/wéi shìsú zhī lǐ , yǐ guānzhòng rén zhī ěrmù zāi ! "

P6.S90

子貢曰："然則夫子何方之依？"

Zǐ Gòng yuē : "ránzé Fū Zǐ héfāng zhī yī ? "

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P6.S91

曰："丘，天之戮民也。 雖然，吾與汝共之。"

yuē : "qiū , tiān zhī lù mín yě. Suīrán , wú yǔ/yù/yú rǔ gòng zhī."

P6.S92

子貢曰： "敢問其方。"

Zǐ Gòng yuē : "gǎnwèn qí fāng."

P6.S93

孔子曰： "魚相造乎水，人相造乎道。"

Kǒng Zǐ yuē : "yú xiāng/xiàng zào hū shuǐ , rénniàng zào hū dào/dǎo."

P6.S94

相造乎水者，穿池而養給；

Xiāng/Xiàng zào hū shuǐ zhě , chuān chí ér yǎng gěi/jǐ ;

相造乎道者，無/无事而生定。

xiāng/xiàng zào hū dào/dǎo zhě , wú shì ér shēng dìng.

P6.S95

故曰，魚相忘乎江湖，人相忘乎道術。"

Gù yuē , yú xiāng/xiàng wàng hū jiānghú , rénniàng wàng hū Dàoshù."

P6.S96

子貢曰："敢問畸人。"

Zǐ Gòng yuē : "gǎnwèn jīrén."

P6.S97

曰："畸人者，畸於人而侔於天。"

Yuē : "jīrén zhě , jī yú/wū rén ér móu yú/wū tiān.

P6.S98

故曰：天之小人，人之君子；人之君子，天之小人也。"

Gù yuē : tiān zhī xiǎorén , rén zhī jūnzǐ ; rén zhī jūnzǐ , tiān zhī xiǎorén yě."

P7.S99

顏回問仲尼曰："孟孫才，其母死，哭泣無/无涕，中心不慼，居喪不哀。"

Yán Huí wèn Zhòng Ní yuē : "Mèng Sūn Cǎi , qí mǔ sǐ , kūqì wú tì , zhōngxīn bù qī , jū sāng bù āi.

P7.S100

無/无是三者，以善喪蓋魯國。"

wú shì sān zhě , yǐ shàn sàng/sāng gài Lǔ guó.

P7.S101

固有無/无其實而得其名者乎？

回壹怪之。"

Gùyǒu wú qí shí ér de/děi/dé qí míng zhě hū ?

Huí yī guài zhī."

P7.S102

仲尼曰："夫孟孫氏盡之矣，進於知矣。"

Zhòng Ní yuē : "fū/fú Mèng Sūn shì/~~zhī~~ jìn zhī yǐ , jìn yú/wū zhī/zhì yǐ.

P7.S103

唯簡之而不得，夫已有所簡矣。

Wéi/Wěi jiǎn zhī ér bùdé , fū/fú yǐ yǒusuǒ jiǎn yǐ.

P7.S104

孟孫氏不知所以生，不知所以死；

Mèng Sūn shì/~~zhī~~ bùzhīsuǒyǐ shēng , bùzhīsuǒyǐ sǐ ;

不知就先，不知就後；

bùzhī jiù xiān , bùzhī jiù hòu ;

若化為物，以待其所不知之化已乎！

ruò huàwéi wù , yǐ dài qí suǒ bùzhī zhī huà yǐ hū !

且方將化，惡知不化哉？

qiě fāngjiāng huà , è/ě/wù zhī/zhì bù huà zāi ?

方將不化，惡知已化哉？

fāngjiāng bù huà , è/ě/wù zhī/zhì yǐ huà zāi ?

吾特與汝，其夢未始覺者邪！

wú tè yǔ/yù/yú rǔ , qí mèng wèishǐ jué/jiào zhě yé/xié !

且彼有駭形而無/无損心，有旦宅而無/无情死。

qiě bǐ yǒu hài xíng ér wú sǔn xīn , yǒu dàn zhái ér wú qíngsǐ.

P7.S105

孟孫氏特覺，人哭亦哭，是自其所以乃。

Mèng Sūn shì/~~zhī~~ tè jué/jiào , rén kū yì kū , shì zì qí suǒyǐ nǎi.

P7.S106

且也相與吾之耳矣，庸詎知吾所謂吾之乎？

Qiě yě xiāngyǔ wú zhī ěr yǐ , yōng jùzhī wú suǒwèi wú zhī hū ?

且汝夢為鳥而厲乎天，夢為魚而沒於淵。

qiě rǔ mèng wèi/wéi niǎo ér lì hū tiān , mèng wèi/wéi yú ér méi/mò yú/wū yuān.

P7.S107

不識今之言者，其覺者乎，其夢者乎？

Bù shí jīn zhī yán zhě , qí jué/jiào zhě hū , qí mèng zhě hū ?

造適不及笑，獻笑不及排，安排而去化，乃入於寥天一。

zào shì bùjí xiào , xiàn xiào bùjí pái/pǎi/pái , ānpái ér qù huà , nǎi rù yú/wū liáotiān yī."

P8.S108

意而子見許由。

Yì Ér Zǐ jiàn/xiàn Xǔ Yóu.

P8.S109

許由曰： "堯何以資汝？"

Xǔ Yóu yuē : "Yáo héyǐ zī rǔ ? "

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P8.S110

意而子曰： "堯謂我： "汝必躬服仁義而明言是非。""
Yì Ér Zǐ yuē : "Yáo wèi wǒ : "rǔ bì gōng fú/fù rényì ér míngyán shì-fēi."

P8.S111

許由曰： "而奚來為軹？
Xǔ Yóu yuē : "ér xī lái wèi/wéi zhǐ ?

夫堯既已黥汝以仁義，而劓汝以是非矣，
fū/fú Yáo jì yǐ qíng rǔ yǐ rényì , ér yì rǔ yǐshì fēi yǐ ,

汝將何以遊夫遙蕩恣睢轉徙之塗乎？"
rǔ jiāng/jiàng/qiāng héyǐ yóu fū/fú yáo dàng zìsuī zhuǎnxǐ zhī tú/tú/tū hū ? "

意而子曰： "雖然，吾願遊於其藩。"
Yì Ér Zǐ yuē : "suīrán , wú yuàn yóu yú/wū qí fān."

P8.S112

許由曰： "不然。
Xǔ Yóu yuē : "bùrán.

P8.S113

夫盲者無/无以與乎眉目顏色之好，
Fū/Fú máng zhě wú yǐ yǔ/yù/yú hū méimù yánsè/se/shǎi zhī hǎo/hào/hāo ,

瞽者無/无以與乎青黃黼黻之觀。"

gǔzhě wú yǐ yǔ/yù/yú hū qīnghuáng fúfú zhī guān."

P8.S114

意而子曰："夫無/无莊之失其美，據梁之失其力，

Yì Ér Zǐ yuē : "fū/fù Wú Zhuāng zhī shī qí měi , Jù/Jū Liáng/Liáng zhī shī qí lì ,

黃帝之亡其知，皆在鑪捶之間耳。

Huáng Dì zhī wáng qí zhī/zhì , jiē zài lú/là chuí zhījiān ěr.

P8.S115

庸詎知夫造物者之不息我黥而補我劓，

Yōng jùzhī fū/fú ZàoWù zhě zhī bùxī wǒ qíng ér bǔ wǒ yì ,

使我乘成以隨先生邪？"

shǐ wǒ chéng/shèng chéng yǐ suí xiānsheng yé/xié ? "

P8.S116

許由曰："噫！ 未可知也。

Xǔ Yóu yuē : "yī ! wèikězhī yě.

P8.S117

我為汝言其大略。

Wǒ wèi/wéi rǔ yán qí dàlüè.

P8.S118

吾師乎！ 吾師乎！

Wú shī hū ! wú shī hū !

樞萬物而不為義，

[? no pronunciation] wànwù ér bù wèi/wéi yì ,

澤及萬世而不為仁，長於上古而不為老，

zéjíwànshì ér bù wèi/wéi rén , chángyú shàngǔ ér bù wèi/wéi lǎo ,

覆載天地刻彫眾形而不為巧，此所遊已。"

fùzǎi tiāndì kè diāo zhòng xíng ér bù wèi/wéi qiǎo , cǐ suǒ yóu yǐ."

P9.S119

顏回曰： "回益矣。"

Yán Huí yuē : "Huí yì yǐ."

P9.S120

仲尼曰： "何謂也？"

Zhòng Ní yuē : "héwèi yě ?"

P9.S121

曰： "回忘（仁義）〔禮樂〕矣。"

yuē : "Huí wàng (rényì) [lǐyuè] yǐ."

P9.S122

曰： "可矣，猶未也。"

Yuē : "kě yǐ , yóu wèi yě."

P9.S123

它曰，復見，曰： "回益矣。"

Tā rì , fù jiàn/xiàn , yuē : "Huí yì yǐ."

P9.S124

曰： "何謂也？"

Yuē : "héwèi yě ?"

P9.S125

曰： "回忘（禮樂）〔仁義〕矣。"

yuē : "Huí wàng (lǐyuè) [rényì] yǐ."

P9.S126

曰： "可矣，猶未也。"

Yuē : "kě yǐ , yóu wèi yě."

P9.S127

它曰，復見，曰： "回益矣。"

Tā rì , fù jiàn/xiàn , yuē : "Huí yì yǐ."

P9.S128

曰： "何謂也？"

Yuē : "héwèi yě ?"

P9.S129

曰： "回坐忘矣。"

yuē : "Huí zuòwàng yǐ."

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P9.S130

仲尼蹴然曰： "何謂坐忘？"
Zhòng Ní cùrán yuē： "héwèi zuòwàng？"

P9.S131

顏回曰： "墮枝體，黜聰明，
Yán Huí yuē： "duò zhī/qí tǐ/tī， chù cōngmíng，

離形去知，同於大通，此謂坐忘。"
lí xíng qù zhī/zhì， tóng/tòng yú/wū dà tōng/tòng， cǐ wèi zuòwàng."

P9.S132

仲尼曰： "同則無/无好也，化則無/无常也。
Zhòng Ní yuē： "tóng/tòng zé wú hǎo/hào/hāo yě， huà zé wú cháng yě."

P9.S133

而果其賢乎！ 丘也請從而後也。"
Ér guǒ qí xián hū！ qiū yě qǐng cóng'ér hòu yě."

P10.S134

子輿與子桑友，而霖雨十日。
Zǐ Yú yǔ/yù/yú Zǐ Sāng yǒu， ér lín yǔ shí rì.

P10.S135

子輿曰： "子桑殆病矣！"
Zǐ Yú yuē： "Zǐ Sāng dài bìng yǐ！"

裹飯而往食之。

guǒ fàn ér wǎng shí/sì zhī.

P10.S136

至子桑之門，則若歌若哭，鼓琴曰：

Zhì Zǐ Sāng zhī mén , zé ruò gē ruò kū , gǔ/gū qín yuē :

"父邪！ 母邪！ 天乎！ 人乎！"

"fù/fǔ yé/xié ! mǔ yé/xié ! tiān hū ! rén hū !"

有不任其聲而趨舉其詩焉。

yǒu bù rèn/Rén qí shēng ér qū jǔ qí shī yān.

P10.S137

子輿入，曰： "子之歌詩，何故若是？"

Zǐ Yú rù , yuē : "zǐ zhī gēshī , hégù ruòshì ?"

曰： "吾思夫使我至此極者而弗得也。

yuē : "wú sī/sāi fū/fú shǐ wǒ zhìcǐ jí zhě ér fú de/děi/dé yě.

P10.S138

父母豈欲吾貧哉？ 天無/无私覆，地無/无私載，

Fùmǔ qǐ yù wú pín zāi ? tiān wú sī fù , de/dì wú sī zài/zǎi ,

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天地豈私貧我哉？ 求其為之者而不得也。
tiāndì qǐ sī pín wǒ zāi ? qiú qí wèizhī zhě ér bùdé yě.

P10.S139

然而至此極者，命也夫！"
Rán'ér zhìcǐ jí zhě , mìng yě fū/fú ! "

莊子 Zhuāng Zi – Chapter 6

Names & Places (Proper Nouns) in Chapter Six

Names

S:20	狐不偕 Hú Bù Xié	務光 Wù Guāng	伯夷 Bó Yí	叔齊 Shū Qí	箕子 Jī Zǐ	胥餘 Xū Yú	紀他 Jì Tā	申徒狄 Shēn Tú Dí	names of individuals, presumably well known at the time
S:31	堯 桀 Yáo ... Jié								good/sage King Yao and evil tyrant Jie
S:32	大塊 Dà Kuài								Big/Great Mudball (Mighty Mudball ^{DH})
S:42	狝韋 Shǐ Wéi								begins a series of names and places covering pp. 159-60. (both DH & VM say Xi Wei; Wang = Shi Wei (WL lists both, Xi could be 1st or 3rd tone)
S:42b	伏戲 Fú Xì								progenitor of Chinese civilization is second in the list
S:43	南伯子葵 Nán Bó Zǐ Kuí								VM: translates as Sir Sunflower of Southunc (see Sir Motley p.360) DH: as Adept Sunflower
S:43	女偶 Nǚ Yǔ								although the character is Nu, Wang transliterates as Ru ? (VM: translates as Woman Hunchback; DH: as Dame Crookback (Nü Chū))
S:47	卜梁倚 Bǔ Liáng Yǐ								diviner Liang Yi ^{JC} (Oracle BridgeWorks ^{DH}) (Lotbridge Learner ^{VM})
S:52	攪寧 Yīng Níng								Disturbing Tranquility (TranquilTurmoil ^{DH}) (Tranquillity in Turmoil ^{VM})
S:55	9 personifications tracing the transmission of Dao to Nu-Yu (Wang: son of Literacy, grandson of Recitation, Insight, Comprehension, Diligence, Chant, Profundity, Emptiness, Creation) (DH: Inkstain's child, Bookworm's grandchild, , BrightEyes, Rumor, Indispensable, Singsong, EnigmaMidnight, AmbassadorAbsence, MysteryArising) (VM: Assistant Ink's son, grandson of Ready Reciter, Bright Vision, Agreeable Whisper, Earnest Service, Sighing Songster, Murky Mystery, Share Vacuity, Would-be Beginning)								
S:56	子祀、子輿、子犁、子來								Zǐ Sì, Zǐ Yú, Zǐ Lǐ, Zǐ Lái 4 men are listed (DH: Adept Offering, Adept Cart, Adept Plowshare, Adept Arrival) (VM: Sir Sacrifice, Sir Chariot, Sir Plow, Sir Come) Zi Yu is a hunchback (he also shows up at the end of the chapter)
S:59	造物 Zào Wù								Creator/Maker of Things (Nature)
S:75	鑢鐔 Mò Yé								a type of sword (like Excalibur, or a famous brand like Wilkenson) &/or the name of the blacksmith who made it/them
S:78	子桑戶、孟子反、子琴張								Zǐ Sāng Hù, Mèng Zǐ Fǎn, Zǐ Qín Zhāng 3 men listed (DH: Adept MulberryGate, Adept ElderContrary, Adept StrungQin) (VM: Sir Mulberry Door, Meng Sir Opposite, Sir Lute Stretch) Zǐ Sāng Hù dies (at chapter's end he is mentioned again as Zi Sang)
S:80	孔子，子貢 Kǒng Zǐ , Zǐ Gòng								Confucius sends his student/disciple ZiGong to the funeral (DH: calls him Adept Kung)
S:99	顏回，仲尼 Yán Huí, Zhòng Ní								ZN is Confucius, Yan Hui is another of his students
S:99	孟孫才 Mèng Sūn Cǎi								an exemplary mourner from the state of Lu (Able ElderGrandchild ^{DH})
S:102	孟孫氏 Mèng Sūn shì								Meng Sun clan/family
S:108	意而子 Yì Ér Zǐ								Master Yi Er (Master Deliberation ^{DH})
S:108	許由 Xǔ Yóu								a teacher (PledgedOrigin ^{DH})
S:109	堯 Yáo								King Yao
S:114	無/无莊 Wú Zhuāng								woman of great beauty VM: calls her Unadorned
S:114	據梁 Jù/Jū Liáng								man of great strength VM: calls him Bridge Support
S:114b	黃帝 Huáng Dì								the Yellow Emperor, ruler of great wisdom

Places

S:93	魯國 Lǔ guó	the state of Lu (home state of Confucius)
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Notes for Chapter 6

真人 Zhēn Rén

Balfour	= Divine man
Chan	= Pure man
Legge	= True man
Watson	= True man
Graham	= True man
Schwartz	= True man
Ames	= Authentic person
McGraw	= Realized beings
Coyle	= Genuine person L. genuinus = natural

The Shuo-wen equates zhen ren with xiān 仙 (mt. recluse, mystic, immortal)

Coyle states (p.198) that “the etymological components [of zhen?] suggest *transforming* to a *higher* level of character”...

Chapter VII

應 帝 王

Yìng Dì Wáng

**Responding to the Monarchy
Responses for Emperors & Kings**

1. 1928 Fung
2. 1964 Watson
3. 1974 Feng&English
4. 1981 Graham
5. 1991 Cleary
6. 1994 Mair
7. 1997 Hinton
8. 1999 Wang
9. 2001 Kjellberg

This Chapter has 7 parts (P) and 66 sentences (S).

莊子 *Zhuāng Zi* – Chapter 7

Chapter 7	應帝王	Yīng/Yìng Dì Wáng
W-G	=	Ying Ti Wang
yīng	=	ought, should
yìng	=	answer, respond, echo; attend to, deal with
dì	=	emperor, god
wáng	=	king, ruler (dìwáng is a compound meaning emperor or monarch)

Legge	= The Normal Course for Rulers & Kings	p.259
Fung	= The Philosopher King	p.133
Watson	= Fit for Emperors and Kings	p.89
Feng & English	= The Sage King	p.144
Graham	= Responding to the Emperors and Kings	p.94
Cleary	= Responsive Leadership	p.116
Mair	= Responses for Emperors and Kings	p.66
Palmer	= Dealing with Emperors and Kings	p.60
Hinton	= The Way of Emperors and Kings	p.103
Hamill & Seaton	= Answers for Emperors and Kings	p.53
Wang	= Competent Emperors and Kings	p.115
Kjellberg	= The Proper Way for Emperors and Kings	p.235
Lin	= <i>seems to omit this chapter</i>	p.
JC	= Dealing with Emperors and Kings Attending To Emperors and Kings Echos of the Divine/Sage King Emperors and Kings Should ... / Ought to	

莊子 *Zhuāng Zi* – Chapter 7

Synopsis of Subsections/Stories

- 7.1 Emperor Shun's Good vs. Emperor Shi's Virtue
- 7.2 Madman Jie Yu on a Wise Man's Rule
- 7.3 A Nameless Sage Comments on Ruling the World
- 7.4 Yang Chu asks Lao-zi How the Sage-King Rules
- 7.5a-b Lie Zi brings a reknown shaman to Master Hu
- 7.6 The Mind of the Perfect(ed) Man is like a Mirror
- 7.7 Boring Holes in Primal Chaos

莊子 **Zhuāng Zi** – Chapter 7

P1.S1

齧缺問於王倪，四問而四不知。

Niè Quē wèn yú/wū Wáng Ní , sì wèn ér sì bùzhī.

P1.S2

齧缺因躍而大喜，行以告蒲衣子。

Niè Quē yīn yuè ér dàxǐ , xíng/háng/hàng yǐ gào/gù Pú Yī Zǐ.

P1.S3

蒲衣子曰： "而乃今知之乎？ 有虞氏不及泰氏。

Pú Yī Zǐ yuē : "ér nǎi jīn zhī/zhì zhī hū ? yǒu Yú shì/~~zhī~~ bùjí Tài shì/~~zhī~~.

P1.S4

有虞氏，其猶藏仁以要人；

Yǒu Yú shì/~~zhī~~ , qí yóu cáng/zàng rén yǐ yàorén ;

亦得人矣，而未始出於非人。

yì dé rén yǐ , ér wèishǐ chūyú fēirén.

P1.S5

泰氏，其臥徐徐，其覺于于；

Tài shì/~~zhī~~ , qí wò xúxú , qí jué/jiào yú yú ;

一以己為馬，一以己為牛；

yī yǐ jǐ wèi/wéi mǎ , yī yǐ jǐ wèi/wéi niú/niū ;

其知情信，其德甚真，而未始入於非人。"
qí zhīqíng xìn , qí dé shèn zhēn , ér wèishǐ rù yú/wū fēirén."

P2.S6

肩吾見狂接輿。

Jiān Wú jiàn/xiàn kuáng Jiē Yú.

P2.S7

狂接輿曰： "日中始何以語女？"

Kuáng Jiē Yú yuē : "Rì Zhōng Shǐ héyǐ yǔ/yù nǚ ? "

P2.S8

肩吾曰： "告我君人者以己出經式義度，人孰敢不聽而化諸！"

Jiān Wú yuē : "gào/gù wǒ jūn rén zhě yǐ jǐ chū jīng shì yì dù/duó , rén shú gǎn bù tīng ér huà zhū ! "

P2.S9

接輿曰： "是欺德也；其於治天下也，猶涉海鑿河而使蚊負山也。

Jiē Yú yuē : "shì qī dé yě ; qí yú/wū zhì tiānxià yě , yóu shè hǎi záo/zuò hé ér shǐ wénfù shān yě.

P2.S10

夫聖人之治也，治外乎？

Fū/Fú shèngrén zhī zhì yě , zhì wài hū ?

P2.S11

正而後行，確乎能其事者而已矣。

zhèng/zhēng ér hòu xíng/háng/hàng , quèhū néng qí shì zhě éryǐ yǐ.

P2.S12

且鳥高飛以避矰弋之害，
Qiě niǎo gāofēi yǐ bì zēng yì zhī hài ,

鼯鼠深穴乎神丘之下以避（重）〔熏〕鑿之患，
xīshǔ shēn xué hū shén qiū zhīxià yǐ bì (zhòng/chóng) [xūn/xùn] záo/zuò zhī huàn ,

而曾二蟲之無/无知！"
ér céng/zēng èr chóng zhī wú zhī/zhì ! "

P3.S13

天根遊於殷陽，至蓼水之上，適遭無/无名人而問焉，
Tiān Gēn yóu yú/wū yān/Yīn yáng , zhì 𣪠/Liǎo shuǐ zhīshàng , shì zāo Wú Míng Rén ér wèn yān ,

曰："請問為天下。"
yuē : "qǐngwèn wèi/wéi tiānxià."

P3.S14

無/无名人曰："去！ 汝鄙人也，何問之不豫也！
Wú Míng Rén yuē : "qù ! rǔ bǐrén yě , hé wèn zhī bù yù yě !

予方將與造物者為人，厭，則又乘夫莽眇之鳥，
yǔ/yú fāngjiāng yǔ/yù/yú ZàoWù zhě wèi rén , yàn/yān , zé yòu chéng/shèng fū/fú mǎng miǎo zhī niǎo ,

以出六極之外，而遊無/无何有之鄉，以處墳垠之野。

yǐ chū liù jí zhīwài , ér yóu wú héyǒu zhī xiāng , yǐ chù/chǔ kuànglàng zhī yě.

P3.S15

汝又何（帛）〔暇〕以治天下感予之心為？ "又復問。

Rǔ yòu hé (yì) [xiá] yǐ zhì tiānxià gǎn yǔ/yú zhī xīn wèi/wéi ? "yòu fù wèn.

P3.S16

無/无名人曰： "汝遊心於淡，合氣於漠，

Wú Míng Rén yuē : "rǔ yóu xīn yú/wú dàn , héqì yú/wú mò ,

順物自然而無/无容私焉，而天下治矣。"

shùn wù zìrán ér wú róng sī yān , ér tiānxià zhì yǐ."

P4.S17

陽子居見老聃，曰：

Yáng Zǐ Jū jiàn Lǎo Dān , yuē :

"有人於此，嚮疾彊梁，物徹疏明，學道不倦。

"yǒurén yúci , xiàng jí qiáng/jiàng liáng/Liáng , wù chè shū míng , xuédào bù juàn.

P4.S18

如是者，可比明王乎？"

Rúshì zhě , kěbǐ míngwáng hū ? "

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P4.S19

老聃曰： "是於聖人也，胥易技係，勞形怵心者也。
"Lǎo Dān yuē : "shì yú/wū shèngrén yě , xū yì jì xì , láoxíng chùxīn zhě yě.

P4.S20

且也虎豹之文來田，猿狙之便執爨之狗來藉。
Qiě yě hǔ/hū/hù bào zhī wén lái tián , yuán jū zhī biàn/pián zhí lì/lái/tāi zhī gǒu lái jí/jiè.

P4.S21

如是者，可比明王乎？"
Rúshì zhě , kěbǐ míngwáng hū ? "

P4.S22

陽子居蹴然曰： "敢問明王之治。"
Yáng Zǐ Jū cùrán yuē : "gǎnwèn míngwáng zhī zhì."

P4.S23

老聃曰："明王之治，功蓋天下而似不自己，化貸萬物而民弗恃；
Lǎo Dān yuē : "míngwáng zhī zhì , gōng gài tiānxià ér sì bùzìjǐ , huà dài wànwù ér mín fú shì ;

有莫舉名，使物自喜； 立乎不測，而遊於無/无有者也。"
yǒu mò jǔ míng , shǐ wù zìxǐ ; lì hū bùcè , ér yóu yú/wū wú yǒu zhě yě."

P5.S24

鄭有神巫曰季咸，知人之死生存亡，禍福壽夭，期以歲月旬日，若神。
Zhèng yǒu shén wū yuē Jì Xián , zhīrén zhī sǐshēng cúnwáng , huò-fú shòu yāo , qī/jī yǐ suiyuè xúnrì , ruò shén.

P5.S25

鄭人見之，皆棄而走。

Zhèng rén jiàn/xiàn zhī , jiē qì ér zǒu.

P5.S26

列子見之而心醉，歸，以告壺子，

Liè Zǐ jiàn/xiàn zhī ér xīnzùi , guī , yǐ gào/gù Hú Zǐ ,

曰："始吾以夫子之道為至矣，則又有至焉者矣。"

yuē : "shǐ wú yǐ Fū Zǐ zhī dào/dǎo wèi/wéi zhì yǐ , zé yòu yǒu zhì yān zhě yǐ."

P5.S27

壺子曰："吾與汝既其文，未既其實，而固得道與？

Hú Zǐ yuē : "wú yǔ/yù/yú rǔ jì qí wén , wèi jì qíshí , ér gù dédào yǔ/yù/yú ?

眾雌而無/无雄，而又奚卵焉！

zhòng cí ér wú xióng , ér yòu xī luǎn yān !

而以道與世亢，

ér yǐ dào/dǎo yǔ/yù/yú shì kàng ,

必信，夫故使人得而相汝。

bì xìn , fū/fù gù shǐrén de/děi/dé ér xiāng/xiàng rǔ.

P5.S28

嘗試與來，以予示之。"

Chángshì yǔ/yù/yú lái , yǐ yǔ/yú shì zhī."

P5.S29

明日，列子與之見壺子。

Míngrì , Liè Zǐ yǔ/yù/yú zhī jiàn/xiàn Hú Zǐ.

P5.S30

出而謂列子曰： "嘻！子之先生死矣！ 弗活矣！不以旬數矣！

Chū ér wèi Liè Zǐ yuē : "xī ! zǐ zhī xiān shēng sǐ yǐ ! fú huó yǐ ! bù yǐ xún shù/shǔ/shuò yǐ !

吾見怪焉，見濕灰焉。"

wú jiànguài yān , jiàn/xiàn shī huī yān."

P5.S31

列子入，泣涕沾襟以告壺子。

Liè Zǐ rù , qìtì zhānjīn yǐ gào/gù Hú Zǐ.

P5.S32

壺子曰： "鄉吾示之以地文，萌乎不震不（正）〔止〕。

Hú Zǐ yuē : "xiāng wú shì zhī yǐ dìwén , méng hū bù zhèn bù (zhèng/zhēng) [zhǐ] .

P5.S33

是殆見吾杜德機也。

Shì dài jiàn/xiàn wú dù dé jī yě.

P5.S34

嘗又與來。"

Cháng yòu yǔ/yù/yú lái."

P5.S35

明日，又與之見壺子。

Míngrì , yòu yǔ/yù/yú zhī jiàn/xiàn Hú Zǐ.

P5.S36

出而謂列子曰： "幸矣子之先生遇我也！

Chū ér wèi Liè Zǐ yuē : "xìng yǐ zǐ zhīxiān shēng yù wǒ yě !

有瘳矣，全然有生矣！

yǒu chōu yǐ , quánrán yǒushēng yǐ !

吾見其杜權矣。"

wú jiàn/xiàn qí dù quán yǐ."

P5.S37

列子入，以告壺子。

Liè Zǐ rù , yǐ gào/gù Hú Zǐ.

P5.S38

壺子曰："鄉吾示之以天壤，名實不入，而機發於踵。

Hú Zǐ yuē : "xiāng wú shì zhī yǐ tiān-rǎng , míng-shí bù rù , ér jī fā yú/wū zhǒng.

P5.S39

是殆見吾善者機也。

Shì dài jiàn/xiàn wú shàn zhě jī yě.

P5.S40

嘗又與來。"

Cháng yòu yǔ/yù/yú lái."

P5.S41

明日，又與之見壺子。

Míngrì , yòu yǔ/yù/yú zhī jiàn/xiàn Hú Zǐ.

P5.S42

出而謂列子曰："子之先生不齊，吾無/无得而相焉。

Chū ér wèi Liè Zǐ yuē : "zǐ zhīxiān shēng bù qí , wú wú de/děi/dé ér xiāng/xiàng yān.

P5.S43

試齊，且復相之。"

Shì qí/zhāi , qiě fù xiāng/xiàng zhī."

P5.S44

列子入，以告壺子。

Liè Zǐ rù , yǐ gào/gù Hú Zǐ.

P5.S45

壺子曰："（吾鄉）〔鄉吾〕示之以太沖莫勝。

Hú Zǐ yuē : " (wú xiāng) [xiāng wú] shì zhī Yǐtài chōng mò shèng.

P5.S46

是殆見吾衡氣機也。

Shì dài jiàn/xiàn wú héng qìjī yě.

P5.S47

鯢桓之審為淵，止水之審為淵，流水之審為淵。

Ní huán zhī shěn wèi/wéi yuān , zhǐshuǐ zhī shěn wèi/wéi yuān , liúshuǐ zhī shěn wèi/wéi yuān.

P5.S48

淵有九名，此處三焉。

Yuān yǒu jiǔ míng , cǐchù sān yān.

P5.S49

嘗又與來。"

Cháng yòu yǔ/yù/yú lái."

P5.S50

明日，又與之見壺子。

Míngrì , yòu yǔ/yù/yú zhī jiàn/xiàn Hú Zǐ.

P5.S51

立未定，自失而走。

Lì wèidìng , zìshī ér zǒu.

P5.S52

壺子曰："追之！" 列子追之不及。

Hú Zǐ yuē : "zhuī zhī !" Liè Zǐ zhuī zhī bùjí.

P5.S53

反，以報壺子曰："已滅矣，已失矣，吾弗及已。"

Fǎn , yǐ bào Hú Zǐ yuē : "yǐ miè yǐ , yǐ shī yǐ , wú fú jí yǐ."

P5.S54

壺子曰："曩吾示之以未始出吾宗。

Hú Zǐ yuē : "xiàng wú shì zhī yǐ wèishǐ chū wú zōng.

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P5.S55

吾與之虛而委蛇，不知其誰何，因以為弟靡，因以為波流，故逃也。"

Wú yǔ/yù/yú zhī xū ér wěi/wēiyí , bùzhī qí shuíhé , yīn yǐwéi dì/tì mǐ/mí , yīn yǐwéi bōliú , gù táo yě."

P5.S56

然後列子自以為未始學而歸，三年不出。

Ránhòu Liè Zǐ zì yǐwéi wèishǐ xué ér guī , sān nián bù chū.

P5.S57

為其妻爨，食豕如食人。

Wèi/Wéi qí qī cuàn , shí/sì shǐ rú shí/sì rén.

P5.S58

於事無/无與親，雕琢復朴，塊然獨以其形立。

Yú/Wū shì wū yǔ/yù/yú qīn/qīng , diāozhuó fù pǔ/pò , kuàirán dú yǐ qí xíng lì.

P5.S59

紛而封（哉）〔戎〕，一以是終。

Fēn ér fēng (zāi) [róng] , yī yǐshì zhōng.

P6.S60

無/无為名尸，無/无為謀府；

Wū wèi/wéi míng shī , wū wèi/wéi móu fǔ ;

無/无為事任，無/无為知主。

wū wèi/wéi shì rèn/Rén , wū wèi/wéi zhī/zhì zhǔ.

P6.S61

體盡無/无窮，而遊無/无朕；

Tǐ/Tī jìn wū Qióng , ér yóu wū zhèn ;

盡其所受乎天，而無/无見得，亦虛而已。

jìn qí suǒ shòu hū tiān , ér wú jiànde , yì xū éryǐ.

P6.S62

至人之用心若鏡，不將不迎，應而不藏，故能勝物而不傷。

Zhìrén zhīyòng xīn ruò jìng , bù jiāng/jiàng/qiāng bù yíng , yīng/yìng ér bù cáng/zàng , gù néng shèng wù ér bù shāng.

P7.S63

南海之帝為倏，北海之帝為忽，中央之帝為渾沌。

Nán Hǎi zhī Dì wèi/wéi Shū , Běi Hǎi zhī Dì wèi/wéi Hū , ZhōngYāng zhī Dì wèi/wéi HúnDùn.

P7.S64

與忽時相與遇於渾沌之地，渾沌待之甚善。

Yǔ/Yù/Yú Hū shí xiāngyǔ yù yú/wū HúnDùn zhī de/dì , Hún Dùn dài/dāi zhī shèn shàn.

P7.S65

與忽謀報渾沌之德，

Yǔ/Yù/Yú Hū móu bào HúnDùn zhī dé ,

曰："人皆有七竅以視聽食息，此獨無/无有，嘗試鑿之。"

yuē : "rén jiē yǒu qīqiào yǐ shì-tīng shí/sī xī , cǐ dú wū yǒu , chángshì záo/zuò zhī."

P7.S66

日鑿一竅，七日而渾沌死。

Rì záo/zuò yī qiào , qī rì ér Hún Dùn sǐ.

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Names & Places (Proper Nouns) in Chapter Seven

Names

S:1	齧缺	Niè Quē	GapTooth ^{DH} (Gnaw Gap ^{VM})
S:1	王倪	Wáng Ní	King Ni (HorizonImperial ^{DH} Princely Scion ^{VM})
S:2	蒲衣子	Pú Yī Zǐ	Master GrassCoat ^{DH} Master RushCoat ^{VM}
S:3	虞氏	Yú shì	Yu clan (Yu clansmen)
S:3	泰氏	Tài shì	Tai clan (Tai clansmen)
S:6	肩吾	Jiān Wú	fictitious practitioner of the Way ^{VM} BearingMeUp ^{DH} [see also chapt 1]
S:6	狂接輿	kuáng Jiē Yú	mad/crazy Jie Yu (Convergence CrazyCart ^{DH})
S:7	日中始	Rì Zhōng Shǐ	Midday Start ^{JC} (NoonStart ^{DH} Noonstart ^{VM})
S:13	天根	Tiān Gēn	HeavenRoot ^{DH} SkyRoot ^{VM}
S:13	無/无名人	Wú Míng Rén	Nameless Person/Man/One ^{JC} (Anonymous ^{VM} , Human NoName ^{DH})
S:14b	造物	Zào Wù	Creator of Things
S:14b	莽眇之鳥	mǎng miǎo zhī niǎo	could be treated as a name (SubtleConfusion Bird ^{DH}) (Wang p.117: the bird of ease and emptiness)
S:17	陽子居	Yáng Zǐ Jū	Adept LightDweller ^{DH} Sir Sunny Dweller ^{VM}
S:17	老聃	Lǎo Dān	Master Lao (alt. name) (DH: Lao-tzu; VM: Old Longears)
S:24	季咸	Jì Xián	a shaman/magus/magician/sorcerer/wizard in the state of Zheng (SeasonsAlike ^{DH})(VM: leaves untranslated)
S:26	列子	Liè Zǐ	Master Lie (important philosopher)
S:26	壺子	Hú Zǐ	Master Hu (in this vignette he is Lie Zi's teacher) Master Winepot ^{DH}
S:45	以太	Yǐtài	the Ether(s) (MightyVoid ^{DH}) (VM: neutrality of)
S:45	以太冲莫勝	Yǐtài chōng mò shèng	(VM: neutrality of Great Nonvictory)
S:54	未始出吾宗	wèishǐ chū wú zōng	my Ancestor-who-is-Not-Yet-Manifest ^{JC} DH: Ancestral-Not-Yet-Arising ^{DH} VM: my ancestry having not yet begun to appear
S:63	南海之帝為倏	Nán Hǎi zhī Dì wéi Shū	The emperor of the South Sea(s) is Shu
S:63	北海之帝為忽	Běi Hǎi zhī Dì wéi Hū	The emperor of the North Sea(s) is Hu
S:63	中央之帝為渾沌	ZhōngYāng zhī Dì wéi HúnDùn	The emperor of the Central Region is HunDun DH: renders Shu as Thunder and Hu as Bolt and Hundun as Primal Dark VM: renders Shu as Lickety and Hu as Split and Hundun as Wonton

Places

S:13	殷陽	Yīn yáng	[roaming in] Yin (not sure how to deal with yang here) (Yin is another name for the Shang, which would mean in the NE) (Wang p.117 renders as the region south of Mt Yin) (DH: as BrightAbundance Mt VM: Mt Abundance)
S:13	蓼水	Liǎo shuǐ	the river Liao (banks of Vacant River ^{DH}) (edge of River Calm ^{VM})
S:24	鄭	Zhèng	the state of Zheng

莊子 *Zhuāng Zi* – Chapter 7

Notes for Chapter 7

Appendix

- *A. Character Ambiguities (47 pages)*
252 Entries

- *B. Proper Names: People & Places (17 pages)*
195 Entries

- *C. pictures of Master Zhuang (14 pages)*
16 pictures

莊子 *Zhuāng Zi* – Appendix A – Character Ambiguities

252/114 new entries (47 pages)

252 Character Ambiguities in Zhaung Zi

arranged alphabetically by first pronunciation

(M: stands for Mathews; WL=WenLin; AS:= Axel Schuessler; ZW = ZhongWen; T: = Tessenow; NW: = Wiseman;
W: = Wiegner; L: = Learners; JC = Jim Cleaver)

(Bold is my suggested most likely/common pronunciation, or in a few cases definition)

柏 ZZ4	bǎi/bó/bò bǎi bó bò	木 (mù) tree + 白 (bái) white phonetic ①cypress ②Surname cypress 黃柏/檞 huángbò ① 〈Ch. med.〉 Phellodendron bark *contrary to the above in CM we tend to pronounce it huáng bǎi ^{JC} ② 〈bot.〉 golden cypress ③bark of the cork tree	M:4980
暴 ZZ4	bào/pù bào pù	日 (rì) sun over grain (modified) The original meaning was 'to dry in the sun' (see 曝 pù) ①sudden and violent ②cruel; savage ③short-tempered v. stick out; bulge; Surname expose to the sun; expose	M:4957 WL
背 ZZ1	bèi/bēi bèi bēi	北 běi north (the back side) + 月(肉 ròu) flesh 北 depicts two people standing back to back. n. back of the body or object v. ①turn one's back; turn away ②hide sth. from ③learn by heart; recite from memory ④faint ⑤ die 〈slang〉 unlucky, esp. in gambling ①carry on the back ②bear; shoulder	M:4989
跼 ZZ6	bèng/pián/bǐng bèng pián bǐng	足 heel + 并 (bìng) combine, merge No single-syllable words currently in dictionary. 跼跼 rushing about standing with feet together	M:X
比 ZZ1	bǐ/pí/bì bǐ bì pí	R:81 compare (匕 is R:21 spoon, ladle) compare, contrast to associate with; to follow; to be near; neighbors in Zhou times: a group of five families b) to arrive; recently; when c) for, on behalf of d) each, every f & g) u.f. transliterating (both 3rd & 4th tones are used for this) I eliminated pí (ZZ 8 replacements)	M:5077

莊子 *Zhuāng Zi – Appendix A – Character Ambiguities*

11/7 臂	bì/bei	臂 (bì) phonetic over 月(肉 ròu) flesh	M:5107
ZZ4	bì bei	arm, upper arm arm, upper arm I eliminated bei (ZZ 2 replacements)	(M: says bei is 2nd tone)
獋 ZZ2 1x p. 68	biān/piàn biān piàn	犛 (犬 quǎn) dog + 扁 (biǎn) flat No single-syllable words currently in dictionary. WL offers no definitions	M:X
(扁)	biǎn/piān biǎn piān	An 冊 inscription hung over a 戶 door, by extension, flat flat; flatten(ed); underestimate small boat, a skiff (see 扁 M: 5250)	M:5228 (Apple & WL say this is biàn)
<i>This character does not appear in ZZ, but helps clarify the previous one.</i>			
便 ZZ7	biàn/pián biàn pián	亻 (人 rén) person + 更 (gèng 'more', gēng 'change') adv. ①then; in that case ②as early/little as conj. ①even if ②and then ♦①convenient ②informal; plain; ③convenience ④relieve oneself; ⑤urine; excrement [xiǎobiàn = urinate dabiàn = defecate] comp. piányi = cheap, inexpensive; ♦n. small advantages	M:5224
伯 ZZ4	bó/bǎi bó bǎi	亻 (人 rén) person + 白 bái white phonetic ①father's elder brother; uncle ②eldest of brothers ③earl; count (used in terms for certain senior male relatives) I eliminated bǎi (ZZ 10 replacements)	M:4977
卜 ZZ6 1x p.161	bǔ/bo bǔ bo	卜 shows the fissures in a heated tortoise shell forming the oracle ①foretell; predict ②select; choose ③divination ④oracle comp. 蘿 卜 luóbo = radish; turnip I eliminated bo (ZZ 1 replacement) this is part of a name	M:5378
才 ZZ4	cái/cái cái cái	depiction of a plant sprouting through the ground 材 cái 'material' and (財) cái 'wealth' are etymologically the same word as 才 cái 'talent'. 才 is traditionally listed under 手 (shǒu 'hand') radical 64. A variant complex form is 纔 (only for the adverb, 'just, then') adv. ①then and only then ②just now ③only (before a number) ①talent; ability ②capable person	M:6660

莊子 *Zhuāng Zi – Appendix A – Character Ambiguities*

16/8

材	cái/cái	tree/wood + talent (see previous)	M:6661
	cái	①timber ②material	
ZZ4	cái	①talent; ability ②capable person	

藏	cáng/zàng/Zàng	艹(草 cǎo) grass + 臧 zāng phonetic	M:6718
	cáng	to hide, conceal; to hoard	
ZZ2	zàng	a storehouse	
	Zàng	Tibet	
臟	zàng	= viscera, yin organs	M:6706
In the NanJing this is the most likely interpretation (remember, the function of the zang organs is 'to store') usually as the combination 'wu-zang', i.e. the 5 viscera (visceral organs) I eliminated Zàng (ZZ 7 replacements)			

側	cè/zhāi	亻(人 rén) person + 則 zé phonetic (money+knife)	M:6757
	cè	side; incline, lean	
ZZ1	zhāi	tilted, slanted	

參	cēn/cān/shēn	The old form was 𠂔 The 'three star' constellation = Orion	M:6685
		... three objects or persons together.	
ZZ2	cān	to counsel, to consult; join; enter into ; take part in; to intervene a) to consider, to collate, to compare b) to impeach (before the emperor); report against c) to mix, to blend d) to visit a superior; call to pay one's respects e) to reach to, to penetrate g) uneven, irregular h) the 21st of 28 constellations of the zodiac (3 stars in Orion) i) ginseng j) u.f. three	
	cēn		
	shēn		
	sān		

曾	céng/cēng/zēng	曾 is like 會 huì meet, with 丷(/八 bā) at the top instead of a lid	M:6771
ZZ7	céng	adv. once; ever (in the past); before	
	cēng	挨噌兒 āicēngr < coll. > get a scolding	
	zēng	separated by two generations; great-(grandfather, grandchild, etc.)	
The pronunciation zēng only as a prefix 'great-', as in 曾孫 zēngsūn 'great-grandson'. I eliminated cēng (ZZ 1 replacement)			

莊子 *Zhuāng Zi – Appendix A – Character Ambiguities*

22/9

長	cháng/zhǎng	(picture of long hair tied by a brooch)	M:213
	cháng	long (of space or time); long lasting	
ZZ2	zhǎng	grow, grow up; get older, senior, elder, chief, head	
朝	cháo/zhāo	The left side 卓 depicts the 日 (rì) sun rising between the plants. M:233	
		The right side was not originally 月 (yuè) 'moon'; its origin is obscure	
		(the seal character had 舟 zhōu phonetic; older forms had something else).	
	zhāo	the dawn, morning; early b) to visit—a father, elder, or superior c) to face, fronting; towards 朝 zhāo 'morning' is cognate to 潮 cháo 'morning tide'.	
ZZ1	cháo	the court; a dynasty	
稱	chēng/chèn	(禾 (hé) grain + phonetic)	M:383
		the right side is 舛: a 𠂇 hand holding 冉 scales, weighing the grain.	
ZZ2	chēng	①call; name ②say; state ③commend; praise ④weigh	
	chèn	appropriate	
乘	chéng/shèng	Picture of a war chariot with a fence roof and 北 two men -Karlgrén	M:398
	chéng	to avail of, to ascend; to ride (a vehicle)	
ZZ1	shèng	a) to multiply	
	WL	b) chariot; carriage drawn by 4 horses; a set of 4 arrows	M:chéng
		d) annals; records	
		e) in Buddhist teaching a conveyance (to bring truth to people) (Da Cheng = Mahayana / Xiao Cheng = Hinayana)	
盛	chéng/shèng	成 chéng complete phonetic + 皿 (mǐn) bowl (=full plate)	M:5752
	chéng	to fill; ladle; to hold, contain	
ZZ1	shèng	abundant, flourishing; "your" prosperous; vigorous; energetic	WL
		magnificent, grand; abundant, plentiful	
杙	chǐ/lí/yì	木 wood/tree + 弋 dart/stake	M:3019
		No single-syllable words currently in dictionary.	
ZZ4		WL: a tiny wooden post; peg	
	chǐ		
	lí		
	yì	post for tethering animals; a boundary mark or fence	
		M: only lists this pronunciation	

莊子 *Zhuāng Zi – Appendix A – Character Ambiguities*

26/9

衝	chōng/chòng/chōng	行 (xíng) walk + 重 (zhòng) heavy phonetic Another character 沖 chōng also means 'rush'.	M:1532
ZZ7		Among simple form characters, 冲 takes the place of both 衝 and 沖.	
	chōng	to rush against; to insult a) a thoroughfare; important place * this is likely the chong-mai as indeed 2 of the 10 occurrences specify	
	chòng	towards	
沖	chōng	charge, rush dash; 2. clash, collide	WL
	chòng	vigorously; bluntly; candidly strong smell; facing toward	
S:冲		I eliminated the redundant chōng (ZZ 1 replacement)	
處	chù/chǔ	Originally 処, from 攴 (zhǐ) walk slowly + 几 (jī) small table Where you 攴 go and 几 sit down --Karlgren	M:1407
ZZ1		Somebody put 虎 hǔ 'tiger' on top of it all for unknown reasons.	
	chù	n: a place; an office, a dept.; a side or party; condition, circumstances	
	chǔ	v: to dwell, abide in, to stay on, to be at rest in, to occupy a) to decide; to judge; punish; settle or end b) to manage, to adjust, to attend to, deal with; to place c) to have use for	
傳	chuán/zhuàn	亻 (rén) person + 專 zhuān phonetic	M:1446
	chuán	to propagate, preach a) hand down; perpetuate WL: pass, pass on (experience) WL: impart, teach b) to summon; to transmit (verbally); to interpret c) spread (rumor or disease); conduct (heat or electricity) d) to send	
ZZ3		infect, be contagious; transmit	WL
	zhuàn	a record or chronicle; commentary ; biography	
從	cóng/cōng/zòng	彳 (chì) footprint + 从 (zhǐ) foot added for emphasis	M:6919
ZZ5	cóng	The simple form 从 is older. Two 人 (rén) people, one following the other. from, since, whence; through; at all times, always 1. follow 2. obey, comply 3. join, engage 4. adopt a certain attitude, follow a certain principle 5. secondary, accessory 7. follower, attendant	
	cōng	M:6919b = lax, yielding	
	zòng	M:6919c = follower; secondary M:6919d = clan, family	
	zōng	M:6919e = perpendicular; to plow from north to south; lengthwise technically the zong definitons should be written with this character 縱	

莊子 *Zhuāng Zi – Appendix A – Character Ambiguities*

31/12

撮 ZZ4	cuō/zuǒ	扌 (手 shǒu) hand + 最 zuì	M:6800
	cuō	①gather ②scoop up ③take up with the fingers ④ extract ⑤ 〈coll.〉 eat; have a meal	
		m. ①unit of capacity equal to 1 milliliter ②pinch	
	zuǒ	tuft (of hair)	
達 ZZ4	dá/dā/tà	辵 (辵 chuò) go + 土 over 羊	M:5956
		Actually 土 was originally 大 dà. An obsolete character 𦍋 dā 'lamb' (大 dà phonetic over 羊 'sheep') was phonetic in 達. In the simple form 达, just 大, is used, which interestingly seems to be older than the full form.	
	dá	v. ①reach ②inform ◆ ①intelligible ②prominent ◆conj. until	
	dā	踢達 tīdā = the sound of footsteps; pitapat	
	tà	挑達 tāotà = v. walk casually to and fro	
大 ZZ1	dà/dài	A person 人 with arms stretched out to mean big	M:5943
	dà	big, large; noble; high in rank; very much; full grown; to make great	
	dài	a) doctor, physician	
	tài	b) used for 太 I eliminated dài (ZZ 49 replacements)	
待 ZZ1	dài/dāi	彳 (chì) footstep + 寺 sì (temple)	M:6002
	dài	v. ①treat; entertain ②wait for ③need adv. pending	
	dāi	v. to stay	
駘 ZZ5	dài/tái	horse + 台 tái phonetic (arm over mouth)	M:6014
	dài	unconventional; comfortable	
	tái	①horse of low power/speed, inferior ②person of little talent I eliminated dài on p.148, left it on p.144 (ZZ only 2 occurrences) (in this case its part of a name)	

莊子 *Zhuāng Zi – Appendix A – Character Ambiguities*

35/13

彈	dàn/tán	弓 (gōng) bow and 單 dān phonetic (tán) shoot; strike, thrum, snap; impeach, accuse; (dàn) crossbow; bullet; ball, pill --Karlgrén	M:6072
	dàn	bullet, pellet; a pill; a crossbow	
	tán	play a stringed instrument; snap the fingers a) to rebound b) to press down; to accuse	
ZZ2	dàn	ball, pellet	WL
	tán	catapult; shoot; 2. flick, flip, fluff up; 3. pluck, play	
當	dāng/dàng/dǎng	尚 shàng phonetic + 田 tián field The fundamental sense is 'value' --Karlgrén A 田 field is valuable property. 尚 'superior' also suggests the meaning.	M:6087
	dāng	ought, should, must, suitable, correct a) to undertake, to act as, to fill an office, to occupy a position; to be equal to b) in the presence of, at the place, in, at c) to match d) a temporal particle: then, at that time e) to withstand	
	dàng	f) to treat as, to regard as; to pawn; a pledge, to represent, to stand in place of g) fitting, just, right	
ZZ4	dǎng	h) to ward off (see 擋 6088 = to resist, to ward off, to oppose, to stop to impede) 當戢 dǎngqì = useful; of use	WL
	dāng	1. to be, to act as; 2. manage; 3. withstand 4. when, at the time of, 5. ought, should be; 6. match equally; 7. obstruct, hinder, hold back serve as; of course; regard as	L WL
	dàng	1. undertake, accept; 2. be equal 3. be in sb's. presence 4. be just as 5. should proper, appropriate; 1. pawn 2. treat/regard as; 3. think	
道	dào/dǎo/dāo	首 (shǒu) head + 辵 (chuò) go	M:6136
	dào	road, way, path; The Way, the truth; a doctrine or principle b) Daoism c) a district, political division of a province d) to speak, to tell; words e) classifies for various things	
	dǎo or dào	to lead, to guide; to instruct	now written 導
ZZ2	dāo	神神道道 shénshendāodāo = odd; fantastic; bizarre I eliminated dāo (ZZ 34 replacements)	M:6137
道行	Dàoháng/Dàoheng/Dàoxíng		WL
ZZ2	Dàoháng	the profession of Daoist mental/physical training	
1x p.56	Dàoheng	①attainment of a Daoist/Buddhist ②skill	
	Dàoxíng	attainments of a Daoist priest	

莊子 *Zhuāng Zi – Appendix A – Character Ambiguities*

40/14

得	de/děi/dé	貝 (bèi) 'shell, money' over 寸 (cùn) 'hand': to get your hand on some money. M:6161 貝 has become reduced to 旦 (dàn) in the modern form, and 彳 (chì) 'footstep' has been added, meaning that you have to reach the 貝 money before you can 寸 get it (彳 footstep also means 'conduct').
ZZ1	de děi dé	suffix to previous word; following an adj. = very, greatly ought, should, must, need to, should be děi 'must, should' is an extension of the meanings 'get' and 'achieve', where getting money is regarded as a necessity or an obligation. to get, obtain; reach, achieve, attain
地	de/dì	土 (tǔ) earth + 也 (yě) also phonetic M:6198 The pronunciations have changed so that 地 dì no longer sounds similar to 也 yě
ZZ1	dì de	earth, terrestrial; land, soil, ground, fields; place, position; distance from <i>adverbial particle -ly</i> (as near as I can tell this is a strictly modern usage) I want to eliminate de but have refrained (ZZ replacements) character occurs 32x in ZZ
弟	dì/tì	picture is uncertain M:6201 forms 第 dì (as in 第二 'second' etc.), with the top 丷 replaced by 竹
ZZ7	dì tì	①younger brother (dìdì) ②junior ◆pron. 'T' (used in letters between men) respect for one's older brother
調	diào/tiáo	言 (yán) words + 周 (zhōu) round/cycle phonetic M:6298 to stir up, to mix, to blend; to harmonize; to adjust; to train
ZZ2	tiáo diào	a) to stir up, to provoke, to instigate incite regulate WL b) an air, a tune tone, intonation, tonality c) to transfer, to change, to move shift d) to investigate; to arrange
丁	dīng/zhēng	(orig. a nail, now written 釘) M:6381
ZZ6	dīng zhēng	an individual, a person, a male adult; to incur a) 4th Celestial stem; fourth in a series; a cube b) T shaped c) to fall upon; to incur d) u.f. tinkling sounds sound of blows on trees or wooden pegs/stakes/nails (klunk) ^{me} I eliminated zhēng (NJ 3 replacements)

莊子 *Zhuāng Zi – Appendix A – Character Ambiguities*

46/16

東西

ZZ1

dōngxi/dōng-xī lit. east-west
dōngxi ①thing ②creature
dōng-xī east and west

M:6605.44

斗

ZZ6

dòu/dǒu R:68 A measure of 十 ten 勺 ladles or 升 pints = a peck
dǒu 10 ladles/liters/pints; in dry measure a peck
a) the 'big' dipper constellation
dòu 鬥 R:191 = to fight, wrestle (in simplified 斗 is used for both)
鬥 depicts a pair of wrestlers in hand-to-hand struggle.
斗 is sometimes added to 鬥 as a phonetic, forming 鬪
I eliminated dòu (ZZ 1 replacement)

M:6472

度

ZZ7

dù/duó 广 (guǎng) house + 廿 (niàn) twenty, and 又 (yòu) hand M:6504
To have 又 in one's hand 廿 (twenty:) all the inhabitants of 广 the house:
rule, regulate, cf. 庶 and 妥 --Karlgrén.
dù measure word for occasions/times; degree for angles or temperature
degree of intensity; limit, extent; tolerance, magnanimity; consideration for
suffix -ness, -ity a rule, law
a) to pass, cross over; next
duó to calculate, to estimate; a guess, surmise

惡

ZZ1

è/ě/wù (hunchback=deformed + heart) M:4809
è evil; fierce WL
ě nausea WL
wù loathe, hate WL
(I think 'averse to' or 'avoid' works well in most CM contexts)^{JC}
(In ZZ I suggest 'deformed', 'misshapen', or just plain 'ugly')^{JC}

猗

ZZ6

ē/yī 猗 (犬 quǎn) dog + 奇 (qí) rare/strange M:2956
ē
yī sentence final particle; exclamation!

反/反

ZZ1

fǎn/bǎn M: does not list alternate pronunciations, neither does PY M:1781
fǎn turn over; return, retreat, turn back; counter; revolt, rebel; oppose, combat
reverse, reverse direction; inside-out, upside-down
a) on the contrary, but, instead of
bǎn 反反 bǎnbǎn = proper; seemly; fitting WL
I eliminated bǎn (ZZ 9 replacements)

莊子 *Zhuāng Zi – Appendix A – Character Ambiguities*

52/20

分	fēn/fèn	刀 (dāo) knife cutting 八 (bā) something in two pieces	M:1851
	fēn	to divide, separate, distinguish; a fraction, 1/10th (of an inch); an ounce	
ZZ1	fèn	limit of rights or duties (as in jie = to regulate, restrict, moderate, modify, moderation)	
夫	fū/fú	A grown 大 man, with a 一 pin in his hair, to show he is of age Wieger	M:1908
	fū	man, husband, laborer or artisan	
ZZ1		a distinguished person	
		gongfu=skill daifu=doctor	
	fú	<i>initial particle:</i> now, therefore, moreover, wherefore; however, if etc. <i>final particle:</i> alas! <i>pron:</i> he <i>prep:</i> <i>adverse part:</i> but <i>particle indicating consequence or result</i>	
怫	fú/fèi	忄 (心 xīn) heart + 弗 (fú) not phonetic	M:1985
	fú	anxious; angry; sorrowful	
ZZ5	fèi	sorrowful; angry	
拂	fú/bì	扌 (手 shǒu) hand + 弗 (fú) not phonetic	M:1986
	fú	①stroke; touch lightly ②whisk; flick ③go against (sb.'s wishes); defy	
ZZ4	bì	assist	
服	fú/fù		M:1999
		Originally 𠂔 was 𠂔(又 yòu) a hand subduing 𠂔 a person, hence, 'govern'. On the left side 舟 (zhōu boat) was added, which became 月 (yuè moon). To govern a boat, steer --Karlgrén. The word took on a wide range of meanings: subdue; (be subdued:) serve, submit to; a dose; put on; clothes.	
ZZ6	fú	①take (medicine) ②serve ③obey; submit (oneself) to ④convince	
	fù	⑤be used to; ①clothes; dress ②(wear) mourning dress	
		m. 〈Ch. med.〉 (for doses)	
市	fú/pó	distinguish from 市 shì.	M:X
		市 fú has only four strokes, whereas 市 shì has five.	W:79g
ZZ4	fú	(archaic) knee covers	
	pó	(archaic) abundant vegetation	

莊子 *Zhuāng Zi – Appendix A – Character Ambiguities*

57/23

父

ZZ6

fù/fǔ

又 hand holding a | stick

M:1933

In the original character for father, a hand can be seen on the right, but scholars disagree on the other part of the character.

It is probably an object representing power and authority, perhaps a weapon, perhaps a symbol for ancestors --Lindqvist

fù

①father ②male relative of father's generation

fǔ

old man

蚘

ZZ2

fù/pú

虫 (chóng) worm/insect + 付 (fu) hand-over/pay

M:X

No single-syllable words currently in dictionary.

fù

pú

干

ZZ4

gàn/gān

R:51 pestle

M:3211

gān

to oppose; to offend; a shield

(M only lists 1st tone)

a) the bank of a river

b) stem, trunk Celestial Stems

c) attend to; to involve; consequences, results

d) to seek

e) to arrange

gàn

do, work

WL

告

ZZ5

gào/gù

𠂔(牛 niú) ox over 口 (kǒu) mouth

M:3287

Wieger: to 牛 butt, attack, indict with 口 the mouth. 132B --Karlgren

gào

①tell; inform; explain ②ask for; request ③make known; state clearly; announce ♦v. accuse; sue

gù

告朔 gùshuò <hist.> ①distribution of the calendar of the coming year by the Zhou king to the feudal states.

②ritual conducted on the first day of a year by the ruler of a feudal state.

給

ZZ6

gěi/jǐ

纆 (糸 sī) silk thread + 合 hé phonetic

M:482

gěi

v. give; give to; ①for; for the benefit of ② by (in passive cons.)

suf. to; ② do (strong, often angry, command)

jǐ

give; provide; supply

莊子 *Zhuāng Zi – Appendix A – Character Ambiguities*

63/26

更	gèng/gēng	The seal has 丙 and 支, interpretation uncertain --Karlgren	M:3346
ZZ3	gēng	to change, to alter replace	WL
		a) to attend to; to be experienced b) a night watch (5 2-hr periods of the night) c) mutual(ly)	
	gèng	d) more, much more; still again further, furthermore	WL
鼓	gǔ/gū	(壺 (zhù) drum + 支 (zhī) a hand with a drumstick	M:3479
ZZ1	gǔ	drum v. ①beat/play certain musical instruments ②blow with bellows/etc. ③arouse; inspire; stimulate s.v. bulging; swelling	
	gū	胖鼓鼓 pànggūgū = fat; plump; full; bulging	
觀	guān/guàn	藺 (guàn) phonetic (heron/owl) + 見 (jiàn) see/look	M:3575
ZZ1	guān	H:20 Contemplate ①look at; watch; observe ②sight; view ③outlook; concept ◆suf. point of view (bēiguān = pessimistic)	
	guàn	道觀 Dàoguàn = Daoist temple/shrine I eliminated guàn (ZZ 6 replacements)	
龜	guī/jūn/Qiū	R:213 turtle	M:3621
ZZ1	guī	tortoise; turtle	
	jūn	chap, chapped	
	Qiū	龜茲 Qiūcí 〈hist.〉 Kucha (an important Tocharian town on the northern rim of the Taklamakan Desert in the Han-Tang period) I eliminated Qiū & jūn (ZZ 1 replacement p.29)	
怵	guǐ/wéi	↑ (心 xīn) heart + 危 (wēi) danger	M:3625
ZZ2		No single-syllable words currently in dictionary. WL: to change; to alter; to accommodate oneself to	
	guǐ		
	wéi		
虻	há/méng	虫 (chóng) worm + 亡 (wáng) flee/lose/die	M:X
ZZ4	há	horsefly, gadfly	
1x p.118	méng	horsefly; gadfly	

莊子 *Zhuāng Zi – Appendix A – Character Ambiguities*

68/29

濠

ZZ2

1x p.46

háo/huò/xià

言 (yán) words + 豪 (háo) talent

M:X

No single-syllable words currently in dictionary.

WL: to shout, roar, terrify; swiftly

háo

huò

xià

好

hǎo/hào/hāo

女 (nǚ) woman + 子 (zǐ) child

M:2062

hǎo

good, excellent, well; superior; right

ZZ2

a) adv: well, exceedingly, better, extremely; superlative; easy to

b) indicates irony (or disapproval), generally followed by a negative

c) causative

d) on good terms with

hào

to like, be fond of; to love; be addicted to; susceptible to, liable to

hāo

with care

WL

皦

ZZ4

hào/gāo

日 (rì) sun + 皋 (gāo) = river bank; marsh; high, eminent

M:X

No single-syllable words currently in dictionary. No Definitions.

號

ZZ3

hào/háo

口 (kǒu) mouth + 号 (qiǎo) exclamation (both phonetic and signfic)

M:2064

The full form has 虎 (hǔ) tiger added to convey the idea of a tiger's roar; but the simple form 号 is older.

hào

suf. ①number in a series ②date

①size ②arrange in a series ③shop; firm; business ④mark ⑤name,

appellation

◆n. ①assumed name; sobriquet ②brass wind instrument

◆v. ①make a mark ②feel the pulse

◆m. (for number of people)

háo

howl (of humans/wind)

合

ZZ1

hé/gě

(lid fitting an opening)

M:2117

hé

close, shut, enclose

a) combine; join, joined; side by side; to pair

to agree; in agreement/accord with; to total/amount to; be fitting/eaqual to

b) the whole, together, jointly

in astronomy: conjunction

note in muscial scale

sexual intercourse

WL

gě

c) unit of dry measure for grain

莊子 *Zhuāng Zi – Appendix A – Character Ambiguities*

73/32

虎	hǔ/hū/hù	R:141 tiger	M:2161
ZZ4	hǔ	tiger; v. ①bluff; intimidate ②deceive; cheat; tiger-like; brave	
	hū	馬馬虎虎 mǎmahūhū (literally horse-tiger) ①careless; casual ②fair; so-so	
	hù	虎不拉 hùbulǎ = shrike	

華	Huà/huá	ZW 173/9	M:2217
ZZ6	huá	flowers/flowery, variegated; magnificent, glorious; splendor Hua Tuo (famous 3rd c. physician) gray (hair)	elegant, beautiful, handsome, showy 2217.41 WL
	Huà	a) China, Chinese c) surname Mt. Hua (Hua Shan in Shaanxi) (2 occurrences in ZZ p. 53 & 164)	WL

𠵽	huài/huà/shì	𠵽 (kǒu) mouth + 舌 (shé) tongue	M:X
ZZ4		No single-syllable words currently in dictionary. No Definitions.	
	huài		
	huà		
	shì		

會	huì/huǐ/kuài	會 may have depicted a (blackened) rice-pot with a lid, which you "put together" with the pot.	M:2345
ZZ3		Compare 合 hé 'combine'. Also compare 曾 céng 'past' 曾 might be the pot with the lid removed. Implying that the rice has been eaten 'in the past'.	
	huì	meet, assemble, cooperate a) a society, guild, association (usu. as a suffix) meeting, gathering; conference; association, society, union, club b) to understand, acquired ability (can, able) c) a little while, a short amount of time chief city, capitol opportunity; occasion	WL WL WL
	huǐ	moment, brief period of time	
	kuài	d) to calculate, account(s), accounting I eliminated huǐ & kuài (did not replace in ZZ)	

𩇛	huò/mò/tī	馬 (mǎ) horse + 𩇛 (huā) whoosh	M:X
ZZ3		No single-syllable words currently in dictionary. No Definitions.	
	huò		
渚	huò	sound of water	
	mò		
	tī		

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讎

ZZ3

huò/tè/xì

言 (yán) speech + 桀 (jié) cruel; tyrannical: name of last Xia ruler M:X
No single-syllable words currently in dictionary. No Definitions.

huò
tè
xì

藉

ZZ7

jí/jiè

++(草 cǎo) grass + 藉 (jí) sacred imperial field
trample; insult
① underpad; ②padding; lining
v. ①make use of; take advantage of (an opportunity/etc.)
②use as a pretext; ♦conj. if; supposing

M:767

几

ZZ2

jǐ/jī/jī

R:16 small table/stool
how many; a few, several; some
small table (chájī = tea table)
adv. nearly (used as simplified form for 幾 see next entry)

M:404

幾

ZZ1

jǐ/jī

么 (yāo) small (doubled) + 戍 (shù) frontier guard
Frontier guards are attentive to the least movement, to the smallest event --Wieger
adv: nearly, almost, about, approximately; somewhat, rather
a) subtle, recondite; hidden (motive)^{me} incipient
c) u.f. 526 期 qí = b) expect, to be expected
d) how many?
e) a few, several, some

M:409

濟

ZZ1

jǐ/jì

氵 (shuǐ) water + 齊 (qí) phonetic even/neat
Primitive meaning: to cross/ford a river.
Then, to help someone to cross a river; then, just to help someone in need.
c) numerous; fine appearance
to aid, relieve (be of help, benefit)^{WL}
a) to cross a stream/river
b) to complete; be up to a standard

M:459

劑

jì

to trim or adjust. a dose (of medicine), to compound medicines

家

ZZ4

jiā/jie/jia

宀 (mián) roof + 豕 (shǐ) pig
family; household; home

M:594

jiā
jie
jia

suf. indicates membership in a category (usually of persons)
I eliminated jie & jia (ZZ 2 replacements)

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假 ZZ5	jiǎ/jià	Originally 假 was 二 (èr) two + 皮 (pí) skin: 二 second = false skin ↑ (人 rén) person was added later.	M:599
	jiǎ	① false; fake; phony; artificial ② 〈law〉 conditional; tentative	
	jià	① borrow; avail of ② if; supposing n. ① holiday; vacation ② leave of absence; furlough	
枅 ZZ2	jiān/jī jiān jī	木 (mù) tree/wood + 開 simplified (kāi) open No single-syllable words currently in dictionary. No definitions only occurrence is in Chapt 2 S:6 p. 46 [Wu p.136 L:20 translates as sockets, Wang p.15 as gouges]	M:X
間 ZZ6	jiān/gān/jiàn jiān jiàn gān	日 (rì) sun shining through the gap of a 門 (mén) gate An older form 閒 had 月 (yuè) moon rather than 日 sun among, in, on; while; the space between a) division of a house, room b) to put space between; to divide, to separate c) the parting of friends thin out (seedlings) d) to find a flaw or defect in; to blame bàngānbùgà = neither this nor that; equivocal; mediocre; not thorough I eliminated gān (ZZ 1 replacement; NJ 8 replacements)	M:835
見 ZZ1	jiàn/xiàn jiàn xiàn	目 (mù) eye on legs (emphasis on eyes) to see, perceive, observe a) to interview; to visit or call on; to meet b) used to indicate the passive view, opinion c) to manifest, to appear; to introduce show, display present, current	M:860 WL WL WL

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將	jiāng/jiàng/qiāng	寸 hand (thumb variant) to offer 月(肉) meat, signific + 月 qiáng phonetic.	M:656
ZZ1	jiāng	to take, to hold a) indicates the future; about to will, shall b) to nourish, to care for, to protect c) to act, to do; to ask d) to escort; to convey; to progress e) to lead f) by the side of g) strong; large	
	jiàng qiāng	h) a general, a leader; the thumb or great toe; chess piece i) to beg, to ask; imposing; tinkling sounds desire, invite; request	WL

教	jiāo/jiào	孝 (xiào) filial piety + 攴(支 pū) beat	M:719
ZZ4	jiāo jiào	孝 xiào filial piety, made of 耂(老 lǎo) old + 子 (zǐ) child, means to respect and obey ones elders; this is taught by 攴(支 pū) beating. teach teach; ②religion 教導 jiàodǎo = v. instruct; give guidance; n. teaching; guidance	

節	jié/jiē	竹 (zhú) bamboo over 卽 (jí) at present; in the immediate future	M:795
ZZ3		The basic meaning is bamboo joint. Hence, division, section; season; festival, holiday. The extended meanings 'economize' and 'moral integrity' may stem from the idea of proper behavior according to the time of year; these meanings may also be related to 卽 jié which depicts a person kneeling in subservience. The left side 卽 is from the bottom of 食 (shí) 'eat'; it depicts a pot of food. The right side 卽 is a person facing the food, just about to eat. Hence, 'immediately'. Compare 既 jì 'already', where the person is facing away, having already eaten.	
	jié	a verse, a chapter, a section; a joint; a knot; details (Hex: 60) a) moderation, economy, to economize b) chastity, purity; to regulate, restrain c) divisions of time: a term, a festival, a holiday; birthday d) rhythm e) a tally, a token; credentials f) lofty g) the capitals on pillars	
	jiē	jiēguān ① juncture; point; crux ② critical moment	

WL

differentiate from next pair below if replacing

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結	jié/jiē	紕 (糸 sī) thread + 吉 (jí) good luck phonetic	M:782
ZZ4	jié	to contract; give a bond for a) to tie in knots, a knot; to connect or unite b) cohesion; coagulation; to congeal c) to bear fruit; to form; to finish d) to pay (as accounts)	
	jiē	to marry; to bear fruit; firm, strong	WL
<i>*differentiate from above pair if replacing*</i>			

解	jiě/jiè/xiè	(horn+knife+ox) to dehorn ^{JC}	M:626
ZZ2	jiě	to loosen, untie, to release, to get rid of a) to explain, to expound b) to forward, to send, to hand over c) surname; see the point, understand the significance of acrobatics 跑馬賣解 pǎomǎmàixiè make money by doing tricks with horses	
ZZ3 1x p. 86	jiěshù/xièshù	replaced with jiě/xièshù	

芥	jiè/gài	艸 (草 cǎo) grass + 介 (jiè) boundary phonetic	M:634
ZZ1	jiè	mustard	
	gài	comp. 芥/蓋菜 gàicài 〈bot.〉 leaf mustard; mustard I eliminated gài (1 replacement)	

據	jù/jū	扌 (手 shǒu) hand + 虞 (jù) wild boar	M:1563
ZZ2	jù	according to; on the grounds of ①occupy; seize ②rely/depend on ③evidence; certificate; proof	
	jū	拮據 jiéjū s.v. short of money; hard up; in straitened circumstances	

沮	jù/jǔ	氵 (水 shuǐ) water + 且 (qiě) shelves [borrowed phonetic]	M:1575
ZZ1	jù	comp. 沮洳 jùrú = damp, low-lying land	
	jǔ	①stop; prevent ②dispirited, depressed, gloomy Pronounced jū only in some people's names.	

蹶	jué/juē	足 (足 zú) foot + 厥 (jué) to faint	M:1690
ZZ4	jué	①fall down ②suffer a reverse	
	juē	蹶窩 juēwō = skinny; very lean; emaciated	

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覺

ZZ2

jué/jiàotop is the same as 学(學 xué) learn

M:1178

𠄎 which was the old form of 学, before 子 (zǐ) child was added

The bottom is 見 (jiàn) see

jué v. ①sense; feel ②wake (up) ③become aware/awakened; discover; feeling; sensation

jiào sleep, nap

菌

ZZ2

jūn/jùn

++(草 cǎo) grass and 囷 (qūn) granary phonetic

M:1720

jūn

①bacterium; germ ②fungus

jùn

mushroom; gill fungus

可

ZZ1

kě/kè

口 (kǒu) mouth + 丂 (qiǎo) exclamation: approve: okay

M:3381

kě

may, can, might, able; (sign of potential mood)

kè

for transliterating

I eliminated kè (ZZ 28 replacements)

頰

ZZ6

kuí/kuài/kuǐ/qiú

variant of 肉 ròu flesh + 𠂔 (gǒng) R:55 𠂔 two hands + head radical M:X

No single-syllable words currently in dictionary.

WL: cheekbone

爛

ZZ4

làn/lān

火 (huǒ) fire + 闌 lán late; railing, fence

M:X

Thoroughly cooked, over-cooked; soft; over-ripe, decayed, corrupted; ragged, broken --Karlgren

làn

v. rot; fester; ①mushy ②sodden; mashed ③rotten; decayed

④dissolute ⑤brilliant

lān

爛爛兒 lànlānr 〈coll.〉 ①shabby; broken ②soft (over-cooked)

勞

ZZ5

láo/lào

𠂔(𠂔) two 火 fires + 冖 roof over 力 (lì) strength

M:3826

(two fires and roof – function in 勞(勞) láo is uncertain)

To 力 toil at the lamp's light, during night... --Wieger.

láo

v. put sb. to the trouble of... ①express one's appreciation to

②work ③accomplishment 𠄎 ④hard; wearisome

lào

encourage; console

樂

ZZ2

lè/yuè

白 a drum, with 幺 bells on both sides + a wooden stand^{JC}

M:4129

lè

pleasure, happy; be glad, enjoy; joy, joyful; laugh

yuè

a) music

yào

b) to take pleasure in

ZZ3

āiyuè/āi-lè

(3 replacements to āiyuè/lè) (p.89, 111, 176)

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麗	lí/lì	A picture of a deer antlers	M:3914
ZZ2		In the full form 麗 the entire 鹿 (lù) deer is shown.	
	lí	Korea	
	lì	beautiful, majestic	
		I eliminated lí (ZZ 3 replacements)	

𧈧	lì/lái/tāi	R:66 支 (未+攴+厂+來)	M:X
ZZ1	lì	No single-syllable words currently in dictionary.	
	lái	WL offers no definitions	
	tāi		

𧈧	liáng/láng	虫 (chóng) bug/worm + 良 (liáng) good/fine	M:3816
ZZ4	liáng	蜣螂 qiāngliáng = dung beetle	
	láng	mantis, dung beetle; insect	

梁	liáng/Liáng	氵 (水 shuǐ) water + 刀 (dāo) knife (surrounded by 八), over 木 (mù) tree	M:3915
ZZ4		刀 knife (cutting 八 chips off) carving a 木 log to put across 水 the water." --Karlgren	
	liáng	bridge; roof beam; ridge; backbone	
	Liáng	①name adopted by the State of Wei (403-255 BC) after 361 BC.	
		②Liang dynasty (502-577) ③Later Liang dynasty (907-923) ④Surname	

量	liàng/liáng	日 (rì) sun over 一 (yī) one over 里 (lǐ) half kilometer/village	M:3943
ZZ4		The bottom is from 重 zhòng 'heavy', which is a picture of a weighing machine.	
		The top 日 might be an object being weighed, or a contraction of 良 liáng phonetic.	
	liàng	n. quantity; amount; volume ♦suf. capacity ♦v. estimate; measure	
	liáng	v. measure; consider	
		*In dictionaries you will often see the character 量 used as an abbreviation for 量词 liàngcí = measure word, or classifier; an important part of speech in Chinese (like 个, 枝, 匹, etc).	

裂	liè/liě	列 liè column/line + 衣 (yī) clothing	M:3990
ZZ1	liè	①split; crack ②divide up (profits) ③rend; rip open ④sever (a relationship)	
	liě	v. crack open	

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令	lìng/líng/lǐng	bottom is 卩 (jié) a person kneeling, now abbreviated The top might be a roof or a bell. Don't confuse 令 lìng with 今 jīn 'today'.	M:4043
ZZ4	lìng	to command, to tell, to cause; an order; decree a) good, honorable, term of respect b) district magistrate c) a season (時令 shíling) d) insinuating, pretending to goodness (see (a) above)	
	líng	鶩令 jílíng 'the wagtail' (no occurrences in ZZ)	
	lǐng	ream (of paper) I eliminated líng & lǐng (ZZ 2 replacements)	

鑪	lú/là	金 (jīn) gold/metal + 盧 (lú) gourd No single-syllable words currently in dictionary. WL: fireplace, stove, oven, furnace	M:4170
ZZ6	lú là		

蓼	lù/liǎo	++(草 cǎo) grass + 蓼 (liào) fly high smartweed, polygonum	M:3966
ZZ7	lù liǎo	tall trees/vegetation < trad. > bamboo container for sacrificial meat	

陸	lù/liù	Originally written 垚, from 尗 lù mushroom over 土 (tǔ) earth Later 阜 (fù) hill was added.	M:4191
ZZ6	lù liù	land six = 六 (used on checks and legal documents)	

露	lù/lòu	雨 (yǔ) rain + 路 lù 𠂔 (zú) foot + 各 gè = dew	M:4186
ZZ1	lù lòu	dew ; show, reveal; betray lù also means beverages distilled from flowers or fruits (resembling dew) reveal; show; appear	syrup

儻	lǚ/lóu	亻 (rén) person + 婁 (lóu) phonetic woman 女 confined, enclosed 中 in 毋 prison (woman in seclusion) lóu = idle; useless; go bad	M:4137
ZZ6	lǚ lóu	instantly bent; stooped; rickety	

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綸	lún/guān	纒 (糸 sī) silk thread + 侖 (lún) phonetic	M:4252
ZZ2	lún	black silk ribbon; fishing line; synthetic fiber	
	guān	綸巾 guānjīn 〈trad.〉 silk cap for men resembling a ridged roof	M: tiáo

論	lùn/lún	言 (yán) words + 侖 (lún) phonetic	M:4253
ZZ2	lùn	v. ①discuss; talk about; discourse ②decide on; determine ③mention; regard; consider	
	lún	①view; statement; opinion ②dissertation; essay ③theory 論語 Lúnyǔ Analects of Confucius (special pronunciation for Analects only)	

落	luò/là/luō/lào	艸 (草 cǎo) grass + 洛 (luò) 'a river' phonetic	M:4122
			(M: only lists luò)
ZZ1	luò	to fall, to drop; decline, lower, sink, come down; settle; scatter; to lose to die a) to enter into a book b) a dwelling place; a village c) to stand apart; unconventional	
	là	be missing; leave out, omit; leave behind, forget smt. somewhere, lag	
	luō	空落落 kōngluōluō = absolutely nothing left; open/spacious, desolate	
	lào	fade (落色 làoshǎi)	

末	me/mò	the top, the highest — branches of a 木 tree --Wieger	M:4546
ZZ2		Don't confuse 末 mò 'end' with 未 wèi 'not yet' (8th of 12 E.Branches) Compare 本 běn 'basis', in which the lower part of the tree is marked.	
	me	suf. (for interrogatives and adverbs) (separates topical first clause from conclusive second clause in a sentence)	
	mò	①tip; end ② terminal ③nonessentials; minor details ④powder; dust	

沒	méi/mò	氵 (水 shuǐ) water + 殳 (shū) beat	M:4555
ZZ6		The original meaning was to dive under water. The right side 殳 was 回 over hand, abbreviated to 刀 over 又. To dive, while 回 turning on one's self, in order to 得 get something under water, the head being below; by extension, to disappear, to be no more --Wieger	
	méi	not have [not AB (where A&B are similar) 2. neither A nor B (where A&B are opposites)	
	mò	sink; overflow; disappear; confiscate ①drown; submerge ②overflow; ①conceal ②vanish ③confiscate ④die Another character, 歿 mò 'to die', is etymologically the same word as 沒 mò, with 歹 (dǎi) 'die' instead of 氵 (水 shuǐ) 'water'. originally 殳 shū was an ancient weapon made of bamboo = to beat, kill	

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悶 ZZ5	mēn/mèn	心 (xīn) heart inside a gate 門 mén phonetic	M:4420
	mēn	①muffled (of sound) ②stuffy; cut off from air circulation v. ①cover tightly; seal ②shut indoors	
	mèn	①bored; depressed ②sealed; tightly closed	
櫛 ZZ4	mén/lǎng/mán	木 (mù) tree/wood + 𣎵(mán) archaic character, phonetic 𣎵 equilibrium, slow -- picture of a balance --Karlgren No single-syllable words currently in dictionary. WL: elm; gum	M:X
	mén		
	lǎng mán		
悞 ZZ6 1x p.165	mèn/mán/mě	↑ (心 xīn) heart + 免 miǎn exempt/avoid phonetic No single-syllable words currently in dictionary. WL: No Definitions. absent minded	M:X Wang p. 93
靡 ZZ4	mǐ/mí	麻 (má) hemp + 非 (fēi) not	M:4455
	mǐ	blown over by the wind	
	mí	waste	
瞋 ZZ5	mián/míng	目 (mù) eye + 冥 (míng) dark/gloomy the 六 6th Chinese double-hour when the 日 sun is 𠂇 covered, not to be seen --Karlgren	M:4504 AS:p.383
	mián	sleep, be sleepy, sleep soundly	
	míng	close/shut eyes	
面 ZZ5 scope	miàn/miàn	首 (shǒu) head, with the face circled miàn 'noodle' is 麵, from 麥 (mài) 'wheat' and 面 miàn phonetic.	M:4497
	miàn	①face ②“face”; personal esteem ③to face ④surface; top ⑤cover; outside ⑥side; aspect ⑦superficial suf. ①used on terms of localization or direction ②extent; range; scale;	
	miàn	m. (for mirrors/flags/etc.) ①noodles (made with wheat flour) ②(wheat) flour ①foods made with wheat flour ②powder-like ①soft and floury ②weak; lax; slow	

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目	mù/mu	R:109 (mù) eye	M:4596
ZZ6	mù	①eye ②item; section ③list; catalogue; table of contents ④ look; regard ⑤goal	
	mu	I eliminated mu (ZZ 1 replacement)	
南	nán/nā	十 (shí) ten + R:13 冂 (jiǒng) empty + (rén) opposition	M:4620
ZZ1		Believed by modern scholars to have depicted a hanging percussion instrument, the character was borrowed for the word nán 'south'.	
	nán	south	
	nā	comp. 南無[-无] nāmó 〈Sanskrit〉 v. give oneself totally to; (pay homage) I eliminated nā (13 replacements)	
難	nán/nàn	𡗗(jiān) distress + 隹 (zhuī) bird	M:4625
		Wieger relates 難 to 嘆 hàn 'parched': The state in which earth is 𡗗dried and barren, the birds suffer famine, misery, and difficulty living.	
	nán	difficult, difficulty	
ZZ1	nàn	disaster (WenLin clearly differentiates the two tones, but M: has more overlap: trouble, hardship, suffering; to rebuke, contend with. AS: says nán = be difficult, whereas nàn = difficulty (Brenda Hood says the name of the classic is 4th tone)	
鳥	niǎo/diǎo	鳥 (wū) crow, 隹 (zhuī) short-tailed birds	M:4688
		Don't confuse with 馬 (mǎ) horse.	
ZZ1	niǎo	bird	
	diǎo	penis, cock I eliminated diǎo (ZZ 7 replacements)	
溺	niào/nì	氵 (shuǐ) water + 弱 (ruò) weak/faint	M:4652
	niào	urine, to urinate	
ZZ1	nì	drown; be addicted, indulge	
寧	nìng/níng	宀 (mián) roof, 心 (xīn) heart + 皿 (mǐn) dish	M:4725
		丁 (dīng) was added to the bottom (phonetic?), in the seal it was 𠂔 (qiǎo) take breath, rest.	
ZZ5	nìng	adv. ①rather; would rather ② could there be; Surname	
	níng	peaceful; tranquil; ① short for Ningxia ②another name for Nanjing	

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牛	niú/niū	R:93 bovine	M:4737
	niú	ox, cow, bull; cattle	
ZZ1		talk big; boast, brag: 〈slang〉 arrogant	
	niū	水牛 shuǐniū = snail	

排	pái/pǎi/pái	扌 (手 shǒu) hand + 非 (fēi) not phonetic	M:4870
ZZ6	pái	v. ①arrange; put in order; sequence ②remove with force; discharge;	
exclude		③push open ④rehearse a play/etc.	
		n. ① 〈loan〉 pie ② 〈mil.〉 platoon ♦m. row; line	
	pǎi	排子車 pǎizichē = large hand-cart	
	pái	raft	

旁	páng/bàng	方 (fāng) square is phonetic, and also suggests the meaning	M:4926
		The origin of the upper part is uncertain.	
ZZ1	páng	①side ②lateral part of a Chinese character ③other; else	
	旁=傍 bàng	傍/旁午 bàngwǔ = toward noon	

萆	pí/bì	艹 (cǎo) grass + 比 bǐ phonetic	M:X
ZZ4	pí	Chinese mallow	
	bì	〈chem.〉 pyrene	
		I eliminated bì (ZZ 1 replacement p. 122)	

辟	pì/pì/bì	尸 (尸 jié) seal, 口 (kǒu) mouth + 辛 (xīn) criminal	M:5172
ZZ1		A 尸 (seal-holder:) magistrate 口 pronouncing a sentence over a 辛 criminal --Karlgren	
	pì	①open up; start ②refute; repudiate; eliminate ♦penetrating; incisive	
	pì	law	
	bì	v. ward off; keep away; n. monarch; sovereign	

仆=僕	pú/pū	亻 (人 rén) person + 卜 (bǔ) to divine (diviner) ^{1C}	M:1953
	pū	fall forward, prostrate	fù
[ZZ4]	pú	servant	

朴	pǔ/pò	木 (mù) tree + 卜 (bǔ) to divine	M:5354
ZZ7	pǔ	simple; plain	
	pò	Chinese hackberry	

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期	qī/jī	其 qí pronoun phonetic + 月 (yuè) month	M:526
	qī	①period of time; phase; stage; ②hope; expect	
ZZ1	jī	①completely; ②yearly/monthly	

其	qí/jī	Picture of a basket. The character was borrowed for the pronoun qí. jī winnowing basket is now written 箕.	M:525
ZZ1	qí	<i>pronoun</i> : he/she, it; his/hers, its; them/they, theirs a) emphatic, imperative, interrogative !, how? b) if, as if	
	jī	final particle, interrogative what? I eliminated jī (ZZ 319 replacements)	
	qí	this; 3rd person possessive pronoun: his/hers, its; their, (my, our)	AS:p.420
	qí	a modal particle in OB = be expected, should, probably, likely	AS:p.421
	qí = qí 期	year, a year (stipulated time, time, limit)	
	jī 期	'Year'	

歧	qí/qí/qǐ	𨾏 (足 zú) foot + 支 (zhī) branch phonetic	M:524
ZZ5		The meaning 'extra (6th) toe' is related to 歧 qí 'fork, diverge'. Compare the homophonous expression qízhǐ 歧指 'extra (6th) finger' (which has also been written 枝指).	
	qí	①a sixth toe ②the crawling of insects	
	qì	stand on tiptoe	
	qǐ	opinionated	

齊	qí/zī/zhāi/zī	R:210 (qí) even/uniform	M:560
		regular and perfect, the idea comes from the even height of ears in a cornfield	
ZZ1	齐 qí	even, regular, uniform; all alike; to arrange a) ancient feudal state (NE Shandong)	
	齋/斋 zhāi	abstain from meat, wine etc., to fast, do penance a) refined, to purify; pure b) a study, library	M:115
	𦵏	the lower edge of a mourning garment (coarse hemp fabric with hemmed borders)	
	𦵏	粢/齊 zī = sacrificial grain I eliminated both zī but left zhāi (ZZ 10 replacements)	

稽	qǐ/jī	禾 (hé) grain, 尤 (yǒu) fault, + 旨 zhǐ phonetic	M:427
ZZ2		to find 尤 fault with the 禾 grain --Karlgren	
	qǐ	comp. 稽首 qǐshǒu = kowtow	
	jī	①investigate ②hinder ③find fault with; Surname	

莊子 *Zhuāng Zi – Appendix A – Character Ambiguities*

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槍	qiāng/chēng	木 (mù) wood + 倉 cāng storehouse phonetic	M:680
ZZ1	qiāng	gun, rifle; gunshot	
	chēng	comet (欖槍 chānchēng comet)	
		I eliminated qiāng (ZZ 1 replacement)	

扛	qiāng/gāng/jiāng/kòng	石 (shí) stone + 工 (gōng) work	M:3263
ZZ4		No single-syllable words currently in dictionary. WL: stone bridge; stepping stones	
	qiāng		
	gāng		
	jiāng		
	kòng		

疆	qiáng/jiàng	弓 (gōng) bow + 畺 jiāng phonetic old form of 疆 border	M:668
ZZ4		田 fields with 三 boundary lines marked --Karlgren (variant of 強)	
		No single-syllable words currently in dictionary.	
	qiáng	(see below)	
	jiàng	(see below)	

強	qiáng/qiǎng/jiàng	弓 (gōng) bow + 虽 is the modern simple form of 雖 suī although	M:668
		A 弓 bow is strong, 虽 although it bends.	

The form 強 (with 厶 rather than 口) is one stroke less, but perversely we call 虽 the "simple" form. This is one of those absurd situations where the "simple" form has more strokes than the "full" form.

ZZ6	qiáng	①strong; powerful; vigorous ②better; ③slightly more than; plus	
1x p.172	qiǎng	①make an effort; strive; ②force	
	jiàng	stubborn	

親	qīn/qìng	亲 qīn originally meant 'hazel-nut tree',	M:1107
ZZ1		composed of 辛 xīn phonetic and 木 (mù) 'tree', combined so that 亲 is written 立 over 木.	
		For the meaning 'family relation', the full form 親 has 見 (jiàn) see. Mnemonic: family tree	
	qīn	①relatives; ②parents; ③marriage; ④love very much; be very fond of;	
		⑤personal; close, intimate, dear; to kiss	
	qìng	親家 qìngjia = ①parents of a daughter-in-law or son-in-law	
		②relatives by marriage	
		親爹 qìngdiē = ①father-in-law	

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瞿	qú/jù	目 (mù) eye doubled + 隹 (zhuī) bird	M:1608
ZZ2		Scared looks, timid, nervous -- the 目 eyes of a 隹 bird --Karlgren	
1x p.69		Vigilance 目目 of 隹 birds, that are always observant; fear --Wieger	
	qú jù	surname startle; look about in a startled way	

曲	qǔ/qū/qū	(picture of something bent or curved)	M:1623
ZZ4	qū	curved; bend, bent; crooked, angled qūchǐ bend (of a river/etc.) false; wrong; unjust; unfair; distorted	
	qū	leaven; yeast	
	qǔ	melody (A melody is a winding path of notes, so the meanings 'curved' and 'melody' are related) I eliminated the redundant qū (ZZ 7 replacements)	

任	rèn/Rén	(person+9th C.Stem)	M:3101
WL	rèn	①serve in a position ②appoint to a position ③allow	
ZZ4		n. official post; m. term of office conj. no matter (what/how) ①trust; ②any	
	Rén	Surname * In NJ most likely this is the rén-mai (CV) in all 4 occurrences (only two specify) ** In SZ it is more likely the rèn meanings I could probably eliminate Rén, but could mean CV (ZZ 4 occurrences)	

若	ruò/rě	艸 (cǎo) grass, (又 yòu) hand, and 口 (kǒu) mouth 𠂇 and 口 combined look like 右 (yòu 'right'). (M: lists no other pronunciations) 若 once meant 'to gather vegetables'. The character 若 was borrowed for abstract words with the same sound.	M:3126
ZZ1		seem, seemingly; as if; if (WG=jo)	
	ruò	般若 bōrě <Budd.> wisdom; prajna	
	rě	I eliminated rě (69 replacements)	

喪	sàng/sāng	哭 (kū) cry over 亡 (wáng) die (both somewhat modified)	M:5429
ZZ1	sàng	To 哭 cry, weep over a 亡 dead person --Karlgren	
	sāng	①lose (by death); ②lose (sth. important) mourn(ing); make funeral arrangements	

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禪	shàn/chán	禰 (示 shì) altar + 單 (dān) alone/single phonetic	M:5650
ZZ4	shàn	abdicate	
	chán	meditation 坐禪 zuò chán 'sit in meditation'	
		From the Sanskrit word Dhyana, pronounced Zen in Japanese.	

上	shàng/shang/shǎng	卜 (bǔ) foretell/predict/divine + 一 yī one/baseline; point up	M:5669
ZZ4	shàng	①upper; upward ②higher; superior; better ③first (part); preceding; previous ④up to (preceding numbers) ~ yībǎi rén up to a hundred people ⑤emperor ⑥second of the classical tones; 1st note in gōngchěpǔ; 3rd tone in Mandarin ⑦posterior ①go up; mount; board; get on ②go to; leave for ③submit; send in; present ④forge/go ahead ⑤appear on the stage; enter ⑥place sth. in position; set; fix; apply ⑦be put on record; be carried (in a publication) ⑧wind; screw; tighten ①(after verbs) up pá~ climb up suǒ~ mén lock up ài~ fall in love ②(after nouns) on; in; with regard to; -ically shǎng in Mandarin = the 3rd tone (see #6 above) shang I eliminated shang & shǎng (ZZ 7 replacements)	

少	shǎo/shào	小 (xiǎo) small + 丿 (piě) slash = less than small ^{JC}	M:5675
ZZ3	shǎo	few, little, less	
	shào	young(er), juvenile	

色	sè/shǎi/shǎi	The top 𠂔 seems to have originally been 人 (rén) person	M:5445
ZZ4		The bottom, now 巴 (bā), seems to derive from 𠂔 (jié) a person kneeling. Since 𠂔 at one time meant 'seal' (for stamping letters), a traditional explanation is that 色 means the color of ink. The primary meaning is 'facial color or expression'.	
	sè	①color ②look; expression ③kind; sort ④feminine charm 𠂔 ⑤sexual; lewd ⑥theatrical role ⑦metallic content	
	shǎi	color; comp. diàoshǎi = lose color, fade	
	shǎi	dice	
		I eliminated both shǎi (3 replacements)	

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舍	shě/shè	□ walls + 宀 roof (合) with 屮 straw (for insulation) ^{JC}	M:5699
	shě	give up, abandon	
ZZ4	shè	dormitory	

蛇	shé/yí	虫 (chóng) worm/bug + 它 (tā) it [orig. depicting a cobra or python] M:5698 The ancient sounds of 蛇 and 它 (now shé and tā) were similar. Apparently when 它 was borrowed to represent the word tā 'other; he/she, it', 虫 was added to 它, forming 蛇, to represent the original meaning 'snake'.	
ZZ2	shé	snake; serpent	
	yí	蛇蛇 yíyí ①facile (of words) ②calmly; leisurely	

沈	Shěn/shěn	see also 沉 chén M:332 沈 is also used as the simplified form of 瀋	
ZZ4	Shěn	Surname	
	shěn	liquid essence	

狴	shēng/xīng/xìng	R:94 犴 (quǎn) dog + 生 (shēng) give birth M:X	
ZZ1	shēng	No single-syllable words currently in dictionary.	
	xīng	WL offered no definitions	
	xìng	both Wang p.30 and Wu p.55 translate as weasel	

石	shí/dàn	R:112 stone □ piece of rock at the bottom of a 厂 cliff M:5813	
	shí	stone, rock	
ZZ1	dàn	unit of grain = 1 hectoliter	

實	S:实 shí/shī	貫 (guàn) a string of cash under 宀 (mián) a roof M:5821 (M: lists no other pronunciations)	
ZZ1	shí	solid, full, substantial; true, real, actual; practical; reality; small hard fruits, seeds/pits	
	shī	惡惡實實 è'eshīshī = fierce; ferocious I eliminated shī in the NJ (47) & ZZ 10 replacements), but left in SZ	

食	shí/sì	A sturdy vessel with feet and lid --Lindqvist M:5810 top seems to be the lid 良 (liáng) good; fine	
ZZ1	shí	food, eat	
	sì	to feed	

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適	shì/dí	商 (dī) phonetic + 辵 (chuò) go	M:5822
	shì	suitable, appropriate	
ZZ1	𡗗	適從 dí cóng = shì cóng I eliminated dí (ZZ 24 replacements)	

氏	shì/zhī	etymology is obscure differentiate from 民 mín people	M:5785
ZZ2	shì zhī	①clan; family ②family name; surname 闕氏 yānzhī = Xiongnu chief's formal wife	

熟	shú/shóu	(offering+hand+fire) hand offering cooked food for the sacrifice ^{JC} Originally written 孰, which is 丸 a hand offering up a 享 (xiǎng) feast.	M:5895
ZZ1		灬(火 huǒ) fire was added later. Compare 热(熱) (rè) hot.	WL
	shú	cooked, processed; ripe	
	shóu	familiar; skilled, experienced; deep (sleep/thoughts) alt. pronunciation, same meanings	

屬	shǔ/zhǔ	The full form 屬 contains 蜀 (shǔ) silkworm phonetic The simple form 属 has 禹 yǔ.	M:5896
ZZ4		尸 (shǐ) here stands for 尾 (wěi) tail. Tail = appendage = belong to.	
	shǔ	belong to; be subordinate to; category, genus	
	zhǔ	join together, enjoin; fix one's attention on	

術	shù/zhú	phonetic 术=禾 (hé) grain + 行 (xíng) conduct	M:5889
	shù	①art; ②skill; technique; ③technical; specialized; ④method; tactics	
ZZ4	zhú	術酒 zhújiǔ = medicinal wine 白術 báizhú <Ch. med.> rhizome of largehead atractylodes	

數	shù/shǔ/shuò	The component 攴(支 pī) beat for clapping, tapping rhythmically to facilitate the counting.	M:5865
ZZ1		The significance of 婁(婁) lóu 'go bad' is obscure.	
	shù	number; fate, destiny; talent, skill, art; plan, project	
	shǔ	to count, enumerate, list; reckon as	
	shuò	frequently, repeatedly; to annoy, worried, bothered	

數數 shǔshù/shuòshuò (ZZ 3x 1.1.28 + .31 + 1 more)

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衰	shuāi/cuī	The shape is related to 衣 (yī) clothing.	M:5908
	shuāi	weak, feeble; decrepit; decline, wane	
ZZ4	cuī	is pronounced cuī in some literary expressions	WL
		齊衰 zīcuī = trad. dress worn for the second degree of mourning	WL
		等衰/縗 dēngcuī = rank; grade	WL

說=說	shuō/shuì	言 (yán) words + 兑(兌) duì phonetic	M:5939
ZZ1		兑 represents 丷 cries of joy coming out of a 儿 person's 口 mouth so it also indicates the meaning 'speak'.	
	shuō	say, speak	
	shuì	try to persuade	

思	sī/sāi	The top depicted a brain, now it looks like 田 tián field	M:5580
ZZ4		The bottom is 心 (xīn) heart	
	sī	①think; consider; deliberate ②think of; long for ③thought; meaning	
	sāi	richly bearded	

似	sì/shì	亻 (rén) person + 以 yǐ phonetic	M:5593
ZZ2	sì	①be similar/like ②seem; appear	M: resembling
	shì	comp. 似/是的 shìde adv. as if; seem	
		I eliminated shì (ZZ 15 replacements) 9 in chapt 2 (1 in L: 1, 8 on p. 46 in L:?)	

遂	sui/suí	豕 (shǐ) pig + 辵 (chuò) go	M:5530
	sui	satisfy, fulfill; succeed	
ZZ4	suí	遂石 suíshí < geol. > chert	
		I eliminated suí (ZZ 3 replacements)	

索	suǒ/suō	十 ten 冫 lids over 糸 (sī) silk thread	M:5459
		The top was originally 市 (fèi) 'luxuriant vegetation'.	
ZZ5		糸 strings made of 市 lianas; to be distinguished from 素 --Karlgren	
	suǒ	search; demand, exact; large rope; think deeply; simply; just	
	suō	利利索索 lìlisuōsuō = quick and efficient	
		adv. smartly; smoothly and efficiently; briskly; nimbly	
		摸摸索索 mōmosuōsuō = rustling	

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嗒	tà/dā	□ (kǒu) mouth + 荅 (dā) phonetic	M:5977
ZZ1	tà dā	dejected (sound) rattle, clatter; pounding	

湯	tāng/shāng	𣶒 (水 shuǐ) water + 易 (yáng) phonetic = tang	M:6101
ZZ1	tāng shāng	hot water, soup; decoction; surname comp. 湯湯 shāngshāng adv. (of water) flowing turbulently I eliminated shāng (ZZ 1 replacement)	

堂	táng/tāng	尚 (shàng) phonetic over 土 (tǔ) land	M:6107
ZZ5	táng tāng	① hall ② main room of a building/house ③ room used for a given special purpose ④ 〈trad.〉 court of law ⑤ name of a shop; shop sign ⑥ of the same clan; cousins of the same surname ⑦ dignified ♦ m. (for furniture/classes/etc.) 亮堂堂 liàngtāngtāng = brightly lit; brilliant I eliminated tāng (ZZ 1 replacement)	

忒	tè/tuī/tēi	弋 yì (stake) phonetic + 心 (xīn) heart	M:6163
ZZ6	tè tuī tēi	Err, mistake; excess; too much --Karlgrén discrepancy; mistake adv. very; excessively adv. too; very	

體	tǐ/tī	骨 (gǔ) bone + 豐 (lǐ) vessel	M:6246
ZZ6	tǐ tī	body; corporation; substance, the essential; (treat as essential) treat with consideration; form, type --Karlgrén. ① body ② substance ③ style; form ④ system ⑤ typeface ⑥ aspect (of verbs) ⑦ realize ⑧ personally do/experience sth. 體/梯己 tīji ① personal savings; private property that is not known to others ② close and intimate conversations/persons intimate; confidential ♦ adv. in person	

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通	tōng/tòng	甬 (yǒng) phonetic + 辵 (chuò) go	M:6638
ZZ2		Penetrate, pervade; wholly, complete, homogeneous, uniform, general; completely know; communicate, intercourse --Karlgren.	
	tōng	through, to go through; to succeed; thoroughly to understand; to be in communication; to circulate	(WG t'ung)
		a) all, universal; the whole	
		b) illicit intercourse; in collusion with	
		①open; through; general, common	WL
	tòng	measure word (for actions)	WL

同	tóng/tòng	cover, the lid and 冂 an opening: fit together --Karlgren	M:6615
	tóng	same, similar; together, in common; with; comrade; harmony, concord	
ZZ1	tòng	衢衢 hútòng 〈loan〉 lane; alley	

塗	tú/tú/tū	氵 (水 shuǐ) water + 余 (yú) I, me; leftovers (phonetic)	M:6525
		with 土 (tǔ) earth at the bottom (also phonetic)	
ZZ1	tú	①spread on; apply ②scrawl ③blot/cross out	
	tú	①mud; mire; ②seabeach; beach; Surname	
	tú	road; route; journey; way	
	tū	糊裡八塗 húlibātū = confused; muddle-headed	
		烏裡巴塗 wūlibātū ①hazy ②lukewarm	

芑	tún/chūn	grass + sprout	M:X
ZZ2		No single-syllable words currently in dictionary.	
	tún	green sprout	
	chūn	foolish (see Hex 3)	

哇	wa/wā	口 (kǒu) mouth + 圭 (guī) phonetic	M:6989
ZZ6	wa	sentence final, like 啊	
	wā	wah! (sound of crying, vomiting)	

王	wáng/wàng	王 may have originally depicted the head of a ceremonial axe.	M:7037
		王 usually said to derive from 玉 (yù) jade.	
ZZ1	wáng	king, kingdom; sovereign, prince	
		great, grand, honorable	
	wàng	rare: rule, be king of/over	

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190/83

委	wēi/wěi	禾 (hé) grain over 女 (nǚ) woman to bend like a 女 woman working with the 禾 grain"	M:7098
ZZ3		Bend down, bent, tortuous, crooked; fall down, throw down, throw away, send away, reject; send out, delegate -- --Karlgrén.	
	wēi	委蛇 wēiyí = ①winding; meandering ②pretending interest and sympathy ③in a carefree manner	
	wěi	①entrust; designate; ②abandon; discard; ③accumulate; ④shift (blame, etc., to others); ⑤end; ⑥committee; ⑦committee member; ⑧indirect; winding; ⑨listless; dejected; adv. actually; certainly; really	

唯	wéi/wěi	口 (kǒu) mouth + 隹 (zhuī) bird phonetic	M:7064
	wéi	only; alone; but; think; ponder	
ZZ1	wěi	expresses acceptance of a request/command	

為=爲	wéi/wèi	An elephant and a hand guiding it.	M:7059
	wéi	to be, to become; to do, to make, to cause, to act, to practice	
ZZ1	wèi	for, because of, on account of; wherefore, by, to	
also	wèi/wéi		

尾	wěi/yǐ	尸 (shī) body + 毛 (máo) hair	M:7109
	wěi	①tail; ②end; ③conclusion; ④remaining part; remnant	
ZZ6		the 6th of the 28 constellations; ♦m. for fish/etc.	
	yǐ	tail	

遺	wèi/yí	貴 (guì) wealth + 辵 (chuò) go	M:2995
ZZ6		Not to be confused with 遣 qiǎn.	
	wèi	give; make a present of; bestow	
	yí	①lose ②leave behind; keep back ③omit; leave out ④bequeath ⑤regret ⑥sth. lost ⑦incontinence	

無/无	wú/mó	Picture of a dancer with fancy sleeves or tassels in his/her hands.	M:7180
		Now 'dance' is 舞 wǔ, with 舛 two feet added to the bottom.	
ZZ1		The simple form 无 has co-existed with 無 for thousands of years; 无 is apparently just a simpler depiction of the same dancer. 無/无 was borrowed for the word wú 'without'.	
	wú	without; apart from; none; nothingness	
	mó	南無 nā mó < Sanskrit > give oneself totally to; pay homage I eliminated mó (22 replacements)	

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195/86

洗	xǐ/Xiǎn	冫 (水 shuǐ) water + 先 xiān phonetic v. ①wash; bathe ②develop (film) ③shuffle (cards/etc.) ④clear (a recording/etc.); erase ⑤clear away; eliminate ♦① < rel. > baptize ②redress; right ③kill and loot; sack ♦n. small vessel containing water for washing writing brushes	M:2465
ZZ5	xǐ		
	Xiǎn	Surname	

猋	xǐ/chī/shǐ/xī/yí	dog + phonetic xī sparse; scattered ②watery; thin; rare; scarce; uncommon No single-syllable words currently in dictionary. No Definitions.	M:X
ZZ6			
1x p.170			

咸 = 鹵	xián/xián	咸, from 戌 (xū) destroy + 口 (kǒu) mouth originally meant bite 戌 to hurt 口 with the mouth --Karlgren all; Hex 31 salty I eliminated the duplication (ZZ 2 replacements)	M:2666
ZZ2	xián		
	xián		

相	xiāng/xiàng	木 (mù) tree + 目 (mù) eye The abstract meaning of reciprocity is said to come from a kind of pun, the two elements 木 and 目 both being pronounced mù --Wieger each other; mutual(ly); reciprocal to look at, appearance, looks; form or symbol; to practice physiogomy b) to assist, thus, a minister of state	M:2562
ZZ1	xiāng		(WG hsiang)
	xiàng		

号	xiāo/háo/hào/hǒu	口 (kǒu) mouth + 号 hào phonetic No single-syllable words currently in dictionary. WL: voice of anger; vast, spacious	M:2063
ZZ1	xiāo		
	háo		
	hào		
	hǒu		

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200/88

行	xíng/háng/hàng/heng	R:144 step, go, travel	M:2754
		彳 and 亍 footprints. Old forms appear to depict a crossroad.	
ZZ1	xíng	to walk, go, move, do, act; travel	
	xíng	a) actions, conduct, behavior (this seems to have been subsumed within 2nd tone; WL did not list)	
	háng	c) a line, row; column; a series; order of seniority	
		b) a business, a shop, firm; profession; expertise in a field	
	hàng	d) bold, determined	
	heng	道行 dàoheing ① attainment of a Daoist/Buddhist ② skill	
		I eliminated heng (ZZ 27 replacements)	
	xíngdào	to travel, to follow the right path M:2754:159	
	hángdào	no listing of this combination (I lined this out, but left it in)	
宿	xiǔ/sù/xiù	百 (bǎi) hundred 亼 (人 rén) people under a 宀 (mián) roof	M:5498
		The oracle-bone character had (missing component), rather than 百, something that looked like a mat. A person on a mat under a roof --Lindqvist	
ZZ1	xiǔ	m. (for nights)	
	sù	①stay overnight; ②long-standing; old; ③veteran; Surname	
	xiù	〈Ch. astr.〉 constellation	
𠵼	xū/gòu/hōu/xǔ/xù	𠵼 (kǒu) mouth + 句 jù phonetic	M:2828
		No single-syllable words currently in dictionary.	
ZZ6		* presumably all have the same meaning, with possible exception of hou.	
	xū		
	xǔ	breathe on; to yawn	M
	xù		
	gòu		
	hōu	a) to roar (M: says this definition is 3rd tone)	M
噓/S:噓	xū/shī	𠵼 (kǒu) mouth + 虛(虛) xū phonetic empty, void	M:2822
ZZ1	xū	v. ①exhale gently, breathe out slowly	
		②sigh ③heat; scald, burn ④ boo; hiss; intj. Shhh; Shush! (quiet!)	
	shī	v. hiss; intj. hush; shush	
許	xǔ/hǔ	讠 (言 yán) words (permission) + 午 wǔ phonetic	M:2825
ZZ1	xǔ	①allow; permit ②promise ③be betrothed (to);	
		② and more; ③place (hé xǔ = what place?)	
		adv. ①maybe, perhaps ②somewhat; Surname	
	hǔ	comp. 邪許 yéhǔ v. yell in unison; yo-ho-ho	
		no occurrences of yehu	
		ZZ occurs 7x as name 許由 Xǔ Yóu (2x in Chapter 1 & 5x in Chapter 6)	
		occurs 2x in Chapt 6. (p.168) as 聶許 Niè Xǔ/Hǔ	

莊子 *Zhuāng Zi – Appendix A – Character Ambiguities*

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畜	xù/chù	玄 (xuán) dark over 田 (tián) field	M:1412
	chù	domestic animals, livestock, cattle	
ZZ3	xù	a) raise (domestic animals); to rear, to feed, to cultivate b) to accumulate, to store up c) to restrain (see Hex: 9 & 26) ^{JC}	
苧	xù/yú/zhù	++(草 cǎo) grass + 予 yǔ give/grant	M:2852
		No single-syllable words currently in dictionary. WL: chestnut oak	
ZZ2	xù yú zhù		
煖	xuān/nuǎn	火 (huǒ) fire + 爰 (yuán) drag	M:4763
		No single-syllable words currently in dictionary.	
ZZ6	xuān nuǎn	warm = 暖 warm; genial; v. warm up comp. 暖和 nuǎnhuo = nice and warm comp. 温暖 wēnnuǎn = warm	
眴	xuàn/rún/shùn/xūn	目 (mù) eye + 旬	M:X
		No single-syllable words currently in dictionary. WL: dazzled	
ZZ5			
謫	xuè/hè/xiào	言 yán/speech + 高 gāo/high/tall	M:X
		No single-syllable words currently in dictionary.	
ZZ2	xuè hè xiào	WL offers no definitions	
1x p.46			
熏	xūn/xùn	黑 smoke caused by burning 卣 herbs (at the top) --Karlgren	M:2906
	xūn	①smoke; fumigate ②cure (meat/etc.) with smoke ③assail the nostrils	
ZZ7	xùn	①smoked ② warm	
	xùn	v. poison by gas; suffocate from fumes	

莊子 *Zhuāng Zi – Appendix A – Character Ambiguities*

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軋	yà/zhá/gá	車 (chē) cart + 𨋖 which is the ancient form of 𨋖 yǐ, phonetic	M:7233
ZZ4		When pronounced gá, the meaning is 'press hard against each other', etc.	
	yà	v. ①crush; run/roll over; ②oust; squeeze/push out; humming/clicking/squeaking sound	
	zhá	v. roll (steel or other material); press-roll into sheets	
	gá	comp. 軋戲 gáxì = watch an opera	

闕	yān/è	門 (mén) door + 於 (yú) in/on/at phonetic	M:4814
ZZ1	yān	comp. 闕氏 yānzhī n. 〈hist.〉 Xiongnu chief's formal wife	
	è	block, obstruct; lock, damper; sluice board	
		I eliminated yān (1 replacement)	

殷	yān/yīn	left side derives from 身 (shēn) body + 殳 (shū) beat	M:7423
	yān	blackish red, dark red	
ZZ7	yīn	rich; surname ①alternative name for the latter part of the Shang dynasty; ①thriving ②ardent; eager; ③hospitable; ④grand; magnificent ⑤numerous; many	

厭	yàn/yān	(cliff+sun+moon/flesh+dog)	M:7387
	yàn	detest, loathe: be disgusted, bored; be satiated (occurs 3x)	
ZZ1	yān	厭厭//厭厭 yānyān ①sickly; rundown ②peaceful; content; tranquil (yan-yan occurs 1x in NJ: 15.2)	

𡩂	yǎo/yāo/yào	宀 (mián) roof + 夭 (yāo) die young	M:X
ZZ2		No single-syllable words currently in dictionary.	
1x p.46		WL offers no definitions	
	yǎo		
	yāo		
	yào		

要	yào/yāo	Two hands pointing to a 女 (nǚ) woman's waist, the hands now look similar to 西 (xī) west. Originally meant 'waist' (now written 腰 yāo), borrowed for a homophonous word meaning 'want'. In CM it often retains the old meaning and even more specifically the low back. ^{1C}	M:7300
	yào	to want/wish to; ask for; shall, will; be about to; must, should, need	
ZZ5	yāo	demand; coerce	

莊子 *Zhuāng Zi – Appendix A – Character Ambiguities*

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邪 ZZ1	yé/xié	牙 (yá) tooth + 邑 (yì) city	M:2625
		Originally a place-name, city of the tooth-shaped mountain (Lang-ye) Karlgren	
	xié	heterodox, depraved, vicious, evil; to be deflected; pertaining to magic or demonism; harmful emanations (miasm)	
	yé	interrogative particle now 耶 is used	M: (a)
	yú	surplus u.f. 7608 餘 excess, remainder etc.	M: (d)
	xú	to delay	M: (e)
	shē?	auspicious appearance in the heavens	M: (f)

衣 ZZ7	yī/yì	R:145 clothing 衤 has one more stroke than 示 (shì) altar	M:2989
		On the top, the upper garments and sleeves, at the bottom, the robes waving and draggling --Wieger	
	yī	①clothing; clothes; garment ②coating; covering ③ 〈Ch. med.〉 placenta	
	yì	①wear (clothing) ②give (clothing) to others to wear I eliminated yì (ZZ 2 replacements) [in ZZ this is part of a name Pú Yī Zǐ]	

艾 ZZ2	yì/ài	++(草 cǎo) grass + 乂 (yì) regulate/put in order/stabilize phonetic	M:19
	yì	punish; yuànyì = resentment	
	ài	Chinese mugwort; ②Surname; end; stop (In ZZ2 S:123 'Ai' is the name of a region, perhaps known for its mugwort)	

闔 ZZ5	yīn/yān	門 gate + 堙 (yīn) [old form of 壘 (yīn) build up]	M:X
		No single-syllable words currently in dictionary. WL: curved, bent; a curved wall	
	yīn yān		

飲 ZZ1	yǐn/yìn	食 (shí) food + 欠 (qiàn) short of breath	M:7454
	yǐn	to drink, swallow	
		③ a decoction of Chinese medicine to be taken cold	WL
		④ retained fluid	
	yìn	a) give water to animals I eliminated yìn (ZZ 2 replacements) kept in SZ	

應 ZZ1	yìng/yīng	(shelter+person+bird+heart) ZW 162/52	M:7477
		鷹 (yīng) eagle phonetic (minus 鳥) + 心 (xīn) heart	
	yīng	promise/agree (to do sth.) ②answer; respond	WL
	yìng	aux. should; ought to respond; consent; comply; adapt to ④cope/deal with ⑤apply; applied	

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相應 xiāngyìng/xiāngyīng = act in response; relevant; corresponding

I eliminated xiāngyīng (this compound occurs 5x in NJ: chapt. 13)

柚 ZZ4	yóu/yòu/zhú yóu yòu zhú	木 (mù) tree/wood + 由 (yóu) cause/reason phonetic teak ①pomelo ②grapefruit; shaddock cylinder that carries the threads of the warp on a loom	M:7514
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於=于 ZZ1	yú/wū yú wū	represents the connection (left side) between 二 two distinct 刀 terms Karlsgren says the word should be pronounced yū; that the reading yú for 於 is due to confusion with the synonymous, but not etymologically identical 于. expresses the relation that exists between two terms of a proposition in, on, at, to, from, by; than; with reference to, compared with an exclamatory interjection Oh!, Alas!	M:7643
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予 ZZ1	yǔ/yú yǔ yú	picture of two hands meeting --Karlsgren give, grant I; me	M:7601
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語 ZZ4	yǔ/yù yǔ yù	言 (yán) words/speech + 吾 (wú) I/me phonetic [5 + mouth] ①language; tongue; words ②saying; proverb ③means of communication ④expression ⑤single language; vernacular; speech ⑥speak; say tell; inform	M:7651
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與 ZZ1	yǔ/yù/yú yǔ yú yū yù	traditionally listed under R:134 臼 mortar 舁 (yú) lift (two pairs of hands) phonetic (the two pairs of hands depict a giver and a receiver) with, by, to; or, and a) to give, to grant; to concede to; to allow b) to wait for c) particle used to express doubt or surprise an interrogative implying there will be an affirmative answer d) the appearance of dignity or self satisfaction e) to share in, to be present at; to be concerned about	M:7615
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* differentiate from 興 xīng = to prosper, to begin; to increase, to rise, to raise; flourish M:2753

(see xìng) xìng = interested, excited; excitement

* differentiate from 輿 yú = the bottom/platform of a carriage; a carriage or chariot M:7618

莊子 *Zhuāng Zi – Appendix A – Character Ambiguities*

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約	yuē/yāo	纆 (糸 sī) thread + 勺 (sháo) spoon phonetic	M:7493
ZZ1	yuē	To bind, bind oneself, engage, agreement, compact; restrain, moderate; restrained, short, scant; summary, essential, important --Karlgren v. ①make an appointment; ②ask; invite; ③reduce a fraction ①restrict; restrain; ②economical; frugal; ③simple; brief; ④pact; agreement; contract; ⑤indistinct adv. ①about; around; approximately	
	yāo	weigh	

雜	zá/zā	Cognate with 集 (jí) collect	M:6646
ZZ4		Originally composed of 集 on the right and 衣 (yī) clothing on the left. 集 split into 隹 and 木; 木 moved over to the left side beneath 衣; and 衣 turned into 亠 over 从, resulting in the modern full form 雜. ①mixed; composite ②miscellaneous; sundry; mix; mingle 拉里拉雜 lālilāzā = rambling	
	zá		
	zā		

載	zài/zǎi	車 (chē) cart + 戔 (zái) cut phonetic	M:6653
ZZ1	zài	v. ①transport; carry, be loaded with; ②record; publish ③fill	
	zǎi	①year; ②write down, put down in writing	

鑿	záo/zuò	𠂔 shuō phonetic over 臼 (jiù) mortar, next to 𠂔 (shū) beat, over 金 (jīn) metal	M:6786
ZZ7	záo	v. cut a hole; chisel; dig; n. chisel	
	zuò	(old variant pronunciation)	

擇	zé/zhái	扌(手 shǒu) hand + 睪(睪) yì (目 eye looking for a 幸 criminal --Karlgren)	M:X
ZZ4	zé	choose; ② differentiate	
	zhái	v. ①select; choose; pick over; ②distance/extricate oneself from	

餬	zhān/hú/hù	食 (食 shí) eat/food + 胡 (hú) foreign/reckless	M:2177
ZZ4		胡 originally meant beard/bearded, i.e. non-Han peoples in the northwest No single-syllable words currently in dictionary. WL: porridge, gruel, congee; paste	
	zhān		
	hú		
	hù		

莊子 *Zhuāng Zi – Appendix A – Character Ambiguities*

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占=佔

ZZ2

占
佔

zhàn/zhān

zhān

zhàn

卜 (bǔ) cracks on a tortoise shell (used for fortune telling) + 口 (kǒu) mouth

To 口 interpret 卜 prognostications --Karlgrén

to divine; to observe signs; to foretell

to usurp; to seize

occupy, take, possess; constitute, make up, account for

M:125

u.f. 佔 126

WL

折

ZZ3

zhé/zhē/shé

zhé

zhē

shé

扌 (shǒu) hand + 斤 (jīn) axe

to take off, to diminish, to reduce, to deduct

a) to snap, break off

b) to bend; to humble, to bow down

c) to decide a cause

d) to give an equivalent for; to set off against

e) to fold

f) to sell or barter

g) to calculate a proportion (convert into, percentage, discount WL)

h) a mound for sacrifice to Earth (tai zhe = the Great Mound)

turn over

break

M:267

WL

WL

睽

ZZ2

zhèn/jiē

zhèn

jiē

目 (mù) eye + 矕 (guān) shut

No single-syllable words currently in dictionary.

pupil; Inter. last-subtle; foreboding

I eliminated jiē

(2 replacements) (p.50 & 210)

M:317

M: only lists zhen

but says its 3rd tone

蜃

ZZ4

zhèn/shèn/zhěn

zhèn

shèn

zhěn

虫 (chóng) worm/insect + 辰 (chén) 5th E.Branch 7-9am

No single-syllable words currently in dictionary. No Definitions

M:X

徵

ZZ1

zhēng/zhǐ

zhēng

zhǐ

微 (wēi) small + 王 (rén) 9th C. Stem or 王 (wáng) king phonetic

evidence, proof; levy (taxes etc.); sign, symptom

4th or 5th note in the pentatonic scale

M:358

正

ZZ1

zhèng/zhēng

zhèng

zhēng

止 (zhǐ) stop (picture of a foot) + 一 (yī) line

止 stop at the 一 line, without going astray --Wieger

right, straight, correct, upright, proper

first month of the lunar year

M:351

莊子 *Zhuāng Zi – Appendix A – Character Ambiguities*

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枝	zhī/qí	木 (mù) tree + 支 (zhī) branch	M:938
	zhī	a branch (m.word for slender things)	
ZZ1 歧	qí	fork in the road; different; divergent; discriminate	

知	zhī/zhì	矢 (shǐ) arrow + 口 (kǒu) mouth	M:932
		to 口 speak so as to 矢 hit the mark --Karlgren	
ZZ1	zhī	know; realize; sense, perceive; understand	
		① inform; notify ② 〈trad.〉 administer	
		③ be expert in ④ knowledge; information	
	zhì	wisdom; resourcefulness; wit	

執	zhí/jí/níē/zhé	執 (zhí) hold in hand + 心 (xīn) heart	M:X
ZZ2		No single-syllable words currently in dictionary.	
1x p.49		WL offers no definitions	
	zhí		
	jí		
	níē		
	zhé		

中	zhōng/zhòng	口 square with a line going through the middle	M:1504
	zhōng	① center; middle; interior	
		② China = Zhōngguó	
		③ middle; mid	
		④ medium; intermediate	
		⑤ mean; halfway between two extremes	
		⑥ neutral	
		⑧ fit for; good for; all right; OK.	
ZZ1		① hit (a target); attain	
	zhòng	② be hit by ③ fall into	
		④ pass an exam, ♦suf. accurately; on the dot	

鍾	zhōng/zhōng	金 (jīn) metal + 重 (zhòng) heavy	M:1514
	zhōng	cup; bring together; cherish; surname	
ZZ1	zhōng	handleless cup	
		I eliminated the redundancy (ZZ 2 replacements)	

莊子 *Zhuāng Zi – Appendix A – Character Ambiguities*

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種	zhǒng/zhòng	禾 (hé) grain + 重 (zhòng) heavy	M:1511
ZZ1	zhǒng	〈 bio. 〉 species; ①race ②seed; strain; breed ③kind ♦m. (for kinds/sorts/types)	
(1x p.27)	zhòng	v. plant; cultivate; sow	

重	zhòng/chóng	round or flat weights piled up on a kind of support --Wieger	M:1509
ZZ4	zhòng	weight, heavy; important, weighty ① considerable in amount/value; ② serious; solemn ③ discreet; ④ deep; ⑤ lay stress on; attach importance to	
	chóng	adv. again; once more; repeat; duplicate	

軸	zhóu/zhòu	車 (chē) cart + 由 (yóu) phonetic	M:1378
ZZ4	zhóu	①axle; shaft ②axis ③spool; rod ♦m. (for thread/paintings/etc.)	
	zhòu	壓軸戲 yāzhòuxì ① 〈 thea. 〉 next-to-last item on a program ②climax 大軸子 dàzhòuzi 〈 thea. 〉 last item on the program	

諷	zhù/chù/jí	言 (yán) words/speech + 叔 (shū) uncle	M:X
ZZ5		叔 = 尗 shū + 又 (yòu) hand was originally was just another way of writing 尗 (shū) bean. No single-syllable words currently in dictionary. No Definitions	
	zhù		
	chù		
	jí		

注	zhù/zhù	㝱 (水 shuǐ) water + 主 (zhǔ) master phonetic	M:1340
ZZ1	zhù	①pour; put (a liquid) into ②concentrate ③stakes (in gambling) m.word (for business deals)	
	註	言 (yán) words + 主 (zhǔ) master phonetic	
	zhù	v. annotate; record; register; notes; annotation to comment on, explain, commentary; annotate, make a note of, set forth, narrate; to sign, endorse --Karlgren 注 came to be used in place of 註. Among simple form characters only 注 occurs. Among full form characters, 註 still sometimes occurs.	

爪	zhuǎ/zhǎo	R:87 claw (both are acceptable pronunciations)	M:240
ZZ5	zhuǎ	claw, paw, talon finger/toe nails	
	zhǎo	claw, talon finger/toe nails	

莊子 *Zhuāng Zi – Appendix A – Character Ambiguities*

251/114

湣

ZZ2

zhuō/hūn/hùn 𣎵 water + 昏 (hūn) dusk

M:X

No single-syllable words currently in dictionary.
WL: no definitions

zhuō

hūn

hùn

子

ZZ1

zǐ/zi

baby's head, arms and torso (legs are wrapped)

M:6939

zǐ

①master (title of respect) ②viscount ③first of the 12 Earthly Branches.
◆①son; child; offspring ②person ③seed ④egg ⑤copper coin; copper
⑥cartridge ⑦female dragonfly
⑧sth. small and hard ⑨pellet ⑩constituent
⑪young; tender; small ◆m. (for bundles/hanks/etc.)

zi

noun suffix

I eliminated zi (61 replacements)

卒

ZZ4

zú/cù

The character depicts a soldier's uniform, similar to 衣 (yī) 'clothing' garment 衣 marked with a 一 sign --Wieger.

M:6827

zú

①foot soldier; ②servant; underling ③pawn (in Chinese chess)
◆adv. at last; finally ◆v. ①finish ②die
cù sudden

cù

𣎵

ZZ4

1x p. 120

zǔ/zhā/chā/jū/zhú

木 (mù) tree + 且 (qiě) for the time being

M:X

* differentiate from xiang 相

No single-syllable words currently in dictionary.

WL: **hawthorn**

zǔ

zhā

chā

jū

zhú

in CM we use this pronunciation (Shānzhā), but the character is also different 楂

莊子 *Zhuāng Zi – Appendix A – Character Ambiguities*

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作

zuò/zuō/zuó 亻 (人 rén) person + 乍 (zhà) at first/suddenly/abruptly phonetic M:6780

zuò

- ① do; make
- ② rise; get up
- ③ write; compose
- ④ pretend; affect; feign
- ⑤ regard as; take sb. or sth. for
- ⑥ feel; have
- ⑦ act as; be; become

◆n. writings; literary/artistic work

zuō workshop

zuó 作料 zuóliào = condiments; seasoning

I eliminated zuō & zuó (ZZ 3 replacements)



Zhuang Zi Dreaming of a Butterfly

Lu Zhi (1496–1576)

Palace Museum, Beijing

莊子 *Zhuāng Zi* – Appendix B – Proper Nouns: Names & Places

Table III 17 pages

Zhuang Zi's Cast of Characters – Alphabetical by Pin Yin

*Some are historical, others are mythological or fictional.

VM = Victor Mair (1994); **DH** = David Hinton (1997). These two authors translate literally most of the names in the text. Unfortunately, Mair and Hinton both use Wade-Giles as their Romanization system. Mair has an extensive glossary of names, places and technical terms, but it is organized alphabetically by his translation of the name, so one has to know how he has translated it to find it. **Wang** = Wang Rongpei (1999) often provides extra explanatory tidbits within his translation. **JC** = me, Jim Cleaver; **NC** = Nina Correa has a complete translation of ZZ on her website daoisopen, she also includes literal translations for most names, but there are no characters and the pinyin has no tone marks. She also has an index that provides much historical data. From what I gather she got most of this from a U. of Hawaii website. In any case I have borrowed liberally from her index, though I edited and rewrote most of the entries, which can be discerned by the small (8 pt) font.

Characters	PinYin (alphabetical)	Translation(s)	First Encounter	Other Occurrences	Total
哀公	Āi Gōng	Duke Ai (aka Duke of Lu 494–468 BCE)	5:71	(see 5:51) 5:80	2x
衰駘它	Āi Tái Tā	deformed man in Wei (Wang p. 81: Ai Tai Tuo) (probably fictitious) Sad-Looking Horse Face ^{NC} Nag the Hump ^{VM} Hunch Tumbledown ^{DH}	5:51	5:70	2x
比干	Bǐ/Bì Gàn/Gān	Bi Gan (aka 財神 Cǎi Shén) 王子 wángzǐ = uncle of King Zhou executed by his nephew Di/Zhou Xin of Shang becomes a folk hero, who is later deified	4:18		1x
伯夷	Bó Yí	a legendary Zhou minister (c. 1027 BCE) Bo Yi and Shu Qi were sons of the lord of Guzhu. Their father wished to establish his younger son, Shu Qi, as heir. Upon their father's death, Shu Qi abdicated in favor of Bo Yi. But Bo Yi said: "It is our father's will that you should rule." Shu Qi was not willing to reign either, and they both went into exile. They traveled north to Shou Yang mountain (in modern Shansi) and eventually died of starvation rather than go into government service.	6:20		1x
伯昏無人	BóHūn WúRén	a teacher (probably fictitious) Professor Confused Nonentity ^{NC} Uncle Obscure Nobody ^{VM} Elder TwilightNobody ^{DH}	5:21		1x
卜梁倚	Bǔ Liáng Yǐ	diviner Liang Yi ^{JC} (probably fictitious) Oracle BridgeWorks ^{DH} Rigidly Biased Fortuneteller ^{NC} Lotbridge Learner ^{VM}	6:47		1x
參寥	Cēn/Cān/Shēn Liáo	Silent Consultant ^{JC} Cen = uneven, irregular Can = join; enter; take part in; refer; consult ; call to pay one's respects; impeach an official before the emperor Shen = ginseng; 21st lunar lodge (Triad/Orion) Liao = empty, vacant, lonely; scanty, sparse; silent ; deserted Wang : Emptiness DH : AmbassadorAbsence VM : Share Vacuity	6:55 (2x)		2x
常季	Cháng Jì	a student of Confucius (fictitious) Ordinary Younger Brother ^{NC} ConstantSeason ^{DH}	5:2	5:7, 11, 14	4x

莊子 *Zhuāng Zi* – Appendix B – Proper Nouns: Names & Places

Characters	PinYin (alphabetical)	Translation(s)	First Encounter	Other Occurrences	Total
長梧子	Cháng Wú Zǐ	Master ChangWu (fictitious Daoist) Mr. Full Grown Shade Tree ^{NC} Master NobleTree ^{DH} Mr. Tall Dryandra-Tree ^{Wu} Master Tall Tree ^{VM}	2:118	2:121	2x
春秋	Chūn Qiū	Spring & Autumn Annals chronicles of the middle Zhou period 722–484 BCE	2:92		1x
叢 枝 胥敖	• Cóng • Zhī • Xū-áo	three tribes (see also Zong) VM & DH treat as two tribes: Cong-zhi & Xu-ao (Xu-ao also occurs in chapt. 2)	4:19	C: Z: X: 2:101	1x 1x 2x
大川	Dà Chuān	Great River (Yellow R.)?	6:42f		1x
大塊	Dà Kuài	Big/Great Dirtball/Mudball/Dirtclod/Clod Wu: Huge Clod VM: the Great Clod DH: Mighty Mudball	2:5	6:32, 73b	3x
大山	Dà Shān	the Great Mountain [Mt Tai]?	6:42g		1x
弟子	Dìzǐ	disciple apprentice pupil	3:27	4:103, 113 5:47	4x
東維	Dōng Wéi	Eastern Link (Palace)	6:42n		
法言	Fǎ Yán	title of a book – Legal Sayings Book of Rules (a book of rules and proverbs) Legal Counsels ^{VM} Wang: 'ancient saying'	4:70	4:79b	2x
馮夷	Féng Yí	FengYi	6:42f		1x
傅	Fù	Fu Yue a slave who became Prime Minister under King Wu Ding because of his exceptional abilities around 1300 BCE.	6:42m		1x
副墨 之子	Fù Mò zhī zǐ	Wang: son of Literacy DH: Inkstain's child VM: Assistant Ink's son	6:55		2x
伏戲	Fú Xì	Fu Xi (first of three noble emperors) (2952–2836 BCE) invents the 8 trigrams & starts divination	4:52c	6:42b	2x
夫子	Fū Zǐ	Master-Teacher (usu. means Confucius, but may refer to the teacher under discussion)	1:35d	1:55, 62b 2:118, 119 3:27, 33 (2x) 4:5, 44, 66, 103b 5:2b, 5:5, 36b, 44 (2x), 46, 53 6:90 7:26b	21x
公文軒	Gōng Wén Xuān	Duke Wen Xuan (fictitious) Official Concealed Chariot ^{NC} His Honor Decorated Chariot ^{VM} ParadeElegance ^{DH}	3:20		1x
公子高	Gōng Zǐ Gāo	Duke Zi Gao (of She) in the state of Chu ~ 480 BCE Adept Heights ^{DH} Sir High ^{VM}	4:53		1x

莊子 *Zhuāng Zi* – Appendix B – Proper Nouns: Names & Places

Characters	PinYin (alphabetical)	Translation(s)	First Encounter	Other Occurrences	Total
關龍逢	Guān Lóng Féng	GLF is a good man King Jie has executed	4:18		1x
河漢	Hé Hàn	Milky Way (lit. River Han) (also has the meaning of empty/hollow words)	1:40c	(2:115b)	1x
忽	Hū	Hu is the emperor of the North Sea(s)	7:63	7:64, 65	3x
狐不偕	Hú Bù Xié	<i>in list of 8 men (virtuous reformers) who were either executed or committed suicide</i>	6:20		1x
壺子	Hú Zǐ	Master Hu (probably fictitious) (in this vignette he is Lie Zi's teacher) Master Winepot ^{DH}	7:26	7:27, 29, 31, 32, 35, 37, 38, 41, 44, 45, 50, 52, 53, 54	15x
黃帝	Huáng Dì	Yellow Emperor (3rd of the 3 noble sovereigns) ruler of great wisdom (reigns from 2698-2598 BCE)	2:121	6:42h 6:114b	3x
惠子	Huì Zǐ	Master Hui – thinker/philosopher/lecturer/debater Hui Shi is an important philosopher of the Sophist/Logician school. ZZ's favorite foil (c. 380 - 305 BCE)	1:52	1:62c 2:74 5:91, 92, 94, 97	7x
渾沌	Hún Dùn	HunDun is the emperor of the Central Region	7:63	64 (2x) 65, 66	5x
棘	Jí	Tang's minister DateBramble ^{DH}	1:19b		1x
紀他	Jì Tā	Ji Ta/Tuo <i>[one of the 8]</i>	6:20		1x
箕尾	Jī Wěi	Basket & Tail constellations	6:42n		1x
箕子	Jī Zǐ	Master Ji (lit. Dustpan Master) or Winnowing Basket (the constellation)? <i>[one of the 8]</i> feigns insanity in order to avoid following his ruler's mandates	6:20		1x
季咸	Jì Xián	a shaman/magus/magician/sorcerer/wizard in the state of Zheng (probably fictitious) One Who Can Influence the Seasons ^{NC} VM: leaves untranslated SeasonsAlike ^{DH}	7:24		1x
几籛	Jǐ/Jī Qú	Ji Qu (a cultural hero and legendary medical practitioner)	4:52c		1x
肩吾	Jiān Wú	fictional practitioner of the Way My Shoulder ^{NC} BearingMeUp ^{DH}	1:40	6:42g 7:6, 8	4x
匠石	jiàng Shí	carpenter Shi (of Qi) (fictitious) lit. Stone Face ^{NC} RipRap ^{DH}	4:100	4:103, 107, 112	4x
桀	Jié	King Jie (last ruler during the Xia dynasty and thought responsible for its demise) (c. 1766 BCE) jie just means 'cruel' = evil tyrant Jie	4:18	6:31	2x
接輿	Jiē Yú	JieYu of Chu 楚 Cart Accident Victim ^{NC} (actually she says car) Convergence CrazyCart ^{DH} (see kuang Jie Yu)	1:40b	4:130 7:6, 7, 9	5x
景	Jǐng	Shadow (lit. scene/scenery) (Wang, Wu & VM: Shadow / DH: Umbra)	2:143	2:144	2x
據梁	Jù/Jū Liáng	man of great strength VM: calls him Bridge Support	6:114		1x
堪坏	Kān Pī	Kan Pi (Wang spells it Pei p.97)?	6:42e		1x

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Characters	PinYin (alphabetical)	Translation(s)	First Encounter	Other Occurrences	Total
孔丘	Kǒng Qiū	Confucius (see also Qiu)	5:48	5:82	2x
孔子	Kǒng Zǐ	Master Kong (Confucius) (see also Zhong Ni)	4:130	5:45, 47 6:80, 83, 85, 93	7x
狂接輿	kuáng Jiē Yú	'mad/crazy' Jie Yu (see Jie Yu) Lunatic Hit by a Chariot ^{NC} (for some reason she has two different translations for his name)?	4:130	7:6, 7	3x
鯤	Kūn	name of a (great/huge) fish	1:1	1:2, 1:21	3x
老聃	Lǎo Dān	Master Lao (another name for Laozi) DH: Lao-tzu VM: Old Longears	3:26	5:48, 49 7:17, 19, 23	6x
麗姬	Lì Jī	Lady Li may be the same as Xi Shi referred to in S:56 (li means beautiful) (see Mao Qiang)	2:112		1x
連叔	Lián Shū	fictional practitioner of the Way from a Long Line of Uncles ^{NC} (i.e. wise men) EldersGather ^{DH}	1:40	1:41, 45	3x
列子	Liè Zǐ	Master Lie (an important philosopher) (~ 400 BCE) author of the Lie Zi, another 'Daoist' text	1:31	7:26, 29, 30, 31, 36, 37, 42, 44, 52, 56	11x
(衛) 靈公	(Wèi) Líng Gōng	Duke Ling (of Wei) an official in Wei from 534–492 BCE. He was an unscrupulous person	4:82	5:83 (2x)	3x
魯哀公	Lǔ Āi Gōng	Duke Ai of Lu (see Lu)	5:51		1x
洛誦 之孫	Luò Sòng zhī sūn	Wang: grandson of Recitation DH: Bookworm's grandchild VM: grandson of Ready Reciter	6:55		2x
莽眇之鳥	mǎng miǎo zhī niǎo	Wang (p.117): the bird of ease and emptiness VM: mount upon a nebulous bird (p. 67) <i>but could be treated as a name</i> SubtleConfusion Bird ^{DH}	7:14b		1x
毛嬙	Máo Qiáng	a famous beautiful concubine (see Li Ji) lit. Hair ladies-in-waiting, female court attendant	2:112		1x
孟孫才	Mèng Sūn Cái	exemplary mourner from the state of Lu Able ElderGrandchild ^{DH}	6:99		1x
孟孫氏	Mèng Sūn shì	Meng Sun Clan/Family (see previous entry Meng SunCai)	6:102	6:104, 105	3x
孟子反	Mèng Zǐ Fǎn	fictitious character JC: Master Meng the Contrarian NC: Elder Great Mercenary VM: Meng Sir Opposite DH: Adept ElderContrary	6:78		1x
閔子	Mǐn Zǐ	Master Min (one of Confucius' disciples)	5:80		1x
冥靈	Míng Líng	Dark Spirit (VM: says this is the name of a tortoise)	1:18		1x
鑢鐔	Mò Yé	a famous sword (like Excalibur ^{VM}) a famous type of sword (a brand like Wilkenson) &/or the name of the blacksmith who made it/them	6:75		1x

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Characters	PinYin (alphabetical)	Translation(s)	First Encounter	Other Occurrences	Total
南伯子葵	Nán Bó Zǐ Kuí	fictional character Southern Elder/Uncle/Count Master Sunflower Exalted Count of Southern Curiosity ^{NC} VM: Sir Sunflower of Southunc (compare with Nan Guo in chapt. 2) DH: Adept Sunflower	6:43	6:45, 54	3x
南伯子綦	Nán Bó Zǐ Qí	fictional character Southern Elder/Uncle/Count Master Very Exalted Count of Southern Darkness ^{NC} aka Zǐ Qí (it is not entirely clear whether the Zi Qi in Chapter 2 is the same as this one) (see next Nan Guo) AdeptPiebald ^{DH}	4:116		1x
南郭子綦	Nán Guō Zǐ Qí	fictional character lit. South Wall Master Extremely/Very Master Qi of South(ern) Wall ^{IC} Master at the End of South Wall ^{IC} Mr. Intense of a Southern neighborhood ^{NC}	2:1		1x
齧缺	Niè Quē	GapTooth ^{DH} Mr. Chew Chipped ^{Wu} Gnaw Gap ^{VM}	2:104	2:114 7:1, 2	4x
聶許	Niè Xǔ/Hǔ	Wang : Comprehension DH : Rumor VM : Agreeable Whisper	6:55		2x
女偶	Nǚ Yǔ	the character is Nu, but Wang transliterates as Ru? VM: Woman Hunchback DH: Dame Crookback (Nǚ Chū)	6:43		1x
庖丁	Páodīng	Páodīng (fictional) simply means cook , but is sometimes interpreted as Cook Ding Head Chef/Butcher [support for this might come from the fact that pao occurs 4 other times: 1x as paoren (a cook), 1x as a verb (to cook), once as liangpao (a good cook), and once as zu-pao, which I render as family cook]	3:5	3:8, 19 <i>pao by itself:</i> 1:39b (2x) 3:13 (2x)	3x (4x)
鵬	Péng	name of a (great/enormous) bird	1:3	1:4, 8, 22	4x
彭祖	Péng Zǔ	Chinese Methuselah great-great-grandson of Emperor Zhuan Xu. By the end of the Shang dynasty (c. 1600–1027 BCE) he was already 767 years old, but he did not show the effects of age. When young, he had loved peace and quiet, and had no concern for contemporary affairs. He never tried to built up a name and reputation for himself, nor did he drive a fancy chariot or wear fashionable clothing, but concerned himself solely with tending to his life and mastering his body. Kings heard of this and tried to employ him as a minister, but he always pleaded illness and lived in retirement, refusing to get involved in the affairs of government. Progenitor Peng ^{VM}	1:19	2:86b 6:42L	3x
蒲衣子	Pú Yī Zǐ	lived under Emperor Shun (of the You Yu clan) Mr. Cattail Coat ^{NC} Master GrassCoat ^{DH} Master RushCoat ^{VM}	7:2	7:3	2x
齊桓公	Qí Huán Gōng	Duke Huan of Qi (Duke of Qi) (aka Ziao Bai, his given name) was the best-known ruler of the state of Qi. He reigned from 685–643 BCE. After he took the throne, Lord Huan appointed Guan Zhong, a great politician, to be his Prime Minister. The outstanding Prime Minister began reforms which made Qi the strongest state of the time.	5:84		1x

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Characters	PinYin (alphabetical)	Translation(s)	First Encounter	Other Occurrences	Total
氣母	Qì Mǔ	Qi Mother VM: breath of the mother DH: ch'i mother	6:42b		1x
齊諧	Qí Xié	name of a book (collection of mysterious/fantastic stories) Wang does not translate Wu: <i>Tall Tales of Universal Harmony</i> (in the next line it is referred to simply as [the] <i>Tales</i>) DH: The Book of Laughter and Harmony VM: The Drolleries of Ch'i (record of marvels)	1:7	1:8	2x
秦失	Qín Shī	fictitious character Lost the need to husk rice ^{NC} Idle Intruder ^{VM} ModestEase ^{DH}	3:26		1x
丘	Qiū	a hill/mound/grave usually understood as referring to Confucius (see Kong Qiu) (Qiu is his given name) VM: Hillock	2:121	(2:131) (4:66b) (4:116) 5:5, 6 (3x), 45, 48 65, 82 6:23, 78, 79 (2x), 84, 126 7:12b	4x (15x)
蘧伯玉	Qú Bó Yù	a teacher YanHe consults for advice a minister of the state of Wei who was praised by Confucius Sudden ElderJade ^{DH}	4:82	4:86	2x
瞿鵲子	Qú Què Zǐ	Master QuQue (fictitious) Mr. Startled Squawking Bird ^{NC} Master TimidMagpie ^{DH} Mr. Jittery Magpie ^{Wu} Master Timid Magpie ^{VM}	2:118		1x
日月	Rì Yuè	Sun & Moon	6:42d		1x
日中始	Rì Zhōng Shǐ	fictitious character Sleeps Until Midday ^{NC} Midday Start ^{JC} NoonStart ^{DH} Noonstart ^{VM}	7:7		1x
儒 墨	• Rú • Mò	• Confucians or Confucianism • Mohists or Mohism	2:34 2:34		1x 1x
桑林之舞	Sāng Lín zhī wǔ	dance of the Mulberry Grove (VM, DH, Wu: Forest, Wang: Trees)	3:6		1x
申徒狄	Shēn Tú Dí	<i>list of 8</i> a supporter of the moralist, Ji Tuo. He tied a rock to his back and drowned himself in the Yellow River	6:20		1x
申徒嘉	Shēn Tú Jiā	student of Bohun Wuren (fictitious) Admired Straightforward Student ^{NC} Adept EmptyExcellence ^{DH}	5:21	5:22, 24, 26, 31	5x

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Characters	PinYin (alphabetical)	Translation(s)	First Encounter	Other Occurrences	Total
師曠	Shī Kuàng	famous musician/conductor/rhythm master (Master Kuang, Gu Kuang) perhaps the most famous musician / conductor in ancient China, was music master for Duke Ping of Jin DH: MaestroWildlands Wang says a drummer VM: beats out rhythm with a stick	2:74		1x
石	Shí	(see jiang Shi – all 4x occur as jiang shi) carpenter Shi (of Qi) (fictitious) shi means stone or rock Stone Face ^{NC} RipRap ^{DH}	4:100	4:103, 107, 112	4x
狝韋氏	Shǐ Wéi shì	Shi Wei clan/family (? Leather Clan) (DH & VM: Xi Wei / Wang: Shi Wei (WL lists both, Xi could be 1st or 3rd tone)	6:42a		1x
倏	Shū	Shu is the emperor of the South Sea(s) NC: The Fixer see Hu	7:63		1x
叔齊	Shū Qí	<i>see Bo Yi</i>	6:20		1x
叔山無趾	Shū Shān Wú Zhǐ	Shu Shan the Toeless (see also Wu Zhi) (fictional) Toeless Nuncle Hill ^{VM} NoToes Elder Mountain ^{DH}	5:39		1x
舜	Shùn	Shùn (famous ancient king) (2255-2208 BCE) Yao's minister and successor, and like him a paragon of virtue. (aka Clansman Yu of You) was the son-in-law of the emperor Yao, who had given him two of his daughters in marriage. Yao eventually turned over the throne to Shun, who carried on with the moral attitudes toward the state which had been set forth by Yao and ruled from 2234 - 2184 BCE. Yao ruled 100 years. From the seventy-third year of his reign, however, Shun was actually the head of the government and acted as regent. Yao died at the age of 117; and, as he was not pleased with the conduct of his own son, he left the throne to Shun. After the death of Yao, Shun refused to take the throne which had been left for him. He evidently wished to give Yao's son an opportunity to succeed his illustrious father. Public opinion, however, was so strong in favor of Shun that, at the end of the three years of mourning, he reluctantly assumed the royal title. Shun was neither a prince or a high official before he became ruler. He was a simple peasant farmer. According to legend, his mother died when he was young, and his father married again and had more children. His stepmother never liked him, and under her influence, the father, who was blind, and his half-brothers hated him. Shun never complained, and finally his filial piety overcame all prejudices. His fame spread far and wide and soon reached the ear of Yao, who had begun to feel the burden of the government. Shun having been recommended to the sovereign by the feudal lords as the man best fitted to be his successor, Yao thereupon gave both of his daughters to him in marriage. Thus at the age of 30, Shun was obliged to give up a farmer's life to share the responsibilities of governing an empire. Shun's administrative abilities soon justified the confidence placed in him by Yao. He called from private life many capable people to take part in the administration of the government, and did not hesitate for a moment to punish those who were unworthy of trust. Among the former, Yu the Great was his prime minister. Shun ruled as emperor for 47 years and was succeeded by Yu the Great. Yao and Shun are regarded as the ideal rulers in China. No greater honor can be paid to a Chinese emperor than to compare him to Yao and Shun.	1:49	2:101, 102 4:52b 5:16b	5x

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Characters	PinYin (alphabetical)	Translation(s)	First Encounter	Other Occurrences	Total
宋榮子	Sòng Róng Zǐ	Master Song (a philosopher) (aka Song Xing) 4th century BCE philosopher who taught simple living. Song was a pacifist who once set out for Chu to dissuade its king from making war by showing him that it was unprofitable to do so. Song taught that there was no need to fight as it was no disgrace to suffer insult, that war and aggression are wrong and unprofitable (he urged instead disarmament), and that one must hold fast to an inner ideal, unaffected by popular fashions. He believed that the essential human desires were few and that if men could be shown this, conflict would disappear. He stressed tolerance, equality, affection, the need for peace, and the preservation of life. He held that one should seek only what is necessary to stay alive and ask for no more.	1:27		1x
泰氏	Tài shì	Tai clan (Tai clansmen) (see also 1:22 Tai shan and 4:71 2x)	7:3	7:5	2x
湯	Tāng	1st king of the Shang (~1766 BCE) (aka King Cheng Tang) (1617–1588 BCE) was the first ruling king of the Shang dynasty (c. 1600–1027 BCE), after overthrowing Jie, the last ruler of the Xia dynasty. His influence spread throughout the Yellow River region, and many outlying tribes became vassal states. He established Anyang as the new capital of China.	1:19b		1x
天根	Tiān Gēn	(fictitious character) SkyRoot ^{VM} HeavenRoot ^{DH} Firmly Planted in the Heavens ^{NC}	7:13		1x
天地	Tiān Dì	Heaven & Earth	6:42a		1x
天下	TiānXià	below Heaven = the World	6:42m		1x
罔兩	Wǎng Liǎng	Penumbra (lit. deceive two-sides) (Wang, VM, DH: Penumbra; Wu: Double Nothing)	2:143		1x
王倪	Wáng Ní	King Ní (a king under Emperor Shun) HorizonImperial ^{DH} Mr. Royal Horizon ^{Wu} Princely Scion ^{VM} Master of Bewilderment ^{NC}	2:104	2:115 7:1	3x
王骀	Wáng Tái	King Tumbledown (fictitious crippled teacher) Princely Nag ^{VM} Tumbledown Imperial ^{DH} Great Lamé Horse ^{NC}	5:1	5:2b	2x
維斗	Wéi Dǒu	Linked Dipper	6:42c		1x
衛君	Wèi jūn	lord/ruler/prince of Wei	4:4		1x
衛靈公	Wèi Líng Gōng	Duke Ling of Wei (see Ling Gong)	4:82	5:83	2x
魏王	Wèi Wáng	King Wei (ruler of Wei)	1:52		1x
未始出吾宗	wèishǐ chū wú zōng	my Ancestor-who-is-Not-Yet-Manifest ^{JC} DH: Ancestral-Not-Yet-Arising ^{DH} VM: my ancestry having not yet begun to appear	7:54		1x
文惠君	Wén Huì jūn	Lord/Ruler/Prince Wen Hui (probably fictional) lit. Kind Gentle Official ^{NC}	3:5	3:7, 19	3x
甕盎大癭	Wèng Àng Dà Yǐng	Big Goiter WengAng advisor to Duke Huan of Qi Jar Goiter ^{VM} JugBowl WhoppingGoiter ^{DH}	5:84		1x

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Characters	PinYin (alphabetical)	Translation(s)	First Encounter	Other Occurrences	Total
五伯	Wǔ Bó	5 Uncles/Earls/Counts/Marquis	6:42L		1x
武丁	Wǔ Dīng	WuDing (reigned 1324 - 1319 BCE) the twentieth King of the Shang Dynasty appoints Fu Yue the slave as new Prime Minister	6:42m		1x
務光	Wù Guāng	[list of 8 men] was so upset at the way the world was being run that he lashed out verbally at Tang (King Cheng Tang) then drowned himself in the Lu River	6:20		1x
無名人	Wú Míng Rén	Nameless Person/Man/One ^{JC} Anonymous ^{VM} Human NoName ^{DH}	7:13	7:14, 16	3x
吳王	Wú Wáng	King Wu (ruler of Wu/Ngwa ^{VM} in the SE)	1:59	1:60	2x
無趾	Wú Zhǐ	WuZhi = WithoutToes or Toeless (see Shu Shan) *(in 5:47 I think it is literal 'without toes' as opposed to this guy's name, although it is talking about him)	5:42	(see 5:39) 5:46 47*, 48, 50	(1x) 4x
無莊	Wú Zhuāng	woman of great beauty VM: calls her Unadorned	6:114		1x
襲崑崙	Xí Kūn Lún	overlord of KunLun [Mts]	6:42e		1x
西施	Xī Shī	a woman famous/reknown for her beauty (5th century BCE) was one of the renowned Four Beauties of ancient China. Said to have lived during the end of Spring and Autumn Period in Zhuji, the capital of the state of Yue. Xi Shi's beauty was so great that she caused the fish to dip in shame while laundering her garments in the river. (lit. West carry out/execute/Bestowed)	2:56		1x
西王母	Xī Wáng Mǔ	Queen Mother of the West Chinese goddess of immortality and the personification of the feminine element yin. She is referred to as the Queen Mother of the West, and rules over the Western paradise of the immortals. She is the daughter of the god Yu-Huang and her husband is Mu Gong. Originally she was a tiger-woman who brought the plague, but under the influence of Daoism she became a benign goddess. Her mythical nine-storied palace of jade lies in the Kun-Lun mountains, near the Lake of Jewels. It is surrounded by a wall over a thousand miles long of pure gold. The male immortals reside in the right wing and the female immortals reside in the left wing of this palace. In her garden she cultivates the peach of immortality. This peach tree forms only one peach every three thousand years, which then takes another three thousand years to ripen. When it is ripe, Xi Wang Mu invites the immortals to a feast to celebrate and to partake of the miraculous peach which confers another lease of immortality.	6:42k		
需役	Xū Yì	Wang: Diligence DH: Indispensable VM: Earnest Service	6:55		1x
許由	Xǔ Yóu	a minister of King Yao's a teacher and person of virtue during the reigns of Yao and Shun. It was said that Emperor Yao consulted Xu You for advice many times. At one time he even wanted to turn his throne over to Xu, but XuYou declined. After which he retreated to Mount Qi in Dengfeng and renounced the world. Emperor Yao found him and asked him to be a senior official. Xu You got very angry and ran to the Yinghe River to wash his ears to show his disgust with the very words. Xu You won respect from later ages due to his lofty sentiments, and is regarded as the ancestor of all hermits. PledgedOrigin ^{DH}	1:35	1:36 6:108, 109, 111, 112,116	7x
胥餘	Xū Yú	XuYu [list of 8 moral men]	6:20		1x

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Characters	PinYin (alphabetical)	Translation(s)	First Encounter	Other Occurrences	Total
玄宮	Xuán Gōng	Dark Palace (the north celestial quadrant)	6:42i		1x
玄冥	Xuán Míng	Wang: Profundity DH: EnigmaMidnight VM: Murky Mystery	6:55		2x
顏成子游	Yán Chéng Zǐ Yóu	(fictitious character) Dignity Accomplished Master Meander ^{JC} VM: Sir Wanderer of Countenance Complete DH: Adept Adrift Looking Realized Mr. Image of a Successful Traveler ^{NC} , possibly referring to someone who traveled around seeking out various teachers from whom to learn	2:2		1x
顏闔	Yán Hé	scholar/teacher from the state of Lu tutor for Ling Gong's son VeiledVisage ^{DH}	4:82		1x
顏回	Yán Huí	Yan Hui is another student of Confucius (his favorite and most highly regarded) Hui alone: 4:5, 37, 39, 43 (3x), 6:101, 119, 121, 123, 125, 127, 129 all of which can be understood as YH referring to himself i.e. 'I'.	4:1	4:21, 35, 37, 43 6:99, 119, 131	8x 13x
陽子居	Yáng Zǐ Jū	possibly fictitious, or Master Yang Ju (Yang Zi), who founded Yangist school of philosophy Sir Sunny Dweller ^{VM} Adept LightDweller ^{DH}	7:17	7:22	2x
堯	Yáo	King Yao famous ruler of antiquity (2357-2255 BCE) (legendary emperor, model of wisdom & virtue) legendary ruler (2353–2234 BCE). He was the first in the succession of three Chinese emperors (Yao, Shun and Yu) who were said to have ruled over all of China before it split into various states. Yao, Shun and Yu were considered to be the most respected emperors by the Confucians. Chinese historians generally regard the accession of Yao as the dawn of authentic history. The first official act of Yao was to give his people a more correct calendar. This system has been followed ever since. Everyone had access to his court either to offer a suggestion or to make a criticism. No important appointment was ever made without the advice and consent of the chiefs of the feudal lords; and his administration was a great success as a result. Yao and Shun are regarded as the ideal rulers in China. No greater honor can be paid to a Chinese emperor than to compare him to Yao and Shun.	1:35	1:49, 51 2:101 4:19 5:30 6:31, 109, 110, 111b	10x
意而子	Yì Ér Zǐ	Master Yi Er (fictitious) Mr. Trace of a Beard ^{NC} (possibly a [young]? teacher with just a wisp of a beard) Master Deliberation ^{DH}	6:108	6:110, 111d, 114	4x
疑始	Yí Shǐ	Wang: Creation DH: MysteryArising VM: Would-be Beginning	6:55		1x
闔跂支離 無脤	YīnQí ZhīLí WúShèn	counsel to Duke Ling of Wei (see Wei Ling Gong) Lipless Clubfoot Scattered ^{VM} advisor NoLips LamelIrrelevance ^{DH} Wang: a man with club feet, hunched back and no lips	5:83		1x
撓寧	Yīng Níng	Disturbing Tranquility TranquilTurmoil ^{DH} Tranquillity in Turmoil ^{VM}	6:52	6:53	2x

莊子 *Zhuāng Zi – Appendix B – Proper Nouns: Names & Places*

Characters	PinYin (alphabetical)	Translation(s)	First Encounter	Other Occurrences	Total
以太 沖莫勝	Yìtài chōng mò shèng	the Ether(s) MightyVoid ^{DH} VM: neutrality of Great Nonvictory	7:45		1x
有扈	(yǒu) Hù	lit. 'there is' Hu (another tribe or small state) VM: freehold at Hu	4:19		1x
右師	Yòu Shī	Right Army [commander] Right Instructor ^{VM}	3:20		1x
禹	Yǔ	Yǔ (sage ruler following Shun, 2205-2197 BCE, founder of the Xia dynasty) (aka Yu the Great, Si Wenming) (c. 2070-2061 BCE) was the legendary first ruler and founder of the Xia Dynasty. During the reign of emperor Shun, the nine major rivers in China overflowed and caused great floods. Shun appointed Yu to deal with the problem. Some say he used magic, and others say that after years of hard work he managed to stop the floods by digging a gigantic drainage system. The floods withdrew, and China was saved. Following the example of Yao, Shun made Yu co-ruler in the twenty-third year of his reign. After Shun died Yu moved his capital to Anyi, and adopted the name of his former principality, Xia, as the name of the dynasty he now founded. He made the sons of Yao and Shun feudal lords over territories called Tang and Yu, respectively. As ruler, Yu desired to maintain the closest relations with his people, and hung at the entrance to his court five instruments--a drum, a gong, a stone instrument, a bell, and a rattle. The drum was to announce the coming of a caller who desired to discourse with him upon any of the virtues which should adorn a monarch. By beating the gong, he who disapproved of the king's conduct could be admitted to audience. If any one had important news, or personal grievances to communicate, he had but to strike the stone instrument, or ring the bell, as the case might be, in order to gain admittance. These instruments kept Yu so busy that he was always late for his midday meal. As Yu was ninety-three years when he came to the throne, he did not rule long before death put an end to his distinguished eight-year career. Wu: a spirit-filled Yu (you shen Yu) VM: Holy Yu DH: great sage-emperor Yu	2:30	4:19 4:52b	3x
禺強	Yú Qiáng	Yu Qiang Chinese god of the sea and ocean winds. As god of the sea he assumes the shape of a fish and rides on two dragons. As god of the wind he has the body of a bird but a human face.	6:42j		1x
虞氏	Yú shì	Yu clan (Yu clansmen) DH: Emperor Inception)	7:3	(6:42L) 7:4	2x
於謳	Yú/Wū Ōu	Wang: Chant DH: Singsong VM: Sighing Songster	6:55		2x
雲天	Yún Tiān	clouds & sky – firmament	6:42h		1x
造物	ZàoWù	Creator/Maker of Things (Nature)	6:59	6:62, 87, 115 7:14b	5x
瞻明	Zhān Míng	Wang: Insight DH: BrightEyes VM: Bright Vision	6:55		2x
昭氏	Zhāo shì	the Zhao family/clan is introduced (see next line)	2:73b	2:73c	2x

莊子 *Zhuāng Zi – Appendix B – Proper Nouns: Names & Places*

Characters	PinYin (alphabetical)	Translation(s)	First Encounter	Other Occurrences	Total
昭文	Zhāo Wén	(aka Zhao) was a famous accomplished qin/zither player and music teacher in ancient China. Clearly Cultured / Obviously Literate ^{LC} DH: PatternsLuminous a master of the qin (Wang & VM: call it a lute; DH: ch'in)	2:74		1x
鄭子產	Zhèng Zǐ Chǎn	prime minister of Zheng & student of Bohun Wuren (aka Gongsun Qiao) was the most outstanding statesman of the kingdom of Zheng. Born in Zheng to an aristocratic family, Zi Chan was a statesman from 544 BCE until his death in 522 BCE. Under Zi Chan, Zheng managed to expand its territory, no small task for a small state surrounded by large ones. As a philosopher, Zi Chan distinguished the realms of heaven and the human, arguing against superstition and believing that humans should be grounded in reality. Sir Chan ^{VM} Adept Engenderment ^{DH}	5:21		1x
支離疏	Zhī Lí Shū	a hunchback Scattered Apart ^{VM} Scatterment ^{DH}	4:126		1x
中經首之會	Zhōng Jīng Shǒu zhī huì	opera/symphony(ies) of Wang: music of King Yao's time DH: Origin Constant & Essential VM: The Managing Chief	3:6		1x
仲尼	Zhòng Ní	another name for Confucius (this is his <i>style</i> name) (see also Kong Zi & Kong Qiu)	4:1	4:7, 33, 36, 40, 53, 61 5:1, 2, 5, 9, 12, 15, 39, 40, 51, 65, 72 6:99, 102, 120, 130, 132	23x
紂	Zhòu	King Zhou (ruler during the Shang dynasty) (aka King Zhou of Shang, King Di Xin) was the last king of the Shang Dynasty (c. 1050 BCE) In the early part of his reign he is said to have had abilities which surpassed the ordinary man, and was quick-witted but quick-tempered. In his later years, he was given over to drinking, women and a lack of morals, preferring these to the proper governance of the country, and ignored almost all affairs of state. He committed all manner of evil and cruel deeds. His uncle, Prince Bi Gan, remonstrated with him, but Zhou had his heart ripped out so he could see what the heart of a sage looked like.	4:18		1x
諸梁	Zhū Liáng	this may be Duke Zi Gao's personal name (usu. translated as 'me')	4:53b	4:55	2x
顓頊	Zhuān Xū	ZhuanXu (aka Gao Yang Shi) the grandson of Huang Di (the Yellow Emperor) An exalted emperor (2514-2436 BCE) He had the first temple for sacrifices to the spirits built. (The Black/Dark Palace). According to tradition, men and deities co-mingled before the time of Zhuan Xu, and humans could have direct contact with the deities. Zhuan Xu separated men from deities. This is the so-called "severance of ties between Earth and Heaven."	6:42i		1x
莊周	Zhuāng Zhōu	Zhou is Zhuangzi's given name, also just called Zhou (2:145, 46, 47 3x)	2:145		1x (5x)

莊子 *Zhuāng Zi* – Appendix B – Proper Nouns: Names & Places

Characters	PinYin (alphabetical)	Translation(s)	First Encounter	Other Occurrences	Total
莊子	Zhuāng Zǐ	Master Zhuang (see above Zhuang Zhou) (philosopher-author of this work)	1:52	1:55, 62c, 65 5:91 (2x) 93, 95, 98	9x
子貢	Zǐ Gòng	Master Gong (student/disciple of Confucius) a disciple of Confucius who later served as an official in the state of Wei. Zi Gong praised others' virtue but was intolerant of their vices. He also liked business. He used seasonal price differences (buying when goods were cheap and selling when they were high). He became wealthy and lived out his later years in the state of Qi. DH: Adept Kung (KZ sends him to a funeral)	6:80	6:82, 83, 90, 92, 96	6x
子來	Zǐ Lái	Master Lai (fictitious) Great Messenger ^{NC} VM: Sir Come DH: Adept Arrival	6:56	6:69, 72	3x
子犁	Zǐ Lí	Master Li (fictitious) Great Plowman ^{NC} VM: Sir Plow DH: Adept Plowshare	6:56	6:70	2x
子綦	Zǐ Qí	Master Qi (it is not entirely clear whether the Zi Qi in Chapter 4 is the same as this one) Adept Piebald ^{DH} Sir Motley ^{VM}	2:3	2:5, 10 4:116, 117, 118	3x 3x
子琴張	Zǐ Qín Zhāng	Master Qin Zhang (fictitious) DH: Adept StrungQin VM: Sir Lute Stretch / Great Lute Stringer ^{NC}	6:78		1x
子桑戶	Zǐ Sāng Hù	Master SangHu (fictitious) (Zǐ Sāng Hù dies) (at chapter's end he is mentioned again as Zi Sang) VM: Sir Mulberry Door DH: Adept MulberryGate Great Silkworm Cultivator ^{NC}	6:78	6:79 6:134, 135,136	ZSH: 2x ZS: 3x
子祀	Zǐ Sì	Master Si (fictitious) Great Sacrificial Attendant ^{NC} VM: Sir Sacrifice DH: Adept Offering	6:56	6:58, 63	3x
子游	Zǐ Yóu	Master You (Zǐ Qí's disciple) (Sir Wanderer ^{VM} / Adrift ^{DH})	2:4	2:9	2x
子輿	Zǐ Yú	Master Yu (Zi Yu is a hunchback) (fictitious) (he also shows up at the end of the chapter) VM: Sir Chariot DH: Adept Cart Great Charioteer ^{NC}	6:56	6:58, 134, 135, 137	5x
宗 膾 胥敖	• Zōng • Kuài • Xū-áo	three tribes and their territories (see also Cong) Xu-ao also occurs in chapt. 4. possibly fictitious there is no mention of them elsewhere in historical records.	2:101	Z: K: X: 4:19	Z: 1x K: 1x X: 2x

Names: p. 1=8; 2=17; 3=21; 4=18; 5=11; 6=12; 7=7; 8=17; 9=12; 10=12; 11=11; 12=9; 13=10
Total = 165 entries

Places Mentioned in Zhuang Zi

Characters	PinYin (alphabetical)	Translation(s)	First Encounter	Other Occurrences	Total
艾	Ài [Ài fēng rén]	Ai (territory and its people) specifically refers to a border and may also be interpreted as the name of the border guard there [Ai guard person]	2:125c		1x
北海	Běi Hǎi	North Sea (see also Nan Hai & Zhong Yang) The emperor of the North Sea(s) is Hu	7:63		1x
北極	Běi Jí	North Pole	6:42j		1x
北冥	Běi Míng	Northern Dark/Gloom/underworld	1:1		1x
楚	Chǔ	the ancient kingdom/state/nation of Chu A significant kingdom in central China (modern Hubei-Hunan region) during the Spring and Autumn period (722-481 BCE) and Warring States Period (481-212 BCE). The capital was at Ying. Its people were known as the Jia clan	1:18	4:130 (2x) 5:12, 65	5x
大山	Dàshān	could be interpreted simply as a large mountain (I think it refers to Mt Tai (see 1:22))	2:86	6:42g	
汾水	Fén Shuǐ	the Fen river / River Fen (lit. Fen water) starts in the north of Shanxi Province and runs south through Shanxi until it connects with the Huang He (Yellow River). The northernmost part of the Fen River marks the border of what was known as the civilized part of China during the Warring States Period. Anything north of the Fen River was considered to be the land of the barbarians and only hermits or refugees would settle there.	1:51b		1x
河漢	Hé Hàn	River Han (the Yellow River)	2:115b	(1:40c)	1x
晉國	Jìn guó	the kingdom/state/nation of Jin one of the more powerful states in the Spring and Autumn Period, based in Shanxi province. Jin was founded by Tang Shuyu, a descendant of the Zhou royal family. At the end of the Spring and Autumn Period, Jin was split into three states: Han, Zhao and Wei. The split of Jin is sometimes referred to as the beginning of the subsequent Warring States Period; all three new states became prominent states in the new period.	2:126		1x
荊氏	Jīng Shì	name of a town (in or a region of Song) Area of Uncultivated Trees ^{NC} or Jing family/Bramble Clan (towns were often founded by and comprised of one extended family)	4:120		1x
蓼水	Liǎo shuǐ	the Liao river / River Liao (lit. Liao water) banks of Vacant River ^{DH} edge of River Calm ^{VM}	7:13		1x
魯 魯國	• Lǔ • Lǔ guó	the kingdom/state/nation of Lu homeland of Confucius an ancient state founded in the 10th century BCE. The state's capital was in Qufu and its territory mainly covered the central and southwest regions of modern Shandong Province. It was bordered to the north by the powerful state of Qi and to the south by the powerful state of Chu. Although a Qi invasion was defeated in the Battle of Changshao in 684 BCE, the state was in decline during the Spring and Autumn Period. Lu was annexed in 256 BC by the state of Chu. Lu was the home state of Confucius, and The Spring and Autumn Annals are a record of its history.	5:1	5:2b, 6b 5:39 (5:51) 6:100	6x
藐姑射山	Miǎo Gū Shè zhī Shān	Mt. MiaoGuShe (fictitious mountain range) (VM: Mt GuYe / DH: Gu-She mountains) sacred mountain(s) where religious hermits live lit. small grassy hills resembling a woman's curves lit. insignificant aunt/sister shoot mt ^{JC}	1:41b	1:51	2x

莊子 *Zhuāng Zi – Appendix B – Proper Nouns: Names & Places*

Characters	PinYin (alphabetical)	Translation(s)	First Encounter	Other Occurrences	Total
南海	Nán Hǎi	South Sea (see also Bei Hai & Zhong Yang) The emperor of the South Sea(s) is Shu	7:63		1x
南冥	Nán Míng	Southern Dark/Gloom/underworld	1:5	1:6, 8, 22c	4x
齊	Qí	the kingdom/state/nation of Qi a relatively powerful state during the Spring and Autumn Period and Period of the Warring States. Its capital was at Linzi, which is today incorporated into the city of Zibo, Shandong. Qi was founded around 1046 BCE, soon after the foundation of the Zhou Dynasty, and ruled by the Jiang family for hundreds of years. The Jiang were violently overthrown by the Tian family in 384 BCE. The ability of Qi to defeat its larger enemies, usually Chu and Qin, made it a force to be reckoned with. The state was conquered in 221 BCE by Qin; its defeat resulted in the complete unification of China.	4:53 (2x)	4:100	3x
曲轅	Qū Yuán	name of a town (probably fictitious) BentShaft Village ^{DH}	4:100		1x
商之丘	Shāng zhī Qiū	Shang of Qiu (name of a town & district) (or the hills of Shang) (probably fictitious) Busy Metropolis ^{NC}	4:116		1x
少廣	Shǎo Guǎng	Lesser Expanse a high peak in the Kun Lun Mountains where Xi Wang Mu (Queen Mother of the West) resides	6:42k		1x
宋 宋人	• Sòng • Sòng rén	• the kingdom/state/nation of Song • Song people / men/people from/of Song situated south of the Shandong peninsula, at the border of the modern provinces of Jiangsu, Anhui, Shandong and Henan. It was northeast of the state of Chu and southeast of the state of Qi. It was a large fiefdom, and one of its rulers, Duke Xiang, became hegemon (the feudal lord which commanded others, on behalf of the Zhou king) from 650–637 BCE. In the Warring States Period, it was a relatively small kingdom, crushed between Qi and Chu. It was destroyed by Chu in 286 BCE. The rulers of Song claimed to be descendants of the Shang Emperors, and therefore considered themselves nobler than others. Song was said to have been the home state of both Zhuangzi and Mencius.	1:50	1:56 4:120	3x
泰山	Tài Shān	Mt Tai (aka Mount Dai), with its main peak rising 1,545 meters above sea level, is in central Shandong Province. Since ancient times, it has been a mountain held in high esteem by the Chinese people. It is known as the “First of the Five Sacred Mountains”. It ranks third among the five mountains in terms of height and has been religiously worshipped for more than 3000 years. Over time, this worship evolved into an official imperial rite and Mount Tai became one of the principal places where the emperor would pay homage to Heaven (on the summit) and Earth (at the foot of the mountain). In the Spring and Autumn Period, the mountain lay at the boundary between the competing states of Qi (north of the mountain) and Lu (to the south).	1:22	6:42g Da Shan	1x
天池	Tiān Chí	Celestial Pond (another name for Nan Ming)	1:6	1:20	2x

莊子 *Zhuāng Zi – Appendix B – Proper Nouns: Names & Places*

Characters	PinYin (alphabetical)	Translation(s)	First Encounter	Other Occurrences	Total
衛	Wèi	the kingdom/state/nation of Wei (exists from 445–225 BCE) situated between the states of Qin and Qi and includes the modern areas of Henan, Hebei, Shanxi and Shandong. Qin took advantage of Wei's wars with Qi and attacked Wei in 340 BCE. Wei was defeated and forced to cede a large portion of its territory. This left their capital Anyi vulnerable, so it was moved to Daliang (Kaifeng). Following these defeats, Wei was much weakened, and Qi and Qin became the two dominant states. During the reign of King Hui, Wei was also called the state of Liang. Wei reached its height during the reigns of its first two rulers, marquis Wen and marquis Wu. King Hui of Wei, the third ruler, concentrated on economic development including major irrigation projects along the Yellow River.	4:2	4:4 5:51, 83	4x
吳	Wú	the kingdom/state/nation of Wu (see WuWang) straddled the mouth of the Yangtze River to the east of the State of Chu. Considered a semi-barbarian state by ancient Chinese historians, its capital was Suzhou. In 584 BCE, Wu rebelled against Chu. In 506 BCE, Wu attacked and occupied the capital of Chu. It defeated the State of Qi in 484 BCE. Wu was later threatened by the State of Yue to its south. Although Wu won a major victory against Yue in 494 BCE, it failed to completely subjugate them, helped in part by Yue's bribing of an important Wu minister. While Wu was engaged in a military campaign in the north, Yue launched a surprise attack in 482 BCE and seized the Wu capital. Yue conquered Wu in 473 BCE.	1:59	1:60	2x
殷陽	Yīn-Yáng	(yóu yú = roaming in) Yin-yang Abundant Yang/Sun/Light/Heat Yin is another name for the Shang, which would mean the NE Wang p.117 renders as the region south of Mt Yin DH: BrightAbundance Mt / VM: Mt Abundance	7:13		1x
越 越人	• Yuè • Yuè rén	the kingdom/state/nation of Yue (SE China) Viet ^{VM} Yue people / men/people from/of Yue situated in what is now Zhejiang province to the southwest of the state of Chu. It was originally considered a barbarian kingdom. But the state was famous for the quality of its metalworking, in particular its swords. Little is known of its ancient history, except for a long war between its King Goujian and the state of Wu to its north at the beginning of the fifth century BCE. That war ended with the defeat of Wu in 472 BCE. Yue then grew into a relatively powerful kingdom, but its isolated location kept it from attaining real strength, and it was conquered by Chu in 334 BC. Yue was also the name of the capital city of the state of Yue. Yue is the modern city of Nanjing.	1:50 (2x)	(1:39) 1:60 (3x) 2:28 5:12	7x

莊子 *Zhuāng Zi – Appendix B – Proper Nouns: Names & Places*

Characters	PinYin (alphabetical)	Translation(s)	First Encounter	Other Occurrences	Total
鄭	Zhèng	the kingdom/state/nation of Zheng (806-375 BCE) was a state in the middle of ancient China (modern Henan Province). Zheng was founded in 806 BCE by Duke Huan of Zheng. Throughout the Spring and Autumn Period, Zheng was one of the wealthiest states, relying on its central location for commerce and possessing the largest number of merchants of any state. Zheng often used its wealth to bribe itself out of difficult situations. Zheng was also home to many skilled statesmen, the most famous being Zi Chan. Zheng was hemmed in by larger states and during the later stages of the Spring and Autumn Period, Zheng frequently switched its diplomatic alliances. Zheng was the center of diplomatic contention between Chu and Qi, and later Chu and Jin. Although Zheng was forced into a minor role by the late stages of the Spring and Autumn Period, it was still quite strong, and defeated a combined alliance of Jin, Song, Chen and Wei by itself in 607 BCE. Under the statesman Zi Chan, Zheng was the first state to clearly establish a code of law in 543 BCE. Subsequently Zheng declined until it was annexed by the state of Han in 375 BCE.	5:21	7:24, 25	3x
中央	ZhōngYāng	Central Region (see also Bei Hai & Nan Hai) The emperor of the Central Region is HunDun	7:63		1x
諸	Zhū	the kingdom/state/nation of Zhu/Chu both occurrences are Zhu Liang, not sure if it is a place, or a person, or neither	4:53b	4:55	2x
宗 膾 胥敖	<ul style="list-style-type: none"> • Zōng • Kuài • Xū-áo 	three tribes and their territories	2:101	Z: K: X: 4:19	Z: 1x K: 1x X: 2x

Names: p. 1=8; 2=17; 3=21; 4=18; 5=11; 6=12; 7=7; 8=17; 9=12; 10=12; 11=11; 12=9; 13=10
Total = 165 entries

Places: p. 14=12; 15=10; 16=4; 17=4
Total = 30 entries

Grand Total = 195 entries

couple pages from the text

絮細謂之統汧汧
統者漂絮於水上
 容聞之請買其方百金聚族而謀曰
 我世世為汧汧統不過數金今一朝而鬻技百金請與
 之客得之以說吳王越有難吳王使之將冬與越人水
 戰大敗越人裂地而封之能不龜手一也或以封或不
 免於汧汧統則所用之異也今子有五石之瓠何不慮
 以為大樽而浮乎江湖而憂其瓠落無所容則夫子猶
 有蓬之心也夫
蓬非直達者也此章言物各有宜苟得其宜安往而不道達也○百金金方寸重一斤為一金
惠子謂莊子曰吾有大樹人謂之樗其
欽定四庫全書
卷一 莊子注
 大本擁腫而不中繩墨其小枝卷曲而不中規矩立之
 塗匠者不顧今子之言大而無用眾所同去也莊子曰
 子獨不見狸狌乎卑身而伏以候教者東西跳梁不避
 高下中於機辟死於罔罟今夫斄牛其大若垂天之雲
 此能為大矣而不能執鼠今子有大樹患其無用何不
 樹之於無何有之鄉廣莫之野彷徨乎無為其側逍遙
 乎寢臥其下不夭斤斧物無害者無所可用安所困苦
哉夫小大之物苟失其極則利害之理均用得其所則物皆道達也樗木名擁腫猶癰瘻卷本又作秦同狌

音星也教五到反伺使急傲又作傲音遯謂
伺遯翔之物而食之雞鼠之屬也
齊物論第二
夫自是而非彼美已而惡人物莫不
皆然然故是非雖異而彼我均也
 南郭子綦隱几而坐仰天而噓嗒焉似喪其耦
均彼我
故外無與為歡而嗒焉解體若失其配匹○南
郭子綦音其居南郭因為號隱於斯反馮也
 游立侍乎前曰何居乎形固可使如槁木而心固可使
 如死灰乎
死灰槁木取其寂漠無情耳夫任自然而忘
是非者其體中獨任天真而已又何所有哉
故止若立枯木動若運槁枝坐若死灰行若游塵動止
之容吾所不能一也其於無心而自得吾所不能一也
○顏成子游今之隱几者非昔之隱几者也
子游常見
子綦弟子也
欽定四庫全書
卷一 莊子注
 未見若
 子綦曰偃不亦善乎而問之也今者吾喪我汝
 知之乎
吾喪我我自忘矣我自忘矣天下有何汝聞人
物足識哉故都忘外內然後超然俱得
 籟而未聞地籟汝聞地籟而未聞天籟夫籟蕭也蕭管
律故音短長高下萬殊之聲聲雖萬殊而所稟之度一
也然則優劣無所錯其間矣況之風物異音同是而咸
自取焉則天
 子游曰敢問其方子綦曰夫大塊噫氣其
 名為風
塊者無物也噫氣者豈有物哉氣塊然而自噫
耳物之生也莫不塊然而自生則塊然之體大
矣故遂以大塊為名○塊苦怪反大朴之貌淮南子作
大味解者或以為無或以為元氣或以為混成或以為
天穆也噫乙
 是唯無作作則萬竅怒號
言風唯無作
成反一音陰
則萬竅皆怒動



























Zhuang Zi Dreaming of a Butterfly

Lu Zhi (1496–1576)

Palace Museum, Beijing