

进学解 - 韩愈

jin` xue' jie^ han' yu`
juyen3 hok6 gye2 hon4 yuey6

"Explanation Upon Entering the Academy" – by Han Yu

冯欣明英语译，附国语拼音及粤音，'09年2、3月，'10年4月

English Translation Plus Mandarin Pinyin & Cantonese Pronunciation by Feng Xin-ming Feb., Mar. 2009

(简体版 Complicated Chinese Script, http://www.tsoidug.org/Literary/Academy_Simp.pdf)

(繁體版見 Simplified Chinese Script See: http://www.tsoidug.org/Literary/Academy_Comp.pdf)

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COMMENT:

Who says traditional China's Confucianism was all about blind, unquestioning submission to authority? Han Yu was a famous Confucian, yet here he certainly accepted an audacious questioning of his authority from a mere student. When it appeared that what he, the teacher, was saying, that is, those in charge would be intelligent and just, did not accord with reality, that is, those in charge did not seem to treat the teacher himself intelligently or justly, it was perfectly fine for a student to pointedly challenge the teacher. In fact, in Confucian China, it was considered an unshirkable duty for a subject to dispute a ruler and for a son to dispute a father, when the ruler or the father was being unrighteous. Please note that it wasn't just acceptable behavior; it was an actual duty. (See Chapter 15 "Dissuading and Disputing" in *Xiao Jing* or *The Classic of Xiao or Being Good to Parents* at http://www.tsoidug.org/Xiao/Xiao_jing_Comment_Simp.pdf, pp. 28-30.)

Yes, rather than just rely on the interpretations of authors who might present a one-sided view, it pays to read the original writings of the ancients yourself and personally hear their voices. And that is why this website provides translations of traditional Chinese writings.

Introduction:

In 815 A.D., after Han Yu, who had been head of not only the Supreme Academy but also of all education throughout the Empire plus other high offices at court, had been demoted for three years to be a mere doctor (*bo' shi`* 博士) at the Supreme Academy (*tai` xue`* 太學), which was a junior, entry level position for court officials, he wrote this piece, perhaps to console himself. After those in power read the essay they re-promoted him to a higher post, probably afraid that others would draw the same conclusions as the student depicted in the essay.

TEXT 原文

(拼音四声 4 tones in Pinyin denoted as 1: di-, 2: di ' , 3: di^, 4: di`)

(粤语注音说明请参看 Notes on Cantonese pronunciation: http://www.tsoidug.org/Cantonese_Simp.pdf)

国子先生，晨入太学，

guo' zi^ xian- sheng- chen' ru` tai` xue`
gwok3 jee2 seen1 sung1 sun4 yup6 tye3 hok6

The Teacher of the Sons of the Country¹ entered the Supreme Academy² in the morning,

召诸生于膝下而训之曰：

zhao` zhu- sheng- yu- xi- xia` er` xun` zhi- yue-
jiu1 jue1 sung1 yeu1 sut1 hah6 yi4 fun4 jee1 eurt6

Called the students to his seat, and admonished them:

学精于勤荒于嬉，行成于思毁于随。

xue` jing- yu- qin` huang- yu- xi- xing` cheng` yu- si- hui` yu- sui`
hok6 jing1 yeu1 kun4 fong1 yeu1 hay1 hung4 sing4 yeu1 see1 waeuh2 yeu1 tsuaey4

“Study excels with diligence and becomes neglected with play; conduct succeeds with thinking and is destroyed by following.

方今圣贤相逢，治具毕张，

fang- jin- sheng` xian` xiang- feng` zhi` ju` bi` zhang-
dong1 gum1 sing3 yeen4 seurng1 fone4 jee6 guaey6 but1 jeurng1

“Today the saintly (i.e. a saintly emperor – *trans.*) and the virtuous (i.e. virtuous ministers – *trans.*) are met, and the apparatus of government is expanding fully³.

拔去凶邪，登崇俊良。

ba` qu` xiong- xie` deng- chong` jun` liang`
but6 huaey3 hone1 tseh4 dung1 sone4 jueun3 leurng4

“The wicked are rooted out, and the good ascend to honor.

占小善者率以录，名一艺者无不庸。

zhan` xiao^ shan` zhe^ shuai` yi^ lu` ming` yi- yi` zhe^ wu` bu` yong-
jeem1 siu2 seen6 jeh2 sueut1 yee3 loke6 ming4 yut1 ngaeuh6 jeh2 moe4 but1 yone4

“Those with a small expertise are inducted into the registry⁴; those with a single skill don’t go unused⁵.

¹ Teacher of the Sons of the Country: Sons of the Country refers to sons of the highest ranking officials, namely the sons of officials of the first to third ranks. See Baidu 百度

<http://baike.baidu.com/view/44762.htm>, under Section “历史渊源”：面向三品以上官僚子弟。Also see 汉典 <http://www.zdic.net/cd/ci/8/ZdicE5Zdic9BZdicBD346299.htm>: (国子监) 掌儒学训导之政… 为中国古代教育体系中的最高学府。

² Supreme Academy: the highest academy in Imperial China from 206B.C.E. (Han Dynasty) onward and often seats of dissent. See Baidu 百度 under 太学 <http://baike.baidu.com/view/44762.htm>.

³ 毕 (bi) means “fully” here.

⁴ The registry: this refers to the registry of officials; therefore, being inducted into the registry means being hired as a government official.

⁵ 庸 (yong-) is in its ancient usage here as a verb meaning “to use”.

爬罗剔抉，刮垢磨光。

pa' luo' ti- jue' gua- gou' mo' guang-
pah4 loh4 tik1 kueet3 gwaht3 gouh3 moh4 gwong1

“The net is combed and picked over; dirt is scraped away and things are polished to shine.

盖有幸而获选，孰云多而不扬。

gai' you^ xing` er' huo` xuan' shu' yun' duo- er' bu` yang'
koy3 youh5 hung6 yee4 wok6 suein2 soke6 wun4 doh1 yee4 but1 yeurng4

“There are those who get chosen because of luck; there aren't those who have much but are not raised up.

诸生业患不能精，无患有司之不明。

zhu- sheng- ye` huan` bu` neng` jing- wu` huan` you^ si- zhi- bu` ming'
jeu1 sung1 yee6 warn6 but1 nung4 jing1 moe4 warn6 youh5 see1 jee1 but1 ming4

“Students, worry that your studies won't excel; don't worry that those in charge may be muddle-headed.

行患不能成，无患有司之不公。

xing' huan` bu` neng` cheng' wu` huan` you^ si- zhi- bu` gong-
hung4 warn6 but1 nung4 sing4 moe4 warn6 youh5 see1 jee1 but1 goeng1

“Worry that your conduct won't attain high standards; don't worry that those in charge may be unjust.”

言未既，有笑于列者曰，

yan' wei` ji` you^ xiao` yu- lie` zhe^ yue-
yeen4 may6 gay3 youh5 siu3 yeu1 leet6 jeh2 eurt6

Before the words were finished, among those lined up someone laughed and said,

先生欺我哉。

xian- sheng- qi- wo^ zai-
seen1 sung1 hay1 ngoh5 joy1

“Teacher, you are deceiving us.

弟子事先生，于兹有年矣。

di' zi' shi' xian- sheng- yu- zi- you^ nian' yi^
daeuh6 jee2 see6 seen1 sung1 yeu1 jee1 youh5 neen4 yee5

“I, your student, have been serving under you, Teacher, for a year now.

先生口不绝吟于六艺之文，

xian- sheng- kuo[^] bu[^] jue' yin' yu- liu[^] yi[^] zhi- wen'
seen1 sung1 houh2 but1 jueet6 yum4 yeu1 loke6 ngaeuh6 jee1 mun4

“Teacher, your mouth never stops reciting the works of the Six Arts⁶;

手不停披于百家之编。

shou[^] bu[^] ting' pi- yu- bai[^] jia- zhi- bian-
souh2 but1 ting4 pay1 yeu1 bahk3 gah1 jee1 peen1

“Your hands are never taken off the books of the Hundred Schools.

记事者必提其要，纂言者必钩其玄。

ji[^] shi[^] zhe[^] bi[^] ti' qi' yao[^] zuan[^] yan[^] zhe[^] bi[^] gou- qi' xuan'
gay3 see6 jeh2 beet1 taeh4 kay4 yiu3, juein3 yeen4 jeh2 beet1 ngou1 kay4 yuein4

“When recording matters you always mention what is important; when editing works you always footnote what is profound.

贪多务得，细大不捐。

tan- duo[^] wu[^] de' xi[^] da[^] bu[^] juan-
tahm1 doh1 moe6 duk1 saeuh3 die6 but1 gwuein1

“You hunger for more duties and without fail get them; you don’t relinquish anything, great or small.

焚膏油以继晷，恒兀兀以穷年。

fen' gao- you' yi[^] ji[^] gui[^] heng' wu[^] wu[^] yi[^] qiong' nian'
fun4 goe1 youh4 yee5 joke6 gwaeuh2 hung4 ngut6 ngut6 yee3 kone4 neen4

“You burn the oil to continue daylight; you keep working away the whole year long.

先生之业，可谓勤矣。

xian- sheng- zhi- ye' ke[^] wei[^] qin' yi[^]
seen1 sung1 jee1 yee6 hoh2 waeuh6 kun4 yee5

“Teacher, your work can be said to be diligent.

⁶ The Six Arts: what Confucian students are to master: courtesy and the rites, music, archery, chariot driving, writing, arithmetic. See Baidu 百度 <http://baike.baidu.com/view/9207.htm>: 中国古代儒家要求学生掌握的六种基本才能：礼、乐、射、御、书、数。出自《周礼·保氏》：“养国子以道，乃教之六艺：一曰五礼，二曰六乐，三曰五射，四曰五驭，五曰六书，六曰九数。”

觝排异端，攘斥佛老。

di[^] pai' yi` duan- rang[^] chi` fo' lao[^]
 daeuh2 pie4 yee6 duein1 yeurng6 tsik1 fut6 loe2

“You refute heresies; you rebut the Buddhists and the Daoists.

补苴罅漏，张皇幽眇。

bu[^] ju- xia` lou` zhang- huang[^] you- miao
 boe2 juaey1 lah3 louh6 jeurng1 wong4 youh1 miu5

“You fill in the cracks and defects; you expand and magnify the obscure and tiny.

寻坠绪之茫茫，独旁搜而远绍。

xun' zhui` xu` zhi- mang' mang' du' pang' sou- er' yuan[^] shao`
 tsum4 jouey6 souey5 jee1 mong4 mong4 doke6 pong4 souh2 yee4 yuein5 siu6

“You seek traces⁷ in the vast expanse; you alone search nearby things and connect them with things far away.

障百川而东之，回狂澜于既倒。

zhang` bai[^] chuan- er' dong- zhi- hui' kuang' lan' yu- ji` dao[^]
 jeurng1 bahk3 tsuein1 yee4 done1 jee1 wui4 kong4 lahn4 yeu1 gaeuh3 doe2

“You dam a hundred rivers and turn them eastward⁸; you stop crazed waves when they are about to come down.

先生之于儒，可谓劳矣。

xian- sheng- zhi- yu- ru' ke[^] wei` lao' yi[^]
 seen1 sung1 jee1 yeu1 yeu4 hoh2 waeuh6 loe4 yee5

“Teacher, what you do for Confucianism can be said to be full of contributions⁹.”

沉浸醲郁，含英咀华，

chen' jin` nong' yu` han' ying- ju[^] hua'
 tsum4 jum3 noeng4 yoke1 hum4 ying1 jouey2 wah4

“Soaked in the finest wine, flowers and blossoms come out of your mouth,

⁷ Traces 坠绪 (zhui` sui[^]): See *Ci Hai*, Shanghai 1989 Edition, p.605, 《辞海》，辞书出版社，上海1989年版，605页：“坠绪”：仅存的遗迹。

⁸ In traditional China, it was thought that rivers were supposed to flow east – turning the rivers eastward is a metaphor for making things go right.

⁹ Contributions 劳 (lao'): See *Ci Hai*, Beijing 1936 Edition, Volume Zi, p. 429, 《辞海》，中华书店，北京1936年版，子集429页：劳：… 功也 …。

作为文章，其书满家。

zuo` wei` wen` zhang- qi` shu- man^ jia-
jok3 waeuh4 mun4 jeurng1 kay4 seu1 moon5 gah1

“You put them into writing; those books fill your house.

上规姚姒，浑浑无涯，

shang` gui- yao` si` hun` hun` wu` ya`
seurng6 kwaeuh1 yiu4 tsee5 wun6 wun6 moe4 ngai

“Above, they take as guide Shun and Yu (the Sage Emperors – *trans.*)¹⁰, vast¹¹ without end;

周诰殷盘，佶屈聱牙。

zhou- gao` yin- pan` ji` qu- ao` ya`
jouh1 goe3 yun1 poon6 gut1 wut1 ngoe4 ngah4

“The Zhou Dynasty’s *Enjoinments*¹² and the Yin Dynasty’s *Pan Geng*¹³, irregular and hard to pronounce;

春秋谨严，左氏浮夸，

chun- qiu- jin` yan` zhuo` shi` fu` kua-
chueun1 tsouh1 gun2 yeem4 joh2 see6 fouh4 kuah1

“*Chun Qiu*, reverent and serious, *Zhuo Shi*, inflated and exaggerating,

¹⁰ Shun and Yu were two of the legendary Sage Emperors from perhaps around 2,000 – 2,500 B.C., with Yu being the founder of the Xia Dynasty (夏朝, 2070-1600 B.C.E.). “姚姒” (yao’ si’) refers to these two Sage Emperors. See *Op. Cit.* 8, Volume *Chou*, p. 314, 《辞海》1936, 丑集314页: “姚姒”: …舜、禹也。

¹¹ 浑浑 (hun’ hun’) usually refers to “muddied waters” but here it means “vast” as in “vast waters”. See: *Gu Han Yu Chang Yong Zi Zi Dian* (“Dictionary of Commonly Used Words in Ancient Chinese”), Shang Wu Publishing, Beijing, 2007, p.161, 《古汉语常用字字典》，商务印书馆，北京2007，161页: 浑: 水势盛大。〔浑浑〕

¹² The Zhou Dynasty’s *Enjoinments* refer to the six *Enjoinments* (*The Great Enjoinment, Kang’s Enjoinment, The Wine Enjoinment, The Summons Enjoinment, The Luo` Enjoinment, and King Kang’s Enjoinment*) in the classic *Shang Shu*, Volume “Book of Zhou”. 周诰指《尚书·周书》中的《大诰》，《康诰》，《酒诰》。《召诰》，《洛诰》，《康王之诰》等篇。See: *The Thirteen Classics Annotated*, published by Zhonghua Shudian, Beijing, 1980, Vol. I, p. 3, “Table of Contents” 《十三经注疏》，中华书店，北京1980，3页，“目录”。

¹³ 殷盘 (yin- pan’): This refers to the Yin Dynasty’s King Pan Geng who wrote three decrees, which were collected in the classic *Shang Shu*, Volume “Book of Shang” as *Pan Geng First, Second, and Third*. See *Op. Cit.* 8, p.128, 《辞海》1936, 午集128页: “盘庚”: 殷王…作书告谕(即《尚书·商书盘庚三篇》)。See: *The Thirteen Classics Annotated*, published by Zhonghua Shudian, Beijing, 1980, Vol. I, p. 168-172, “Pan Geng First, Second, and Third” 《十三经注疏》，中华书店，北京1980，168-172页，“盘庚上、中、下”。

易奇而法，诗正而葩。

yi` qi` er` fa^ shi- zheng` er` pa-
yik6 kay4 yee4 faht3 see1 jing3 yee4 bah1¹⁴

“*The Book of Change*, uncanny and its methods to be learned, and the *Book of Poetry*, upright and ornate.

下逮庄骚，太史所录。

xia` dai` zhuang- sao- tai` shi^ suo^ lu`
hah6 daht6 jong1 soe1 tie3 see2 soh2 loke6

“Below, your writings attain the levels of Zhuang Zhou, *Li Sao*¹⁵, and what the Grand Historian has recorded¹⁶;

子云相如，同工异曲。

zi^ yun` xiang- ru` tong` gong- yi` qu^
jee2 wun4 seurng1 yeu4 tone4 goeng1 yee6 koke1

“Compared to Zi Yun and Xiang Yu¹⁷, you craft the same artistry, only the songs are different.

先生之于文，可谓闳其中而肆其外矣。

xian- sheng- zhi- yu- wen` ke^ wei hong` qi` zhong- er` si` qi` wai` yi^
seen1 sung1 jee1 yeu1 mun4 hoh2 waeuh6 hone4 kay4 jone1 yee4 see3 kay4 ngoy6 yee5

“Teacher, what you have done with writing can be said to be immense in content and unrestrained in form.

少始知学，勇于敢为。

shao` shi^ zhi- xue` yong^ yu- gan^ wei`
siu3 tsee2 jee1 hok6 yone5 yeu1 gum2 waeuh4

“From an early age you’ve known to study; you are brave and you dare do things.

¹⁴ Can also be pronounced “pah1” in Cantonese.

¹⁵ 莊騷 (*zhuang- sao-*) refers to the Daoist author Zhuang Zhou (approx. 369-286 B.C.E.), who wrote *Hua Nan Jing*, and *Li Sao*, which is a famous long poem by Qu Yuan (approx. 340-278 B.C.E.). See: *Gu Wen Ping Zhu* (Classical Writings with Commentary and Footnotes), by Guo Xiang-hou, 1703, Hong-Ye Books, Taipei 1975 古文评注全集，过商候著，宏业书店，台湾1975，564页：“庄騷”：庄周有华南经，屈原有离骚经。

¹⁶ 太史 (*tai- shi'*) or Grand Historian refers to Sima Qian (司马迁，135-90 B.C.E.), who wrote the famous history book *Shi Ji* 《史记》.

¹⁷ Zi Yun refers to Yang Xiong (approx. 53 B.C.E.-18 C.E.), a famous historian, and Xiang Yu refers to Sima Xiang Yu (approx. 179-127 B.C.E.), a famous music and song composer. See *Op. Cit.* 14, p. 564: “杨雄字子云，著太玄经；司马相如，著上林赋、工乐等曲。”

长通于方，左右具宜。

chang' tong- yu- fang- zuo^ you` ju` yi'
tseurng4 tone1 yeu1 fong1 joh2 youh6 kuaey1 yee4

“Long have you known well what is correct¹⁸; whether to the left or to the right¹⁹ you act appropriately.

先生之于为人，可谓成矣。

xian- sheng- zhi- yu- wei' ren' ke^ wei` cheng^ yi^
seen1 sung1 jee1 yeu1 waeuh4 yun4 hoh2 waeuh6 sing4 yee5

“Teacher, your conduct as a person can be said to have attained high standards.

然公不见信于人，私不见助于友。

ran' gong- bu` jian` xin` yu- ren' si- bu` jian` zhu` yu- you'
yeen4 goeng1 but1 geen3 sueun3 yeu1 yun4 see1 but1 geen3 joh6 yeu1 youh5

“Yet in public affairs you are not trusted by others and in private affairs you are not helped by friends.

跋前疐后，动辄得咎。

pa- qian' zhi` hou` dong` zhe' de' jiu`
pah1 tseen4 jee3 houh6 doeng6 jeep3 duk1 gouh3

“When you go forward you fall and when you go backward you meet with obstruction; you make a small movement and you get reproached.

暂为御史，遂窜南夷。

zan` wei' yu^ shi^ cuan` shu^ nan' yi'
jahm6 waeuh4 yeu6 see3 suaey3 tsuein3 nahm4 yee4

“For a while you were Supervisory Inspector²⁰, then you fled to the barbaric South²¹.

¹⁸ 方 (*fang*-) is used here in its ancient meaning: what is right and moral. See: *Op. Cit.* 8, Volume *mao*^, p. 215 《辞海》1936，卯集215页：“方”：道义也。亦：人之正直者亦曰方。

¹⁹ In ancient China left and right respectively denote first, those of lower or higher station than you, and second, those who are closely related to or distant from you. See *Op. Cit.* 10, p. 523 for “left” and p. 469 for “right”, 《古汉语常用字字典》，左：523页；右：469页。具 here I take to mean 俱，all。An alternative meaning for 具 is the more common “equipped with”; then the phrase would mean, “To the left and right you are well-equipped.” I don’t think it’s as compelling, though.

²⁰ 御史 (*yu*^ *shi*^) I translate as “Supervisory Inspector”. At first the position was one of historian and recorder of events, but from the Qin Dynasty (221-206 B.C.E.) onwards it became one of supervising and impeaching other officials. See <http://zh.wikipedia.org/wiki/御史>: 御史本来是负责纪录的官职，秦朝开始变为监察和弹劾其他官员的官职。

三年博士，冗不见治。

san- nian' bo' shi` rong' bu` jian` zhi`
sahm1 neen4 bok3 see6 yone2 but1 geen3 jee6

“For three years you’ve been doctor, superfluous and not involved in governing.

命与仇谋，取败几时。

ming` yu^ chou' mou' qu^ bai` ji^ shi'
ming6 yeu5 souh4 mouh4 tsuaey2 bye6 gay2 see4

“Fate colludes with your enemies; you have met with defeat a number of times.

冬煖而儿号寒，年丰而妻啼饥。

dong- nuan^ er' er' hao' han' nian' feng- er' qi- ti' ji-
doeng1 nuein5 yee4 yee4 hoe6 hon4 neen4 fone1 yee4 tsaeuh1 taeuh4 gay1

“The winter is warm yet your son cries of cold; the harvest is plentiful yet your wife weeps of hunger.

头童齿豁，竟死何裨。

tou' tong' chi' huo- jing' si^ he' bi`
tough4 tone4 tsee2 fok3 ging2 say2 hoh4 bay1

“Your head is bald and your teeth are cracked; should you die what good would all (your work) be?

不知虑此，而反教人为。

bu` zhi- lu` ci^ er' fan^ jiao- ren' wei'
but1 jee1 luaey6 tsee2 yee4 fahn2 gao3 yun4 waeuh4

“You don’t know to worry about this; instead you teach others how to act.”

先生曰，吁，子来前。

xian- sheng- yue- xu- zi^ lai' qian'
seen1 sung1 eurt6 huaey jee2 loy4 tseen4

The Teacher said, “Oh my goodness! Come forward, sir.

夫大木为杗，细木为桷。

fu` da` mu` wei' mang^, xi` mu` wei' jue'
foo4 die6 moke6 waeuh4 mong4 saeuh3 moke6 waeuh4 gok3

“Look, using large timbers for pillars, small timbers for roof trusses,

²¹ He was demoted to be a local official in a southern province, at that time less developed and hence considered “barbaric”.

樽栌侏儒，椳闐店楔，

bo' lu' zhu- ru' wei- nie` dian` xie-
bok6 loe4 jiu1 yeu4 waeuh5 yeet6 deem3 seep3

“And dwarfs²² for column brackets, door rod cups, door dividers, door bolts, and wedges,

各得其宜，施以成室者，

ge` de' qi' yi' shi- yi^ cheng' shi` zhe^
gok3 duk1 kay4 yee4 see1 yee3 sing4 sut1 jeh2

“So that all are in their right places and form a house,

匠氏之工也。

jiang` shi` zhi- gong- ye'
jeurng6 see6 jee1 goeng1 yah5

“Is the art of the craftsman.

玉札丹砂，赤箭青芝，

yu` zha' dan- sha- chi` jian` qing- zhi-
yoke6 jaht3 dahn1 sah1 tsek3 jeen3 tsing1 jee1

“*Yu zha* and cinnabar²³, *chi jian* and *qing zhi*²⁴,

牛溲马勃，败鼓之皮，

niu' sou- ma^ bo' bai` gu^ zhi- pi'
ngouh4 souh1 mah5 boot6 bye6 gwoo2 jee1 pay4

“Cattle urine, *ma bo*²⁵, and the skin of broken drums –

²² Dwarfs: this refers to dwarf pieces of wood.

²³ *yu- zha* (玉札) and cinnabar or *dan- sha-* (丹砂) were both very expensive medications at the time according to Guo Xiang-hou, so Han Yu is giving examples of expensive drugs here. See *Op. Cit.* 14, p. 565. Incidentally, *Yu zha* is a herb said to be good for abdominal ailments and shortness of breath. See <http://www.zysj.com.cn/lilunshuji/zhengleibencao/471-10-3.html>.

²⁴ *chi` jian`* (赤箭) and *qing- zhi-* (青芝) were both inexpensive medications at the time according to Guo Xiang-hou, so Han Yu is giving examples of inexpensive drugs here. See *Op. Cit.* 14, p. 565. Incidentally, *Chi jian* is *Gastrodia elata* Blume and is used for liver, headaches, dizziness, and paralysis. See <http://www.duosuccess.com/BZGM/t030.htm>. *Qing zhi* is *Coriolus versicolor* and is used for eyes, liver, and calming the psyche. See <http://baike.baidu.com/view/756692.htm>.

²⁵ 马勃 (*ma^ bo'*) was a very cheap herb at the time according to Guo Shang Hou, so along with cow's urine and the skin of broken drums, the author is giving examples of very cheap medications. See *Op. Cit.* 14, p. 565. Incidentally, *ma bo* is *Lasiosphaera fenzlii* Reich and is used for the lungs, voice, and bleeding. See <http://www.duosuccess.com/BZGM/m043.htm>.

俱收并蓄，待用无遗者，

ju- shou- bing` xu` dai` yong` wu` yi` zhe^
kuaey1 souh1 bing6 tsoke1 doy6 yone6 moe4 waeuh4 jeh2

“To all collect and store, to wait for use and not get lost,

医师之良也。

yi- shi- zhi- liang` ye^
yee1 see1 jee1 leurng4 yah5

“Is the proficiency of the physician.

登明选公，杂进巧拙，

deng- ming` xuan^ gong- za` jin` qiao^ jue`
deng1 ming4 suein2 goeng1 jahp6 jueun3 houh2 jueet6

“To post clearly and choose justly, taking in the skilled and the unskilled,

纡余为妍，卓犖为杰，

yu- yu` wei` pin- zhuo` luo` wei` jie`
yeu1 yeu4 waeuh4 ping3 tseurk3 lok3 waeuh4 geet6

“Using the bent and weak²⁶ as officials over women²⁷ and the outstanding and eminent as heroes,

校短量长，惟器是适者，

jiao` duan^ liang` chang` wei` qi` shi` shi` zhe^
gao3 duein2 leurng6 tseurng4 waeuh4 hay3 see6 sik1 jeh2

“Measuring shortcomings and strengths so as to fit the ability to the job,

宰相之方也。

zai^ xiang- zhi- fang- ye^
joy2 seurng4 jee1 fong1 yah5

“Is the method of the prime minister.

²⁶ 纡 (yu-) means weak and bent; see *Op. Cit.* 14, p. 1291, 《辞海》1989, 1291页: “纡”: 屈曲, … 中弱则纡 …。

²⁷ Women’s officials: I translate 妍 (pin-) as its ancient meaning, “women’s official” and not as its more common meaning today of “a woman who lives with a man without marrying him”. See *Kang Xi Dictionary*, compiled 1716, Wen Hua Tu Shu Co., Taipei, 1980, p.201, “妍”古义: 妇官——见《康熙字典》, 1716年, 文化图书公司, 台北1980年, 201页]。

昔者孟轲好辩，孔道以明，

xi- zhe[^] meng[^] ke- hao[^] bian[^] kong[^] dao[^] yi[^] ming[^]
sik1 jeh2 mahng6 or1 hoe4 been6 hone2 doe6 yee5 ming4

“Formerly Mencius was good at debate and clarified Confucianism,

环辙天下，卒老于行。

huan[^] zhe[^] tian- xia[^] zu[^] lao[^] yu- xing[^]
wahn4 jeep3 teen1 hah6 jueut1 loe5 yeu1 hung4

“Yet he ended up trekking through the whole of China, and died of old age on the road.

荀卿守正，大论是弘，

xun[^] qing- shou[^] cheng[^] da[^] lun[^] shi[^] hong[^]
sueun1 hing1 souh2 jing3 die6 lueun6 see6 wung4

“Xun Qing stuck to what was right and held great discussions on profound truths,

逃逸于楚，废死兰陵。

tao[^] chan[^] yu- chu[^] fei[^] si[^] lan[^] ling[^]
toe4 tsahm4 yeu1 tsoh2 faeuh3 say2 lahn4 ling4

“Yet he ended up fleeing slanders at Chu, and died rejected at Lan Ling.

是二儒者，吐辞为经，举足为法，

shi[^] er[^] ru[^] zhe[^] tu[^] ci[^] wei[^] jing- ju[^] zu[^] wei[^] fa[^]
see6 yee6 yeu4 jeh2 toe3 tsee4 waeuh4 ging1 guae2 joke1 waeuh4 faht3

“Those two Confucians, every word they uttered formed scripture and every move they made formed a standard.

绝类离伦，优入圣域，

jue[^] lei[^] li[^] lun[^] you- ru[^] sheng[^] yu[^]
jueet6 luaey6 lay4 lueun4 youh1 yup6 sing3 ging2

“They were exceptional and beyond mankind, entering the realm of the saintly.

其遇于世，何如也。

qi[^] yu[^] yu- shi[^] he[^] ru[^] ye[^]
kay4 yeu6 yeu1 saeuh3 hoh4 yeu4 yah5

“Yet what fate did they meet with in this world?

今先生学虽勤而不繇其统，

jin- xian- sheng- xue' sui- qin' er' bu` you' qi' tong^
gum1 seen1 sung1 hok6 suaey1 kun4 yee4 but1 youh4 kay4 tong2

“Now your teacher’s studies may be diligent but they don’t follow²⁸ any guiding principle²⁹;

言虽多而不要其中，

yan' sui- duo` er' bu` yao` qi' zhong-
yeen4 suaey1 doh1 yee4 but1 yiu1 kay4 jone1

“My words may be many but there is nothing important in them;

文虽奇而不济其用，

wen' sui- qi' er' bu` ji` qi' yong`
mun4 suaey1 kay4 yee4 but1 jaeuh2 kay4 yong6

“My writings may be uncanny but they are of no practical use;

行虽修而不显于众，

xing' sui- xiu- er' bu` xian' yu- zhong-
hung4 suaey1 souh1 yee4 but1 heen2 yeu1 jone3

“My conduct may be cultivated but it is not outstanding.

犹且月费捧钱，岁靡廩粟，

you' qie^ yue` fei` peng^ qian' sui` mi^ lin^ su`
youh4 tseh2 yueet6 faeuh3 pong2 tseen4 suaey3 may5 ling5 soke1

“Yet every month I cost salary money, and every year I consume government grain.

子不知耕，妇不知织，

zi^ bu` zhi- geng- fu^ bu` zhi- zhi-
jee2 but1 jee1 gahng1 foo5 but1 jee1 jik1

“My son does not know plowing; my wife does not know weaving.

乘马从徒，安坐而食。

cheng' ma^ cong' tu' an- zuo` er' shi'
sing4 mah5 tsone4 toe4 on1 joh6 yee4 sik6

“I ride a horse and have servants who follow; I sit at ease to eat.

²⁸ Here I interpret 繇 (*you*) to mean 由 (also *you*), i.e. “to follow”. See *Op. Cit.* 10, p. 468; 《古汉语常用字字典》468页，“由”条：经由。…必由之路…。

²⁹ I interpret 统 (*tong*) to mean “guiding principle”. See *Op. Cit.* 10, p. 385; 《古汉语常用字字典》385页，“统”条：纲要，纲领。…“略法先王而不知其统。”

踵长途之役役，窥陈编以盗窃，

zhong[^] chang' tu' zhi- yi` yi` kui- chen' bian- yi[^] dao` qie`
joeng2 tseurng4 toe4 jee1 yik6 yik6 kaeuh1 tsun4 peen1 yee5 doe6 seet3

“I go long ways to seek advantage for myself³⁰; I look up old compilations and steal from them,

然而圣主不加诛，宰臣不见斥，

ran' er' sheng` zhu[^] bu` jia- zhu- zai[^] chen' bu` jian` chi`
yeen4 yee4 sing3 jeu2 but1 gah1 jeu1 joy2 sun4 but1 geen3 tsik1

“Yet the saintly Lord does not punish me and the ministers do not reprimand me.

兹非其幸与。

zi- fei- qi' xing` yu[^]
jee1 fay1 kay4 hung6 yeu5

“Is that not fortunate?”

动而得谤，名亦随之。

dong` er' de' bang[^] ming' yi` sui' zhi-
doeng6 yee4 duk1 bong2 ming4 yik6 tsuaey4 jee1

“I move and I get slandered, but fame also follows.

投闲置散，乃分之宜。

tou' xian' zhi` san[^] nai[^] fen` zhi- yi'
tough4 hahn4 jee3 sahn3 nye5 fun6 jee1 yee4

“To be idle and unneeded is suitable for my station.

若乎商财贿之有亡，计班资之崇庳，

ruo` hu' shang- cai' hui` zhi- you[^] wang' ji` ban- zi- zhi- chong' bei-
yeurk6 foo4 seurng1 tsoy4 kwui2 jee1 youh5 mong4 gaeuh3 bahn1 jee1 jee1 sone4 bay1

“If I measure³¹ the abundance or scarcity of my riches and calculate the highness or lowness of my rank,

³⁰ I interpret 役役 (yi` yi`) here to mean “going hither and thither to seek advantage for oneself”. See: *Op. Cit.* 6, p. 900; 《辞海》1989, 900页: “役役”: 奔走钻营。(韩愈同代人白居易《闭关》诗: 回顾趋时者, 役役尘埃间。) Note: 役役 (yi` yi`) can also mean “constant hard toil” –又: 形容劳苦不休 –but then taken with the next few phrases the entire passage wouldn't make sense.

³¹ *Shang-* (商) here has the meaning of “to measure” See *Op. Cit.* 25, *Kang Xi Dictionary*, p.122, 《康熙字典》, 122页, “商”: 度也 … 犹量也。

忘己量之所称，指前人之瑕疵。

wang` ji^ liang` zhi- suo' cheng- zhi' qian' ren' zhi- xia' ci-
mong4 gay2 leurng6 jee1 soh2 tsing3 jee2 tseen4 yun4 jee1 hah4 tsee1

“If I forget what I am qualified for and criticize the flaws of my superiors,

是所谓诘匠氏之不以杙为楹，

shi` suo' wei` jie' jiang` shi` zhi- bu` yi^ yi` wei' ying`
see6 soh2 waeuh6 keet3 jeurng6 see4 jee1 but1 yee5 yik6 waeuh4 ying4

“That would be what is called questioning the craftsman for not using thin rods as pillars,

而訾医师以昌阳引年，欲进其豨苓也。

er` zhi^ yi- shi- yi^ chang- yang' yin^ nian' yu` jin` qi' xi- ling' ye^
yee4 jee2 yee1 see1 yee5 tseurng1 yeurng4 yun5 neen4 yoke6 jueun3 kay4 hay1 ling4 yah5

“And criticizing the physician for using *chang yang*³² to build up the body, wanting to use *xi ling*³³ instead.”

Note: Han Yu and Ancient Prose

The author Han Yu (768-824 C.E.) was a famous essayist of the Tang Dynasty who changed Chinese prose for the next thousand plus years. He initiated and led the movement to return to “ancient prose” (*gu^ wen* 古文) in opposition to the then dominant “parallel prose” (*pian' wen* 駢文). “Parallel Prose”, which had become dominant from about 400 A.D. on, was prose that required sentences to be in couplets of two sentences of equal length and often rhymed. By “ancient prose” Han Yu meant prose in the language and writing style of the Qin and Han Dynasties (about 200 B.C.E. – 200 C.E.), where sentences were of unequal length and could stand alone without being in a couplet. While “parallel prose” was ornate and beautiful, “ancient prose” was capable of a far wider range of expression and with Han Yu’s call quickly became the dominant prose style. By adhering to the ancient language of 200 B.C., however, “ancient prose” made the written word in traditional China depart farther and farther from the everyday spoken language (the vernacular) as the centuries passed. Thus respectable writings in Imperial China came to be quite incomprehensible to the ordinary people of the time and remain so today to most Chinese speakers.

³² *Chang- yang*^ (昌阳): a medicinal herb for building up the body.

³³ *Xi- ling*' (豨苓) is a purgative (laxative), which acts opposite to building up the body.

CHINESE TEXT 汉语原文

国子先生，晨入太学，
 召诸生于膝下而训之曰：
 学精于勤荒于嬉，行成于思毁于随。
 方今圣贤相逢，治具毕张，
 拔去凶邪，登崇俊良。
 占小善者率以录，名一艺者无不庸。
 爬罗剔抉，刮垢磨光。
 盖有幸而获选，孰云多而不扬。
 诸生业患不能精，无患有司之不明。
 行患不能成，无患有司之不公。
 言未既，有笑于列者曰，
 先生欺我哉。
 弟子事先生，于兹有年矣。
 先生口不绝吟于六艺之文，
 手不停披于百家之编。
 记事者必提其要，纂言者必钩其玄。
 贪多务得，细大不捐。
 焚膏油以继晷，恒兀兀以穷年。
 先生之业，可谓勤矣。
 觝排异端，攘斥佛老。
 补苴罅漏，张皇幽眇。
 寻坠绪之茫茫，独旁搜而远绍。

障百川而东之，回狂澜于既倒。

先生之于儒，可谓劳矣。

沉浸醲郁，含英咀华，

作为文章，其书满家。

上规姚姒，浑浑无涯，

周诰殷盘，佶屈聱牙。

春秋谨严，左氏浮夸，

易奇而法，诗正而葩。

下逮庄骚，太史所录。

子云相如，同工异曲。

先生之于文，可谓闳其中而肆其外矣。

少始知学，勇于敢为。

长通于方，左右具宜。

先生之于为人，可谓成矣。

然公不见信于人，私不见助于友。

跋前疐后，动辄得咎。

暂为御史，遂窜南夷。

三年博士，冗不见治。

命与仇谋，取败几时。

冬煖而儿号寒，年丰而妻啼饥。

头童齿豁，竟死何裨。

不知虑此，而反教人为。

先生曰，吁，子来前。

夫大木为杗，细木为桷。
 榑栌侏儒，椳闑扂楔，
 各得其宜，施以成室者，
 匠氏之工也。

玉札丹砂，赤箭青芝，
 牛溲马勃，败鼓之皮，
 俱收并蓄，待用无遗者，
 医师之良也。

登明选公，杂进巧拙，
 纤余为妍，卓犖为杰，
 校短量长，惟器是适者，
 宰相之方也。

昔者孟轲好辩，孔道以明，
 环辙天下，卒老于行。
 荀卿守正，大论是弘，
 逃谗于楚，废死兰陵。
 是二儒者，吐辞为经，举足为法，
 绝类离伦，优入圣域，
 其遇于世，何如也。

今先生学虽勤而不繇其统，
 言虽多而不要其中，
 文虽奇而不济其用，
 行虽修而不显于众，

犹且月费捧钱，岁靡廩粟，
 子不知耕，妇不知织，
 乘马从徒，安坐而食。
 踵长途之役役，窥陈编以盗窃，
 然而圣主不加诛，宰臣不见斥，
 兹非其幸与。
 动而得谤，名亦随之。
 投闲置散，乃分之宜。
 若乎商财贿之有亡，计班资之崇庳，
 忘己量之所称，指前人之瑕疵。
 是所谓诘匠氏之不以杙为楹，
 而訾医师以昌阳引年，欲进其豨苓也。

ENGLISH TRANSLATION 英語譯文

The Teacher of the Sons of the Country entered the Supreme Academy in the morning,
 Called the students to his seat, and admonished them:

“Study excels with diligence and becomes neglected with play; conduct succeeds with thinking and is destroyed by following.

“Today the saintly (i.e. a saintly emperor – *trans.*) and the virtuous (i.e. virtuous ministers – *trans.*) are met, and the apparatus of government is expanding fully.

“The wicked are rooted out, and the good ascend to honor.

“Those with a small expertise are inducted into the registry; those with a single skill don’t go unused.

“The net is combed and picked over; dirt is scraped away and things are polished to shine.

“There are those who get chosen because of luck; there aren’t those who have much but are not raised up.

“Students, worry that your studies won’t excel; don’t worry that those in charge may be muddle-headed.

“Worry that your conduct won’t attain high standards; don’t worry that those in charge may be unjust.”

Before the words were finished, among those lined up someone laughed and said,

“Teacher, you are deceiving us.

“I, your student, have been serving under you, Teacher, for a year now.

“Teacher, your mouth never stops reciting the works of the Six Arts;

“Your hands are never taken off the books of the Hundred Schools.

“When recording matters you always mention what is important; when editing works you always footnote what is profound.

“You hunger for more duties and without fail get them; you don’t relinquish anything, great or small.

“You burn the oil to continue daylight; you keep working away the whole year long.

“You refute heresies; you rebut the Buddhists and the Daoists.

“You fill in the cracks and defects; you expand and magnify the obscure and tiny.

“You seek traces in the vast expanse; you alone search nearby things and connect them with things far away.

“You dam a hundred rivers and turn them eastward; you stop crazed waves when they are about to come down.

“Teacher, what you do for Confucianism can be said to be full of contributions.

“Soaked in the finest wine, flowers and blossoms come out of your mouth,

“You put them into writing; those books fill your house.

“Above, they take as guide Shun and Yu (the Sage Emperors – *trans.*), vast without end;

“The Zhou Dynasty’s *Enjoinments* and the Yin Dynasty’s *Pan Geng*, irregular and hard to pronounce;

“*Chun Qiu*, reverent and serious, *Zhuo Shi*, inflated and exaggerating,

“*The Book of Change*, uncanny and its methods to be learned, and the *Book of Poetry*, upright and ornate.

“Below, your writings attain the levels of Zhuang Zhou, *Li Sao*, and what the Grand Historian has recorded,

“Compared to Zi Yun and Xiang Yu, you craft the same artistry, only the songs are different.

“Teacher, what you have done with writing can be said to be immense in content and unrestrained in form.

“From an early age you’ve known to study; you are brave and you dare do things.

“Long have you known well what is correct; whether to the left or to the right you act appropriately.

“Teacher, your conduct as a person can be said to have attained high standards.

“Yet in public affairs you are not trusted by others and in private affairs you are not helped by friends.

“When you go forward you fall and when you go backward you meet with obstruction; you make a small movement and you get reproached.

“For a while you were Supervisory Inspector, then you fled to the barbaric South.

“For three years you’ve been doctor, superfluous and not involved in governing.

“Fate colludes with your enemies; you have met with defeat a number of times.

“The winter is warm yet your son cries of cold; the harvest is plentiful yet your wife weeps of hunger.

“Your head is bald and your teeth are cracked; should you die what good would all (your work) be?

“You don’t know to worry about this; instead you teach others how to act.”

The Teacher said, “Oh my goodness! Come forward, sir.

“Look, using large timbers for pillars, small timbers for roof trusses,

And dwarfs for column brackets, door rod cups, door dividers, door bolts, and wedges,

“So that all are in their right places and form a house,

“Is the art of the craftsman.

“*Yu zha* and cinnabar, *chi jian* and *qing zhi*,

“Cattle urine, *ma bo*, and the skin of broken drums –

“To all collect and store, to wait for use and not get lost,

“Is the proficiency of the physician.

“To post clearly and choose justly, taking in the skilled and the unskilled,

“Using the bent and weak as officials over women and the outstanding and eminent as heroes,

“Measuring shortcomings and strengths so as to fit the ability to the job,

“Is the method of the prime minister.

“Formerly Mencius was good at debate and clarified Confucianism,

“Yet he ended up trekking through the whole of China, and died of old age on the road.

“Xun Qing stuck to what was right and held great discussions on profound truths,
 “Yet he ended up fleeing slanders at Chu, and died rejected at Lan Ling.
 “Those two Confucians, every word they uttered formed scripture and every move they made formed a standard.
 “They were exceptional and beyond mankind, entering the realm of the saintly.
 “Yet what fate did they meet with in this world?
 “Now your teacher’s studies may be diligent but they don’t follow any guiding principle;
 “My words may be many but there is nothing important in them;
 “My writings may be uncanny but they are of no practical use;
 “My conduct may be cultivated but it is not outstanding.
 “Yet every month I cost salary money, and every year I consume government grain.
 “My son does not know plowing; my wife does not know weaving.
 “I ride a horse and have servants who follow; I sit at ease to eat.
 “I go long ways to seek advantage for myself; I look up old compilations and steal from them,
 “Yet the saintly Lord does not punish me and the ministers do not reprimand me.
 “Is that not fortunate?
 “I move and I get slandered, but fame also follows.
 “To be idle and unneeded is suitable for my station.
 “If I measure the abundance or scarcity of my riches and calculate the highness or lowness of my rank,
 “If I forget what I am qualified for and criticize the flaws of my superiors,
 “That would be what is called questioning the craftsman for not using thin rods as pillars,
 “And criticizing the physician for using *chang yang* to build up the body, wanting to use *xi ling* instead.”

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