

大學

# Advanced School of Learning

Translated by D. C. Lau

## Introduction

D. C. Lau 劉殿爵 was born in Hong Kong in 1921. He read philosophy at the University of Glasgow. From 1951 to 1978, he taught Chinese Philosophy at the School of Oriental and African Studies at the University of London, where he was appointed Reader in Chinese Philosophy in 1965 and Professor of Chinese in 1970. In 1978 he returned to Hong Kong as the Chair of the Department of Chinese Language and Literature at The Chinese University of Hong Kong. Following his retirement in 1989, he remained actively engaged in university life and, in the capacity of Professor Emeritus, took up the monumental task of overseeing the digitization of the entire body of China's ancient texts. He passed away on 26 April 2010, leaving all his assets to the Research Centre for Chinese Ancient Texts at The Chinese University of Hong Kong.

Lau is renowned for his English translation of two of the Four Books in the Confucian canon, the *Analects* 論語 (Penguin, 1979) and the *Mencius* 孟子 (Penguin, 1970). Of the remaining two Books, he never set his hand to the *Zhongyong* 中庸, but a draft translation of the *Daxue* 大學 was found among his papers. The translation here is based on the earliest extant version of the text, i.e., Chapter 42 of the *Liji* 禮記. I am grateful to Drs Florence Chan and Alice W. Cheang for their advice and suggestions on the preparation of the manuscript for publication.

—Chu Kwok Fan 朱國藩

[1] The aim of education in the Advanced School of Learning is to make apparent the bright virtues, to win the affection of the people, and to stop at the perfectly good. Knowing where to stop, one has a place from which one will not budge; having a place from which one will not budge, one can be still; being still one can be secure; being secure, one can think; being able to think, one can make gains.

Amongst things, there are those that are basic and those that are of derivative importance. Amongst affairs there are beginnings and ends. One who knows the order of priority is close to attaining the Way.

[2] In antiquity, those who wished to make apparent to the Empire the bright virtues first put their states in order; wishing to put their states in order, they first regulated their families; wishing to regulate their families, they first cultivated their own persons; wishing to cultivate their own persons, they first made proper their own hearts; wishing to make proper their own hearts, they made themselves single-minded in purpose; wishing to make themselves single-minded in purpose, they applied their intelligence. The application of one's intelligence lies in the scrutinization of things. When things are scrutinized, the intelligence is applied; when the intelligence is applied, one becomes single-minded in purpose; when one is single-minded in purpose, the mind is proper; when the mind is proper, the person is cultivated; when the person is cultivated, the family is regulated; when the family is regulated, the state is in order; when the state is in order, the Empire will be free from trouble.

From the Emperor down to the common man, everyone looks on the cultivation of his person as being of basic importance. It cannot happen that, while what is basic is in disorder, what is of secondary importance can be in order, or, while what deserves attention is neglected, what deserves neglect can be given attention.

This is known as grasping the fundamentals. This is known as the application of one's intelligence.

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陸曰鄭云大學者以其記博學可以為政也

鄭氏注

記十九

八

大學之道在明明德。在親民。在止於至善。知止而后有定。定而后能靜。靜而后能安。安而后能慮。慮而后能得。物有本末。事有終始。知所先後。則近道矣。

矣

明明德謂顯明其至德也。止猶自處也得謂得事之宜也。大舊音泰。劉直帶反。近附近之近。

古之欲明明

德於天下者。先治其國。欲治其國者。先齊其家。欲齊其家者。先脩其身。欲脩其身者。先正其心。欲正

其心者。先誠其意。欲誠其意者。先致其知。

知謂知善惡吉凶之

所終始也。其知如字。徐音智。下致知同。

致知在格物。

格來也。物猶事也。其知於善深則來善物。其知於惡深則

來惡物。言事緣人所好來也。此致或為至。格古百反。好呼報反。

物格而后知至。知至而后

意誠。意誠而后心正。心正而后身脩。身脩而后家

齊。家齊而后國治。國治而后天下平。自天子以至

於庶人壹是皆以脩身為本。其本亂而未治者，  
否矣。其所厚者薄，而其所薄者厚。未之有也。此謂  
知本。此謂知之至也。壹是專行是也。治國治並直吏反下同。所謂誠其意者，  
毋自欺也。如惡惡臭，如好好色。此之謂自謙，故君  
子必慎其獨也。小人間居為不善，無所不至，見君  
子而后厭然，揜其不善而著其善。人之視己如見  
其肺肝然，則何益矣。此謂誠於中，形於外。故君子  
必慎其獨也。謙讀為慊慊之言厭也。厭讀為厭厭閉藏貌也。毋音無惡惡上烏路反。如字。臭昌救反。好好上呼報反。下如字。謙依注讀為謙徐甚。董友間音閉。厭讀為厭。黑烏斬反。又烏董友揜於檢反。著張慮反。注同。肺芳發反。冊音于言。厭於致反。

一音於曾子曰：十目所視，十手所指，其嚴乎！富潤屋，  
德潤身，心廣體胖，故君子必誠其意。嚴乎言可畏敬也。胖猶大也。三

[3] What is described as single-mindedness of purpose is freedom from self-deception. It is like disliking bad smells or liking beautiful sights. This is following what satisfies oneself. Hence the gentleman is necessarily careful when he is alone. A small man, in his privacy, knows no limits in the bad things he does. Only when he meets a gentleman does he shamefacedly hide his badness and show his goodness. What good does it do, when one is as transparent to others as if they can see one's insides?

This is what is meant by 'what is truly inside will show forth outside'. Hence the gentleman is necessarily careful when he is alone.

Zengzi 曾子 said, 'To be watched by ten eyes, to be pointed to by ten hands, how severe!' Wealth adds lustre to a house; virtue adds lustre to the person. When the mind is at ease, the body becomes satiated. Hence the gentleman is necessarily single-minded in purpose.

[4] The *Odes* 詩經 say,

Behold the bend in the River Qi  
 Where the green bamboo grows luxuriantly,  
 The gentleman of culture—  
 It is as if he has been cut.  
 It is as if he has been polished.  
 How he is fine, how he is bold.  
 How great and grand.  
 All said and done, he is unforgettable.

‘It is as if he has been cut’ refers to learning. ‘It is as if he has been polished’ refers to self-cultivation. ‘How he is fine, how he is bold’ refers to being in fear and trembling. ‘How great and grand’ refers to his imposing appearance. ‘The gentleman of culture ... All said and done, he is unforgettable’ refers to his great virtue and perfect goodness, which the people cannot possibly forget.

The *Odes* say,

Oh! The King that  
 has gone before is  
 not forgotten.

The gentleman admires his excellence and is attracted to his attractiveness while the small man delights in his delights and is profited by his profits. This is the reason he is not forgotten after his time.

者言有實於內顯見於外。胖。詩云。瞻彼淇澳。業竹猗猗。有斐君子。如切如磋。如琢如磨。瑟兮僩兮。赫兮喧兮。有斐君子。終不可諠兮。如切如磋者。道學也。如琢如磨者。自脩也。瑟兮僩兮者。恂慄也。赫兮喧兮者。威儀也。有斐君子。終不可諠兮者。道盛德至善。民之不能忘也。此心黃體。胖之詩也。澳。隈崖也。業竹猗猗。喻美峻。讀如嚴峻之峻。言其容貌嚴整也。民不能忘。以其意誠而德著也。淇。音其。澳。本亦作輿。於六反。本又作輿。一音烏。報反。業。音綴。猗。於宜反。斐。芳尾反。一音匪。文章貌。瑟。七何反。琢。丁角反。磨。本亦作礪。末何反。爾雅云。骨曰切。象曰磋。玉曰琢。石曰磨。僩。下板反。又胡板反。赫。詩百反。喧。本亦作喧。况。晚反。諠。許表反。詩作諠。或作喧。音同。猗。依注音峻。思。俊反。一音思。旬反。慄。利悉反。輿。於六反。隈。烏回反。詩云。於戲前王。不忘。君子賢其賢而親其親。小人樂其樂而利其利。此以沒世不忘也。聖人既有親賢之德。其政又有樂利於民。君子小人

[5] *The Proclamation of King Kang* 康誥 says,

Able to make virtue apparent.

The *Tai Jia* 太甲 says,

Look inwards to examine the clear Decree of Heaven.

The Book of King(s) 帝典 says,

Able to make apparent the lofty virtue.

In all these cases, what is made manifest is one's own virtue.

[6] *The Inscription on Tang's Basin* 湯之盤銘 says,

If one were to renew oneself for one day, then one will renew oneself  
day after day and for yet another day.

*The Proclamation of Kang* says,

Raise up a new people.

The *Odes* say,

Zhou may be an old state,

But its Decree is new.

Hence in nothing does the gentleman fail to use the utmost.

The *Odes* say,

The royal capital a thousand *li* square

Is where the people will stop.

The *Odes* say,

The chirping yellow bird

Stops at a nook in the hill.

The Master comments, 'When it comes to stopping, should a man be inferior to a bird in the matter of knowing where to stop?'

The *Odes* say,

King Wen, the profound one,

How he continues to be bright, and stops in reverence.

In being a ruler of man, one should stop at benevolence; in being a subject, one should stop at reverence. In being a son, one should stop at being filial; in being a father, one should stop at being kind. In dealing with one's fellow-countrymen, one should stop at good faith.

各有以思之。於音鳥下於緝熙同戲好胡反徐范音義樂其樂並音岳又音洛注同。 康誥曰克明德。大  
 甲曰顧諟天之明命。帝典曰克明峻德。皆自明也。  
皆自明明德也克能也顧念也諟猶正也帝曲堯典亦尚書篇名也峻大也諟或為題。誥古報反大音泰顧諟上音故本又作碩同下音是峻徐音俊又私俊反題徐徒方反。 湯之盤銘曰苟日新日日新又日新。  
 康誥曰作新民。詩曰周雖舊邦其命惟新。是故君  
 子無所不用其極。盤銘刻戒於盤也極猶盡也君子日新其德常盡心力不有餘也。盤盤步下反銘徐音真。  
亡丁反。 詩云邦畿千里惟民所止。詩云緝蠻黃鳥止  
 于丘隅。子曰於止知其所止可以久而不如鳥乎。於止於鳥之所止也就而觀之知其所止知鳥擇岑蔚安閒而止處之耳言人亦當擇禮義樂土而自止處也論語曰里仁為美擇不處仁焉得知  
緝蠻音祈又作緝音同緝蠻音緝一音亡巾反毛詩作緝傳云緝蠻小鳥貌岑仕金反蔚音鬱鬱又音尉間音開憂齒諸反樂音洛焉於度反知  
 音智。詩云穆穆文王於緝熙敬止。為人君止於仁。為